Toward An Understanding of Curriculum as Spiritual Text

Wanying Wang
Postdoctoral Fellow, University of British Columbia

Abstract

This article illustrates how the dual processes of autobiographical reflection and academic study (*currere*) have contributed to my understanding of the spirituality of education. It begins with a short autobiographical account of my experience as a secondary school student which serves as a reference point for the rest of the paper. I then endeavour to untangle the multi-stranded concept of spirituality, based on a synthesis of appropriate literature. From this synthesis, I identify three constructs which, for me, have been most salient in the development of my understanding of the concept of spirituality of education: transcendence, sense of self and attunement. There follows sequential analysis of the how these constructs have contributed to my understanding, together with clarification of the coherence across them.

My Story

I begin with my own story. It was many years ago in a city in northeastern China. Winter with chilly winds wuthering outside the window. Nine p.m. already. The third floor of a school building was still bright. This was the number one secondary school—the best high school in my city. Hundreds of students were studying in six classrooms located on the third floor. I was one of them. It was my high school where every day I arrived at 6:30 a.m. and left at 10 p.m. After I got back home, usually, I would start another round of study, sometimes till 2 a.m. My high school was the best school in the city and competition was fierce. I tried every means possible to do well: Less sleep, more practice, no leisure time. All my hope was based on the thought that I could go to the desired university. Continuous anxiety took hold of me. My secondary school life was sustained like this for three years. I was like a learning machine, an automaton, knowing nothing but endless learning and the pursuit of the highest examination scores. I had become so numb to anything else. I was deeply trapped, psychologically and physically.

However, after graduation from high school, I was not interested in academic study for a long time. Not until after I started my second doctoral study encountering the method of *currere* did I come to realize how the layered, complicated influences of the discourses and teaching protocols of the educational system had an impact on me. The pain and anxiety that seemed to have remained remotely in my life came to presence and gradually became a lived landscape where the waves of *currere* are in constant cyclic motion. Through telling my story, a remote past has returned to my intimate present, a present now restructured and crystalized as a task, which hovers over me, a task I am eager to embrace but which in its urgency twinkles at times too brightly. While engaging with the task, I have been "ambushed" by the issue of spirituality of education.

In the waves of my own *currere*, questions persist: What are schools for? Why have education and students been consistently driven by standardized exams without pause? What dimensions, verily, have been neglected? How can the other goals besides high scores be emphasized and manifested in an educational system? How are knowledge transmission and personal growth interrelated? How can students be encouraged to listen to their inner voice instead of following

what they have been told and guided without being engaged with deeper thinking? These questions beget a journey, my journey, on the spirituality of education.

Untangling the Concept of Spirituality

In order to clarify the meaning of spirituality, I will begin by drawing a distinction between spirituality and religion. Spirituality is often associated with religion, but Huebner (1999) suggests that "the talk of the spirit and the spiritual in education need not be God talk, even though the tradition wherein spiritual is used most frequently is religious education. Rather the talk is about lived reality, about experience and the possibility of experiencing" (p. 377). The spiritual can be another sphere of being unacknowledged in curriculum scholarship in the West, in part perhaps due to the empirical and materialistic disposition of mainstream social science. Huebner (1999) associates spirituality with Zen Buddhism and transcendental meditation which acknowledge the supra-sensory potential of the human being. The concept of centering proposed by Macdonald (1995) seems to resonate with this idea; he argues that it is essentially what William James called a religious experience, although here it seems more appropriate to refer to the spiritual. "Centering is not dependent upon any sect or creed, whether Eastern Zen or Western Christianity, for its validation. It is human experience facilitated in many ways by a religious attitude when this attitude encompasses the search to find our inner being or to complete one's awareness of wholeness and meaning as person" (1995, p. 87). Tanyi (2002) contends that spirituality involves human beings' search for meaning in life, while religion involves institutions structured by rituals and practices affirming a higher power or God. It seems, then, that spirituality refers to a dimension of life less recognized by scholars, whereas religion denotes a system comprising religious values, rituals, and practices.

Scholars define spirituality in different ways. Alexander (2003) argues that recognizing the spiritual dimension is central to constructing a life worth living. Huebner (1999) emphasizes the spiritual dimension of existence as something more than the material, the sensory, and the quantitative. Fitzgerald (1997) and Walsh (1999) argue that spirituality mainly refers to an individual's search for meaning in life: wholeness, peace, individuality, and harmony. Goddard (1995, 2000) defines it as an energizing force that propels individuals to reach their optimal potential. Coward (1996) associates spirituality with self-transcendence, and he describes it as reaching beyond personal boundaries and attaining a wider perspective in order to find meaning in life's experience. Palmer (1998) refers to spirituality as "the heart's longing to be connected with the largeness of life—a longing that animates love and work" (p. 5). Spirituality may support feeling whole or complete and serve as a unifying or connecting force (Baker, 2003, p. 51). Wringe (2002) incorporates the sense of self into the spiritual dimension by promoting a view of self in relation to others. Tanyi (2002) seems to provide a more holistic definition:

> Spirituality is a personal search for meaning and purpose in life, which may or may not be related to religion. It entails connection to self-chosen and or religious beliefs, values, and practices that give meaning to life, thereby inspiring and motivating individuals to achieve their optimal being. This connection brings faith, hope, peace, and empowerment. The results are joy, forgiveness of oneself and others, awareness and acceptance of hardship and mortality, a heightened sense of physical and emotional well-being, and the ability to transcend beyond the infirmities of existence. (p. 506)

Various studies have shown that self-transcendence, connectedness, belief, inner strength, meaning and purpose in life are all associated with the concept of spirituality. These elements need not be totally separate; they may overlap one another in light of certain situations. For me, those

concepts center around the non-empirical, non-material side of being, which cannot be observed or measured in a linear and quantitative way. They collectively constitute "the moreness" of our life, the invisible traces that are often left unattended. For example, both self-transcendence and inner strength are related to the way one strives for understanding of oneself and of the world since self-transcendence focuses on self-transformation and inner strength may allow us to see the strength within oneself that enables one to transform. Thus, self-knowledge surfaces through the two elements.

Does Education Have a Spiritual Dimension?

