SEED GRADUATE INSTITUTE:

AN ORIGINAL MODEL OF TRANSDISCIPLINARY EDUCATION INFORMED BY INDIGENOUS WAYS OF KNOWING AND DIALOGUE

by

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A Dissertation Submitted to the Faculty of the

California Institute of Integral Studies

in partial fulfillment of the Requirements for the Degree of

Doctor of Philosophy in Humanities

Transformative Learning and Change

California Institute of Integral Studies

San Francisco, California

2008

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November 1, 2008

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Dear David and Nancy:

This letter will confirm the recent telephone conversation I had with Nancy. I am completing a doctoral dissertation at the California Institute of Integral Studies entitled "SEED GRADUATE INSTITUTE: AN ORIGINAL MODEL OF TRANSDISCIPLINARY EDUCATION INFORMED BY INDIGENOUS WAYS OF KNOWING AND DIALOGUE."

I am very grateful for all that I have learned from both of you and from your published work, and would like your permission to utilize an adaptation of the Begay/Maryboy (1999) process model for the purpose of depicting the non-linear process that was used to guide my dissertation and its application to planning SEED Graduate Institute, with the understanding that the adapted model is simplified from the original and does not contain the recursive complexity of the full Begay/Maryboy (1999) process model. Such limitation is specifically mentioned in the text in the below two paragraphs:

The Begay/Maryboy Process Model

The Begay/Maryboy (1999) process model, which is based on Navajo ways of knowing, expresses a multidimensional, nonlinear dynamic process of interconnection between the different aspects of a whole. In traditional Navajo thinking, the relationships between the east, south, west, and north directions are related to the four elements, the four mountains, four winds, four colors, four seasons, and other geophysical, psychological, and philosophical dimensions. The model is nonlinear because it allows for recursive dimensions of cyclic relationship between the aspects of the whole, and it also allows for additional relationships between the aspects to be recognized, some of which can be linear or triangular relationships. In the Begay/Maryboy (1999) model, the authors tracked seven dimensions of psychological and contextual characteristics that I do not attempt to utilize in this dissertation. They also include an "ecological check" after each cycle, in which a reverse direction counter-cycle is undertaken, during which time

the completed cycle is reviewed for purposes of maintaining overall integrity and coherence.

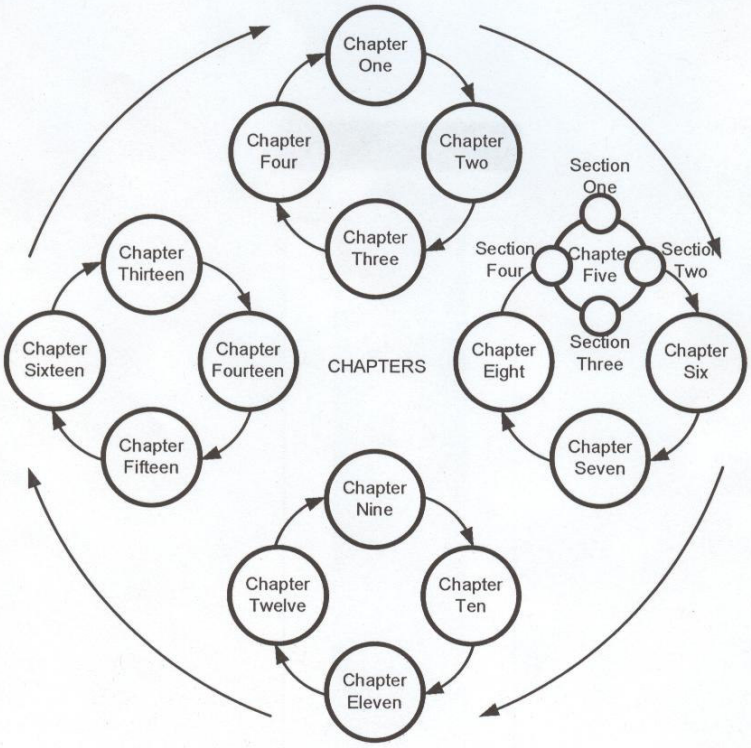
The Adapted Begay/Maryboy Model for our Purposes

The underlying framework of the dissertation is organized in a simplified adaptation of a Begay/Maryboy (1999) process model based on Navajo ways of knowing. The Begay/Maryboy process model outlines four principal aspects of experience based on each of the four elements/directions. I utilize these aspects of the model; however, for reasons of simplicity, I do not attempt to include the full range of geophysical and psychological characteristics, including the four winds, four mountains, and so forth, even as we do include the four directions that are related to them. I have also decided not to include a reverse ecological check in the dissertation primarily because we haven't really been utilizing this in our internal process at SEED.

Additionally, I would like to reprint in my dissertation the following image of "A Cyclical Process Model: Chapter Organization" adapted from Page 5 of your dissertation below:

Begay, David, & Maryboy, Nancy Cottrell. (1999, p. 5). Nanit`a Sa` ah Naaghai Nanit`a Bik`eh Hozhoon [Living the order: Dynamic cosmic process of Dine cosmology]. *Dissertation Abstracts International,* 60(05), 1596A. (UMI No. 9930321)

The image printed in my dissertation differs from the original image in that it includes four subcycles of recursive complexity in Chapter Five per below:



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Your signing of this letter will also confirm that David Begay and Nancy Maryboy own [or your company owns] the copyright to the above-described material. If these arrangements meet with your approval, please sign this letter where indicated below and return it to me in the enclosed return envelope.

Thank you very much.

Sincerely,

Glenn Aparicio Parry
President
SEED Graduate Institute

PERMISSION GRANTED FOR THE

USE REQUESTED ABOVE:

David Begay
Date: 11-10-08

Nancy Cottrell Maryboy
Date: 11-10-08

Glenn Aparicio Parry
California Institute of Integral Studies, 2008
Alfonso Montuori, Ph.D., Committee Chair

SEED GRADUATE INSTITUTE:

AN ORIGINAL MODEL OF TRANSDISCIPLINARY EDUCATION

INFORMED BY INDIGENOUS WAYS OF KNOWING AND DIALOGUE

Abstract

This dissertation explores how Indigenous wisdom and dialogue can inform the process of creating a graduate institute that is an original model of interconnected, transdisciplinary education. It seeks to revision education as rooted in the natural world.

The primary purpose of the research is to understand the intellectual foundation and context for what was originally an intuitive vision in order to better establish and maintain a startup graduate institute that is wholistic in its overall program, curriculum, and operations. The dissertation examines the foundational roots of wholistic, transdisciplinary education and how these foundational ideas translate into a praxis for implementing a graduate school from conception to actualization and beyond.

The form of the dissertation is adapted from a process model of understanding the natural world developed by Begay and Maryboy (1999) based on Navajo ways of knowing. The overall layout of the dissertation is nonlinear and based in cycles of nature informed by the center of Indigenous ways of knowing and dialogue.

In the first cycle of the dissertation, the overall vision of SEED–including the overview of the dissertation theory, methodology, and current status of SEED in establishing itself as a graduate institute–is explored. The cycle concludes with the history and role of dialogue as the primary pedagogical tool of SEED. In the second cycle

of the dissertation, the underlying theory of SEED is articulated; grandfather institutions of alternative graduate education are examined; and it concludes with a statement of the contribution SEED intends to make. In the third cycle of the dissertation, the Institute is revisioned in light of a praxis for actually implementing the underlying theory. The fourth cycle reflects on and evaluates the goals and research questions of the dissertation in preparation for an ongoing process of dynamic transformation and renewal.

Acknowledgments

As founder of SEED Graduate Institute, I am grateful to a complex synergy of people and forces beyond my understanding that have and continue to come forward to bring SEED and me along in the formative process. First and foremost, I appreciate the experiences I have had as a student at the California Institute of Integral Studies, first in the 1980s, and again from 2003-2008. The creation of SEED is a natural progression from my experiences at CIIS. The most formative class I took at CIIS was an Anthropological Linguistics class in 1983, taught by Dan Moonhawk Alford and Matthew Bronson. Both became lifelong friends. Moonhawk became my mentor into Native America. Through Dan, I came into contact with many Native American people of interrelated interests and other fascinating and talented individuals who eventually became the core group that participated in the Language of Spirit dialogues and the cocreation of SEED Institute. Among those people were Nancy Maryboy and David Begay, whose groundbreaking cowritten dissertation provided the process model used in the planning and execution of this dissertation, and Leroy Little Bear, academic dean of SEED, whose moderation of the SEED dialogues provided a spiritual foundation for the school to come into creation. Through the dialogues, I met an array of amazing people, Native and non-Native, who have brought the process forward, and I thank each and every participant. I am particularly grateful to Grandfather Leon Secatero for implanting the idea in me that SEED should be centered in Indigenous ways of knowing.

Moonhawk ignited the process that led to the creation of both the dialogues and the Graduate Institute. At the same time, there were people who ignited Dan, such as his mentor, Sakej Youngblood Henderson, and Little Bear, who in turn had an influence on

Sakej. Little Bear was in turn influenced by elders from his own community and by David Bohm and the emerging Western wholistic thinking of the past century. Thus, if we trace back far enough, we can make an argument that the real founders of SEED may be the ancestors of Turtle Island, who seem to be calling for a rebalancing through a renaissance in Indigenous thought.

I am also grateful to the entire staff at SEED, past and present, to the 10-person volunteer ad hoc graduate advisory committee, chaired by Cheryl Skinner, who donated over 2 years of their time in planning the Graduate Institute; to the steering committee (which has included Little Bear, Lee Nichol, Nancy Maryboy, David Begay, Phillip Duran, Pat McCabe, Donna House, Patricia Clark Smith, and MJ Zimmerman) that emerged from their work; the foundations, entities, and individuals that have supported us, including the Christensen Fund, McCune Charitable Foundation, and the State of New Mexico; over 300 donors, including Howard McConeghey, Jacqueline Kane, Kent Gormley, Ursula Daniels, and my late mother, Joan K. Parry; and to the entire past and present board of trustees and advisory board of SEED. Without their contributions of time, energy, and money toward the formation of SEED, this work could not have been produced.

I am especially grateful to all who have served on the dissertation committee for their wisdom, guidance, and patience as the project unfolded. I would also like to acknowledge Lee Nichol for his extraordinary help in talking through and making editing suggestions as an unseen committee member, and for introducing me to Jean Gebser's work, among other sources. Additionally, I thank Leroy Little Bear for much of the same, particularly on the chapter on dialogue. Without Leroy and Lee, that chapter could not

have been written, or at least not very well. I am grateful to many professors upon my return to CIIS doctoral work in 2003, but particularly to my committee chair Alfonso Montuori for introducing me to the best of the literature from the West on wholistic thought, systems thinking, and transdisciplinary thinking, including the writings of Edgar Morin, Gregory Bateson, and Bruce Wilshire. I thank Bruce and Donna Wilshire, Paula Bandy and Patricia Clark Smith for their feedback on early drafts of the dissertation, and Candice Chase for her help on the final draft. I am very grateful to the Helene Wurlitzer Foundation and Executive Director Michael Knight for providing a fellowship at a beautiful snowy location in Taos, New Mexico, enabling me to finish this dissertation, and finally, to my beautiful loving wife, Tomoko, who continues to teach me much about non-Western ways of knowing, who had the wisdom to say "I'll read it when it's done." Without the support of Tomoko, this dissertation could not have been written, nor could SEED have been maintained through all the lean years.

Dedication

Dedicated to the memory of Dan Moonhawk Alford, my parents Joan and John Parry, Paula Gunn Allen, Grandfather Leon Secatero, and to all the ancestors of this land.

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Chapter 1: Introduction

> We live and die and recirculate in a world classroom where all "subjects" interconnect, and all "studies" overlap…where all things, and all occurrences, are woven into a seamless Gaian fabric. We are at best a part of the Earth, educating itself in wholeness. (Hardin, 2001, pp. 43-44)

The twentieth century was a tumultuous century, with a confluence of unusual and seemingly disparate events. Two world wars culminated in the use of the atomic bomb, the invention of which emerged from a revolution in physics, wherein both relativity theory and quantum theory unveiled a universe of undivided wholeness, even if through different means. New mathematical theories in cosmology, cybernetics, systems, and complexity all revealed the cosmos as a self-organizing whole (Morin, 2003). Yet, the mainstream trend in education during the twentieth century (continuing from the Scientific Revolution) was towards abstraction and reduction from the whole; this included separation and isolation of disciplines, leading to continuing specialization in Western society (Clark, 1997; Wilshire, 1990). A countertrend began to emerge in the mid to late twentieth century, as nascent movements for wholistic[1] education and interdisciplinary and transdisciplinary studies took their places alongside a renewed appreciation for Indigenous knowledge and the creation of American Indian and Indigenous education programs worldwide. A wave of alternative schools came into existence in the second half of the twentieth century, including the California Institute of Integral Studies, Saybrook Graduate School and Research Center, and Union Institute and University, each in their own way seeking to go beyond the mainstream Western paradigm toward more a more inclusive, wholistic vision.

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1. Note that throughout this document, I have intentionally spelled *wholistic* or *wholism* with a "w," as in *whole.*

Thus, the twenty-first century arrived at a time when the old paradigms of increasing separation and disconnection between disciplines are seemingly pitted against emerging paradigms of interconnection and wholeness. The roots of wholistic worldviews go back thousands of years, much farther back than can be comprehensively accounted for within the scope of this dissertation. Our efforts are further hindered by the fact that there are relatively few sources for exploring the role of Indigenous knowledge (in the academy or otherwise), and that prior to the 1970s, nearly all of these sources were from non-Indigenous people (Begay & Maryboy, 1999; Pinkham, 1998).

This dissertation is undertaken in order to establish the foundation of a startup graduate program, SEED Graduate Institute, an institute that is informed by Indigenous ways of knowing, and to ground that endeavor in the context of the emerging shift from the mainstream Newtonian paradigm of unidirectional causality and objective separation from the natural world to a twenty-first century paradigm of self-organizing, undivided wholeness and interconnection. The core topic I am examining is the history of the SEED dialogues, which brought together Western science and Indigenous ways of knowing; how these meetings are creating a new kind of knowledge construction that is helping to form SEED Graduate Institute; the history of wholistic education and transdisciplinary thought, their relationship to Native thinking, and the prospects for this meeting ground to bring about new transdisciplinary models of wholistic education informed by Indigenous ways of knowing and dialogue. Additionally, I operationally define "Indigenous thought" and "original thought," and look at their relationship to the academy, emerging Western science and cosmology, ecology, the expressive arts, and integral healing. All these themes are addressed in the order in which SEED Graduate

Institute was formed–from vision and planning to development of the praxis and projected launch of the inaugural class.

The overall layout of the dissertation (see Figure 1) is an adaptation of a Begay/Maryboy (1999) process model based on Navajo ways of knowing, which is related to the emergence and interconnection of the elements Fire, Air, Water, and Earth; this in turn is related to the proposed areas of study at SEED Graduate Institute. [Note that I am capitalizing certain words in this dissertation–such as Fire, Air, Water, Earth, Spirit–that are not typically capitalized in order to indicate the importance and significance of the concepts they represent in many Native traditions.]. The reason I have chosen this particular model is that it is the best model available in terms of having the capability of capturing complex nature-based cycles (and cycles within cycles) of synergy and interconnection between diverse aspects of a whole (organization or worldview). It is also a model that is being used at SEED for strategic design and planning of curriculum and overall operations. Thus, it is appropriate to use this model for the dissertation because it more accurately expresses the spirit of the enterprise that I have been engaged in. The decision not to conduct a standard educational case study is an informed choice. For the purposes of this particular dissertation, I am using an adaptation of the Begay/Maryboy model that is simplified from the original. When the model is used to represent the entire Navajo cosmos and worldview, it contains additional subtle and recursive complexity that is not necessary for purposes of this dissertation. Figure 1 illustrates the model of the overall dissertation themes; Figure 2 shows the organization of the chapters.

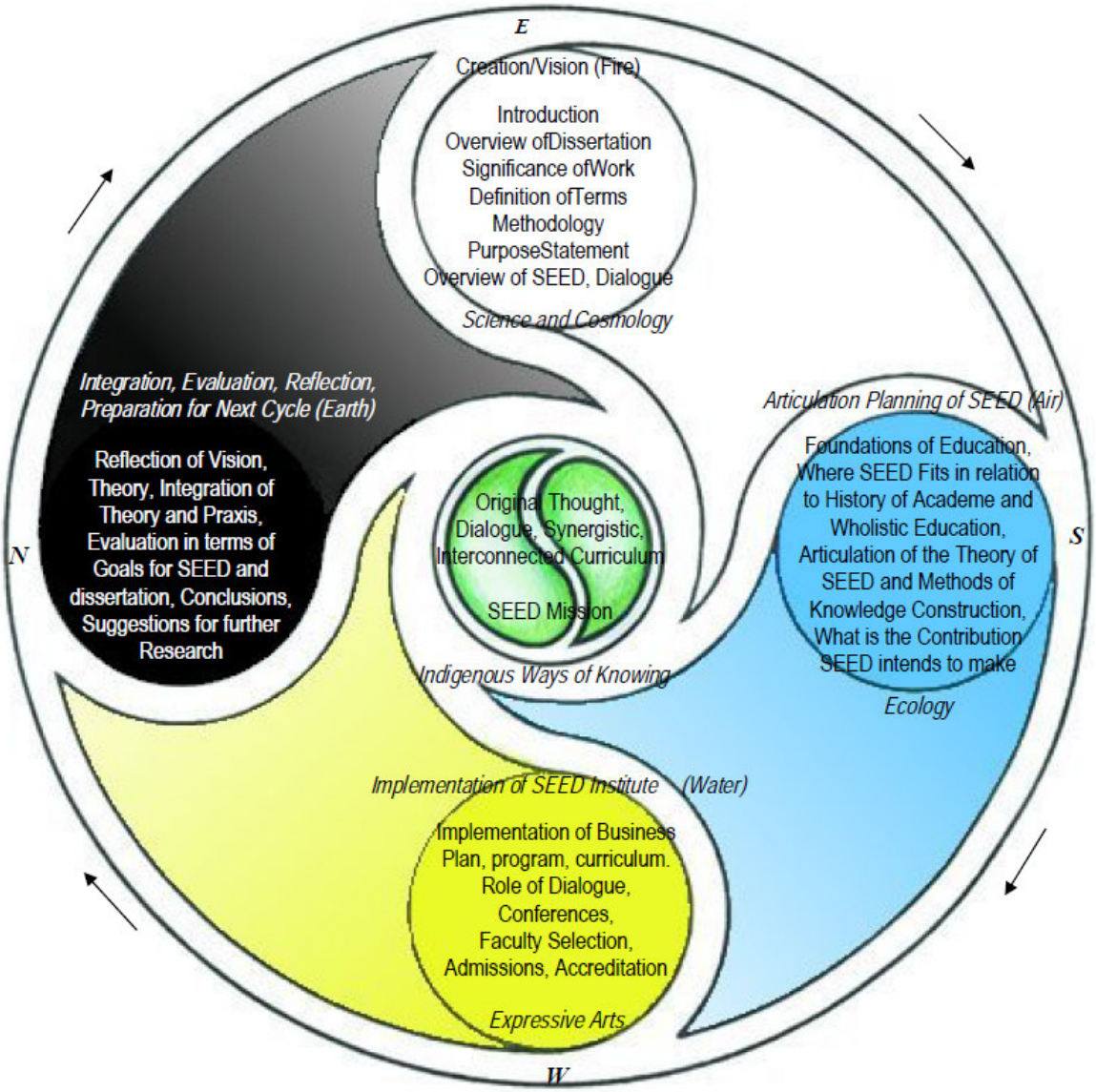

Figure 1. Overview of dissertation utilizing SEED Logo (inspired by Begay/Maryboy Process model).

(Adapted with permission of Begay and Maryboy and author/president of SEED; SEED logo created by Dyanne Strongbow.)

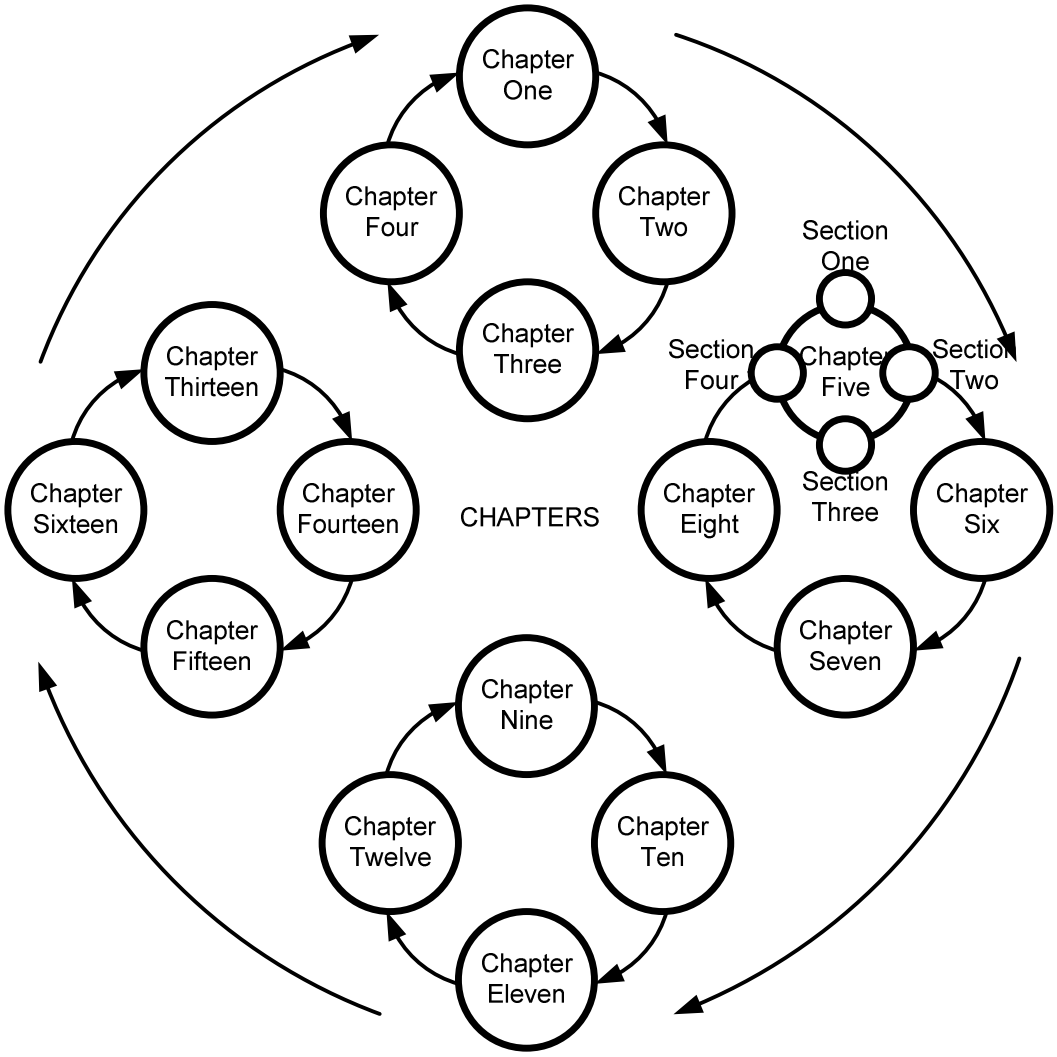

Figure 2. Cyclical process model: Chapter organization.

(Figure created by author, adapted with permission from David Begay and Nancy Cottrell Maryboy, 1999, Nanit`a Sa` ah Naaghai Nanit`a Bik`eh Hozhoon [Living the order: Dynamic cosmic process of Diné cosmology], p. 5. *Dissertation Abstracts International,* 60(05), 1596A. [UMI No. 9930321]).

Linear Process: Chapter-by-Chapter Breakdown

The Begay/Maryboy (1999) process model is an important tool for providing a sense of how the dissertation and formation of the school came together and is being held together in a cohesive, coherent whole. The Begay/Maryboy (1999) process model is nonlinear because it is based on the cyclic rhythms of nature and intended to express complex wholistic processes and relationships between the different aspects of a whole. The process model of five interconnecting circles is also the logo of the school, and is consciously intended to be a symbol of interconnectedness.

At the same time, it is very useful to extract a linear approximation of the Begay/Maryboy (1999) process model, for the dissertation itself will have a linear order, as this is the only way to present a dissertation on paper. Thus, the dissertation includes both a process model and a linear table of contents that references the elements of the process model. I present a synopsis of the chapters below in their linear order, following a brief explanation of where certain chapters coordinate in the process model.

Process Model: Chapters 1–4

Chapters 1-4 are concerned with envisioning the overall process, creation, and vision. They are associated with the element Fire and are related to the direction east, place of beginning, the color white (the color of the dawn at sunrise in the spring).

Chapter 1: Introduction–The first chapter includes an introduction that gives the reader an overview of the whole dissertation, as well as an introduction to the Begay/Maryboy (1999) process model, acknowledgments, and personal reasons I have for writing the dissertation and founding SEED Graduate Institute. There is a brief

introduction to the Language of Spirit dialogues begun by SEED in 1999, as these dialogues have turned out to be foundational to the creation of the school. The following terms are defined: *wholism, transdisciplinary, original thought;* the relationship between these terms and transdisciplinary thought are also discussed. The chapter concludes with my conscious assumptions going into the work, anticipated outcomes, and a description of the audience I am addressing.

Chapter 2: Methodology–Chapter 2 outlines the methodology used in the dissertation. The methodology is theoretical, developing a particular way of thinking or theoretical position about transdisciplinary wholistic education; it culminates in a model of wholistic education informed by dialogue and Indigenous ways of knowing. The Begay/Maryboy (1999) process model is also explained fairly comprehensively within this chapter, as the model is being utilized to govern the flow of the dissertation development, as well as in furthering the vision, mission, and purposes of SEED Graduate Institute.

Chapter 3: Overview of SEED Graduate Institute–Chapter 3 gives an overview of SEED Graduate Institute: its beginnings as an open university in 1996; the importance of the Language of Spirit dialogues; how the concept for the Graduate Institute evolved out of dialogue; the mission and purposes of the school; the initial planning process from which the five aspects of learning emerged (and the relationship of these to the natural elements); and an overview of the concepts behind a synergistic, integrated curriculum. I introduce, in brief, the need for developing SEED Graduate Institute, as well as the rationale behind entitling the degree name "Original Thought" in relation to the five

aspects of learning, and the current status of realizing the full plans for implementing the school.

Chapter 4: Dialogue–Chapter 4 focuses exclusively on dialogue. The chapter discusses the etymology of the word *dialogue,* the specific context where David Bohm used dialogue as well as his methodology, the relationship between quantum theory and the flow of meaning in dialogue, and why Leroy Little Bear was moved to approach Bohm and Peat in the early 1990s to begin dialogue between Native elders, quantum physicists, and linguists. It also addresses the similarities and differences between the traditional Native talking circle and dialogue, and how the specific hybrid of Bohmian dialogue and the Native talking circle developed by Little Bear is distinguished from Bohmian dialogue. Additionally, the chapter shows how the historic dialogues that began in 1992 with Bohm and Little Bear led to SEED beginning the Language of Spirit dialogue conferences in 1999 in collaboration with Dan Moonhawk Alford, which led to the plans for developing the full SEED Graduate Institute.

Process Model: Chapters 5–8

Chapters 5–8 articulate the process and foundational theory for the Institute; these are related to the element of Air, the direction South, and the color blue—the color of the sky at noon in the summer.

Chapter 5: Foundations of Twenty-first Century Wholistic Education–Chapter 5 establishes the foundations for twenty-first century wholistic education in the context of the scholarly literature regarding these core issues of the dissertation in four parts:

The first section addresses the paradigms that affected twentieth century education, the relationship between linguistics and quantum physics, and the relationship of Indigenous thought to modern science and cosmology.

Section two seeks to clarify what is Indigenous, Indigenous knowledge and ecology, arts and healing, Indigenous knowledge and the academy, and the methods and processes of Indigenous ways of knowing.

The third section gives a brief history of twenty-first century interdisciplinary and transdisciplinary models of education now emerging, and juxtaposes these with mainstream academic methods (which include an emphasis on reductive thinking, linear rationalization, problem solving, and memorization). The overall structure of universities–including the professionalizing of disciplines, increasing specialization, fragmentation, and competition amongst students and departments–is also considered.

The fourth section reflects upon the reemergence of nature-based wholistic education from the mid to late twentieth centuries up to the present.

Chapter 6: Original Thought: The Philosophical Basis–This chapter lays out the philosophical basis for the entire SEED program, as well as the degree given by SEED as "Original Thought" in relation to the five aspects of learning. It does so by exploring the origin of the emerging paradigm of integral consciousness that can potentially reposition abstract rational thought in balance and redress the imagined separation from the natural world that has become ingrained in modern Western rational consciousness. I begin with a review of my own assumptions as I address the complex question of consciousness and whether or not we are in a paradigm shift.

Next, I outline the tacit assumptions of modernity as I see them and discuss how the larger society (and education as a reflection of that society) has divided and fragmented the world once considered an integral whole and some of the ramifications for that belief. I bring in Gebserian and Vedic models of consciousness in order to give a broader overview of cycles of consciousness and to discuss the benefits and drawbacks of the rise of mental/rational consciousness and what form(s) of consciousness seem to have been repressed but may now be reemerging from origin in a new way. I then discuss the evidence of an emergent paradigm in the arts, sciences, and healing. I conclude by sharing something of how one can put these ideas into practice in order to have a direct experience of this form of interconnected origin through the elements of life.

Chapter 7: New Methods of Knowledge Construction and School Organization–Some of the alternative schools that emerged around the mid-twentieth century are briefly explored, including Goddard College, the California Institute of Integral Studies, Saybrook Graduate School and Research Center, and Union Institute and University. Anecdotal narratives from individuals who have attended these various schools are utilized as insider reports. These schools are the grandfathers of the SEED vision.

Chapter 8: The Difference SEED Will Make–Chapter 8 more fully develops how SEED intends to build on the advances of previous alternative educational institutes; it also articulates the need for SEED's approach and what distinguishes SEED from its predecessors. What are the challenges SEED has faced and will likely continue to face? What is the difference SEED intends to make? What is the need for

this form of education? Why must this particular type of school be implemented now? What are the broader implications for this approach to education for the greater society?

Process Model: Chapters 9–12

These chapters are concerned with the implementation of the process. They are related to the element Water, the direction west, and the color yellow—the color of the sky at twilight in the autumn.

Chapter 9: Overview of the Plan for Implementation of the Vision–Chapter 9 presents an overall vision for implementation of the graduate school. How do key aspects of the theory–such as dialogue, synergy, and interconnection of classes–translate into a viable graduate institute? The aspects of the business plan that are relevant to the theory of the venture are presented. The Begay/Maryboy (1999) process model is utilized to examine whether or not the organization is on track with its goals in a coherent, wholistic manner. What are the accomplishments and successes of the organization in preparing the soil for SEED to take root and flower? What are the additional resources needed? How does the organization intend to gather the additional resources? What are the plans for publicity and advertising of the emerging graduate institute? Has the organization been able to implement the action plans developed by its president, board and advisory board?

Chapter 10: The SEED Conferences–Chapter 10 discusses in some detail the conferences that SEED Graduate Institute has presented over the past decade. Conference development is seen as one of the key factors in developing the resources

at the Graduate Institute, for they provide a means for SEED to fulfill its mission and publicize the Institute, to attract faculty and students alike, and to attract donors and a loyal customer base. All of the conferences are a means of bringing Indigenous and other ways of knowing into dialogue with Western ways of knowing. The conferences that SEED has presented have addressed each of the five lodges (aspects of learning). The lodge entitled Indigenous Ways of Knowing is at once one of the five lodges, *and* the foundational nexus for the other four lodges (and associated conferences). The other four lodges are:

1. Science and Cosmology—10 (annual) Language of Spirit conferences between 1999-2008

2. Ecology—Global Ecology conference (2002) and Oil and Water: Can They Mix? Western and Indigenous Approaches to Economy, Ecology, and Community conference (2006)

3. Expressive Arts—Art and Soul conference (2004) and the Talking Stick Film Festival (2008)

4. Integral Healing—Peace and Well-Being conference (2003) and Songs of the Earth conference (2005)

Chapter 10 chronicles the relative success and pitfalls of the conference implementation strategy.

Chapter 11: The SEED Curriculum–Chapter 11 presents an overview of the SEED program and curriculum. A draft of the curriculum was initially developed by an ad hoc graduate advisory committee and continues to be developed by a steering committee of core faculty and administration. The chapter discusses in some detail

the praxis of how the curriculum will function as a synergistic whole by outlining the schedule of how a student will move through the semesters. It also presents a template for a syllabus of the core courses in Indigenous Ways of Knowing, Science and Cosmology, Ecology, Expressive Arts, and Integral Healing curricula. The importance of wholeness and synergy is highlighted in the chapter.

Chapter 12: Faculty Selection, Admissions Process, and Accreditation– Chapter 12 summarizes the praxis for implementation of the theory in light of the process for becoming a candidate for accreditation with the New Mexico Higher Education Commission for state licensure, the North Central Regional accreditation process, and the World Indigenous Nations Higher Education Consortium (WINHEC, which offers a cultural accreditation that may be increasingly meaningful to potential Indigenous students). The discussion of accreditation is delimited to the broad criteria for becoming accredited and issues that are unique to this academic venture.

Process Model: Chapters 13–16

Chapters 13–16 address the integration, evaluation, and preparation for the next cycle of the process. They are connected to the element Earth, the direction north, and the color black, and the color of the sky in the evening during the winter.

Chapter 13: Evaluation/Reflection on Vision and Overall Process–Chapter 13 reflects upon the vision of SEED and how it is being articulated and enacted in terms of the overall goals and purposes of the dissertation.

Chapter 14: Addressing the Underlying Theory of SEED–Chapter 14 reflects upon the articulation of the foundational theory of SEED in the dissertation.

Chapter 15: Reflections on Integration of Theory and Praxis through the Research Questions–This chapter looks at the integration of theory and praxis through the research questions of the dissertation.

Chapter 16: Final Thoughts and Suggestions for Further Research–Chapter 16 offers final thoughts, reflections, conclusions, and suggested future research.

Personal Reasons for Founding SEED Graduate Institute

I trace my own personal search for interrelated wholism to my parents, who came from very different cultures. My father's family on his mother's side is from the Basque region of northern Spain; his father's family is Spanish from northern Spain, and my mother was born in New York City with Eastern European Jewish roots. My mother was a social worker who taught me a lot about being open to all kinds of people. My father was an engineer with a strong scientific bent, but he was also aware of the old ways. When I was about 11 years old my father taught me a class on world religion. We learned about Judaism, Christianity, Islam, Zoroastrianism, Shinto, Jainism, Buddhism, Confucianism, Taoism, and others. That class was an important and lasting experience, because it became the norm for me to think that there are many ways of knowing and many paths to God.

The whole time I was growing up, I was perplexed by the valiant and ultimately failed attempts of mainstream education to teach subjects as separate when they seemed to me clearly interrelated. Why separate psychology from

sociology, geography from history, geography from sociology, philosophy from psychology, philosophy from religion, music from social studies? Although these artificial separations bothered me, it wasn't something I considered egregious at the time. It was more of a constant irritation than anything else. But later on that irritation became a pearl of a guiding insight.

I had trouble in school with subjects that were the furthest abstraction from the living Earth, like math. I gravitated to the social sciences. By college, I managed to talk two "separate departments" into allowing me to do a senior project on existential psychology as a collaborative project between the philosophy and psychology departments. Before I had heard of the term *transdisciplinary education* or been introduced to Native American thought, I became interested in theosophy, which sought a synthesis between religion, science, and philosophy. This led to some mysterious synchronicities and paranormal events happening in my life, and for the first time, I began to believe in muses and elementals having something to do with creativity and knowledge. It also led me to discover an East-West psychology graduate program at the California Institute of Integral Studies (CIIS), and I entered the school in 1983. Asian philosophy was the main draw for me at the time, and I followed my academic study with what for me was a natural conclusion by moving to Japan. I lived in Japan for nearly 4 years and met and married my wife there.

I am often questioned about my own motivation for founding a school informed by Indigenous ways of knowing, since I am not myself a Native American. This is a valid question. Native American knowledge is incredibly rich and multidimensional. There are certain knowledge areas that I may never be exposed to

nor would we be able to teach at the Graduate Institute, because of the protected nature of the knowledge. In admitting students to the school, we will do our best to guard against incoming students who seek to misappropriate Native knowledge out of context for selfish means. I can say, however, that from what I have gathered in my own exploration of Native ways of knowing, the embodiment of Native thought is inherently wholistic and inclusive, and for that reason, Native processes function well as a connector to all ways of knowing. It is also true that when I first conceived of SEED, it was not intended as an institute based on Indigenous ways of knowing, and the decision to move in that direction came about through a specific request from a Native elder, Grandfather Leon Secatero. Thus, in forming a school based in Indigenous ways of knowing, we were responding to a call and not appropriating information without permission. SEED began in 1996 as an open university, or learning network of classes, seminars, and workshops on wide-ranging topics with a simple mission to bridge the practical and the spiritual. Early on, I had an intuition that we would grow into a graduate institute, and in the 5-year plan that I sketched out in 1998, I anticipated beginning a graduate school in 2003. However, it was only in 1999, after beginning the Language of Spirit dialogues, which brought together Native and Western thinking in dialogue, that the shape of the new graduate institute began to unfold.

Definition of Terms

Wholeness and Wholism

SEED Graduate Institute is education that seeks to be wholistic in its total approach, with the curriculum of each area (lodge) inseparably linked to the curriculum of all other lodges in the Institute. By our definition, wholism is more than simply a combination of elements, or a synergistic blend that is greater than the sum of its parts. Wholism does not exclude . . . it includes. *Wholism* means being whole. Imagine the difference between looking at a globe and looking at the Earth from the perspective of space. There are no lines demarcating the countries from space, and there ought to be no lines demarcating the boundaries of any particular discipline. Everything we learn in any field can be informed by knowledge and experience from other fields. Wholism is an undivided oneness. There are also no lines isolating the Earth from the cosmos and the universal fabric in which we exist.

We can never understand or know the complete whole. Wholism is first and foremost an ongoing process. Indigenous peoples have always seen the universe as a dynamic flux. Up until the pre-Socratics, every society, to varying degrees, saw the world as an interrelated dynamic whole (Metzner, 1999; Spretnak, 1999, p. 47). The nature of our world is dissolving, recombining, and ever changing into new forms of interconnectedness. The human being is an integral part of this process, but not the centerpiece. Wholism means exploring the more-than-human world as well as the multidimensional phenomena that lie outside normal human perception.

Transdisciplinary

Transdisciplinary is a term that was first used by systems theorist Erich Jantsch in the 1970s (Montuori, unpublished notes). Transdisciplinary inquiry can be distinguished from interdisciplinary inquiry by the fact that the latter brings different fields together, but the exchange of expertise and language of expression generally remains confined to the distinct fields. A transdisciplinary educational model, on the other hand, is (ideally) a free-flowing synergistic blend of disciplines that is continually evolving and changing and cannot be defined or confined by any one field. Transdisciplinarity is related to wholism, because the whole of a transdisciplinary inquiry is greater than the sum of the parts. At the same time, transdisciplinarity recognizes the validity of the part as a "holon" [a term coined by Koestler, 1967, p. 48]–or whole in itself, which is embedded in a larger whole (Morin, 1997). The key is to continually pay attention to context. Every area of inquiry is nested in another area of inquiry. The emphasis is on relationships and emergent process, not static accounting of discrete fields and substances. The goal in transdisciplinary education is to uncover root assumptions and underlying interconnections that are trans-paradigmatic (Montuori, unpublished notes).

Relationship between transdisciplinary thought, wholistic thought, and Indigenous ways of knowing.

What is wholistic is transdisciplinary and transdisciplinary can be wholistic, but what is transdisciplinary is specifically in relation to, across, and beyond the disciplines of academe, whereas wholistic thought is not limited to any referent. Indigenous ways of knowing are inherently wholistic and transdisciplinary. However, it is possible to be

wholistic without specifically following Indigenous epistemology, or to follow Indigenous ways and be wholistic without considering disciplines or academe at all. The terms *transdisciplinary*, *wholistic* and *indigenous* (ways of knowing) are used in this dissertation in ways that dovetail, but it is never my intention to imply that they are interchangeable; they are not. There is an Indigenous way of apprehending the world, of being-in-the world–a state of mind that is unique. And although there are marked commonalities among tribes with regard to an Indigenous way of being, there are also differences that arise because Indigenous knowledge, language, and cultural history are all place-specific and thus vary from tribe to tribe, depending on where the tribe is located, and/or where their ancestral lands are.