There seems to be an increasing interest in the spiritual as it relates to scholarly research in the humanities and social sciences in general, and in education in particular (Wexler & Hotam, 2015). The idea that education has (or should have) a spiritual dimension is now the subject of increased attention from philosophers as well as educational theorists, policymakers, and practitioners (Carr & Haldane, 2003). In his analysis of the British Education Reform Act (1988) that endorsed the idea of school curricula promoting spiritual development in students, Wringe (2002) asks the question: "whether an area of thought, feeling and discourse can be identified which can meaningfully be described as spirituality and whether the development of this potential realm of experience can legitimately form part of education in the contemporary world, particularly in the national education system of a modern, liberal, pluralistic democracy?" (p. 158). He maintains that the spiritual is not necessarily a separate category alongside the personal and moral in education, as each of these dimensions may contain certain spiritual overtones. Even so, he asserts that "whatever its overlaps or incompatibilities with other areas of development, there is an element in the human condition which can informatively be referred to as spiritual, is intellectually and professionally acceptable in a modern educational context and cannot be exhaustively analyzed away in other terms" (p. 160). However, the way in which spirituality has been understood in curriculum debate in Britain has been the subject of criticism. Smith (1998), for example, criticizes "the predominant 'instrumentalism' of writing about spirituality" (p.172). As a consequence, spirituality is valued not as an educational good in its own right but for the instrumental contribution that it could make to social and economic well-being.

In *Understanding Curriculum as Theological Text*, Pinar et al. (1995) discusses "wholeness"— a new theological perspective from which to explore curriculum, a perspective that contradicts the modern experience of fragmentation and isolation. They envisage a curriculum that invites students to explore "divine reality, cosmic meaning, and enchanted nature" (Griffin, 1989, p. xiii). Rather than impose denomination-specific dogma, such a curriculum seeks to "uncover layers of mystical experience, individual insight, and harmony with creation" (Pinar, et al., 1995, p. 659). Slattery (1992) posits important parallels between contemporary theology and curriculum theory. In both fields, he finds themes of transformation, emancipation, relatedness, and temporality. Both Pinar and Huebner question the technical and instrumental language of curriculum (such as the externalized curriculum that will be discussed later) and turn to a more existential, phenomenological, and social language (such as the theory of *currere*). They suggest that the technocratic side of education is devoid of the spiritual (Koetting & Combs, 2005).

Scholars of indigenous peoples have also contributed to the study of spirituality in education. Cajete (1994) maintains that spirituality includes the understanding that a universal energy infuses everything in the cosmos and expresses itself through a multitude of manifestations, recognizing that all life has power that is wondrous and full of spirit. "This is the Great Soul or the Great Mystery or the Great Dream that cannot be explained or understood with the intellect, but can be

perceived only by the spirit of each person" (Cajete, 1994, p. 43). He explores four basic concepts that inform the expression or the spiritual dimension of indigenous education: the interrelated concepts of "seeking life" and "becoming complete," the concept of the "highest thought," the concept of "orientation," and the concept of "pathway" (p. 45). For Cajete, it is a journey of learning to know life in all its manifestations especially those of' the spirit and through this journey experiencing a state of wholeness.

Holistic education has been particularly active in bringing the teachings of spiritual traditions into curriculum and pedagogy. Elements of holistic education are evident in the pioneering ideas and work of 19th- and early 20th-century child-centred and progressive educators such as Jean Jacques Rousseau, Johann Pestalozzi, Friedrich Fröbel, Maria Montessori, and Rudolph Steiner in Europe; John Dewey, Francis Wayland Parker, and Bronson Alcott in North America; and Jurri Krishnamurti in India. Holistic education was significantly re-energized in the latter part of the 20th century through the writings of a number of scholars, notably John Miller (1996), Ron Miller (1997), and Parker Palmer (2000). Holistic education is based upon the premise that "each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to spiritual values such as compassion and peace" (Miller, 1997, p. 1). Holistic education aims to call forth from people an intrinsic reverence for life and a passionate love of learning. This is enacted, not through an academic "curriculum" that reduces the world into instructional packages, but through direct engagement with the environment.

Eastern philosophies have been playing an increasingly important role in this endeavor too. In contrast to "the tragic, singular logic that underwrites the West and shapes and directs its relationship with others" (Jardine, 2008, p. ix), Eastern education, with a spiritual orientation, is defined as "an attempt for awakening or enlightenment" (Nakagawa, 2008, p. 240). This spirituality of education involves path seeking and returning—an authentic view of spirituality of education from an Eastern perspective, as argued by Nakagawa (2008). More will be discussed on this in the section of attunement in which I argue that the concept of attunement resembles a returning trip.

As indicated in the scholarship just reviewed, then, there seems to exist a dimension of spirituality in education, which may involve, but is not limited to, the search for meaning and purpose in life, connectedness, inner strength, and transcendence. For this investigation, based upon my story and a review of relevant literature, I select three constructs, which for me have particular salience for understanding the spirituality of education and how it relates to *currere* in scholarly works. These constructs are transcendence, sense of self, and attunement. On the basis of my analysis of the conceptions of spirituality, I claim that there is inner coherence across the three constructs. In what follows, I will expand on the meaning of these constructs and attempt to explicate the coherence across them.

Transcendence (Moreness)

It is difficult to understand what spirituality of education might be without engaging with the notion of transcendence as transcendence is integral to any meaningful understanding of spirituality. The question for me now is not so much what transcendence is but how it is to be understood in the context of the spirituality of education.

Transcendence might be seen as the ultimate "goal" of spirituality of education. Huebner (1999) understands spirit as "moreness" (p. 404) or transcendence. For him, spirit and transcendence seem to be interchangeable. He cites the definition of spirit in the Oxford Dictionary as referring to the animating or vital principle in man—that which gives life to physical organism,

in contrast to purely material elements. The expression "that a person has spirit" suggests that one has gone beyond the forms and norms of everyday life that might pull one down. As Huebner (1999) further points out, it indicates that life is more, or can be more, than the form in which it is currently lived. "This going beyond, this moreness of life, this transcendent dimensions is the usual meaning of spirit and spiritual" (Huebner, 1999, p. 344). Akin to Huebner, Phenix (1975) argues that "the term transcendent refers to the experience of limitless going beyond any given state or realization of being" (p. 423). He also highlights going beyond limit as the essential character of the transcendent. Huebner (1999) emphasizes the spiritual dimension of existence as something more than the material, the sensory, and the quantitative. "To speak of the spirit and the spiritual is not to speak of something other than humankind, merely more than humankind as it is lived and known" (p. 343). It is to go beyond what it is lived and known, but still originates from current living and knowing. There is more than we know, can know, and will ever know (Huebner, 1999). To make it concrete, Huebner explains what moreness can bring to people:

> It is moreness that takes us by surprise when we are at the edge and end of our knowing. There is comfort in the moreness that takes over in our weakness, our ignorance, at our limits or end. One knows of that presence, that moreness, when known resources fail and somehow we go beyond what we were and are and become something different, somehow new. It is this very moreness that can be identified with the spirit and the spiritual. (p.389)

Spirit is that which transcends the known, the expected, even the ego. This moreness (transcendence) seems to help extend our faculties to see, to hear and to feel, going beyond the current; consequently, newness or otherness emerges. As Huebner (1999) argues, spirit refers to "the possible and the unimagined—to the possibility of new ways, new knowledge, new relationships, and new awareness" (p. 365). These new ways, new understandings, new relationships seem to point to something beyond the current. Therefore, spirituality of education attends to the transcendent, the openness to a future, the protest against present forms, and the consciousness that we live in time affected unavoidably by otherness (Huebner, 1999).

The otherness, the moreness, and the transcendent is demonstrated in creativity. In school, this creativity is about how schools encourage students and teachers to have a different view of people, of our educational provisions, of what we do and say (Huebner, 1999). He also maintains that the spiritual is not necessarily contained, nor even acknowledged, in the ways that we presently know and live in this world (p. 406). According to Huebner (1999), curriculum should allow the spiritual to "show" or "function" (p. 409). Traditional curriculum concerns—namely the goal of education, the social and political structures of education, curriculum content, teaching, and evaluation— become different when education permits "the spiritual" to show.

Let me digress for a moment and discuss the non-transcendent in education. Curriculum scholars often approach the issue of transcendence through criticism of the "externalized curriculum" and the pursuit of an alternative curriculum that addresses the deeper dimension of life and meaning. Koetting and Combs (2005) define an externalized curriculum as a curriculum concerned with appropriating information. Iannone and Obenauf (1999) describe it as a fragmented curriculum that emphasizes memorization, views teacher as a controller, and adopts normative testing as a standard. Wringe (2002) comments on such a curriculum:

> Education as we currently have it is often presented as essentially concerned with externals, with gradable and above all observable integrative skills, competencies, and dispositions, which will enable individuals to become employable, performative and generally acceptable future citizens. In this endeavor the life of the spirit would seem to have little part to play…. (p. 169)

This is exactly the kind of secondary school education I experienced, as described in my story. Such a curriculum seems to be built on the belief that if the right standardized procedures and forms are selected, the right institutional structures implemented, the right funding obtained and assessment utilized, and so on, the future of teachers and students will be eventually secured and peace will reign (Jardine, 2012). Schools become a standardized system in which certain input guarantee "certain output." In such schools, the task of the student is to "receive, memorize, and repeat" (Freire, 1973, p. 72). Students are turned into "receptacles to be filled by the teacher" (Freire, 1973, p. 72). Freire (1973) argues that the expected task of the teacher is to "fill the students with the content of his narration—content which is detached from reality, disconnected from the totality that engendered them and could give them significance" (p. 71). Inevitably, many schools are thrown into "the trenches" (Jardine, 2012, p. 3), where both teachers and students struggle and feel frustrated. This externalized curriculum focuses people's attention, and traps people in the "observable and measurable" aspects of reality, as shown in my story.

In addition to this criticism of the externalized curriculum, a pursuit for a different curriculum that points to neglected realities can also be seen in some curriculum scholars' work. These neglected realities seem to point to deeper dimensions of life such as meaning of life. Smith (2014) points out that education needs to address this neglected reality or pay attention to the multidimensional nature of reality. He explains:

> The Buddha began his life as a young prince, having everything of a material nature that he might desire, yet he knew intuitively that this could not possibly encompass the full range of human possibility, so he felt compelled to leave his environs and embark on a long search for the deeper truth of things. The purported failures of public schooling might have something to do with this understanding of delusion. If educational theory and practice cannot articulate this multidimensional nature of reality, celebrating only successes of a culturally parochial kind, schools become places of suffocating oppression, both for successful students and for those less so. (p. 41)

However, the neglected realities are not yet directly and profoundly addressed by the present curriculum. Ignoring these realities makes educational work lifeless. Koetting and Combs (2005) claim that the curriculum that fails to understand the deeper dimension of life tends to be technocratic, since "This type of curriculum does not involve students with the sociocultural world, nor does it address what is good for society" (p. 6). It does not engage students and teachers in the search for deeper meanings—for instance, authenticity in their work in schools or in their lives outside of school. This curriculum fails to connect with more powerful understanding.

In contrast, Pinar's idea of *currere* shows a pursuit for a curriculum that addresses a deeper dimension of life. Pinar's curriculum concept—*currere*—is a method "by means of which students of curriculum could sketch the relations among school knowledge, life history and intellectual development in ways that might function self-transformatively" (Pinar, Reynolds, Slattery, & Taubman, 1995, p. 515). The method of *currere* emphasizes how one can learn from one's experience and acquire deepened self-understanding. Pinar suggests that standardization and accountability in education make students engage in test preparation, not self-cultivation or social democracy. Students have become consumers of educational services, he argues, "not subjectively existing individuals struggling to understand themselves in the world through the curriculum they study" (p. 44). According to Pinar (1975), the method of *currere* is "a strategy devised to disclose this lived experience, so that we may see more of it and see more clearly" (p. 33). It can help students see more, and see more clearly, thus encouraging them to search the deeper structure of their being (p. 54). Moreover, the purpose of education is not just knowledge acquisition; while the educational process may "have much to do with the acquisition of information and the

development of usable (and sellable) skills, it also has to do with the cultivation of self-knowledge, of wisdom" (Pinar, 1976, p. 25). Hence, the educational point of the public-school curriculum is to understand the relations among academic knowledge, the state of society, the process of self-formation, and the character of the historical moment in which we live (Pinar, 2012). *Currere* demonstrates a genuine search for deeper meaning, a search Pinar inherited from Huebner. Koetting and Combs (2005) argue that Huebner's essay "Poetry and Politics of Curriculum" points out the instrumental and technical inclination of the curriculum and disconnection between teachers' work and the sociocultural context: "Huebner's ideas were not encapsulated in the language of spirituality; however, the splits and fractures he identified, the disconnect between the practice and the lived experience of teachers' work, suggests a social orientation identified in current discussions of spirituality" (p. 88). Seemingly, the lack of spirituality leads to these splits and disconnection identified by Huebner. Therefore, as discussed by Koetting and Combs (2005), the need for individuals to turn inward in the search for meaning and a more authentic self tends to be the major appeal in curriculum. Moreover, curriculum that acknowledges the spiritual shows other problems and tasks more clearly, such as moral and spiritual values, and the need for spiritual or religious discipline for the teacher.

Some scholars describe how a transcendent experience might be acquired through learning certain subjects such as mathematics. Forshay (1991) uses spiritual experience and transcendent experience interchangeably. He argues that mathematics plays a role of awakening the experience of transcendence among students and describes how mathematics has a transforming effect on how students think. Derived from his personal experience, he maintains that the transcendent or spiritual experience involves two basic elements: the experience of dread or awe or fearfulness (later, wonder) and the experience of connectedness with something greater than what immediately appears.