Wholistic Education

Wholistic education historically has been defined as education of the whole person–physical, emotional, and spiritual. SEED's operational definition of *wholistic education* includes that definition but also adds the interconnection of all subjects, and more. The definition of wholistic education is the essence of this dissertation, so it is not possible to define it adequately in a single sentence. However, a brief operational definition at this point is: wholistic education is education that is explicitly informed by Nature, and as such, is a vehicle for continually unfolding processes of synergy, interconnection, and undivided wholeness that includes, but is not limited to, the whole person, community, natural world, and the interrelation of all subjects.

Original Thought

The word *original* is unique in its double meaning of "returning to the origin, or source," and at the same time referring to something brand new, as in not copied, imitated, or translated from something else. This is an inherent paradox. "Original thought" is thought that both honors one's ancestors and also bridges the origin and the now in timeless, creative ways. For our purposes, we can operationally define *original thought* as increasingly complex, interconnected, and inclusive thought. The fact that academe is also interested in original research is part of the reason why we chose "Original Thought" as our degree name at SEED, but the way that we are using the phrase is beyond the normal association in academe. It is instead closer in meaning to how "aboriginal" is sometimes used, for to think an original thought is a fantastic act of interconnectedness with all there is: past, present, and future. The phrase "original thought" is intended to be a riddle that is multilayered and generative of increasingly complex thought. Its deeper meaning will unfold as an ongoing aspect of each student's experience in the program.

Purpose Statement, Research Questions, and Goals for the Dissertation

The purpose of the research is to understand the intellectual foundation and context for what was originally a purely intuitive vision behind the formation of SEED Graduate Institute in order to better establish and maintain a successful startup graduate institute that is wholistic in its curriculum and operations.

The research questions are:

1. What are the roots of wholistic, transdisciplinary education?

2. How do these foundational ideas translate into practice as one sets about launching a graduate school?

3. How does an organization establish a graduate institute with a wholistic curriculum and embody in itself a coherent whole?

4. How does the experience of the SEED dialogue sessions translate into a form of knowledge construction that leads to a viable pedagogy for the graduate school?

5. Who are SEED's grandfather educational institutions and why is SEED Graduate Institute emerging at this time?

6. What is the particular need that SEED Graduate Institute will fill in education and the greater society?

7. How can the wholistic practices of Indigenous peoples and Indigenous wisdom in general inform the creation, organization, and sustaining of a wholistic graduate institute?

8. What are the parallels between Indigenous wisdom and emerging wholistic practices of Western thought?

9. What is the nature of a participatory, wholistic consciousness that is emerging from a sustained dialogue with Western and Indigenous science?

These nine research question themes will be explored throughout this dissertation in the context of bringing theory of wholistic education into a viable praxis. It is vitally important that the praxis be coherent and cohesive in order for it to be sustainable in the

face of tacit and overt pressures to conform to the status quo of specialization and fragmentation. The root problem I address in this dissertation is fragmented thinking, which is the root cause of a fragmented educational system and a fragmented society. For much of the past 500 years, from medieval times through the Renaissance, the Reformation, the Enlightenment and the Industrial Revolution, Western culture has been predicated on a fundamental split between Spirit and nature (Metzner, 1999; Spretnak, 1999). As modern science developed, the unspoken truce was that science would not challenge the transcendent realms of the sacred and the spiritual, as long as religion eschewed the material world of forces that could be measured and manipulated. This split arguably gave Western science the freedom to develop great inventions and new technologies. It also gave science the license to turn the world into a mechanistic universe without a clear moral or ethical compass. This split between human and nature, embedded in Western language and culture, is now firmly entrenched in the Western psyche, and at the heart of mainstream models of Western educational systems.

This dissertation outlines the foundational theory of SEED Graduate Institute and the necessity of it coming into existence at this particular moment in time as a model of education that does not simply address an abstract concept of wholism, but is in itself a coherent, cohesive whole and a container for an emerging participative wholistic consciousness.

The goals of this dissertation are: (a) to articulate the basis and need for an original form of radically interconnected, synergistic wholistic education that is informed by Indigenous wisdom; and (b) to develop a viable praxis for implementing this form of education at the graduate level.

It is believed that the accomplishment of these goals will prove to be worthwhile for the overall society; however it is not the purpose of SEED or this dissertation to imply that the mainstream educational paradigm of increasing specialization is devoid of redeeming qualities. It is demonstrable that specialization has hastened advances in specific disciplines. However, there are risks involved in specialization that can compromise the integrity of the greater society as a whole. At minimum, an alternative way of organizing a school that acts as a balance to the mainstream models is urgently needed. Reliance on specialization in mainstream academe has produced an environment that makes communication between disciplines increasingly difficult, and has fragmented our overall view of reality. As David Bohm (1980) pointed out, fragmentary thinking produces a fragmentary society.

Assumptions Underlying Research

Western society's path toward increasing specialization has produced phenomenal benefits in terms of efficiency and creature comforts, but not without a price. It is not my intention to think of the pathway of the West as a mistake, but instead, I agree with Zimmerman (2003), who suggested the path of the West is akin to what is called in chaos theory a "strange attractor" that has brought feedback loops that produce a particular worldview that is self-reinforcing and highly addictive.

I believe there is a tendency in any culture for a similar process of self-reinforcing feedback loops to occur, leading to a worldview that, like every paradigm, has certain blind spots. One of the biggest blind spots in Western thinking is the belief that only a Western approach recognizes the way of progress and that this form of progress

(involving manipulation of nature for human ends) is justifiable and inevitable; thus, the Western model of civilization must prevail as a matter of course upon the rest of the globe. In this belief system, other alternative approaches to life, especially Indigenous ways, are considered to be the way of static, traditional knowledge. It is my belief that this Western prejudice against Indigenous ways of knowing is the most inaccurate and also the most intractable and difficult to correct.

In actuality, Indigenous ways of knowing are anything but static. They are constantly changing in accord with a worldview that recognizes a cosmos in continual cycles of flux and change. It is precisely because Indigenous ways of knowing are so aware of the incessant change and complexity of life that Indigenous peoples were able to live in relative harmony and balance with the ecosystemic changes of various bioregions until contact occurred with Western civilizations. After contact, there was an exchange of knowledge on both sides, but the prevailing practice in Western culture was to attempt to impose an ethic of forcible control upon Indigenous peoples not dissimilar to the Western approach to all the processes of nature. In effect, the goal was to limit change and uncertainty, as opposed to working with natural processes of change.

Thus, I start from an opposite premise commonly held in the West. I believe it is Western ways of knowing that, since the Scientific Revolution, have become fixated upon manifest reality (objects, species, nouns) and less able to appreciate the unmanifest reality (the underlying spiritual nature) that animates and interconnects all of life in its dynamic and incessant processes and relationships: what might be called "progress." Thus, Western "progress" has in many ways been largely limited to technological application of the material functions of life. Of course, it is an assumption of mine that

there is an underlying (or unmanifest) spiritual nature to be appreciated. It is also true that history is never as simple as this juxtaposition of Indigenous/Western thinking might imply. It is difficult to find Indigenous populations who have not been altered (greatly or somewhat) by Western value systems in the past 500 years. Conversely, Western civilization has its own Indigenous roots, and all along there has been a (partially buried) treasure chest of spiritual and earth-based knowledge carried forward by certain minority but powerful voices in the West: Heraclitus, Hildegard von Bingen, Ralph Waldo Emerson, to Gregory Bateson, Buckminster Fuller, Rachel Carson, David Bohm, James Hillman, David Abram, Edgar Morin, Alfonso Montuori, Riane Eisler, to name just a few.

All of these aforementioned Western thinkers were, each in their own way, seeking to counteract a pronounced flaw in the Western psyche: what Edgar Morin (2003) has succinctly identified as "simple thought"–the tendency of abstraction, reduction, and disjunction from the whole. The heart of this dissertation is in addressing the same flaw in educational systems. One principal assumption is that complex thinking is necessary for the complex issues of the times. A further assumption is that among Indigenous peoples, there is a storehouse of wise, complex systems thinkers who, if we only stopped to listen to them, could help us understand and redress the present imbalance in the modern world. I believe it is time to freshly examine human consciousness in a way that reinvites into the discussion the magical and mythical structures of consciousness that have been repressed and dismissed as irrelevant to modern times.

Another root assumption I hold is that all of nature is alive and in relationship with the rest of nature. I believe the elements themselves are the Creators and alive themselves–not merely the constituents of life. Thus, I believe human beings are not separate from nature but instead an integral part of nature. In my view, it is an *imagined* separation from the natural world that has brought about a profound sense of alienation, destruction of our environment, and a general disturbed soul that lacks a certain vitality and healthy balance in living. Far from being a pessimist, however, I believe that it is possible to redress our imagined separation from the natural world and bring back together the differentiated aspects of consciousness in a coherent whole that shows the inherent synergy and relationship of seemingly separative consciousness and the various fields that have been established to mirror that consciousness. I further think that it is possible to bring these structures of consciousness together not in a simply rational, Hegelian synthesis, or one that inverts consciousness and thus represses abstract rational thought–but instead to form together a new integral consciousness that is truly original, inclusive, and balanced.

I make several assumptions about education and educational systems. First, I believe that educational practices undergo constant flux, and that it is rare to find any advocates for the status quo among educators. Second, it is my strong belief that the time is right to offer wholistic, transdisciplinary education as an alternative model of education, if not a replacement. Third, based on certain trends I am aware of, I am assuming that there is a market for this kind of education. Lastly, I believe that educational systems serve both as a reflection of the times and as a means of influencing future thinking in the overall society. SEED Graduate Institute is an educational system

designed to incorporate Indigenous ways of knowing at its center; it is intended to be both timely and in touch with perennial wisdom that is outside of man-made time. Ultimately, I agree with Secatero (2005, personal communication), who states that time cannot be contained by a clock, but is an activity of Spirit akin to a fifth element.

Finally, I undoubtedly have assumptions that I am not aware of as a member of Western society. These tacit assumptions, built into my language, culture, and unique upbringing, may govern more of my life than I can possibly imagine. In the process of researching and writing this dissertation, I have become aware of some of those assumptions, and in continuing the research, I expect to become aware of others, but there will undoubtedly be many more that I never see. My hope is that, in seeking to examine my own assumptions, I will reach a more balanced view of the material I am writing.

Anticipated Outcomes

The dissertation helps document the process of founding a graduate institute that is genuinely original, or in other words, simultaneously a very new and very old way of approaching higher education. I discuss the obstacles and challenges of bringing such a school into fruition and utilize the nonlinear Begay/Maryboy (1999) process model to guide the dissertation, as it has guided the formation of the school. It is expected, once this model of education is introduced, that it will garner support and become a model for other institutions to use, in whole or in part, toward their needs. I believe that once education has been reframed into a larger, wholistic, and dynamic context, an intellectual

climate will emerge in which Indigenous ways of knowing are seen as an opening to all ways of knowing, bringing genuinely original thought to the complex issues of our times.

Audience

The primary audience I am writing to is graduate level academics (curriculum designers, professors, students, and administrators) interested in transdisciplinary, wholistic models of education, Indigenous ways of knowing, Indigenous wholistic practices, and emerging wholistic practices in the West. Additionally, there are many other audiences I am also addressing in this dissertation, including:

1. practicing educators and wholistic thinkers at any level/sector of society;

2. Indigenous students, educators, knowledge holders, and elders, for the purpose of continuing dialogue with them regarding the issues raised in this dissertation;

3. leading-edge Western scientists, including physicists, mathematical cosmologists, systems/complexity theorists and ecologists;

4. artists, art educators, and all people interested in creativity as a way of life;

5. healers, wholistic medical doctors, herbalists, homeopaths, and other practitioners of the healing arts;

6. sociologists, archetypal psychologists, ecopsychologists, and philosophers interested in addressing the alienation, fragmentation, and lack of soul and sickness within society and recovering the connection between human and natural world;

7. linguists (post-Dan Moonhawk Alford) and general semanticists;

8. anthropologists who do not study Indigenous peoples as exotic others, but with and for the benefit of Indigenous peoples and all of humankind;

9. religious practitioners open to the varieties of religious and spiritual experience; and

10. business owners and organizational consultants interested in becoming aware of their enterprise as a coherent whole.

Chapter 2: Methodology

This is a theoretical dissertation that will develop a new perspective on a particular topic; in this case, a new perspective about wholistic education. I (a) discuss the formation of SEED Graduate Institute in juxtaposition to the critical account of research in the field of wholistic education and the development of alternative universities, and (b) develop a particular line of thought or theoretical position about wholistic education, culminating with a particular model of wholistic education informed by Indigenous ways of knowing and emerging Western theory, including dialogue. The reason I have chosen this method is that I have personal participatory knowledge regarding the subject since I have been directly involved in the formation and operations of SEED Graduate Institute over the past 12 years since I founded the organization.

In the past, the goal of wholistic education has been to educate the individual to the fullest. This was called "ultimacy" by Paul Tillich (cited in Forbes, 2003). A similar notion of educating the individual for the fullest of human development: in "mind, body and spirit" has been the goal of much of what has been called wholistic education (Forbes). The new perspective that is developed in this dissertation is to define wholistic and transdisciplinary education as about interconnectedness, and in particular, around interconnectedness of subject matters. While occasionally there has been lip service to the notion that wholistic education is about interconnectedness, there have been very few curriculum models developed that actually provide a praxis for the interconnection of subjects, particularly at the graduate level. The dominant thrust of wholistic education has been largely limited to education for children (Clark, 1997; Forbes, 2003). This dissertation thoroughly develops a model of curriculum building that is a coherent and

cohesive method for expressing the interrelationships between the different aspects of the curriculum, and the overall structure of the Graduate Institute.

The Begay/Maryboy Process Model

The Begay/Maryboy (1999) process model, which is based on Navajo ways of knowing, expresses a multidimensional, nonlinear dynamic process of interconnection between the different aspects of a whole. In traditional Navajo thinking, the relationships between the east, south, west, and north directions are related to the four elements, the four mountains, four winds, four colors, four seasons, and other geophysical, psychological, and philosophical dimensions. The model is nonlinear because it allows for recursive dimensions of cyclic relationship between the aspects of the whole, and it also allows for additional relationships between the aspects to be recognized, some of which can be linear or triangular relationships. In the Begay/Maryboy (1999) model, the authors tracked seven dimensions of psychological and contextual characteristics that I do not attempt to utilize in this dissertation. They also include an "ecological check" after each cycle, in which a reverse direction counter-cycle is undertaken, during which time the completed cycle is reviewed for purposes of maintaining overall integrity and coherence.

The Adapted Begay/Maryboy Model for our Purposes

The underlying framework of the dissertation is organized in a simplified adaptation of a Begay/Maryboy (1999) process model based on Navajo ways of knowing. The Begay/Maryboy process model outlines four principal aspects of experience based

on each of the four elements/directions. I utilize these aspects of the model; however, for reasons of simplicity, I do not attempt to include the full range of geophysical and psychological characteristics, including the four winds, four mountains, and so forth, even as we do include the four directions that are related to them. I have also decided not to include a reverse ecological check in the dissertation primarily because we haven't really been utilizing this in our internal process at SEED. I have received permission from the creators of the model to utilize their method provided that I mention these limitations.

Overview

In the east is the visioning or overall view of the project or area under consideration. In the south is the place of planning or articulation of the process. In the west is the place of implementation, and in the north is the place of reflection, integration, and preparation for the next cycle. For purposes of the SEED curriculum and the layout of the dissertation, the following constitutes the criteria represented in each of the areas on the model.

East: Place of origin. Vision, overview of entire dissertation and methodology. The east is related to SEED's lodge of Science and Cosmology, the element Fire, and the color of the sky at dawn in the spring.

South: Place of planning and articulation. Strategic analysis, where SEED fits into the overall picture of wholistic education and the academy. The South is related to SEED's lodge of Ecology, the element Air, and the color of the sky at noon in summer.

West: Place of implementation and expression. The activating of the various facets of putting the school together from vision and planning into form. The west is related to SEED's lodge of Expressive Arts, the element Water, and the color of the sky at twilight in the autumn.

North: Place of reflection and evaluation of the goals attained; reflection and preparation for next cycle. North is related to SEED's lodge of Integral Healing, the element Earth, and the color of the sky in the evening in winter.

Center: Place of Spirit, heart, mission, and vision. The seed at the center is a symbol of creative complementarity and dynamic flux. Related to SEED's lodge of Indigenous Ways of Knowing, the color green is of growth; the seed in the center is depicted in a stylized yin-yang form to represent birth coming from complementarity. (In the Begay/Maryboy (1999) process model, the center represents the heart of whatever it is that you are working on or with. The green is not a Navajo color; rather it was adapted for SEED's purposes).

The process model is also the logo of the school and is consciously intended to be a symbol of interconnectedness. This last point cannot be overemphasized.

Layout of the Chapters

The dissertation as a whole has 16 chapters, of which four are devoted to each of the four elements/directions. Additionally, each four-chapter grouping makes a cycle of the elements/directions within its area, and Chapter 5 itself is composed of four parts, of which make an additional cycle of the elements/directions. (See Figure 2 for overview of the cycle of chapters.) It is not coincidental that the path of the elements utilized in this

dissertation is a recursive pattern of Fire, Air, Water, and Earth. This pathway follows a pattern that brings an inspiration (creative *fire* or *vision*) into ideas that are articulated (through the universal connection of *Air*), and then the theory is put into practice or expression (through *Water*, which is created from Fire and Air combined) and under the *Earth*, where, nurtured by the dark Earth, the seed ideas can be rooted, born, and bear fruit.[2]

However, the most important thing to keep in mind about the elements is not their order of manifestation, but that all the elements are present at all times in radical, nonlinear interconnection.[3]

It is precisely because of this radical interconnection that the aspects of the SEED program were named after the elements. Begay and Maryboy (1999) speak of the overall process model as containing an "igniter" that begins the process. Although it is not depicted in our model, in our case, the igniter of the process that led to this dissertation was the series of dialogue sessions with Native and Western scientists.

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2. The overall process is reminiscent of the Vedic cosmological process of involution and evolution, in which *purusha* (pure Spirit) is said to descend into matter (involution) and reemerge (evolve) in the inverse order in which it enfolded. In that system, involution would represent the theory of the dissertation, and evolution would be the bringing of the theory into form (praxis).

3. In esoteric Navajo philosophy, there is said to be an order of the original emergence of the elements of Fire, Air, Water, and Earth, but for all intents and purposes as we are living now, it is understood that the elements are all present at any particular moment. Because of this, it is possible to enter the Begay/Maryboy model at any point (Maryboy, 2006, private communication).

Chapter 3: Overview of SEED Graduate Institute

In this chapter, I discuss the origins of SEED as SEED Open University, the importance of the Language of Spirit dialogues, how the concept for SEED Graduate Institute evolved out of dialogue, the mission and purpose of the school, and the initial planning process from which the five aspects of learning emerged and its relation to the natural elements and an overview of the concepts behind a synergistic, integrated curriculum. In addition, I introduce, in brief, the need for developing SEED Graduate Institute, as well as the rationale behind entitling the degree name "Original Thought" in relation to revisioning of the five aspects of learning, and the current status of realizing the full plans for implementing the school.

Source for **E**ducational **E**mpowerment and community **D**evelopment (SEED) was founded in February of 1996 as an open university, or a learning network of classes, seminars, and workshops. The mission of the Open University was to "empower individuals, through a practical and spiritually based curriculum, toward greater self-fulfillment and service to the community at large." In its first semester, we produced a 24-page catalog describing over 100 classes, each with separate class sections; in effect, the catalog for the first semester listed approximately 300 classes. In subsequent semesters, we offered a variety of classes in everything from the *arts* (fine art, performance arts, and writing), *languages and communication skills (*including a class by Dan Moonhawk Alford called *God is Not a Noun in Native America*), *community development* classes (grant writing, team building), to computer training, and so-called *body-mind-spirit* classes, (martial arts, yoga, healing with herbs, and so forth). We also featured many practical do-it-yourself classes such as making your own drum, straw-bale

building, permaculture, and gardening classes. (A SEED class was responsible for providing the labor to build the first and (at present) only straw-bale post office in the U.S. in Corrales, New Mexico).

The Early Years

From the onset we had classes in Native American topics taught by Native American presenters, but this wasn't our initial focus. Our approach was to offer a community-based open forum for people with a passion for a particular topic to share their passion with students who wanted to be there, not to receive academic credit, but because they shared a passion for the topic. We looked for presenters who were enthusiastic and articulate in the subject of their passion, and we marketed with a broad, grassroots approach–printing a catalog on inexpensive, recycled, newsprint and splitting the income from classes with the presenters to cover our costs.

For the first several semesters, enrollment doubled each subsequent semester, so by the end of the first year, SEED had enrolled over 1,000 students. We were profitable from the beginning but never a lucrative business. By the end of the fourth year, SEED had enrolled over 6,000 students.

Establishment of Tax-Exempt Status

In 1997, SEED became a nonprofit organization, and in 1998, 501c3 tax-exempt status was granted by the IRS. That same year, we held our first board meeting, and as the founder, I was elected executive director. In one of the early board meetings, the

board requested I formulate a 5-year plan. In it, I anticipated forming a graduate institute by 2003. However, this idea remained dormant for the next 2 years.

The year 1999 was pivotal for SEED. In that year, we began SEEDlings, a 1-week summer camp for children in which we offered a similarly wide variety of activities in the arts, sciences, and ecology. We brought in dozens of instructors to teach, including some Native American instructors to teach classes on pottery and wilderness skills. We ran the summer camp for four consecutive summers, and garnered significant publicity and good will in the community for doing so, but when we lost our venue for holding the event, we were forced to drop the program.

It was also in 1999 that we began the Language of Spirituality conference, now called the Language of Spirit. The conference brought together Native American elders with Western scientists and linguists to discuss the underlying principles of the cosmos, not from an adversarial point of view, but from one of mutual respect and deep listening. It has become our signature conference and continues to this day.

Language of Spirit Dialogues

It gradually became apparent that the Language of Spirituality conference was the most important thing we were doing. Bringing together Native elders and Western scientists in dialogue brought about a most interesting and enriching experience that has been fertile ground for both Western and Indigenous participants, and is never the same from year to year.

When SEED began hosting dialogue conferences with Native American elders, Western scientists (primarily physicists), and linguists, we were inheriting an already

existing tradition. In 1992, Blackfoot elder Leroy Little Bear first initiated "science dialogues" with David Bohm, David Peat, other Western scientists, and Native scholars and elders (sponsored by the Fetzer Institute). Dan Moonhawk Alford was one of the participants, invited by his mentor, Sakej Youngblood Henderson. Moonhawk found these dialogues to be extremely nourishing to his spirit, so when funding ran dry to host the dialogues elsewhere, Moonhawk and I collaborated to make it possible for SEED to host the dialogues in Albuquerque.

The SEED Vision

When the Language of Spirit dialogue began, I didn't realize how influential the dialogues would be for the development of SEED. Then, sometime in the year 2000, a vision came through me. I saw an image of a new campus, with four rectangular adobe buildings to the east, south, west, and north, and one kiva-like building in the center. I thought the curriculum would be an expression of interrelated wholism with four lodges of Earth, Air, Fire, and Water, offering degree programs in Ecology, Science, and Cosmology; Integral Healing; and the Expressive Arts. I sensed that the programs needed to be named after the elements because they would flow in and out of each other. The actual pathways between the buildings were envisioned with each building having an entrance and exit that enhanced the flow of energy around the campus from east to south to west to north in a clockwise direction. I was excited by this vision, but also knew that the actual structure of the school needed time to manifest.

As time went by, and as the Language of Spirituality dialogues continued, I began to get a sense that the ideas emerging from these dialogues were becoming the adobe

bricks that would concretize the vision for the future graduate school. Grandfather Leon Secatero, headman of the Canoncito Band of Navajo and a regular participant in the dialogues, told me that the future school should be based in Indigenous knowledge. He planted the seed and I listened, but I really didn't get what he meant at the time. Even though I saw a kiva-like building in the original vision, our initial plan called for Native Studies to be part of the Earth curriculum. I thought the kiva was going to be a meditation hall and wellness center, representing Spirit, or *akasha,* but not an academic program. Then, suddenly, I realized that what we needed to do was to make the kiva building into an Indigenous Ways of Knowing program, and that the central foundation of the whole school would be Indigenous thought as an opening to all ways of knowing.

Transition from an Open University to a Graduate Institute

With the seed of the new graduate curriculum planted, an ad hoc volunteer committee was formed in 2002 with the task of developing recommendations for a plan for implementing a full graduate institute. A 10-person volunteer committee met for over 2 years to plan all aspects of the school, including not just the curriculum, but also all the organizational prerequisites for licensure and accreditation. In the year 2002, the board of directors of SEED approved the concept of transitioning from an open university to a full graduate institute. A business plan for the transition was drawn up (see Appendix A), with the central feature of the plan calling for the implementation of conferences in each of the aspects of the future graduate curriculum. Open university classes were to be phased out to make room for this new strategy.

Overview of the SEED Plan for Wholistic Education

The SEED plan calls for the interconnection of five aspects of learning: Science and Cosmology; Ecology; Expressive Arts; Integral Healing; and Indigenous Ways of Knowing. The SEED logo of five interconnected circles is representative of the five aspects, and each aspect is associated with a particular element. The curriculum is based on the elements because the elements are the properties that create and sustain the interconnectedness of life in the biosphere and beyond. Science and Cosmology is associated with the element *Fire*, Ecology with *Air*, the Expressive Arts with *Water,* Integral Healing with *Earth,* and in the center, Indigenous Ways of Knowing with *Spirit* (the animating principle to all the elements). There is cross-cultural awareness of the life-giving properties of Fire, Air, Water, Earth, and Spirit (pneuma), even if the level of importance of one or the other elements has sometimes been elevated or diminished. For our purposes, we value all the elements equally, and especially value the capacity of the elements to create wholeness through synergy and interconnectedness. Life is a process of becoming an organizing whole (Ho, 1998). In protecting and preserving the elements, we are protecting and preserving the integrity of life.

The Difference between SEED and other Forms of Wholistic Education

The principle difference between the way wholistic education is conceived at SEED and wholistic education in general is that SEED is seeking to bring out the interconnection of all subjects, whereas wholistic education (in the West) historically has been defined as educating the individual as a whole person in mind, body, and

spirit, coined as “ultimacy” by Tillich (cited in Forbes, 2003). Thus, from the beginning, it was considered vitally important to develop a praxis that would facilitate a truly synergistic, interrelated curriculum.

Our belief at SEED is that the problems of today’s increasingly complex and interconnected world must be approached with comprehensive and original thinking. Such thinking cannot and should not be contained or limited by disciplinary specialization. Intuitively, we knew that conceiving of the curriculum as one whole and developing a praxis for implementation of this vision was an important idea. We also knew that our task would not be easy, for, even though specialization in academe was a relatively new enterprise of less than 200 years, the inertia supporting and propelling this idea of specialization and fragmentation is very strong.

The Importance of Wholeness

To seek wholeness is to seek life. We must reconstitute a whole thinking approach in order to understand facts in a relevant context. The organization of disciplines in mainstream academe has restricted the construction of knowledge into fragmented artificial boundaries. This in turn has an inhibiting effect on intelligence. Morin said, “Intelligence that is fragmented, compartmentalized, mechanistic, disjunctive, and reductionistic breaks the complexity of the world into disjointed pieces, splits up problems, separates that which is linked together, and renders unidimensional the multidimensional” (1999, p. 128).

Real problems do not conform to fixed disciplinary boundaries. In 2006, SEED organized a conference called Oil and Water: Indigenous and Western Approaches to

Economy, Ecology, and Community. We created the conference to consciously bring together *eco*logy and *eco*nomy, now considered as separate as oil and water but once etymologically joined at the root from the Greek *oikos,* for "keeping house." We must rejoin what never should have been rigidly separated, for we can never solve ecological problems or economic problems (or any truly complex problems) as long as they remain in separate disciplinary boxes. "We must mobilize the whole" (Morin, 1999, p. 124). Even the reconstitution of problems as interdisciplinary is not sufficiently creative to take on the complexity of modern society, because interdisciplinary studies tend to retain the trappings of disciplinary thinking, leading to the creation of new, interdisciplinary specializations or piecemeal change at best (Klein, 1990, 1996).

What is needed is a radical, transdisciplinary approach that gets to the roots of problems in an unfettered, dynamic, and meta-paradigmatic way. It must be understood that every field of knowledge can be informed by all other fields. As I articulate in future chapters, SEED has developed a coherent and feasible plan for creating a collaborative curriculum that allows faculty to work together and also allows students to conceive of their work as one integrated whole. An approach such as this is not new; it is a return to an old way of considering knowledge as an interconnected whole. It is only new in the sense that it has not yet been attempted in a contemporary graduate school setting. Yet, there is every reason for it to succeed, for it is based upon nature. For, just as no element, animal, or plant could survive other than through relationship with its surroundings, no discipline need be undertaken in isolation from the whole.

Indigenous Ways of Knowing and Original Thought

Indigenous ways of knowing are based upon direct experience with nature over millennia, and nature is inherently complete. Native thinking begins with being thankful for what is, for the completeness of life, and proceeds from there. In designing a wholistic curriculum and placing Indigenous ways of knowing in the center, we are utilizing the wisdom of the ages rather than reinventing the wheel. We are seeking wholeness by consciously organizing the school from a dynamic center of connectivity.

The mission of SEED Graduate Institute has been to provide a synergistic, interconnected, wholistic education that can empower individuals to find their calling in relation to their community and the natural world. In naming our degree "Original Thought" in relation to the five aspects of learning, we are acknowledging the necessity for bringing out thinking that is comprehensive and unrestricted by disciplinary protocol. What is needed is original thought that is integral and inclusive and driven not merely by contemporary popular trends, but by wise *and* innovative thinking which is appropriate for the unique challenges of today's complex issues. We are blessed to live in an age where the best of Western wholistic thought is now emerging and connecting in a significant way with wisdom from all over the globe, including contemporary Indigenous thought. The confluence of ancient wisdom and emerging thought provides the fertile soil for SEED Graduate Institute to be born.

Current Status

Currently, the Graduate Institute is reaching the final stages of its planning and seeking funding to implement the overall vision. In our transition from an open university

to the SEED Graduate Institute, we have organized conferences that bring together Indigenous and Western thinking in dialogue. These conferences are our primary work at present and the face of the organization. This dissertation serves the purpose of fully articulating the vision and praxis of the foundation for the complete graduate school. However, the dissertation is not intended as a definitive or fixed explanation of the school, for it is understood that the school will continue to be dynamic and creative, with ongoing dialogue about the school at the center of our philosophy and operations. It is the subject of dialogue that we now turn to in Chapter 4.

Chapter 4: Dialogue

Dialogue is at the center of SEED's educational practice and philosophy. It is because of this that the meaning of "dialogue" and the particular history of how dialogue came to be practiced at SEED bear considerable explanation. I begin by introducing the particular context and meaning in which David Bohm used dialogue and briefly explain some of the central components of Bohmian dialogue. Next, I articulate some of the philosophy and practice of Plains Indian talking circle and the circumstances that brought together Bohm and Little Bear; discuss how that led to the SEED dialogues; and explain the unique hybrid of Bohmian dialogue/Native talking circle that is practiced at SEED today (as well as how the SEED hybrid is distinguished from Bohmian dialogue). I conclude the chapter with the relevance of dialogue for SEED and for the emerging consciousness in the larger society.

The word *dialogue* is used today to describe a great variety of forms and practices that have something to do with furthering understanding between groups or individuals. In common language, *dialogue* simply refers to a conversation between two or more persons. However, the etymology of the word, as Bohm (1996) was quick to point out, suggests a deeper meaning. The word *dialogue* comes from the Greek *dialogos: Dia* doesn't mean "two"–it means "through"; and *logos* means "the word" (Bohm, 1996, p. 6). Thus, implied in the etymology of the word is the stream of meaning that can flow through a group engaged in the process of dialogue.

Bohm was aware of the potential of dialogue to facilitate shared meaning within a group and hold the group together in a relatively coherent whole. He was also keenly aware of the limits of thought and the "tacit infrastructure" of conditioned consciousness

that can obstruct coherence, but I address those concerns in a moment. The cohesive potential of dialogue, in which meaning can flow through a group, is in distinct contrast to "discussion," which is etymologically related to the words *percussion* and *concussion,* which refer to breaking things up (into dysfunctional fragments), or as we might say today, "breaks things down" for purpose of analysis of the separate parts (Bohm, 1996).

Einstein and Bohr

Fairly early in his career, Bohm became aware of the blocks in communication that arose *between scientists* who clung to their particular way of seeing, which he felt was largely predicated upon their unconscious assumptions. The situation with Einstein and Bohr is perhaps the most obvious instance in which this happened, with Einstein remaining steadfast to relativity theory, and Bohr embracing quantum theory. Although they were initially close friends, they gradually became so alienated from each other that they completely separated. Then, one well-intentioned person arranged a party in which Einstein, Bohr, and their students were all invited. To the dismay of the organizer, Einstein and Bohr remained on separate sides of the room, communicating only with their own students. Bohm believed that what should have happened between Einstein and Bohr was a dialogue in which each listened deeply to what the other was saying for the purpose of understanding, not to persuade the other of the correctness of a particular belief. If either Bohr or Einstein had been able to suspend their judgments and listen without jumping to defend his own position, then a breakthrough in understanding for both might have occurred (Bohm, 1996).

The Emerging Paradigm and its Relationship to Bohmian Dialogue

Bohm was on the forefront of an emerging paradigm in twentieth century physics that recognized the undivided wholeness and interconnectedness of reality, as opposed to the prevailing Newtonian paradigm of unidirectional causality, which tended to abstract and focus on the actions of phenomena apart from other phenomena. Bohm believed that the prevailing paradigm, although instrumental in the rise of utilitarian invention, was also instrumental in leading to a fragmented view of reality and a concomitant fragmented consciousness within the society. Bohm had no illusions that the emerging paradigm had already impacted the society at large. He realized that scientific knowledge of the past several centuries had become absorbed into the tacit knowledge of the culture as the unquestioned truths of the age. Bohm felt that for a genuine transformation of humankind to take place, the tacit knowledge of the society would need to change. Bohm frequently spoke of "tacit knowledge" as the knowledge that governs much of what we unconsciously do (1980). Riding a bicycle or driving a car is a form of tacit knowledge, but Bohm used the phrase "tacit knowledge" to mean something deeper than this. He was referring to all the unexamined assumptions governing our lives that create the particular lens through which we individually and collectively see the world–what he called our "tacit infrastructure"–but might also be called our paradigm. The Newtonian paradigm had objectified the world and pervaded science and culture in such a way as to create a collective incoherence at the base of society–and as this incoherence was tacit, it was largely invisible. Scientific knowledge had in effect been elevated to "scientism"–another form of religion simply accepted on faith as the correct knowledge. Bohm said that science has come to "play the role that religion used to play of giving us truth" (1996, p.

xi). Bohm was greatly concerned about this for several reasons, all of which directly affected the way he practiced dialogue and his overall vision of dialogue.

Perhaps the greatest forces that motivated Bohm to introduce his concept of dialogue were the looming ecological, religious, and political crises of a world where polarized ideologies are the norm. Bohm understood that a fragmented view of nature simply doesn't work when addressing complex, interconnected problems such as Earth's ecology. In order to address these complex, interconnected issues, we have to start over in a certain sense and rebuild a coherent tacit structure to society. For instance, there are literally hundreds if not thousands of groups now attempting to address the ecological crises of our time. If all of these groups were to have some basis of common understanding, then they could address the issues in a coherent manner, rather than as they do now, which is to address the issues with different underlying assumptions and agendas, and poor communication/cooperation, if there is any communication at all. We cannot address deeply interconnected issues, such as ecology, with an incoherent, disjointed effort; at least, we cannot continue to do that and somehow expect different results. As Einstein (purportedly) said, this is the very definition of insanity.

Features of Bohmian Dialogue

Bohm considered his attempts to implement dialogue as a form of laboratory experiment for which he did not yet know the results (Nichol, dialogue transcript, 1994). The following features of Bohmian dialogue were not set out in concrete at the start, but over time, they formed the basis for the praxis. These central features of Bohmian dialogue are:

1. no preestablished purpose–no agenda;

2. shared meaning;

3. suspending assumptions/judgments, not trying to persuade or influence;

4. flow of meaning;

5. group size of 20-40 people to constitute a "micro-cultural context";

6. exposing of tacit infrastructures;

7. no content excluded;

8. no moderation–facilitation is used only to initiate the process and is dropped thereafter;

9. impersonal fellowship;

10. proprioception: Self-awareness of thought, feelings, emotions, body as one undivided whole; and

11. regular weekly or monthly meetings.

There is no preestablished purpose in Bohmian dialogue, so that moment-to-moment awareness and flow of dialogue are welcomed. Once you have a set agenda or purpose, the tendency of a group is to attempt to stick to the agenda and not allow in a change in direction.

Shared meaning comes from a process of *suspending assumptions/judgments* and listening to understand, rather than to persuade or influence the outcome. Bringing multiple perspectives out without judgment provides a base of shared meaning. However, this does not imply that the base of meaning is static or a simple aggregate of what everyone has said. It is more fluid than that, so that even if a listener misinterprets the meaning of the speaker, "the very *mis*-perception of one's spoken intent can lead to new

meaning that is created on the spot (Nichol cited in Bohm, 1996, p. xii). *The flow of meaning* is what is created.

Bohm advocated a group size of between 20-40 people to create a "*micro-cultural context"*–a mixed representation of many subcultures as a microcosm of the larger society. Over the course of the dialogue the process will tend to expose the predispositions, viewpoints, backgrounds, and assumptions that constitute the tacit infrastructure(s) of an individual mind-set, group, or subgroup.

No content is excluded from the dialogue. The intent is to provide a safe space where everyone feels free to participate and contribute. Eventually, a feeling of *impersonal fellowship* can develop amongst the group. This is enhanced by regular weekly or monthly meetings. Bohm recommended continuing the meetings for a significant length of time, such as over the course of 1 or 2 years. In the beginning, a *moderator* or facilitator is necessary to explain the process, but the facilitator's objective would be to "work himself out of a job" (1996, p. 15)

Finally, the most challenging aspect of Bohmian dialogue to understand (and even more challenging to do) is the concept of developing *proprioception*–a technical term Bohm used for *self-awareness of thought, feelings, emotion, and body as one undivided whole.* By this, he meant, "in the process of thought there should be awareness of that *movement*, of the *intention* to think, and of the *result* which that thinking produces" (Bohm, 1996, p. 91). The concept of proprioception is related to the concept of moment-to-moment judgment and assumption. Lee Nichol, Bohm's longtime editor and collaborator, explained:

> One direction is to try to change the assumption. The other direction, having suspended, is to allow the assumption to "flower" within your

> entire organism. Instead of trying to alter it, let yourself feel its "meaning"–how it charges the organism emotionally, psychologically, neurophysiologically. Sense the living movement of it. This is the beginning of proprioception. We begin to explore whether or not we can proceed without the observer–the "me"–trying to control everything. Softening the opinion is still in the domain of the observer controlling its world. (Nichol, 1994, dialogue transcript from unpublished private collection)

Bohm's approach to issues of thought, feelings, and emotions was in part developed during the course of his near quarter-century collaboration with J. Krishnamurti, a relationship that profoundly changed Bohm's examination of the limits of thought, as well as his entire intellectual and spiritual outlook on life, according to Nichol (2007, private communication). Bohm became a trustee of Brockwood Park (one the schools founded by Krishnamurti) and the Krishnamurti Foundation; the latter eventually published several volumes of discussions between Bohm and Krishnamurti, including *The Ending of Time* (1985) and *The Limits of Thought* (1999). Bohm also openly acknowledged Barfield (1965) and Polanyi (1966) as influences regarding thought and tacit knowledge.

I do not attempt to summarize Krishnamurti's overall views, which would be a dissertation in itself. Nonetheless, I point out here a few core perceptions of Krishnamurti that arose in dialogue with Bohm and appear to have profoundly influenced Bohm's approach to dialogue.