For Forshay, this connectedness is equated with "moreness" in Huebner's sense of the term. Forshay (1991) cites the theologian's claim that the transcendent experience is latent in everyone and it can be awakened in us. Therefore, transcendent experience refers to "a sudden awareness of the connection between what is immediately apparent and a vastly large sphere of being. This awareness may be evoked—called out" (p. 283). Forshay (1991) contends that this awareness is consistent with Maslow's work, namely, "an illumination, a revelation, an insight that may lead to the cognition of being" (p. 283). This experience can only be "incited, induced and aroused," or in Maslow's term, "triggered." The concept of transcendent is a state of mind, purely felt experience, only to be indicated symbolically, by ideograms (Otto, 1923, cited in Forshay, 1991, p. 284).

Forshay (1991) argues that mathematics greatly helps trigger the experience of transcendence among students. He provides seven examples to illustrate how mathematics has had a transforming influence on the way in which the human being thinks. "In each case, these ideas serve as historical milestones that split mathematics history, in the sense that math was one way before each of them, and another afterwards" (Forshay, 1991, p. 289). I cite one example to illustrate:

> Zero and negative numbers. The invention of zero, which took place at about the same time in China, India, and by the Mayans, was in Western civilization a part of the invention of Arabic numerals. It spread to Baghdad by AD 700, and then very slowly into Europe, not being universal until the 15th century. Once one has the concept of zero, it immediately becomes inviting to go up from it and down from it, into positive and negative numbers. To imagine zero, we had to get rid of the idea that counting always involves something, or some things. We have to toy with the idea (expounded much later by Cantor and others) that nothing is something. We must at least think of the distinction (again, made much later) between nothing and nothingness. (Forshay, 1991, p. 290)

Such experience allows students to consider questions they never considered before, and consequently transcends certain previous ways of thinking about mathematics.

Some scholars also mention that one way of rising above mundane everyday concerns and immediate practicalities of material advantage and worldly ambition may be through raising fundamental or big questions. "Though these questions do not relate to our immediate everyday concerns, the answer we give to them may profoundly affect our perceptions of ourselves and others, of life and the world, our long-term commitments and consequently the general pattern of our actions and the course of our lives" (Stump and Murray, 1999, p.162). These questions go beyond everydayness and invite students and teachers to ponder more deeply.

In my story as a secondary school student at that time, I could only see scores and examinations. I achieved my goal—being the best student in my class and in my school, through focusing my entire attention on learning. However, I was unhappy. I was arrested psychologically, and struggled daily, failing to see the "moreness" of life, living within layered, superimposed social, cultural and educational discourses. The "true" self remained silent. To transcend is to interrogate what one has been given, to contemplate, to face, even to fight; only then will a reconfiguration of "self" be on the way. Like the bird—*Jing Wei* in a Chinese mythology:

> There is a Chinese mythology called *Jing Wei* filling up the Sea:
>
> > Three thousand ninety li farther southeast, then northeast, stands Departing-Doves Mountain. On its heights are many mulberry trees. There is a bird dwelling here whose form resembles a crow with a patterned head, white beak, and red feet. It is called *Jingwei* and makes a sound like its name. She is the younger daughter of the Flame Thearch named Nüwa. Nüwa was swimming in the Eastern Sea when she was unable to return to shore and drowned. She then transformed into the bird Spirit-Guardian and regularly carries twigs and stones from the Western Mountains to fill up the Eastern Sea. The Zhang River emanates from here and flows eastward into the Yellow River. (*Shanhaijing*)

This Chinese fable resembles tragedy, rebirth and new life—a life circle, depicting the moment of facing the impossible odd. The little bird become world radiant in its very particularity. To transcend, very possibly, is to face the mission impossible, like the bird *Jing Wei*.

Sense of Self

Essentially, what makes spirituality of education possible, is the inner force—sense of self. As the pivotal element of spirituality of education, sense of self provides constant, underlying commitment to the pursuit of the spirituality of education. What is the sense of self? Martin and Barresi (2006) trace the history of Western conceptions of soul and self from the ancient Greeks to the present. In ancient Greece, the concept of self emerged as immaterial and immortal. An immaterial, rational soul became the focal concept of self, and bodily resurrection was secondary to it. The rise of individualism in the 18th and 19th century led to a new "science" of consciousness that continued the focus on self as individual mind (Barresi, 2006). Until the first half of the 20th century, the search for the real self was a topic in existential psychology as well as in analytic philosophy, whereas in the second half of the century, the focus shifted from a unitary and real self to multiple fictional or conceptual selves, and from mental selves to embodied and social selves owing to influences from multiple theoretical realms, including post-structuralist and post-modernist views, narrative approaches, and developmental psychology (Martin & Barresi, 2006). Due to its various historical origins and theoretical perspectives, sense of self can be difficult to define decisively. Instead, it might be more fruitful to think of self with a general understanding

of how its definitions evolved. As argued by Barresi (2006), "The main difficulty for the future development of theories of self is that there exists in the current literature numerous notions and theories of self that appear mutually exclusive and cannot be resolved into a single central idea of self" (p. 3). In the following, I will explore how curriculum scholars address the issue in their work.

Wringe (2002) writes explicitly that there are three aspects deemed as the spiritual dimension in education, one of which is the sense of self. He (2002) argues:

> The concern for spirituality does not only involve the purpose or meaning of life, but also the right or best way of spending one's life and appropriate attitudes and conduct in relation to other people, other creatures, the natural world and objects natural or humanly created beauty. Such a growing awareness of the universe and its magnitude, of the natural world and its antiquity, intricacy, beauty and fragility, of other people, their achievements, strivings and sufferings is scarcely separate from a view of oneself in relation to others. (p. 158)

The view of self in relation to others influences how people understand others and the world, and vice versa, a deepened understanding of the world (such as its complexity and instability) will also influence the view of self. This makes a sense of self a significant issue (interchangeably with a view of self to others). Wringe summarizes the sense of self as a process of self-examination, confession, growing awareness of one's obligations and shortcomings, strengths, and weaknesses. Central to sense of self is self-examination or reflection; lack of self-examination may lead to some outcomes incompatible with the goal of society. Wringe (2002) further argues that "those who behave crassly in pursuit of worldly ambition or material interest may seem to lack such a perspective on themselves and the limited significance of their own desires, for it would be surprising if the development of such a perspective did not have some effect upon such outcomes as the individual's engagement in anti-social conduct, lax complicity in prevailing mores or, ultimately, the condition of society" (p. 162). The pursuit of worldly ambition or material interest may have a negative effect on individuals' engagement in society since they focus their entire attention on material pursuit. The outcome might not be predictable, but there could exist a certain connection between the material pursuit and socially undesirable outcomes. Therefore, according to Wringe (2002), reflection may help change the situation. For him, such reflections are neither the process nor the conclusions of mere scientific or moral reasoning; they help ground the underlying commitment upon which moral reasoning is founded, providing a backdrop of wisdom, detachments, and unassuming consciousness of self that will have observable influence on our everyday material concerns.