1. "To be is to be related" (Krishnamurti, in Krishnamurti & Bohm, 1996, p. 40).

2. All thought is limited. (Krishnamurti & Bohm, 1985, 1999).

3. "All thoughts, all fragments, are related to each other" (Krishnamurti, in Krishnamurti & Bohm, 1999, p. 51).

4. “Thought is everlastingly moving” (Krishnamurti, in Krishnamurti & Bohm, 1999).

5. “Perception is not a movement of thought” (Krishnamurti, in Krishnamurti & Bohm, 1999, p. 50).

7. In direct perception, there is no observer and observed. There is only perception (Krishnamurti, in Krishnamurti & Bohm, 1999).

8. The urgency of “cleansing the mind of the accumulation of time.” (Krishnamurti & Bohm, 1985, p. 30)

Later in this chapter, I juxtapose some of these perceptions of Krishnamurti with Native thinking, which may shed some light on the differences and similarities between Bohmian dialogue and Native talking circle. At this point, since the essence of thought is important to Bohmian dialogue and talking circle alike, I discuss the concept and workings of thought now in some detail.

Thought Is the Problem

One of the pivotal insights of twentieth century physics was that, in the quantum world, the observer affects the observed. But what about thought? If I say, “I am angry,” and “I” identify this as a problem, and “I” seek to change my state, what I have difficulty seeing is that the observer (my ego) is not really much different from the observed (Bohm, 1996). In other words, a person identifies a problem; the person thinks this requires change, and then thinks of a way to change the problem, but can’t change the problem and doesn’t understand why, because, as Bohm said, “thought itself is the problem” (p. 12). The problem of thought is particularly evident when trying to address

psychological problems, but according to Bohm, thought is also the source of the general collective incoherence of society. In fact, Bohm felt that most of the thought in society "originates in the whole culture and pervades us" (p. 59).

Bohm believed all of thought to be an abstraction because it separates something in our attention from the whole of creation. That abstraction is a division that is not inherent in nature (which to Bohm is an undivided whole), but once we think of nature as something separate from ourselves–as "out there"–then this is what becomes real to us. It becomes so unquestionably real that it is not typically recognized as a belief, but exists in the tacit knowledge of the culture as a base of shared cultural meaning. With the important exception of intact Indigenous cultures (for reasons I elaborate on later), this artificial sense of separation from the natural world is endemic in modernity. It is our thought that creates and sustains this perspective. Bohm said, "Thought is very active, but the process of thought thinks that it is doing nothing–that it is just telling you the way things are" (1996, pp. 10-11). But all along it is thought that creates what is manifested. Many things we may believe in, such as our "nation," are simply constructs of the mind. "Thought produces results," but "thought says it didn't do it" (p. 11).

Thought and Fragmentation

The benefit of abstract thought is that it allows for the breaking down of large problems into manageable units in which utilitarian action can be carried out upon the smaller units to produce a desirable result. This has been the basis for scientific advances over the past 500 or more years. Thought is applied to a particular problem or set of

problems in a direct application. Following Barfield (1965), Bohm, called this "literal thought" (1996, p. 97).

Literal thought is still a *representation* of reality; it is not reality itself. It can be likened to a map that is drawn up to include what is relevant to a particular problem to be solved, and that excludes what is deemed irrelevant or unnecessary. It also tacitly claims that all things are discrete and exactly as they appear: no more, no less, no different. "A cat is a cat, and that is that" (Nichol, 2007, private communication). Literal thought can be useful for problem solving as a means to a particular end. However, to accomplish its ends, literal thought must objectify the world and treat everything in it, including people, as objects. Eventually, the thinker begins to believe that their objectification of the world is the reality, and forgets that they are seeing a map, not the territory. In other words, literal thought fragments reality, and then the thinker believes that reality is in fact fragmented! This process is tantamount to a form of idol worship (Barfield, 1965) where, over time, the idol itself is confused for the divine.

Participatory Thought

Bohm contrasted literal thought with "participatory thought," which is a form of thinking that tends to bring things together. Bohm pointed out that participation has two meanings, the earliest one suggesting a "partaking of," as in eating from a common bowl or breaking bread, and the latter meaning "to partake in," or to make your individual contribution (1996, p. 98). Bohm combined both of those meanings together to operationally define *participatory thought* as thought that "sees that everything partakes of everything" (p. 99) This is reminiscent of Bohm's (1980) concept of the implicate

order, where he said, “everything is enfolded in everything.” Bohm recognized the undivided whole of nature as a dynamic process–and used the term “holomovement” to characterize the carrying of the implicate order process (1980). The movement of participatory thought is emergent from a deep structure of thought from the origin, from the timeless ever-present implicate order. This flow of meaning/knowledge bringing together individual and collective consciousness is integral to Bohm’s vision of dialogue.

Finally, and very important for our purposes, Bohm recognized that participatory thought, while largely repressed in modern, Euro-American consciousness, might still be present in Indigenous societies. This awareness was a foreshadowing of what was to come when Little Bear chose to approach Bohm and initiate science dialogues between Native elders and Western scientists, an action that eventually culminated in the creation of the SEED dialogues.

Plains Indian Talking Circle

The roots of Indigenous talking circle go back as far as humankind does, to the sharing of stories around a campfire. It is probable that some form of talking circle still exists in all Indigenous communities, even if it is often an informal process. In Little Bear’s youth, he had many opportunities to partake of an informal talking circle atmosphere that was basically “good story telling sessions” (2007, personal communication).

Plains Indian culture, like many other Indigenous cultures, values the coming together of community to exchange stories. The somewhat formal process known as Plains Indian talking circle emerged from the informal process of a person having a

concern and wishing to gather a community to address the concern (Little Bear, 2007, private communication). That person might then "hire" another as their spokesperson to address the issue of concern. The hired person in effect becomes the moderator that convenes and holds the energy in the group. The person with the concern then listens to the input from the group. The council members address the concern from their perspective but do not tell the person with the concern what to do. In a more formal talking circle process, people will gather in a circle with an opening to the east, and speak in turn in a sunwise (clockwise) direction. Each speaker will be free to speak as long as they wish without interruption. A talking stick (typically a feather or carved walking cane) is passed to each person who speaks. The talking stick gives the person the floor and carries a connection to the spirit world of thought and energy. The most important thing about talking circle is listening. In a way, "listening" is a part of speaking as well. The speaker (and listeners) must clear their minds as much as possible to open themselves up to the thought waves that come from nature through themselves. The whole group may engage in a ceremony (such as a sweat lodge or smudging) prior to engaging in dialogue. It is understood that it is necessary to come to the dialogue with a purified mind and heart. This state of readiness enables the participants to act as a conduit for the flow of Spirit (Little Bear, 2007, private communication).

In talking circle, the person with the concern listens intently all the way through the process and does not respond. The sharing of all points of view builds a shared meaning throughout the group. This could be spoken of as consensus, but not in the way the word is commonly used in the West, for it is not about coming to a unanimous agreement to decide on an action plan to do this or that. Instead, the process allows a

shared meaning to unfold in a subtle manner and need not be explicitly recognized. Bohm would refer to this as a "tacit" or unconscious understanding. In talking circle, the key is to begin with a clear mind and build to a shared tacit understanding.[4] The person with the concern then has a basis to decide what action(s) to take, and the other participants also can similarly take with them what they learned to be used in the future if circumstances warrant. However, it is not as simple as extracting a particular *static* meaning from the dialogue and applying it to another particular *static* situation that fits the meaning. It is understood that the meaning of what is received in the talking circle is a living meaning [this same understanding exists in Bohmian dialogue]; it may take some time to unfold and is always a moving energy, never a time-bound static knowledge.

There is, in my mind at least, a parallel between Krishnamurti's understanding of perception and the idea of perception in Native thought. In both instances, direct perception is conceived as experience that is *outside of linear time*. Perceptions are not a form of thinking that is abstracted from the flux; they *are* the flux! There is no I or ego in a language such as Blackfoot (Little Bear, personal communication). When consciousness is "surfing the flux" (as Rupert Ross, 1992, puts it), there is an awareness of the interconnectedness of all.

In general, the style of communication in Native societies is more deliberate than in Western cultures. A recognized elder tends to speak more slowly and carefully, with the understanding that the spoken word carries an effect in living energy upon all our relations (Little Bear, 2007, personal communication). Silence is not something to be

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4. In Bohmian dialogue, the participants begin as is, and through suspension of assumptions/judgments and proprioception, tacit infrastructures are believed to lessen over time. Both methods have the potential to end with shared tacit meaning, which is more coherent.

afraid of. This is culturally quite different from the ping-pong style of communication that has become the norm in the West. The difference between ordinary conversation and talking circle among Indigenous cultures is much less of a gulf than when dialogue is attempted in Western culture. A lot of the measures that Bohm took to attempt to unravel the subject-object division of egoic consciousness were simply not as necessary in traditional talking circle. A shared consciousness is already implicit in tribal consciousness. In the nineteenth century, Tonnies coined the term *"Gemeinschaft"* culture for a social organization of interpersonal reality based on blood, *region*, race, *custom,* and *language* (italics added), as opposed to a *"Gellesschaft"* culture (a social organization based on "objective reality") (Stewart & Bennett, 1991). It makes sense to me that the *place*, *customs* (including rituals of renewal), and *language* would bring about the shared tribal consciousness–the factors of blood or race would be secondary. Indigenous languages embody a worldview of dynamic, moving interconnection and reciprocal relationship between themselves and the natural world (Alford, 1981; Whorf, 1956). There isn't the required separation of subject/object that is inherent in Indo-European languages. All of the above allows for a natural unfolding of what Bohm (1996) called "participatory thinking."

Participatory Thinking from a Native Perspective

According to Little Bear, participatory thought in Indigenous societies can realize the potential of what Bohm was aiming for. Little Bear distinguished between "thought" and "thinking, something Bohm also did, but in a slightly different manner. Little Bear equates "thinking" to what Rupert Ross (1992) called "surfing the flux." (personal

communication, 1999-2008). It is being in the flow of the dynamic enfoldment and unfoldment of nature with no separation between the observer and the observed–what Bohm (1980) would call the "holomovement." When you simply move with the flux, that is thinking; but when you zero in on a particular place as a reference point, that marker in time is what becomes "thought." Little Bear explained: "David Bohm [despite the notion of the holomovement and quantum theory in his worldview], still carries a hint of separation between the thinker and everything else out there.[5]

The Native view is that all of creation thinks–that "the animals, the rocks–every aspect of creation have thought processes" (Little Bear, 2007, private communication). I the person am a conduit for the manifestation of thought, but not the generator of thought. Humans have a limited range of perception, like a radio dial. Other beings are aware of other frequencies. "In talking circle, when a person is speaking, it's really nature speaking" (Little Bear, 2007, personal communication). The participants in talking circle are tuning into the thought waves of nature. "The Native view is not on the fence of the quantum wave/particle paradox. It's all wave" (Little Bear, SEED dialogue transcript, 1999).[6] The person becomes a *conduit* to the thought processes of nature, and those thought processes that flow through the human range of perception then reciprocally influence the thought

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5. This could be partially attributable to the English language that Bohm is using, since Bohm agreed there is ultimately no separation. The root of this issue may be the animate/inanimate dichotomy inherent in English (see Footnote #6).

6. Little Bear might also have said, "All things have life force" (Cajete, 2000, p. 71). All is animate. This is an area where it becomes easier to understand what Little Bear meant in saying that Bohm has a "hint" of separation between the thinker and everything else out there. For instance, Bohm said, "Mind is implicit in inanimate matter. Given the proper conditions it unfolds and forms living beings who might even be conscious" (1985, p. 20). In this statement, Bohm maintains a distinction between animate and inanimate beings, conscious and unconscious, that would tend not to be present in Native thinking. In Native thinking, all is alive. All is conscious. (Little Bear, 2007, personal communication).

processes of nature. All is interconnected in dynamic flux. So we can learn from the rocks and the rocks can learn from us, and so forth (Little Bear, 2007, private communication).

The uniqueness of Native languages is a critical lens for understanding these processes. Native languages are profoundly different from Indo-European languages, the latter of which are replete with nouns. In speaking a language abundant in nouns, understanding comes about from a (collective representational) stopping of the world. Native languages are completely different (Alford, 1981; Whorf, 1956). Sakej Henderson said that in his language (part of the Algonquin family), "people can go all day long without uttering a single noun" (Alford, 2001, ¶15). As Little Bear and Heavy Head (2004) noted, in the Blackfoot language, there are not nouns or verbs at all as we normally describe them in relation to each other. Instead, linguistic meaning is something similar to events emerging out of a fluid, constantly moving interconnected flux, rather than discrete interactions between subject and object. The Blackfoot worldview of synergistic, interconnected relationship is beyond the imagination of a Newtonian worldview, but much closer to a worldview of quantum entanglement or nonlocality. I revisit the question of Native languages more thoroughly later in the dissertation, but the point to be made here is that it is possible in Native languages to "surf the flux" in ways that may be hard to imagine for non-Native speakers of SAE (Standard Average European) (Whorf, 1956).

The investigation of language, and how Native languages afford a unique lens into the quantum world of energy, became one of the driving forces for the eventual emergence of the SEED dialogues. But before I outline the differences and

commonalities between the hybrid of talking circle/Bohmian dialogue practiced at SEED, it is necessary to acknowledge our roots that brought us to this point in time, for the SEED dialogues are very much a continuation of a previous tradition.

History of the SEED Dialogues

In 1992, Dan Moonhawk Alford, my mentor into Native America, was privileged to be invited by his mentor, Sakej Youngblood Henderson, to participate in the historic first Bohmian science dialogue between Native elders, quantum physicists, and linguists, held that year in Kalamazoo, Michigan, sponsored by the Fetzer Institute. This first dialogue emerged out of a web of events that can most easily be traced from 1989, when Leroy Little Bear and others put on a small Native science conference held in the Nakoda Lodge on the Indian reservation of "Stony," located west of Calgary. David Peat was one of the participants of that conference, and Leroy knew that Peat knew David Bohm, because they had written books together by that time. Later on, Leroy found out through Peat that Bohm, who lived in London, was coming to a little place in New York State called "The Farm." Leroy tells the story. "Someone had bought the farm, and converted it into a retreat center, and when I found out David Bohm was coming, I made arrangements to meet him. Peat was living in Ottawa at the time, and we drove down together and went out to the farm. We had 2 good days of visitation with Bohm, and as a result of that meeting, David Peat and I approached the Fetzer Institute to sponsor a dialogue, which then took place in 1992" (Parry, 2004, p. 6).

Little Bear was moved to approach David Bohm for three reasons in addition to the obvious respect he held for Bohm's work:

1. He understood quantum theory to be in consonance of spirit with Native views of the cosmos in dynamic flux.

2. He knew that Bohm would be more likely than most other Western scientists to listen to a Native viewpoint, as Bohm had an appreciation for dialogue that was very similar in feeling to a Native American talking circle.

3. Leroy knew that Bohm had been experimenting with a language based entirely on verbs, which he called the "rheomode," from the Greek *rheo,* which means "to flow." Little Bear knew that Blackfoot was a language that operated in a very similar way to the language Bohm was trying to create (Parry, 2004).

Thus, the stage was set for an auspicious first dialogue in 1992 . Little Bear moderated the historic dialogue, and he was joined by 20 or so other Native and non-Native elders, physicists, linguists, and others. The complete list of participants is below:

Leroy Little Bear, Blood Indian Tribe, Blackfoot Confederacy
Amethyst First Rider, Blood Indian Tribe, Blackfoot Confederacy
David Bohm, physicist
Saral Bohm, wife of David Bohm
David Peat, physicist
Dan Moonhawk Alford, Osage and Cherokee linguist
Sakej Youngblood Henderson, Chickasaw and Cheyenne
Henry Bush, Potowatomi
Lou Ann Bush, Potowatomi
Joe Couture, Cree psychologist
Ruth Couture, Cree
Carol Hegedus, Fetzer Institute
Alan Ford, linguist studying Cree
Sam Kounosu, Japanese physicist
Danny Musqua, Seauteau elder

Buff Parry, linguist
Lee Nichol, writer; editor of Bohm's work
Paul Grof, psychiatrist
Dick Katz, psychologist
Tobasonakwut Peter Kinew, Ojibway elder
Anab Whitehouse, Sufi philosopher
Joel Elkes, medical anthropologist
Therese Schroeder-Sheker, thanatologist/harpist (aka "The Angel")

Many of these people from the original 1992 dialogue have gone on to deepen their work around the ideas that were brought up in the dialogues. David Peat wrote *Blackfoot Physics* (1996) and founded a learning center in Italy. Lee Nichol went on to edit several volumes of Bohm's work, including *On Dialogue* (1996), a compilation of Bohm's thoughts on dialogue and the nature of collective thought. Sakej Henderson became the head of the Native Law Centre in Saskatoon and continued to work closely with Leroy on Indigenous rights issues, most recently on biodiversity. Leroy went on to promote the concept of Native science and to lead many other Bohmian dialogues. He also became the dean of Native Studies at Harvard before "retiring" to Lethbridge, Alberta, where he continues to teach about Native science, moderate dialogues, and act as the academic dean of SEED pending the launch of SEED Graduate Institute's inaugural class. Moonhawk, who was already resurrecting the reputation of Benjamin Whorf (the linguist who had done so much to point out the unique characteristics of Native languages), continued to develop and expand his work around Indigenous ways of knowing and bridging Indigenous and Western science through what he came to call "quantum linguistics." Moonhawk was the one who approached me a few years after SEED began to simply wonder, "What if we brought the dialogue to Albuquerque?" Together, we

teamed up to organize the first SEED dialogue in 1999, but before then, there were at least three dialogues sponsored by the Fetzer Institute that took place in Banff, and others were sponsored by MIT and the National Science Foundation. All of these dialogues had been moderated by Little Bear, who incorporated certain elements of Bohmian dialogue together with traditional talking circle to create the unique hybrid practiced at SEED today by Little Bear and his protégés.

The Little Bear SEED Hybrid of Bohmian Dialogue and Talking Circle

It is important to document that when Little Bear and Bohm first got together, Bohm came into the dialogues with the *spirit* of dialogue as he understood it, but did not impose his way of doing dialogue upon the meetings. Instead, he allowed the Native side, who had initiated the meetings, to proceed (Nichol, 2007, private communication). What transpired, at least initially, was that the Native participants built a bridge of understanding toward the Western point of view (Alford, 1993; Nichol, 1999; & Little Bear, 1999; private communications). Thus, the hybrid of talking circle/Bohmian dialogue that came about was not simply an appropriation of Bohmian dialogue for other purposes, but a true mixing of traditions. The actual process Little Bear uses parts ways with many of the core threads of Bohmian dialogue (Nichol, private communication), but in other respects, it accomplishes much of the spirit and vision of Bohmian dialogue even when sometimes using other means, at least in the opinion of this author.

Comparison between Bohmian Dialogue and Little Bear SEED Hybrid of Dialogue/Talking Circle

I use as a point of departure Table 1, a chart that juxtaposes Bohmian dialogue with the Little Bear SEED hybrid of Bohmian dialogue/talking circle (hereafter abbreviated as hybrid dialogue, or HD). Then, I explain these concepts more fully, although any explanation will be somewhat lacking, because both Bohmian dialogue and HD are living, breathing practices, not some models with operating instructions that are followed to the letter. Both are influenced by Spirit on a moment-to-moment basis, or at least they can be.

The biggest differences between Bohmian dialogue and HD are in the moderation, the kickstart question and follow-up questions from the moderator, the somewhat different approaches to flow of meaning, the length of acceptable time to speak, the (outer circle) audience, the different emphasis on the limits of thought or thinking as a conduit to Spirit, and the question of exposing tacit infrastructures to dissolve them, or starting from a clean slate and building to a tacit understanding of shared meaning. Let's first look at the role of the moderator, as the role of the moderator in HD is manifold and integral to the process.

Table 1

Bohmian Dialogue/Hybrid Dialogue Comparison

Bohmian Dialogue	HD
No preestablished purpose/no agenda.	No agenda, but there is a purpose to bring together Native and non-Natives in dialogue.
No moderation.	SEED has the concern. Hires moderator.
No kickstart question.	Moderator poses questions, including kickstart question.
Shared flow of meaning.	Similar emphasis.
Participants are mindful of not speaking too long.	Can speak as long as Spirit moves.
Suspending judgment and assumptions. Not trying to persuade or influence.	Same/Safe container sustained by moderator.
No content excluded.	Same.
Limitations of thought/dissolutions of thought emphasized.	Thinking/Spirit conduit emphasized.
Expose tacit infrastructures; let them surface.	Begin with open mind/heart. Build to one mind. Kick-start *koan* question serves to suspend tacit infrastructures quickly.
Proprioception.	Not emphasized.
Group Size of 20-40 people; No audience.	Group size of 24 maximum, inner circle plus audience.
Ongoing meetings (weekly, monthly).	Annual or semiannual with core group and new participants.

(Table created by author)

1. The moderator sets the tone for dialogue by thoroughly explaining the process and being a model of a good listener.

2. Once the process is understood, the moderator keeps the group immersed in the content by monitoring and safeguarding the process.

3. The moderator asks the kickstart question (this is a critical element I explain more fully shortly) and subsequent questions to thicken the soup of dialogue.

4. The moderator recognizes speakers in particular order he/she determines.

5. The moderator facilitates a safe container in the room.

All of these aspects of moderation could be discussed in some detail, as none of them except the first are part of Bohmian dialogue, and skillful moderation is an essential part of HD. However, other than a few brief comments here, there are good reasons why I do not discuss the other aspects of moderation in this chapter. For one, much of skillful moderation is done at the subtle level, and involves monitoring the flow of participatory consciousness in the room. To attempt to describe such an endeavor would involve a rather tortured (and almost certainly inaccurate) rational analysis of events that are prerational and spontaneous. The skill of moderation is a tacit skill that cannot be communicated through a book or dissertation. There are other aspects of moderation that are explainable but not significantly different from the moderation of any group. Those aspects need not be taken up here either. For purposes of this section of the chapter, I only discuss the kickstart question, for the kickstart question is perhaps the most fascinating and unique aspect of HD that is initiated by the moderator. It has the potential to accomplish something considered very important, although immensely difficult, in Bohmian dialogue–the suspension of tacit infrastructures.

In the opinion of this author, the kickstart question does (to a significant degree) successfully bring about the suspension of tacit infrastructures, and in an expeditious manner that is completely different from a Bohmian approach. In Bohmian dialogue, patience, regular meetings, and proprioception are the means to suspending tacit infrastructures. In HD, the kickstart question jump-starts the process. Little Bear never tells his kickstart question in advance to anyone, so because it is a surprise question, participants cannot come to the dialogue with prepared remarks that further a personal agenda. But that's only the half of it. The kickstart question is also a riddle or koan that is challenging to Native and non-Native participants alike. A good kickstart question will (at least temporarily) lock up the mind–and in that suspension, there is the opportunity to access a deeper knowledge that is outside of ourselves and our normal ways of seeing. For example, in the first year SEED ever presented a dialogue (1999) Little Bear's first question was, "Is it possible to come up with an original thought?" He coupled that question with a corollary question: "What would be the reality that we would experience if you did not think in a language?" The first question brings into play the word *original,* which in English is an inherent paradox, because the word maintains a double meaning of returning to the origin, or source, and at the same time it also refers to something brand new. The second question is also a double bind, because it asks the participants to think about *not thinking.* As a person who has received training in hypnosis, I understand something of why this works. In hypnosis, there is something called the confusion technique, which causes trance by locking up the patient's conscious ways of seeing, and thus builds receptivity to new ideas. Paradox thinking is very similar. It brings forth

creative thinking (Begay, Maryboy, & Nichol, 2006). Dare we say it can bring forth "original thinking?"

In 2006 (SEED Language of Spirit Conference, 2006), Little Bear began with the kickstart question, "Do you really and truly believe in a separation of church and state?" One of the inner circle participants, Nora Bateson responded: "When you said 'Do you really and truly believe in a separation . . . '–right then, I said, no, I do not believe in separation–whatever it is–but then you said 'of church and state'–and, oh, God." All these questions are more difficult to answer than they may first appear. The kickstart question initiates a generative flow of dialogue, and then, from there, dialogue takes on a life of its own.

I have made the case that a good kickstart question suspends tacit infrastructures. However, I do not mean to imply that the tacit infrastructures simply go away. Thus, even if we assume that the koan is successful in initially suspending tacit infrastructures, how long can those structures remain in abeyance before they rise up again? This is why a good kickstart question for SEED dialogues, which bring together Indigenous and Western ways of knowing, is one that in some way addresses the root of tacit knowing in both groups. Questions such as "Is it possible to think an original thought" or "Do you really and truly believe in the separation of church and state" do just that. They bring up charged issues for both Native and non-Native participants. When participants go about answering a kickstart question, they are forced to articulate an answer that in some ways will likely reinject at least some of their preexisting tacit infrastructures into the answer. But because their tacit infrastructures were at least temporarily suspended, they are more

likely to be open to the flow of meaning from Spirit that is outside of themselves, and the same will be true for everyone who is *listening* in the inner and outer circles.

The same principle and the same possibility are allowed for in Bohmian dialogue, but there are subtle differences. For one, without the kickstart question, it will generally take much longer to get to this level of openness. Secondly, a key difference between Bohmian dialogue and talking circle is that Bohm emphasized the limitations of thought, and HD emphasize the *power of thought/Spirit.* Everyone is free to speak as long as Spirit moves, whereas in Bohmian dialogue, an exceedingly long speaker would tend to be thought of as inconsiderate.[7]

In HD, there is even more of an emphasis than there is in Bohmian dialogue on acting as a conduit to a source outside of themselves, outside of the room, even outside of time.[8] In HD, according to Little Bear, what is spoken may seem a bit like a jigsaw puzzle at first; but if one waits patiently the pieces come together to get a more complete picture (2007, personal communication). HD can be likened to climbing a mountain. As each person speaks, you build a mountain of ideas. There are many ways to climb the mountain, but in the end we all share a common view (Little Bear, 1999 dialogues, private communication). This is a way to build a coherent tacit infrastructure.

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7. The latter complaint can arise in HD as well if someone is not familiar with the process, or if the speaker simply continues too long even when it is apparent that Spirit is no longer moving through them.

8. I do not mean to imply that these collective participatory aspects are not strongly valued in Bohmian dialogue when they very much are. I think that one of the reasons Little Bear said that these aspects are emphasized more in HD is simply because these practices are more commonly practiced in Indigenous societies, and since the SEED dialogues feature at least half Native participants in the inner circle, these participatory aspects naturally tend to come out more.

A New Form of Participatory Knowing

In HD, everyone, including the outer circle, is *participating* in the flow of meaning that is being created in the room. That sense of participation is perhaps to some degree what Barfield (1965) called "original participation" of "early man" (p. 42), to the extent that there is an emergent *awareness* of a collective participatory consciousness as opposed to an awareness of the self that is doing the thinking. But it may also be that something else is happening; it may be the beginnings of a new kind of participatory consciousness being created through a sustained encounter of contemporary Indigenous consciousness with modern (or postmodern) Western consciousness.

The SEED dialogues may be a microcosm of a larger shift in the structures of consciousness. The development of rational consciousness over the past 500 years never actually eradicated the underlying structures of consciousness that Gebser (1985) called the archaic, magical, and mythical consciousness. It only suppressed them, and now we are seeing their reemergence in a new (original) way–which has at least the potential to merge and reposition rational consciousness in an inclusive, fuller, integral consciousness. As Western consciousness reached past the zenith point of rational consciousness, the Baconian strategy of marshalling nature to do the bidding of humankind has produced diminishing returns and/or frightening consequences for the species and for all our relations. The postmodern "I" of separative consciousness seems to be fragmenting and dissolving, and with it, there has been a resurgence of interest in Eastern wisdom, and more recently in Indigenous thought. In part, this has come from the recognition of the timelessness of the Indigenous wisdom throughout the world. In part, this may be a romantic desire of the Western world to go backward in time to a simpler

era. In part, it may be because of the emerging Western tradition of wholistic thought, spurred on by the advances of twentieth century physics, mathematical cosmology, and systems theory, and their parallels with Native thought.

In Native America, the question now being asked is, What will be the form of Indigenous thought that survives into the future? (Secatero, 2005, private communication) How do we understand the "original instructions" that Native elders talk about in light of the conditions we face today? (Secatero, 2008, private communication). I don't believe that Native consciousness can ever return to the way it was in precolonial days. But what can happen, and in some small measure is happening at the SEED dialogues, is a hybrid consciousness that brings forward Indigenous wisdom with an emergent wholistic consciousness in the West to form a new kind of participatory, wholistic consciousness. The deeper question is now, what new form will this participatory wholistic consciousness take that all the "five-fingered ones" can embrace, if we are survive the next 500 years and beyond? (Nichol, 2007, private communication; Secatero, 1999-2008 private communication). In bringing Indigenous and Western science together for nearly a decade in a hybrid of Bohmian dialogue and talking circle, SEED has been a midwife in the pending birth of this new consciousness. And just as Bohmian dialogue was an unfinished experiment, so are the SEED dialogues. To create a full graduate curriculum based on Indigenous ways of knowing as an opening to all ways of knowing, it is necessary that dialogue be in the center of our process.

Chapter 5: Foundations of Twenty-First Century Wholistic Education

We have now completed one cycle of the Begay/Maryboy process model–the cycle from the east, which is the origin of visioning of the overall process. Chapter 1 gave an overview of the entire dissertation, Chapter 2 presented the methodology to articulate the process; Chapter 3 described the history of SEED and current status of implementing SEED as a graduate school; and Chapter 4 introduced how dialogue came to be practiced at SEED as a way of summing up and reflecting upon how SEED got to this point in preparation for the next cycle. In the next four chapters, I articulate the foundational theory behind the formation and planning of SEED Graduate Institute. Chapter 5 positions SEED in relation to the history of academe, wholistic education and Indigenous thought; Chapter 6 articulates the philosophical basis for the SEED program and "original thought"; Chapter 7 addresses our grandfather institutions and the programs they have previously implemented; and Chapter 8 explores the emergence of SEED in relation to our grandfather institutions, and what original contribution SEED intends to make.

Chapter 5 establishes the foundations for twenty-first century wholistic education in the context of the scholarly literature regarding these core issues of the dissertation in four parts:

Section A addresses an overview of the paradigms that affected twentieth century education, the relationship between linguistics and quantum physics, and the relationship of Indigenous thought to modern science and cosmology.

Section B seeks to clarify what is "Indigenous," Indigenous knowledge and ecology, arts and healing, Indigenous knowledge and the academy, and the methods and processes of Indigenous ways of knowing.

Section C gives a brief history of twenty-first century interdisciplinary and transdisciplinary models of education now emerging and juxtaposes these with mainstream academic methods, including its emphasis on reductive thinking, linear rationalization, problem solving, and memorization. The overall structure of universities–including the professionalizing of disciplines, increasing specialization, fragmentation and competition amongst students and departments–is also considered.

Section D reflects upon the reemergence of nature-based wholistic education from the mid to late twentieth centuries up to the present.

A. Overview of Twentieth Century Paradigms: Their Effect on Education and Relationship to Indigenous Thought

In the twentieth century, the Newtonian paradigm of a mechanistic universe of cause and effect was still very much the prevailing view in Western science. In academe, the belief in the inherent separateness of natural phenomena was reflected in a trend toward a greater proliferation of separate disciplines, reductionist thinking, and lack of communication between disciplines. The traditional three branches of scientific knowledge: physics, biology, and the human sciences, became increasingly isolated from each other. Philosophy lost its position as the unifier of the disciplines, and instead became isolated as well (Giles, 2000). The communication between science and philosophy ground to a halt, depriving science the opportunity of self-reflection (Morin, 2003).

This way of thinking has proliferated in the West since the Scientific Revolution, even if dissident spokespeople for wholism and wholistic education have remained; these

spokespersons include the romanticists Rousseau and Pestalozzi, as well as Froebel (Miller, 1991), Montessori (1988), Steiner (1982), Fuller (1970, 1981), Cajete (1995), Orr (1992), Clark (1997), Berry (1999), and Morin (2003). By the end of the twentieth century, the proliferation of separate disciplines had reached its probable apex. Bohm (1980) and Morin (2003) believed that the fragmentation of reality had begun to be conceived as the reality itself. Morin bemoaned "disjunction, reduction and abstraction" as the three-headed "paradigm of simplification" (p. 6). Complexity theory sought a conjunction of the one and the many, a complex web of multidimensional, multilayered thought. However, Morin took great pains to distinguish complexity theory from abstract unity of any kind, whether it is reductionism or wholism. He is a critic of the simplified version of wholism that observes the platitude "the whole is more than the sum of its parts." He stated that the whole is at the same time "more and less than the sum of its parts" (p. 115), meaning that simple laws cannot explain phenomena, be they reductionistic or "wholistic." However, Morin himself may be guilty of oversimplifying the definition of wholism. A different definition of wholism, such as outlined by Begay and Maryboy (1999), emphasized process and interrelationship without denying any aspect of the whole; therefore it is not a simplification of phenomena but instead an unbounded acceptance of the complexity and flux of nature. This definition of wholism is consonant with the spirit of Morin's (2003) concept of "unitas multiplex," or the conjunction of the one and the many, or Bohm's (1980) concept of "holomovement." Another definition of wholism came from Buckminster Fuller, who coined the words "comphrehensivist" and "comprehensivity" to refer to a view of science that works from wholes to parts and their synergistic interconnections. Fuller believed the universe to be a

"synergy of synergies" (Gerber, 2001), and in his own work, he demonstrated leading-edge vision as an architect, engineer, philosopher, inventor, artist, poet, cartographer, and prophet. He became, in spite of no effort to do so, successful as a businessman (meaning he became wealthy financially), but he wasn't even remotely interested in the normal definition of business success (Seiden, 1989). Fuller's definition of wealth comprised two aspects: "a physical component of arranging of our environment to regenerate life and a metaphysical component of developing the intellectual capacities to recognize the principles of the universe and to employ those principles" (Gerber, 2001, p. 70). He also believed that for wealth to be better understood, physicists and economists needed to get together rather than each remain in their areas of specialty.

In physics, the search for the smallest particle as a building block of the universe led to Heisenberg lamenting that we had reached the ends of our language to describe the subatomic realm (Alford, 1980, 1981), and Whitehead (1925) saying that the atom actually exists entirely in its radiations, and there is no 'thing' there radiating. Whitehead's statement is indicative of the primary reality in the universe being not separation, but process and interrelationship, and one might think this insight would birth a whole new way of looking at the universe as a self-organizing whole. The majority of physicists, however, have continued an unsuccessful pursuit to discover the building blocks of the universe, or to account for theories of (strong and weak) forces, light, and gravity into one grand unified theory as fundamental to the operation of the universe (Ferrara, 1994; Weinberg, 1992). In relativity theory, certain constructs of the mechanistic model(s) of the universe were clearly retained. For example, although the autonomy of the individual particle was softened to include the concept of fields that

obeyed laws consistent with the theory of relativity, and the equations were nonlinear, the fields still existed outside of each other, in different points of space-time (Bohm, 1980). Bohm summarized the difference between relativity theory and quantum theory when he said that both relativity theory and quantum theory have in common a belief in an undivided wholeness, but they arrive at this awareness from different and contradictory places. "Relativity theory requires continuity, strict causality (or determinism) and locality. . . . Quantum theory requires noncontinuity, noncausality and nonlocality" (p. 176).

Indeed, in quantum theory, any remaining threads to the mechanistic order are tenuous at best if not completely torn apart. The three major features of quantum theory–discontinuous movement, the particle/wave paradox, and nonlocal entanglement–are all predicated upon a worldview that does not see phenomena as separate and distinct entities in space-time. Instead, as Bohm (1980) articulated in his seminal work, *Wholeness and the Implicate Order,* the underlying essence of existence, the ground of being, is an unbroken wholeness. Bohm's concept of the implicate order had wide-ranging effect in the physics community and is beginning to make an impact in the society at large through writings such as Capra (1982, 1991), Fred Alan Wolf (1981), Goswami (1985), Zukav (1979), and Swimme and Berry (1992), among others, who have packaged the insights of quantum theory for more popular consumption. There is a risk in oversimplifying and misapplying the insights of quantum theory into popular language, but it is also true that many of the concepts of quantum theory can be understood without mathematics (Duran, 2006, personal communication). Bohm's vision of implicate and explicate order expressed the idea that everything unmanifest, or not yet manifest, is

enfolded into everything that has already manifest. This notion is similar to ancient Vedic cosmology as articulated in the classical Vedic texts and by Sri Aurobindo (Ghose, 1977) during the Indian Renaissance, wherein *purusha* (or pure Spirit) enfolds itself into matter (involution) and then unfolds in the inverse order in which it originally enfolded (evolution). It is interesting to note that Bohm's next publication after *Wholeness and the Implicate Order* was a collaboration with J. Krishnamurti (Krishnamurti & Bohm, 1985), after embarking upon an ongoing dialogue with Krishnamurti. Out of these dialogues, Bohm went on to articulate a position on dialogue itself that had a considerable influence (Griffin, 1986; Krishnamurti & Bohm, 1985) on philosophy of consciousness and methods of communication applied to organizational theory (Senge, 1990).

Almost 25 years prior to the publication of *Wholeness and the Implicate Order,* in the field of linguistics, Benjamin Whorf wrote the controversial collection of essays, published posthumously in 1956 under the title *Language, Thought and Reality.* In an essay entitled "The American Indian Model of the Universe," Whorf stated that implicit in the structure of Hopi language, culture, and worldview–are "two grand cosmic forms . . . which as a first approximation in terminology we may call MANIFESTED and MANIFESTING (or UNMANIFEST)." Verbs in Hopi do not distinguish tense in the way Indo-European structure does. The "manifest" comprises everything related to the physical universe, but with no distinction between present and past. It does not include what we (Indo-European speakers) would call the future. The "manifesting" includes what we refer to as the future, "BUT NOT MERELY THIS";

> it includes equally and indistinguishably all that we call mental–
> everything that appears or exists in the mind, or as the Hopi would prefer
> to say, in the HEART, not only the heart of man, but the heart of animals,

> plant and things, and behind and within all the forms and appearances of nature . . . in the very heart of the Cosmos itself. (1956, p. 59)

The striking similarity between Hopi grammar as analyzed by Whorf and Bohm's concept of implicate and explicate order led linguist Dan Moonhawk Alford to make the startling claim that Bohm may have adopted the physics concepts from linguistics (2002). Alford did have occasion to ask Bohm in person if he read Whorf, and Bohm replied, "Oh, yes."[9]

Although this anecdote doesn't prove Alford's hunch, Bohm (2003) did write the following:

> One reason we do not generally recognize the primacy of the implicate order is that we have become so habituated to the explicate order, and emphasized it so much in our *thought and language* [italics added] that we tend strongly to feel that our primary experience is of that which is explicate and manifest. (p. 113)

Whorf was controversial mainly because his ideas about linguistic relativity were taken to be part of a "Whorf-Sapir Hypothesis," supposedly stating that language *determined* worldview (Pinker, 1994). In actuality, Whorf said something more akin to that users of different grammars are apt to make different types of observations and judgments arising from the "patterned relations" (1956) of their habitual thought process, and hence arrive at different worldviews (Alford, 2002). In other words, language doesn't *determine* worldview, but the patterned relations within language limit observation and

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9. Lee Nichol, Bohm's longtime editor and collaborator, believed there is no evidence for this correlation, and pointed out that Bohm was quick to acknowledge his sources (2006, private conversation). Furthermore, according to Nichol, Bohm's original formulation of the implicate order model was developed in 1952, a few years before the posthumous publication of *Language, Thought and Reality* by Whorf (1956). This seems to refute the idea that there was a causal relationship between Bohm's idea of the implicate and explicate order and Whorf's analysis of the Hopi's Unmanifest and manifest tenses. That doesn't mean there aren't strong parallels between the ideas.

influence worldview. Whorf was not a typical linguist, who never claimed it for his field, and in fact was trained as a chemical engineer and held a job in the insurance business. He had wide-ranging interests that included quantum theory, anthropology, theosophy, astrology, and more (Alford, 2002; Dellaflora, 2003). Despite his wide-ranging interests, he was embraced by the preeminent linguists of his time, including Boas, Bloomfield, and of course, Edward Sapir, whom he lectured in place of at Yale while Sapir was on sabbatical leave (Lee, 1996) and whose preface to Whorf's article "The Relation of Habitual Thought and Behavior to Language" became much of the basis for which his critics constructed the "Sapir-Whorf hypothesis" (Lee). In the early1950s, there was a flurry of excitement about Whorf's ideas, and a group of linguistic organizers devoted a major linguistics conference to him in 1954 (Alford, 2002). However, shortly after the rise to prominence of Noam Chomsky's (1957) theory of generative grammar, which argued for the existence of a universal grammar underlying all languages and corresponding to an innate capacity of the human brain, the field of linguistics virtually ostracized Whorf and his ideas through straw-man arguments that didn't delve into the depth of his thought. It was as if the field of linguistics made a conscious decision to embrace the Newtonian worldview of underlying essential building blocks of the universe (a "universal grammar"), thereby positing a utilitarian role for language independent of the nexus of culture and environment, in effect turning away from Whorf, whose ideas were most consonant with the spirit of the quantum revolution in physics. Then, in the past 2 decades, with writings of Gumperz & Levinson (1996), Lee (1996), Alford (1981, 2002, 2003), Bronson (2002), Subbiondo (2004), and a documentary film by Anthony Dellaflora (2003), Whorf's reputation has been somewhat resuscitated, and a

new dialogue has begun around linguistic relativity that has actually expanded its scope, even though it is not always in agreement with Whorf.