Presumably such reflection will have an effect on how one engages in social or cultural activities; how one understands ethical and scientific questions; how one responds to certain issues; how one views and pursues success; and how one positions oneself socially, culturally and politically within this changing society. It seems that the sense of self is fundamental because it plays a vital role in other dimensions of spirituality. For individuals, this sense of self provides underlying and ongoing support for judgment, decision-making, and further exploration.

The work of Pinar, Miller and Grumet tends to be connected to a sense of self. As argued by Eisner (1985), all experience is the product of both the features of the world and the biography of the individual. It is not exceptional to curriculum. One of Pinar's major contributions in curriculum study is the autobiographical way of inquiry. The field of curriculum, as pointed out by Pinar, Reynolds, Slattery and Taubman (1995), had forgotten the existing individual as it had concentrated mainly on the public and the visible aspects of curriculum such as its design, implementation, and evaluation. In order to address this problem, Pinar (1976) advocates the

employment of *currere*, which invites systematic self-pursual, such as meditation, thus shifting the ontological center from exterior to interior. Additionally, *currere* can foster cognitive development and provide understanding of educational experience in its political, social, and psycho-social dimensions. In so doing, the work of self-understanding can be continued in a socially useful and publicly educative way.

This shift from exterior to interior is to further comprehend the roles of curriculum, instruction, and objectives (i.e., the externals) in the educational process and begets a lengthy and systematic search for inner experience by taking our eyes off these roles of curriculum for a time (Pinar, 1975). Therefore, Pinar (1976) concurs with a long-held view that while the educational process may have much to do with the acquisition of information and the development of usable (and sellable) skills, it also has to do with the cultivation of self-knowledge, of wisdom. Education should not be considered as the application of knowledge onto the body of a student and as material set in stone. It is a study of how individuals attach, displace, forget, and engage with knowledge; therefore, learning is crafted from a curious set of relations: the self's relation to its own otherness and the self's relation to the other's otherness (Pinar, 2009).

The shift from exterior to interior is a lived path, through which one with his or her personal characters engages in constant reconfiguration of what one has learned; it is a lived process in which the external factors and the internal attributes interact.

The two fundamental concepts, the self and the other, remain central to understanding Pinar's work (Pacheco, 2009). Pinar (2009) explains that subjective studies do not replace social studies; they only refocus them. And, the "self" is structured by society, by history, by culture; but it is also true that subjective beings, through their own imagination and their "self" knowledge, contribute to history, politics, and culture as they reconfigure it. The "self" is not the exclusive focus of his curriculum theory.

Sense of self is an important concept for Pinar's *currere*. In contrast to Wringe's sense of self, Pinar's sense of self has its own focus grounded in phenomenology. For phenomenologists, knowledge of the world calls for knowledge of the self. As argued by Grumet (1975):

> The writings of Husserl, Heidegger, Sartre and Merleau-Ponty describe existence as being-in-the-world. They recognize the existence of the world without explaining its facticity and accept our experience of it without first establishing its causality. The natural and social sciences that attempt explanations of that causality are to them merely second-order expressions of the *Lebenswelt*, the world of lived experience. Thus, for the phenomenologist, knowledge of the world requires knowledge of self-as-knower of the world. (p. 39)

This passage shows the importance of the concept of self in phenomenology. Husserl calls the suspension of belief as phenomenological reduction and claims that when pursued to the end, it reveals the indubitable existence of a transcendental ego (Martin & Barresi, 2006). The transcendental ego is not accessible to empirical observation but only to phenomenological description. For Heidegger, the aim was to disclose what it means to be a human being. "The basic problem, in his view, is that the essential truth about ourselves has been covered by millennia of cultural and linguistic accretions" (Martin & Barresi, 2006, p. 233). In other words, inherited intellectual conventions and theories and our routinized habits of thinking and acting have made us unintelligible. His project was to remove these obscuring things so that human existence could show itself (Martin & Barresi, 2006). It seems that the self is to be found in un-concealment. Heidegger reconceptualizes the self as a dynamic system of interrelationships of meanings or signification. Martin and Barresi (2006) suggest that Heidegger recognizes "humans as embedded in a dynamic system of relationships, called being in the world, which affords the only true access

that we have to ourselves" (p. 234). Sartre (1972) contends that the unity of consciousness is achieved via the objects of experience and via the temporal structure of experience:

> ...[I]t is certain that phenomenology does not need to appeal to any such unifying and individualizing I…The object is transcendent to the consciousness which grasps it, and it is in the object that the unity of the consciousness is found…It is consciousness which unifies itself, concretely, by a play of "transversal" intentionalities which are concrete and real retentions of past consciousness. Thus, consciousness refers perpetually to itself. (pp. 38-39)

To sum up, as Barresi (2006) points out, "Phenomenologists following Husserl have focused on the stream of consciousness, and have analyzed how the self might be a logically necessary notion to account for unity of the stream, or how the self gets constituted by interconnected thoughts within the stream and appears as content within it" (Barresi, 2006). Unity of stream, then, makes the notion of self possible.

Consistent with the concept of self in phenomenology, for Pinar, the sense of self, deeply embedded throughout the four steps of *currere*, goes far beyond self-examination discussed by Wringe. Pinar's *currere* views self as a complex webbed situatedness, as pointed out by Grumet (1975):

> And if the world were experienced in discretely organized units by persons who could isolate emotional responses from intellectual ones, past from present, present from future, I from me, me from us, programmed instruction, behavioral objectives and other products of the "divide and conquer" approach to learning might be justified. They are not; further depersonalization and fragmentation of human experience distorts it and estranges us not only from each other but from ourselves as well. (p. 9)

Pinar's *currere* is intended to recover one's past and reveal one's volition through reflection. As argued by Pinar (1976), "Our ambition is to provide a place and a process of reflection that can, for a few moments, withdraw from engagement when engagement is most intense" (p. 77). Phenomenological reflection is a species of ordinary reflection. "To reflect means, in a general way, to think; but to reflect is more than to think. To reflect is to take a mental step backwards, to consider something in its broader context, to see how it is related to other things, what its nature and place in the world are" (Meacham, 2010, p. 2). As discussed previously, Wringe proposes sense of self in terms of self in relation to others. For Pinar, it involves not only the self to other relationship, but also the self to self (self's otherness) relationship, which is also about how to foster one's ability to learn from past experiences. Pinar's idea on sense of self is akin to Wringe's in the sense that they place self at the core of discussion, use self as the site of exploration, and consider values related with self.