New Thoughts on Linguistic Relativity

Alford (1981) felt that Whorf was unnecessarily and continually attacked on the basis of straw-man arguments that did not consider the full range and complexity of Whorf's thinking. Lee (1996) agreed, stating that "remarkably little attention has been given to the matrix of theory in which the linguistic relativity principle is embedded as a logical part" (p. 14). Lucy (cited in Gumperz & Levinson, 1996) pointed to one of the main weaknesses in criticism of Whorf. His critics begin with "our reality (of English) as a given and ask how other languages handle it," rather than attempting to question our own tacit infrastructure of how we construct realty before making an investigation. Lucy said: "Inevitably, this latter approach leads to a conceptualization of language as a mere dependent variable, as a device for coding a pregiven reality (p. 46).

In the past decade, linguistic relativity has been reevaluated by linguists in light of developments not just in linguistics itself, but also in anthropology and cognitive science. New theories of meaning have begun to be developed that are "extensively concerned with the interaction between the content of linguistic expressions and the contexts in which they are used" (Gumperz & Levinson, 1996, p. 225). These developments are leading toward new ways to think of meaning that include "discursive or functional relativity" dependent upon cultural deployment of language (Lucy, cited in Gumperz & Levinson, p. 64) within *speech communities* (Clark cited in Gumperz & Levinson, p. 324) rather than simply among language groups. Cognitive modalities–such as imaging, sensor

motor representations, and language processing–are being evaluated together, and may provide more information than grammar alone.

Nonetheless, Whorf's description of Hopi grammar as a unified space-time worldview, rather than the differentiated space and time worldview of Newtonian physics, has interesting implications. Because of Whorf's research, a compelling argument has been made that Native languages may be uniquely suited to understanding the quantum realm (Alford, 2002). Leroy Little Bear, former director of Native Studies at Harvard, believes as Alford did, and in 1992, he initiated science dialogues to explore this topic with Native elders and quantum physicists, including Bohm and David Peat. The dialogues, initially sponsored by the Fetzer Institute, continue to this day (SEED, 1999-2006). As noted earlier, but bears repeating, Little Bear approached Bohm for several reasons:

1. Little Bear understood that in quantum theory, everything was in dynamic flux, which was in keeping with a Blackfoot worldview.

2. He knew that Bohm would be more open to listening to a Native viewpoint than most Western scientists, as Bohm had an appreciation for dialogue similar to Native talking circles. (Parry, 2004)

3. Bohm understood that in order to comprehend reality as an interconnected, dynamic whole, a language of constant motion would be necessary rather than English, which was top-heavy in nouns. So, Bohm experimented with an all verb language, which he called the "rheomode," from the Greek "rheo," to flow. Little Bear knew about Bohm's experimentation with the rheomode and that Blackfoot was a language that

operated in a very similar way to the language Bohm was trying to create (1999, personal communication).

As Little Bear and Heavy Head (2003) noted, in the Blackfoot language, there are not nouns or verbs at all as we (Indo-European speakers) normally describe them in relation to each other. Instead, linguistic meaning is something similar to events emerging out of a fluid, constantly moving interconnected flux, rather than discrete interactions between subject and object. The Blackfoot worldview of synergistic, interconnected relationship is beyond the imagination of a Newtonian worldview, but much closer to a worldview of quantum entanglement or nonlocality.

Peat later wrote the book *Blackfoot Physics* (2002) [this was originally published as *Lighting the Seventh Fire* in 1994] based on his experiences from these conferences and other ceremonial encounters, wherein he confirmed the marked similarities between Algonquin languages and worldview and some of the insights now emerging in quantum research. Many other theories came forward during the 1990s that built on the insights of quantum theory, marking a paradigm shift from mechanistic science of the seventeenth through twentieth centuries to a participatory cosmos. These have included Pribram's holographic model of the brain; Prigogines's chaos theory; Sheldrake's morphic resonance; Lovelock and Margulis's Gaia hypothesis, and Dossey's holistic medicine, among others (Nava, 2001). Nava believes that wholistic education is at the core of the current shift in the global paradigm.

B. Articulation of the Methods and Processes of Indigenous Ways of Knowing in relation to Ecology, The Arts, Healing, and the Academy

What is Indigenous knowledge? The term *indigenous* was originally coined by colonial powers in describing peoples that lived in the place they occupied at the time of conquering. The term was associated with the primitive, the natural, or the (pristine) wilderness or wild nature (Semali & Kincheloe, 1999). Any knowledge Indigenous people had was presumed to be folk knowledge that was inferior to Western scientific knowledge, the latter of which could be measured, proved, and applied for technological gain. Western science itself can be seen as an instrument of oppression and colonialism (Semali & Kincheloe), in that the production of universal theories, histories, and so forth, are all promotions of a certain way of seeing the world that delegitimizes or marginalizes other ways of seeing the world. Epistemology is not just a philosophical issue. The juxtaposition of Indigenous knowledge with Western ways of knowing enabled the conquerors to equate Western ways of knowing with civilization and modern knowledge, and relegate Indigenous knowledge to the status of archaic, static, or traditional knowledge (Battiste, 2002). Indigenous knowledge, viewed from a Eurocentric bias, is portrayed as stuck in the past; whereas Eurocentric knowledge is viewed as capable of progress.

It is also revealing how Eurocentric scholarship traces its own origins. The norm is to limit Western origins to patriarchal Greco-Roman roots, and most university courses on the origins of Western civilization do the same (Dunkle, 1986, personal communication, academic class entitled The Origins of Western Civilization at Brooklyn College, City University of New York), despite ample evidence of a rich influence on

Western origins from Asia and Africa, among other places, as well as a tradition of matriarchal and matrilineal antecedents from antiquity (Eisler (1987; Kingsley, 1995; Spretnak, 1978; Swimme, 1992). The Greek alphabet itself is traceable largely to Syrian/Lebanese origins, and many of the other presumed foundations of Western culture, such as the concept of zero and the number system, are traceable to Mayan, Hindu, and Arabic traditions (Battiste, 2002). Secatero (1999), through oral tradition, traces the origin of the zero to Native American (*E-na-be-ho,* later transliterated as "Navajo") roots. Kingsley (1995) critiqued the Aristotelian explanation of the pre-Socratics, in which Aristotle relegated his predecessors to the role of being the early exponents of a rationalism that he was the first to clearly articulate. It is arguable that the pre-Socratics were as much magicians (in the Indigenous sense of sensuous connection and co-participation with the natural world) as they were the first practitioners (founding fathers) of modern Western science (Abram, 1996; Kingsley, 1995). Thales of Miletus, Parmenides, Empedocles, Pythagoras, Anaximander, and Anaximenes all addressed an interdependent cosmos with humans as integral to the natural world, although some of these philosophers have been misunderstood and revised in light of Plato, Aristotle, and the dominant paradigms that followed (Begay & Maryboy, 1999; Kingsley, 1995).

Any explanation for why Western civilization has diverged so far from its Indigenous roots is a matter of complex speculation. Tarnas (1991) described the adventure of Western civilization as a form of departure on a masculine hero's journey in establishment of a separate identity, and that this breaking apart from the natural world may precede a future reconciliation at a higher level, a sacred marriage or *hieros gamos* of the masculine and feminine. This is the optimistic viewpoint of the development of

Western civilization. Another viewpoint is that the imagined separation from the natural world of Eurocentric consciousness has brought a concomitant rupture in the natural order, and that human beings are putting their very existence in jeopardy in the process. Peat (2002, pp. 116-117) has made what (for many) is an astonishing assertion, saying that the sum total of the desire for "progress, growth and increase" amounts to a literal disease of ideas–"a virus." In other words, our desire to impose the will of humans upon the natural order and to take a greater share of "natural resources" creates a form of negative reciprocation with nature that brings about a backlash from nature in the form of a virulent attack. Peat, a physicist, writer, and colleague of Bohm's, was likely influenced by Bohm and Krishnamurti (1999), who posited similar thinking about thought as a virus in their dialogue on the limits of thought. Peat (2002) contrasted the Western scientific worldview with the Native worldview of respectful and harmonious engagement with nature. Western researchers, who claim that they are deconstructing the myth of the ecological "noble savage," have attacked this position (Edgerton, 1992; Krech, 1999). The debate in the literature about Indigenous peoples with respect to ecology is a hotly contested one, and I return to this issue in short order. At this point, suffice it to say that Indigenous societies have the distinct displeasure of being frequently defined by outsiders who probably do not understand the depth of their culture, their way of interconnecting knowledge, or their relationship with each other and their environment.

If, as Whorf (1956) believed, a different language structure and different cultural set allows for different perceptions and a different worldview of what is observed, it may not be possible for an outsider to have a comprehensive understanding of Indigenous culture. Western researchers typically describe Native culture in isolation, without respect

to the natural environment or the language and context of story for cultural uses. Pinkham (1998) of the River People wrote,

> Without fluency in the River People's language, and a deep cultural understanding, it is nearly impossible for outsiders to assimilate to the different set of psychological principles which underlie the Native understanding . . . (p. 7)

It is for this reason that Indigenous people have frequently lambasted studies of their culture that are conducted by researchers attempting to keep an objective distance, but who have insufficient understanding of the manner in which all aspects of the culture are intimately interconnected. Indigenous people contend that a wholistic cosmology or spirituality pervades every aspect of their culture and worldview, and that in order to comment upon such a culture, you must be actively engaged in it (Begay & Maryboy, 1999; Cajete, 1994; Kawagley, 1995; Pinkham, 1998). An existing member of the tribe is most capable of doing this, but it doesn't rule out the possibility of a sincere outsider becoming accepted in a respect/respect relationship, as the linguist Sapir was for the River People, or Dan Moonhawk Alford was to the Cheyenne (Pinkham, 1998). Such a concept of participatory cooperative experiential inquiry, where research is done "with and for people rather than on people" (Reason & Rowan, 1981, p. 40) stands in contrast to the "parachute anthropologist" who comes and goes without truly becoming part of the culture being studied (Begay & Maryboy, 1999; Pinkham, 1998).

Until recently, the definition of *indigenous* had been exclusively established by non-Indigenous people, so it was inevitable that a dichotomy arose in which Indigenous knowledges were seen in opposition to "scientific," "Western" or "modern" knowledges. For this reason, many Native people object to the term *indigenous* because it oversimplifies Native peoples and diminishes diversity. (Pinkham, 1998) Yet, in recent

decades, Indigenous peoples themselves have readily adopted the term. The indigenous scholar Cajete (1994, p. 87) observed that the etymology of the word *indigenous* comes from the Latin *endo* or *indo,* which is related to the Greek *endina,* meaning literally the "guts" or "entrails" of the Earth. Thus, one could define Indigenous peoples as those that are physically, emotionally, and spiritually tied to the land they occupy.

Although there are many potential definitions and connotations of the term *indigenous,* Indigenous peoples themselves have consistently sought to define the word in their own terms. The International Labor Organization Convention #169 (1991) articulated that self-definition is critical for Indigenous peoples, and this criterion was applied in a land-claims agreement between the Canadian government and the Inuit of the Northwest Territories. One such self-definition was formulated at the same 1991 ILO convention. It stated:

> that a people are considered indigenous either because they are the descendants of those who lived in the area before colonization or because they have maintained their own social, economic, cultural and political institutions since colonization and the establishment of new states. (UN Economic and Social Council, 2004, ¶24)

According to the 1986 Martinéz Cobo Report for the UN Sub-Commission on the Prevention of Discrimination of Minorities (IWGIA, n.d.),

> Indigenous communities, peoples and nations are those which having a historical continuity with preinvasion and precolonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. (¶ 8)

These self-definitions of *indigenous* seem clear enough. However it isn't necessarily clear at what point certain societies ceased to be Indigenous, or when a present Indigenous society might cease to be Indigenous and become part of a future dominant society. The usual definitions of what is Indigenous have to do with the geopolitical relationship between Indigenous peoples and their colonizers. These types of definitions are sometimes debated, but the real bone of contention emerges when Indigenous peoples are categorized by their cultural, religious, or spiritual practices. Yet, the nature of Indigenous societies is such that any definition that attempts to separate the geopolitical from the environmental and spiritual nature will be found lacking.

Indigenous peoples are seeking a self-definition of their religious and spiritual practices as an integral element of their indigeniosity. According to Little Bear (cited in Cajete, 1994), some of the salient characteristics of Indigenous science (ways of knowing) are said to be:

1. a belief that nature is completely alive and imbued with Spirit;

2. that Indigenous people are coparticipants in nature and close observers of the patterns, or "regularities" of nature, but do not generally formulate fixed "laws" about the world they live in; and

3. Indigenous ways of knowing (Native science) includes both unmanifest and manifest realities–the spiritual and the physical (Cajete, 1994, pp. ix-xii).

Indigenous peoples acknowledge other basic commonalities of experience among tribal cultures. The people in the tribe understand their individual place within the context of their community, natural world, and cosmos. Indigenous peoples actively participate in a conscious maintaining and renewal of the balance of nature appropriate to their place

and season. The language and worldview of Indigenous peoples is rooted to place, and yet suited to change and process. Indigenous culture is primarily an oral culture, yet capable of chronicling thousands of years, past and future, through story, song, and prophecy. Most if not all Indigenous languages are rich in verbs, and have little need for nouns, reflecting a worldview of a cosmos in motion. The only constant is flux (Alford, 1981; Begay & Maryboy, 1999; Little Bear, 1994; Little Bear & Heavy Head, 2004).

Some Western researchers (Edgerton, 1992; Krech, 1999) are resistant to the notion that there are worldwide commonalities amongst Indigenous peoples, despite the fact that Indigenous people themselves often say there are. The Western scientific method holds an implicit assumption of the necessity of abstraction from the whole and categorization based on distinct characteristics that divide. Interrelationship and commonalities are deemphasized. Conversely, whereas Indigenous peoples recognize differences among tribes, which are due to differences in place-based perspectives and particular cultural and historical events, they seem less concerned with differences and instead tend to stress interrelationship and underlying unity in diversity. During the 2004 opening of the Smithsonian Museum of the American Indian, which was conceived, planned, and executed almost exclusively by Native American and other Indigenous peoples, the museum editor for the *New York Times* (Rothstein, 2004) immediately criticized the overall endeavor as "not scholarly" due to his dissatisfaction at the glossing over of differences between tribes in an effort to recognize commonalities. Native peoples may have been somewhat successful in redefining what is Indigenous, but there is perhaps a greater hurdle in loosening definitions of what is accepted as scholarly. Although it is a good thing for the academy to have rigorous standards of scholarship,

could it be possible, in the twenty first century "small world" of shared information and epistemologies, that Eurocentric scholars need to admit a different standard of scholarship when it comes to analyzing cultural heritage? If so, then self-definition must be an important factor in determining that standard. At minimum, what constitutes scholarship ought to include experiential insider accounts as viable complements to the "objective" outsider accounts, at least as a contributing source to the development of a rich narrative discourse on the subject.

Qualitative research of the past 3 decades has advocated multiple perspectives inherent in multicultural, multiepistemological research (Begay & Maryboy, 1999). Is it wrong for an epistemology to stress commonality and interdependence rather than difference and separation? When the academy accepts a single definition of scholarship, the implication is that the definition of scholarship is in the hands of a homogenous superior culture of "scientific" knowledge, which is to conveniently forget that the etymology of the word *science* is *scientia*–which means simply "to know," and that there are many ways of knowing. The paradox is that the Western scientific practitioner denies multiple ways of knowing by utilizing a single way of knowing to assert that there must be fundamental differences that separate tribes.

Is Indigenous Thought Inherently Ecological?

For much of the past century, the common understanding among anthropologists of Indigenous peoples, and in particular the Native American, is that they have been good stewards of the Earth–that their cultural practices are ecological (Benedict, 1934; Mead,

1965; Redfield, 1930). In recent years, however, there has emerged a school of thought that critiques this position as too simplistic.

One of the frequent arguments countering the notion of Indigenous civilizations as inherently ecological is the evidence of Easter Island. According to the most popular interpretations (Heyerdahl, T. & Ferdon, E. Jr, 1961, Skjolsvold, 1961), Indigenous peoples lived on Easter Island for between 500-800 years or more in a state similar to a pristine Garden of Eden, with little impact upon the environment. Then, during a brief period of less than 100 years, the people are said to have suddenly began to cut down a large quantity of trees in order to build canoes to transport large stone statues. Such an effort would have produced rapid soil erosion leading to unsuccessful farming, the destruction of wildlife, and the overall collapse of the environment and population. At the zenith of population, there were thought to be as many as 20,000 inhabitants on the island, and at the end, the population was said to be reduced to a few thousand Indigenous people, many of whom were thought to be cannibals at the time the Dutch arrived in the eighteenth century.

However, recent evidence (Hunt & Lipo, 2006) suggests that the widely held notion that the civilization collapsed suddenly after a long period of interrupted growth is false. Radiocarbon dating indicates that the population did not begin on the island until 1200 CE, and that the population made an immediate impact on the environment. Therefore, the popular interpretation that there was an extended Garden of Eden-like period of more than 500 years leading to a large population is not likely. Instead, with population growth during only a few hundred years before the Dutch arrived, there would not have been time for large numbers of inhabitants to have populated the island. Hunt

and Lipo also disputed the claim that Easter Island's original inhabitants were responsible for their own demise. They instead claimed that the real population decimation occurred with the arrival of the Europeans and the introduction of communicable diseases.

A somewhat more sophisticated attack on Indigenous peoples as ecologists has come from revisionist historians such as Edgerton (1992) and Krech (1999). They asserted that Indigenous peoples have also utilized practices that are harmful to the balance of the environment, such as deforestation through extensive burning, hunting to extinction, inferior and detrimental irrigation techniques, and so forth. They did much to defrock the myth of the noble savage living in a pristine wilderness. Nonetheless, such research, however scholarly, begins from a fundamentally flawed premise that is inherent in the language and culture of Eurocentric peoples. It studies the role of humans *upon* the environment without considering the full implications of what it might mean to be an integral participant *in* the environment. Native Americans are not apt to describe themselves as ecologists in the Western sense of environmentalism–"that the environment and its components have their right to remain unmolested" (Krech, 1999, p. 24). Indigenous ecology instead is based upon an appreciation for the incessant movement of nature and an *active, integral, and reciprocal* engagement with nature. Krech himself pointed out that modern biology is only now beginning to realize that nature, even without human intervention, is composed of open systems of "disequilibrium and flux," yet for Krech, it is an either/or scenario of balance and harmony through management of a stable ecology, or that human interaction with an unstable, dynamic flux must be unpredictable and of dubious effectiveness (p. 23). Krech did give some consideration to the possibility that Indigenous cultures understood the

"ecosystemic consequences" of their actions (p. 119), but he didn't seriously delve into the complex Indigenous understanding of the patterns and *interactions* of nature, nor did he engage in a systematic study of Indigenous peoples ethnoecological knowledge and its effects on biodiversity (Maffi, 2001; Nabhan, 2000). Krech failed to see Indigenous peoples as integral participants in nature, as agents of coevolution (Maffi, 2001; Nabhan, 2000). His blind spot is caused by an emphasis on species rather than on interactions–which is the same blind spot that occurs within the English language that focuses on the objects rather than on the activity, whereas the worldview of Indigenous peoples, encoded in the grammar of the languages, sees the motion of events instead of a separation between subjects and objects, human or otherwise (Alford, 2002). This is the single biggest reason for skepticism of Indigenous peoples as the first ecologists–the failure to see Indigenous people as integral to the dynamic flux of all life. Krech did give lip service to the thought of Indigenous peoples as "part of nature" (p. 23), but his implication was that those who thought that were being demeaning to Indigenous peoples–exacting a reduction in their humanness. This seemingly humane posturing is actually subtly racist. It seeks to include Indigenous peoples in a club they would unlikely wish to join–a club holding a worldview that separates humans as superior and transcendent from the natural world. This Western worldview is inherent in the grammar of Indo-European languages that depend upon a subject and object to comprehend reality (Alford, 2002; Whorf, 1956).