Sense of self, in this paper, is mainly concerned with the way one learns from, reflects on, and reacts to events. It exists independently of other aspects such as knowledge and conceptual approach but is informed by each continuously. One's sense of self evolves gradually as one learns more; it is deeply grounded and is ongoing—a certain synthesis that could contain certain beliefs or sense of mission—illuminating why and guides how one thinks and reflects (Wang, 2020). Sense of self can be concretized into the following aspects, but by no means limited to them: understanding that each gestalt is created by a human being and may undergo constant change; being open to different ways of thinking; being aware that all what we have attended to, contemplated, and explored demonstrates the trajectories of self-evolving, embodying the interactional reciprocity of the public and the private, the self and society. Attunement seems to capture the praxis of how this sense of self works.

Attunement

As argued by Huebner (1999), "Spirit refers to the possible and the unimagined—to the possibility of new ways, new knowledge, and new relationships, new awareness" (p. 365). The path that leads to the new is not to be found, but to be constructed, or to be attuned. I call it attunement. As Wang (2020) argues, this attunement is spatially, temporally, situationally, subjectively contingent, historically, culturally, and socially constrained. It is subjectively perceived; sometimes it appears to be vague under certain circumstances.

Attunement is an indispensable component of spirituality, focusing on the praxis of spirituality of education. It shows how spirituality of education works in oneself. Attunement, in this paper, refers to learning guided and experienced by oneself subjectively striving for deeper understanding (Wang, 2020). This attunement happens not only in the classroom but also outside the school, in a subjective sense of intellectual labor. Attunement refers to learning guided and experienced by oneself subjectively. As a result, this attunement "provides the vehicle wherein the everydayness of life can be lived with reasonable comfort and reasonable freedom from anxiety and unpredictability" (Huebner, 1999, p. 345). Heidegger equates attunement with sensitivity, as he understands attunement as a mental optic, which make things visible, through "unlocking" their phenomenality (Demuth, 2012). Each seeing is determined by our background and our conceptual approach. "To be in certain attunement means that we have sensibility to see some aspects of things, or that we are capable of understanding things in a certain way. In this way, we can——'unlock'—things as phenomena so that we can grasp them" (Demuth, 2012, p. 15). Sensitivity helps us see different aspects of things or understand things in alternative ways and helps achieve heightened understanding (Wang, 2020). It is one, albeit central, medium of attunement. One can improve one's sensitivity through study and experience. Attunement, then, is the praxis by which spirituality of education works through oneself, through one's learning, structured by one's constant search for meaning and sensitivity.

Attunement allows people to move from one ontological level to another, being attuned with a new way of understanding, new way of thinking, or new perspective. All of these understandings, or ways of thinking, represent a different framework (or non-framework), constituted by a new set of elements (can be called others in some ways). They point to a dimension, placing people within something unknown or beyond something known and making people consider the alternative, even the opposite. People seem to move from one level to other levels that are fundamentally different in nature (parallel to the ontological level mentioned by Pinar), from one dimension to another, of course elevated. For example, when one experiences something unexpected, one may feel sad or uncomfortable. One may feel relieved or gain a certain degree of comfort by referring to a new way of thinking. One way the new way of thinking or understanding works might be that one re-adjusts the relationships among self, others and the world or repositions one's self among the magnitude of the world; therefore, it brings forth a sense of inner strength, peace, harmony, and connectedness. "It is a comfort that cannot be anticipated, a peace that passeth all understanding. Call it what you will" (Huebner, 1999, p. 403). With it, one can move to a higher level. This process might be akin to Pinar's discussion about how one can raise one's ontological level.

Pinar's discussion of the concept of ontological level might be related to this issue in several ways. According to Pinar (1975), ontological level means being, being as the gestalt of physical, emotional, and mental dimensions. However, one's ontological being is more than the totality of these dimensions. Pinar also mentions the "more" beyond the three aspects of physical, emotional, and mental. Transfusion (Pinar, 1975) is crucial for understanding the concept of ontological level. Pinar describes an energy transfusion (primarily emotional) between a therapist and his or her

client underneath the conscious technique of the therapist and the unconscious response of the client. He also applies it to the field of academe which mainly includes two interrelated undertakings: learnedness and intellectual development. "When the exclusive aim is learnedness in the sense of amassing information, the process is primarily technical, and may not involve a transmission of energy in the same sense that occurs when the aim is intellectual development" (Pinar, 1975, p. 101). However, the giving of information and its interrelatedness is also offering an *élan vital* from one to the other, especially when the mentor is psychologically involved with the information—a higher energy level when compared to one who is not psychologically involved. Moreover, Pinar (1975) points out that "when one's aim is intellectual development, one is able to glimpse underneath the manifest behavior to the pre- and unconscious dimension of inter-activity" (p. 102). One shows a higher level of abstraction or a higher level of *élan vital* in the area described and analyzed when conceptually engaged. In such an instance, we can see "how one's ontological level enables one to see certain levels, and then use the discursive mind to describe and analyze what it is one sees in certain areas from one's ontological perspective" (Pinar, 1975, p. 102). Pinar uses the example of student and teacher: "[T]o see what his teacher sees in such a case, and not just mirror his teacher's language, the student must enter commensurate ontological level" (p. 103). This process is likened to transfusion of *élan vital*, or a transfusion.

Pinar then raises the question: How can one raise one's ontological level? He argues that *currere* can be deemed as the way to elevate or reach a certain ontological level. He describes how he makes use of other scholars' work to assist himself to articulate his own problems. As Pinar (1975) explains, "Searching for conceptual tools to excavate existential experience, I returned to Sartre, Kierkegaard, Nietzsche, Heidegger, read seriously for the first time Husserl and Merleau-Ponty, returned to Jung and Freud again" (p. 106). Based on his own experience, he realizes that:

> In a fundamental way, the use I can make of my academic studies, complementary to their study for their own sake, to heighten my understanding of self, of the possible meanings of my life, and of others. And I find that this understanding can be of a sort that, contiguous with it, is what I experience as a raising of ontological level. (p. 106)

Pinar identifies "this understanding" with the raising of the ontological level, which is a heightened understanding. Thus, "the method of *currere*, regressive-progressive-analytical-synthetical in procedure, is a systematic attempt to reveal, using Erikson's phrase, individual life history and historical moment" (Pinar, 1975, p. 106). Pinar uses it to raise his ontological level. Attunement might be a particular form of praxis to achieve the purpose of spirituality. Curriculum as conversation is no conveyor belt.

Attunement as understood in this paper might be related to the concept of "a returning trip" in Eastern thought. As discussed previously, Eastern education with a spiritual orientation is defined as "an attempt for awakening or enlightenment" (Nakagawa, 2008, p. 240) and this spirituality of education involves path seeking toward infinite reality and returning from infinite reality: two modes of movement. If *currere* is understood as "path seeking," the concept of attunement in this paper might be considered similar to that of a returning trip. Attunement describes how one can learn from one's daily experience, and as one acquires deepened self-understanding through one's study, for example, the study of *currere*, with this understanding one can learn more from one' daily experience. It refers to learning guided and experienced by oneself subjectively. Attunement, then, corresponds to a trip of returning of the twofold movement of seeking and returning—a dynamic character found in many Eastern spiritual practices (Nakagawa, 2008)—a returning from spiritual awakening. For me, the spiritual awakening in this paper might be akin to the acquisition of self-understanding, or self-knowledge. Being attuned means seeing beyond the present,

allowing one to see something unordinary in the ordinary. Even a tiny thing in this world reveals the infinite as it actually is. "To see the world in a grain of sand and a heaven in a wild flower" is the way poet William Blake puts it. Thus, one can find spirituality in everyday life. This returning mode, for me, emphasizes that one views self and world—beyond what it is currently contained— after one experiences spiritual awakening (acquisition of self-understanding).

In the following, I will illustrate how attunement works in oneself to acquire spiritual understanding. The story at the beginning of this paper serves as "contingency" through which I entered my past, reactivating, recalling, and retelling my past experience; with the help of *currere*, certain self-understandings have emerged—a spiritual understanding. This understanding is concerned with one's pursuit for moreness. I am being attuned to these understandings. Attunement happens in non-linearly. As these "contingencies" accumulate and thrive, one may become constantly attuned to different understandings or perspectives in different ways with occurrences of change or transformation. These understandings do not go away; with them, I can associate more of my current lived experiences. To sum up, *currere* emphasizes how one can learn from one's past experience and acquire self-understanding; therefore, *currere* begets spiritual awakening, whereas attunement attends to how one can learn one's current lived experience. Derived from the method of *currere,* attunement emphasizes everydayness of spirituality, as argued by Wang (2020). Attunement contributes to the understanding of the everydayness of spirituality—seeing the unordinary within the ordinary.

Looking back, I worked so hard in my secondary school, but it was not for myself as I originally thought; I kept running without slowing down to ask myself: Why was this your life? What and who were pushing you forward? Without knowing this, one can never live a life for oneself. Fromm (1990) distinguishes between "authoritarian conscience" and "humanistic conscience." He describes authoritarian conscience as the voice of an internalized external authority, parents, the state, or whoever the authorities in a culture happen to be. He contrasts this with humanistic conscience that is our voice, present in every human being and independent of external sanctions and rewards. He then poses three questions: What is the nature of this voice? Why do we hear it? And why do we become deaf to it? In light of Fromm's ideas, it seems to me that my school experiences were very much a consequence of an authoritarian conscience listening to the voice of my teachers, my school, and maybe my peers and the wider community. Fortunately, I have been trying to listen to my inner voice and hear it in the end.

To sum up, I identify a thread of "spirituality of education" within various genres of literature, a concept of cosmopolitan spirituality, different from religion or religious practice, which points to a dimension that engages teachers and students with "moreness." This paper shows how the three selected constructs of spirituality are coherently connected and contribute to the understanding of spirituality of education. Among the three elements, transcendence is what spirituality of education is committed to, orienting toward the moreness of life that is the qualitative, the non-sensory, the non-material and it situates within academic study however transcending knowledge transmission. The sense of self, which is continuously grounded through the process, may provide underlying, intrinsic "force" that drives one to explore, and to understand, eventually embracing and continuing to engage with the spirituality of education. Attunement describes the possible praxis in which spirituality of education works through one's being attuned to deepened understanding, to what lies beyond, and in such a praxis, academic knowledge and experience become the vehicle by which one can acquire deepened understanding. This is the inner coherence across the three constructs. However, the synthesis should be understood

"metaphorically," and it is not as an enclosed system. Rather, it is subject to further modification and change.

However, this spiritual dimension might be lost in current school practices. Why does such line of thinking get lost in contemporary schooling practices, as posited by Smith as shown above and why do we fail to see "full ranges of human possibility" (Smith, 2014) such as the spiritual? For me, this might be related to the loss of the individual in curriculum, as argued by Pinar et al. (1975). The field of curriculum studies, Pinar contends, had forgotten the existing individual. In its preoccupation with the public and the visible, with curriculum design, sequencing, implementation, evaluation, and in its preoccupation with curricular materials, the curriculum field ignored the individual's experience of those materials. Pinar (2012) suggests that standardization and accountability in education make students engage in test preparation, not self-cultivation or social democracy, making the self "disappear" in the modern world. Hence, students are not subjectively existing individuals struggling to understand themselves in the world through the curriculum they study. Education becomes knowledge transmission only. Much emphasis on "instrumentalism," on "accountability," thus, leads to the instrumental and technical inclination of the curriculum and disconnection between school mission and students' inner voice. This technical and instrumental language of the curriculum, is devoid of the spiritual, thereby legitimating the externalized curriculum—the curriculum that values only "gradable and above all observable integrative skills, competencies and dispositions" (Wringe, 2000, p. 169). Similarly, in my high school in China, the prevailing pursuit for examination scores demonstrated a pursuit for the externalized curriculum oriented toward instrumentalism in which students were to "receive, memorize, and repeat" (Freire, 1973, p. 72). Now I realize that I want an education that can attend to my inner voices, my regrets and my anticipations, and thereby enables to understand and engage with the world.

Conclusion and Implications

To sum up, through examining how the work of curriculum scholars, especially Pinar's *currere*, is connected to the three constructs of spirituality that I proposed, I identify a thread of "spirituality of education" within the various areas of literature in curriculum studies, a concept of cosmopolitan spirituality, different from religion or religious practice, and it points to a dimension that engages teachers and students with "moreness." This paper shows how the three selected constructs of spirituality are coherently connected and contribute to the understanding of the spirituality of education. The selection of the three constructs demonstrates my current understanding of spirituality of education, and it may undergo further change and modification as my research deepens. This paper is an ongoing effort and as I acquire new academic knowledge and engage further in educational experiences, my own understanding will be transformed. Both my paper and my "self" are works in progress. Writing this paper reminds me of a story titled *A finger pointing at moon* in Zen Buddhism. Zen teachers often say that the teachings are like a finger pointing at the moon. The finger is meaningful because of what it points us toward, as a raft that gets us to the far shore. This paper is not about "teaching," but might be akin to "the finger: it is not the definitive statement of truth, but it tries to point to something, allowing one to wonder and ponder. Hence, we, self and others, are in the midst of moving toward the "Moon."

This spirituality of education calls for a focus shift in school practice from the preoccupation with standardized examination and measurable behaviors of students to students' existential experience that has been unfortunately ignored. Disrupting the singular evaluation standard— examination score, this practice focuses on the inner perceptions of students, and points to the

deeper layer of meaning, an "unimagined possibility" that allows a participation in understanding of the deeper dimensions of reality. This practice fosters an attuned connection with new understanding of the relation to self, the other and the world, thereby going beyond "examinations" or fixed standards. Students, then, will no longer be entrapped in test scores.

References

Alexander, H. (2003). Moral education and liberal democracy: Spirituality, community, and character in an open society. *Education Theory, 53*(4), 367-387. http://dx.doi.org/10.1111/j.1741-5446.2003.00367.c

Baker, D. C. (2003). Studies of the inner life: The impact of spirituality on quality of life. *Quality of Life Research*, *12*, 51–57.

Barresi, J. (2006, September 15–17). *The rise and fall of the conscious self: A history of Western concepts of self and personal identity.* [Paper presentation]. Consciousness and Experimental Psychology Section of the British Psychological Society Tenth Annual Conference: Exploring the Boundaries of Experience and Self, St. Anne's College, Oxford, United Kingdom.

Cajete, G. (1994). *Look to the mountain: An ecology of indigenous education*. Kivaki Press.

Carr, D., & Haldane, J. (2003). *Spirituality, philosophy and education*. Routledge.

Coward, D. D. (1996). Self-transcendence and correlates in a healthy population. *Nursing Research,* 45, 116–121.

Demuth, A. (2012). Heidegger's Concept of "die Befindlichkeit" and His Role in Human Cognition and Self-cognition. http://www.acarindex.com/dosyalar/makale/acarindex-1423907282.pdf

Eisner, E. (1985). *The educational imagination: On the design and evaluation of school program.* Macmillan.

Fitzgerald J. (1997). Reclaiming the whole: self, spirit, and society. *Disability and Rehabilitation, 19,* 407–413.

Forshay, A. (1991). The curriculum matrix: Transcendence and mathematics. *Journal of Curriculum and Supervision, 6*(4), 277–293.

Fromm, E. (1990). *Man for himself: An inquiry into the psychology*. Holt Paperbacks.

Freire, P. (1973). *Education for critical consciousness: A continuum book.* Seabury Press.

Goddard, N. C. (1995). Spirituality as integrative energy: A philosophical analysis as requisite precursor to holistic nursing practice. *Journal of Advanced Nursing*, *22*, 808–815.

Goddard, N.C. (2000). A response to Dawson's critical analysis of spirituality as integrative energy. *Journal of Advanced Nursing, 31*, 968–979.

Griffin, D. (1989). *Varieties of postmodern theology.* State University of New York Press.

Grumet, M. (1975). *Existential and phenomenological foundations of currere: Self-report in curriculum inquiry.* [Unpublished manuscript]. American Educational Research Association.

Huebner, D. (1999). *The lure of the transcendent*. Lawrence Erlbaum Associates.

Iannone, R.V., & Obenauf, P. A. (1999). Toward spirituality in curriculum and teaching. *Education, 119*(4), 737–743.

Jardine, D. (2012). *Pedagogy left in peace: Cultivating free spaces in teaching and learning.* Bloomsbury.

Jardine, D. (2008). *Preface*. In C. Eppert & H. Wang (Eds.), *Cross-cultural studies in curriculum: Eastern thought, educational insights*. Lawrence Erlbaum Associates.

Koetting, R., & Combs, M (2005). Spirituality and curriculum reform: The need to engage the world. *Taboo: The Journal of Culture and Education, 9*(1). 81–91.

Macdonald, J. (1995). A Transcendental developmental ideology of education. In B. J. Macdonald (Ed.), *Theory as prayerful act: The collected essays of James B. Macdonald* (pp. 69–98). Peter Lang.

Martin, R., & Barresi, J. (2006). *The rise and fall of soul and self. An intellectual history of personal identity.* Columbia University Press.

Meacham, B. (2010). The phenomenology of the self. https://www.bmeacham.com/whatswhat/PDF/PhenomenologyOfSelf_v1_1.pdf

Miller, J. P. (1996). *The holistic curriculum*. Ontario Institute for Studies in Education Press.

Miller, R. (1997). *What are schools for? Holistic education in American culture*. Holistic Education Press.

Nakagawa, Y. (2008). Eastern wisdom and holistic education: Multidimensional reality and the way of awareness. In C. Eppert & H. Wang (Eds.), *Cross-cultural studies in curriculum: Eastern thought, educational insights* (pp. 227–245). Lawrence Erlbaum Associates.

Otto, R. (1923). *The idea of the holy*. Oxford University Press.

Pacheco, J. (2009). *Whole, bright, deep with understanding: Life story and politics of curriculum studies*. Sense Publishers.

Palmer, P. (1998). *The courage to teach.* Jossey-Bass.

Palmer, P. (2000). *Let your life speak*. Jossey-Bass.

Phenix, P. (1975). Transcendence and the curriculum. In W. F. Pinar (Ed.), *Curriculum theorizing: The reconceptualists* (pp. 321-340). McCutchan.

Pinar, W. (1975). *Curriculum theorizing: The reconceptualists.* McCutchan.

Pinar, W. F. (1976). *Toward a poor curriculum.* Kendall/Hunt.

Pinar, W. F. (2009). *Worldliness of cosmopolitan education: A passionate life in public service.* Routledge.

Pinar, W. F. (2012). *What is curriculum theory?* Routledge.

Pinar, W. F., Reynolds, W. M., Slattery, P., & Taubman, P. T. (1995). *Understanding curriculum: An introduction to the study of historical and contemporary curriculum discourses*. Peter Lang.

Sartre, J. (1972). *The transcendence of the ego: An existentialist theory of consciousness*. Noonday.

Slattery, P. (1992). Toward an eschatological curriculum theory. *Journal of Curriculum Theorizing, 9*(3), 7–22.

Smith, D. G. (2014). *Teaching as a practice of wisdom*. Bloomsbury.

Smith, R. (1998). Spirit of middle earth: Practical thinking for an instrumental age. In D. E. Cooper & J. Palmer (Eds.), *Spirit of the environment: Religion, values and environmental concern.* Routledge.

Stump. E., & Murray, F. (1999). *Philosophy of religion*. Blackwell.

Tanyi, A. (2002). Toward clarification of the meaning of spirituality. *Journal of Advanced Nursing* 39(5), 500–509.

Walsh F. (1999). Religion and spirituality: Wellspring for healing and resilience. In F. Walsh (Ed.), *Spiritual resources in family therapy* (pp. 3–27). Guilford.

Wang, W. (2020). *Chinese currere, subjective reconstruction, and attunement: When calls my heart*. Palgrave Macmillan.

Wexler, P., & Hotam, Y. (2015). *New social foundations for education: Education in post-secular society.* Peter Lang.

Wringe, C. (2002). Is there spirituality? Can it be part of education? *Journal of Philosophy of Education*, *36*(2), 157–170.