A revealing insight into the practical ramifications of worldview can be found in rural areas where Indigenous peoples and mixed or non-Indigenous peoples coinhabit. For example, in northwest Mexico, where Indigenous inhabitants have been managing

the ecology of the region for over 2,000 years, and where mestizo populations are prevalent, the Indigenous people recognize and use over 400 different plant species for food and medicine, whereas the mestizo populations in the area can recognize and use less fewer than half of that number of species (Salmon, 1999). There is a correlation between cultural diversity, linguistic diversity, and biodiversity. Those cultures that preserve their language and culture also seem to preserve a reciprocal relationship with their environment (Salmon).

In recent times, an entire field of eco-linguistics has come from the intersection of not just linguistics and ecology, but the relationship between linguistic diversity, biodiversity, ethnobotany, and Indigenous peoples. Terralingua is a newly formed organization that is founded on the principle of preserving cultural, linguistic, and biological diversity. Their research (Maffi, 2001; McNeeley, 1989) has shown an astonishing correlation between linguistic diversity and biodiversity; such that 10 of the top 12 countries for greatest biodiversity are also among the top 25 countries in terms of survivability of endemic languages. Thus, when we cut down rainforest, we are literally cutting down what Sakej Henderson calls the "langscape"–the intersection of human language and biological diversity (personal communication). Land and language must be equally preserved and protected.

Indigenous Knowledge and the Arts

In modern mainstream society, art is generally considered as "life-enhancing" rather than "life-sustaining" (Dissanayake, 1992). Art is sometimes devalued even further to be simply a specialized form of representation or image of reality. But to Indigenous

peoples, art is not a specialized area, but central to all of life. Art is so essential to life that traditionally *there was no word for art* in most, if not all Native languages (Begay & Maryboy, 1999; Cajete, 2000). The reason for this is, in a certain sense, simple, but in another sense, very complex. Indigenous worldviews are fundamentally related to ecosystemic changes that occur in the particular locale in which the culture emerges. "Artifacts" are the facts of art that connect art to a particular place for a particular purpose at a particular time. The purpose, place, and timing of art is functionally and meaningfully related to all of life, which is understood to be in continuous flux and change. The survival of the culture is thus predicated upon a close observation and integral participation with the rhythms and patterns of nature (Cajete, 1994; Little Bear cited in Cajete, 2000). The flux of nature is the inherent source of what might be called creativity. Creativity is central to life.

In Indigenous cultures, art has traditionally been a purposeful expression or manifestation of the creativity of all of life. It is thus always an expression of the interconnection of the ecological balance of life. Its expression facilitates and promotes the continuation of connectivity. The connectivity expressed in Indigenous art is fundamentally wholistic in its capacity for evoking and continually learning about the whole of life. For Indigenous peoples, the purpose of life is to seek wholeness through process and relationship (Cajete, 1994, 2000). Art serves to connect the artist with the rest of the culture, natural world, and cosmos. The expression of art is ultimately about the art of living (Cajete, 1994).

Thus, art is a dynamic expression of connection to a moving cosmos rather than an impression abstracted from an outer world of fixed forms. Creativity is fundamentally

a social activity that is about connecting to the rhythms of life. This is in contradistinction to the prevailing idea in the West that creativity is an isolated individual pursuit, which has been referred to by Montuori and Purser (1999) as the "myth of the lone genius" (1995, p. 65). In Indigenous societies, art is never done for the purpose of separating the artist from the rest of the culture (Cajete, 1994). Artists were always considered very much a part of the community in which they made their expressions of creativity.

In traditional Indigenous societies, art is always practical and can be used in everyday life or in ceremony. It is not made for some purely aesthetic reason or purpose disconnected from the whole of life (Lane, 2003). Art is about seeking life and life is about seeking wholeness (Cajete, 1994). Complete wholeness is understood to be not within the grasp of any human, but is understood and revered nonetheless as "that place the Indians talk about," to use Simon Ortiz's mytho-poetic expression (cited in Cajete, 1994, p. 82).

A similar kind of approach was found in early Western thought up until the pre-Socratics. Art was for the purpose of getting in touch with the creative imagination of the cosmos (McConeghey, 2003). Art was inseparable from life. Even the term the Greeks used for "perception"–*aesthesis,* originally meant a "taking in," a "breathing in," or "a gasp," as the primary response at the root of perception (McConeghey). Yet, in Western culture, with the advent of the Renaissance, art ceased to be both for purpose of meaning and functionality, as artists separate from the guilds of craftsman prevalent in the medieval period. The concept of "fine art"–where art is considered apart from mundane life–emerged. Since the Scientific Revolution sought to see nature in an objectified fashion within the province of science, and in effect "de-souled nature," much of

Renaissance art, continuing from the medieval period, is associated with religion. The Spirit or soul of the world (*anima mundi*) became the province of the Romantics, who furthered the development of the arts and literature in ways that continued to stress a living Spirit in the face of the pervasiveness of reductionist scientism (Tarnas, 1991).

With the advent of the industrial revolution, much of what was previously finely crafted, such as furniture, became increasingly replaced by machine. In response to this, "arts and crafts" emerged during the mid nineteenth century as a term describing the renewed interest in functionality and practicality, as opposed to "fine art," which has no such interest, and instead appealed to elitist sensitivities of upper class society. Dissanayake (1992) argued that art as we know it in modern times is only a 200-year-old concept. By this, she refers to the concept of art as something that is "for its own sake"–that is nonutilitarian, and appreciated in a detached intellectual or spiritual sense, but not physically, or sensually. While that point may be debatable if we consider expressive arts, such as jazz or flamenco, it is compelling in terms of the commercialization of "fine art," or the more recent term the "visual arts." There is arguably a peculiar modern fetish for art as a refined sophistication accompanied by a high price tag–as an investment rather than an embodiment of beauty in everyday life. Such rigid divisions have never really come about in Indigenous cultures (or Asian cultures such as Japan), at least until the advent of contemporary art markets such as the Santa Fe Indian market, where paintings, sculptures, and other art forms often bring artists large sums of money (Cajete, 2000).

Dissanayake (1988, 1992,) took a novel "species-centered" view of art, equating artistic expression as the human ability to make "something special" that is "evolutionarily or socially and culturally important" (1992, p. 56). Her view of art-

making as a fundamental and essential aspect of being human is in consonance of Spirit with Indigenous views of art. She challenged the prevailing tendency among evolutionary biologists to consider art as a peripheral epiphenomenon rather than a biological imperative from antiquity to modern times.

It is readily apparent to me that a resurgence of interest in Indigenous art can be traced to a modern and postmodern society that has been experiencing a profound loss of soul and appreciation for the beauty in everyday life. The modern (mostly Western) penchant for embracing the secular and discounting the sacred has brought about material comforts at the expense of an integral participation with the flow of life. Archetypal psychologists Hillman (1975), Moore (1992), Sardello (1992), and McConeghey (2003), all spoke of a loss of soul and the need for soul-making as an imaginative (imaginal) act of reconnection and reenchantment of everyday life. While Hillman, Moore, Sardello, and McConeghey mostly spoke about Western culture recovering its own sense of beauty from its Greek roots, through the Renaissance, Romantics, and twentieth century psychology, Lane (2003) and Dissanayake (1988, 1992) emphasized the timeless roots of sensuous participation with our world in the making of beautiful and artistic forms. It is in the integral participation with our world where the Indigenous soul is met.

Finally, there is much debate in the literature as to the effects of colonialization on Indigenous art. It is well documented that Indigenous themes have influenced Picasso, Matisse, Ernst, and others (Cajete, 2000; Spivey, 2005; Thomas, 1999), but what is not often recognized is the emergence of new genres of Indigenous art that were influenced by Euro-Western or other colonial forces. Indigenous art, like Indigenous culture, is not static and has changed to adopt and express the influences of the so-called “dominant

culture." Euro-American art critics have often preferred to think of Indigenous art as stuck in traditional forms, and to discount the value of contemporary Indigenous art that breaks out of this mold. The mixing of these very different cultures cannot be thought of in simple terms. The mixing often serves to highlight the profound differences that resist fusion as much or more than create seamless hybrids of style (Thomas, 1999).

Indigenous Knowledge and Healing

For Indigenous peoples, healing is not about curing. It is about becoming whole, or more accurately, about moving toward balance in relation to the whole. It is not about returning to some exact level of static balance; instead, the process is understood to be always dynamic and never complete. One healing ends a cycle and is at the same time preparation for the next cycle. Anything stagnant will die. The etymology of the word *health* is from *whole,* so even in the West, at least in its origins, health was inherently about wholeness. The advent of modern medicine parallels the development of modern education in terms of its emphasis on specialization at the expense of synergy and wholistic thinking. Thus, although it is clear that modern medicine has produced many technological "miracles," it can also be said to have increasingly viewed the body as a collection of parts requiring specialists to employ specialized techniques in order to cure isolated problem(s). Such a practice is in marked distinction to Indigenous worldviews.

In the last half century, interest in wholistic health and alternative and complementary medicine has been rapidly increasing. In fact, more money is now being spent on alternative or complementary medicine than mainstream medicine, and there are

far more visits paid to alternative practitioners than to primary care physicians (Cromie, 1998, ¶2).

Indigenous ways of healing are fundamentally wholistic in ways that go beyond typical Western conceptions of "wholistic health." In the West, wholistic health is primarily about the part-whole relationship within the individual body, whereas, Indigenous peoples view healing as a dynamic relationship of balancing vibratory energies between aspects of the body, community, natural world, and cosmos. Treatment requires a balancing between all these vibratory energies, which may include many unseen and esoteric variables existing in multidimensional interpenetrating realities. Traditional Chinese medicine, Ayurveda, and homeopathy all recognize vibration as an important agent of healing. These alternative forms of healing have some parallels with Native approaches to healing, as does psychoneuroimmunology, a relatively new branch of medicine that studies the relationship between a person's emotional and psychological state and the immune system (Jude Collie, 2007). Although there is increasing interest in alternative forms of healing, many of the practices of Native healing, such as crystal gazing, are superficially understood by the West and/or have been marginally practiced by New Age practitioners.

Native languages themselves can be agents of healing. Benjamin Whorf understood that Indigenous languages had the ability to describe vibratory frequencies better than Indo-European languages (Alford, 2002). Beyond a physical description of vibration, the soundings of Native languages are physical manifestations of a particular frequency that, when employed by a knowing practitioner, can be counted upon to

produce a particular healing result (McCabe, 2006, personal communication; Secatero, 2003, personal communication).

C. The Foundations of Wholistic Education and Its Relationship to Indigenous Ways of Knowing and New Models of Twenty-first Century Education

With growing numbers of American educators voicing their opposition to the disciplinary status quo and speaking up in favor of interdisciplinary approaches and "wholistic education," it is sometimes easy to forget that the modern structure of disciplines at the university is only about 100 years old in its present form (Klein, 1996; Wilshire, 1990). As recently as 200 years ago, there were typically only three disciplines in major universities: law, medicine, and theology (Wilshire, 1990). As the learned class tended to be from the church, it was theologians who founded the first universities, and these educator-theologians were the first faculty. But with the rise of the middle class, particularly in the United States, access to a higher education spread, and with it, the original state of universities quickly began to change toward the secular needs of a rapidly developing industrial society. As (secular) knowledge was power, this shift was inevitable (Wilshire, 1990).

Alfred North Whitehead (1925) was correct when he observed that the twentieth century educational institution was founded on seventeenth century science. Whitehead's lament came about because he was acutely aware of the implications of twentieth century physics (both relativity and quantum theory) that pointed to a universe as an undivided whole. This was in marked distinction to the seventeenth century assumption of a separation between the observer and the physical universe. In the seventeenth century, the

Copernican heliocentric hypothesis was completed by Newton's discovery of planetary motion being caused by gravitation, and the whole cosmos began to be thought of as a machine (Spretnak, 1999). One can see why seventeenth century science was so seductive to twentieth century commerce, as the principles of seventeenth century science were well suited to an exploitation of the natural world for material gain and industrial invention. The Earth, previously thought of as a living mother, became an inanimate resource in service of industry. The age of industrialization coupled with seventeenth century science becomes the pathway to the modern university as we know it today.

Professionalization, Specialization, and the Proliferation of Disciplines

In the late nineteenth and early twentieth centuries, leaders of universities attempted to keep up with the age of industrialization and specialization. Physics, in particular, became the dominant modality for understanding and manipulating the physical forces of the world and thus established itself as the preeminent "hard" science that all other sciences aspired toward. But it was the professionalization of a society bent on churning out professionals for each newly distinguished field and market sector that led to the professionalization of the academy and the proliferation of disciplines (Klein, 1996). From the core disciplines of physics, biology, and the human sciences, universities began a rapid, amoeba-like birthing of new disciplines, subfields, and specialties within fields, which has created a general phenomenon of knowing "more and more about less and less" (Fuller, 1963; Klein, 1996). Each discipline became tied to emerging fields and was sovereign in its own area of expertise. With the fields now operating relatively independently, the disciplines became progressively isolated from each other, and

communication between and amongst disciplines became increasingly difficult, if not impossible. It is important to realize that a discipline essentially creates its own language or jargon, and a language systematically allows certain ways of thinking while systemically excluding others through the patterned relations inherent in its own unique grammar (Whorf, 1956). This effect can be likened to a scientific paradigm, wherein what is considered worthy of scientific investigation is tantamount to a legal decision that sets precedent for future determinations, unless or until the familiar ways no longer bear fruit, and a crisis point is reached within a discipline (Kuhn, 1970). Kuhn pointed out, in the second edition of his classic work, *The Structure of Scientific Revolutions,* that it becomes impossible to separate the scientific communities from the subjects they share. Such is the communal nature of knowledge construction.

The rise of professionalism and the proliferation of separate disciplines are directly traceable to the seventeenth century idea of individualism meeting the industrial age and the era of specialization. This process was building for a long time, as the religious control of the universities slowly lost its grip in favor of secular, "liberal arts" governance. But once the universities were "emancipated," the professionalization of the university occurred in a remarkably short time during the mid-nineteenth century to the early twentieth century (Wilshire, 1990). The change was so rapid, that early on in the process, when Ralph Waldo Emerson remarked to Henry David Thoreau that "all branches of learning were taught at Harvard," Thoreau reportedly replied that yes, "all of the branches, but none of the roots" (Pearl, 2006, ¶4).

Academic Research

By the twentieth century, the academy had become the place for research, which was directly tied to funding of programs. This process rewards disciplines for staying out of touch with what is occurring in neighboring fields by funding them to remain as professionalized separate fields (Wilshire, 1990). The emphasis on research in institutions is a surprisingly recent phenomenon. Just 150 years ago, research and publication was not encouraged at all in academe (Giles, 2000; Wilshire, 1990). In 1857, the Columbia University library was open only 2 hours a day and at Princeton, the library was open once a week for an hour (Giles, 2000)! Yet, today, academic work without research seems inconceivable. For faculty, it's "publish or perish." Why the sudden change? The best explanation is that the faculty themselves have become professionalized, and in light of the emergence of the scientific method, publishing was the only measurable result in which to evaluate faculty (Wilshire, 1990).

The method of research that has been most rewarded is based on the "scientific method" of quantitative measurement. Qualitative research emerged in the mid twentieth century as a movement away from quantitative research, or a movement away from materialistic, reductionist science. Qualitative research holds great promise as a methodology more in keeping with twentieth and twenty-first century science. In its best applications, it is based in observation of pattern and synergy rather than abstraction of isolated facts, and includes, rather than excludes the researcher. Because of this, qualitative research as a whole is a move toward wholistic and participatory approaches.

Interdisciplinary Studies

The mixing of diverse studies is an ancient concept, but the term *interdisciplinary studies* first emerged in 1923 (Klein, 1996). Thus, the modern use of the term *interdisciplinary studies* emerged shortly on the heels of the establishment of disciplines in its present form; but even so, interdisciplinarity lurks in the shadows of knowledge construction, and knowledge from this realm does not become accepted into the "scientific body of knowledge" until it crosses over and is embraced by a particular discipline. Interdisciplinary studies emerge out of a genuine desire for reconciliation and reconnection of separate disciplines, but most often end up perpetuating increased fragmentation by creating new interdisciplinary specializations. Funding for genuinely interdisciplinary work is almost nonexistent, according to William Arrowsmith, who worked for years as an evaluator for a major foundation (Wilshire, 1990). The borders of disciplines are seemingly protected by vigilant sentinels–"knowledge goalies," to coin a phrase. Yet, it is outside the borders of accepted disciplines, in the shadows, where much of creativity and innovation occurs (Klein, 1996).

Construction of Knowledge in Academe: The Root Problem

The root problem in academe is its method of knowledge construction. To a large extent, academe still remains married to the principles of seventeenth century science even in the face of the insights of twentieth and twenty-first century physics. The seventeenth century was a period that inflated the individual to unheard of heights. The individual alone was self-sufficient; one could be one's own scientific knower. He or she (but most often he) was the individual ego-master who manipulated objects that were said

to be apart from oneself. This method of gathering knowledge is in marked contrast with Indigenous societies, who went to elders or directly to "the natures" for knowledge, and listened rather than sought to control or manipulate. It is also in contrast with traditional feminine ways of knowing, which rely upon a network of other people for information and authority (Code, 1991). Much of the Scientific Revolution can be thought of as a masculine adventure of separation from the natural world, or feminine womb (Campbell, 1949; Tarnas, 1991). This inherent separation between self and natural world was mirrored in our language, where a separation of subject-object is the rule in Indo-European languages (Alford, 1981).

Twentieth century physics, however, exposed the myth of a disconnected knower and known universe. This was an extraordinary understanding, but it was not a new idea. What occurred in modern physics in actuality only served to confirm what the ancients knew all along: that the essence of the cosmos is synergy and interconnection. All is related. How could this insight come about in the modern scientific worldview, which has relied on separation and analysis of discrete parts? It is an example of what happens when a certain course is followed to its extreme, and therefore the seeds of its own destruction are sown. Subatomic physics was a continuation of the scientific method to what seemingly was the ultimate division of the physical world. We looked within the atom (to what was previously believed to be the smallest building block of reality) and inside there were no longer any "things" there; instead, we have whole systems acting in a dynamic flux of process and relationship (Alford, 1981); Whitehead, 1925). For perhaps the first time in the short history of Western science, the hubris of measurement was exposed and ambiguity entered the scientific dialogue. The allowance or nonallowance of ambiguity

became the philosophical split between Einstein and Bohr and relativity and quantum theory. Leroy Little Bear (SEED Dialogues, 1999) likes to say that Einstein opened the door to the quantum realm, but he didn't go through the door because he didn't want to be known as the mad scientist. I would agree, and I believe Bohr, Heisenberg, and the founders of quantum theory, on the other hand, were able to go through that door and to embrace dynamic flux as part of the makeup of the physical world. Relativity theory actually retained many of the trappings of the Newtonian paradigm, due to its dependence upon fixed fields and continuity, whereas quantum theory embarked on a radically different approach of nonlocality and discontinuity. However, both relativity theory and quantum theory point to the cosmos as an undivided whole, even if they arrived at this same conclusion from very different directions (Bohm, 1980).

A belief in an undivided cosmos, where everything is enfolded in everything else, has been long held in Indigenous cultures worldwide (Begay & Maryboy, 1999; Cajete, 1995, 2000). Thus, whereas new, sophisticated technology, such as particle accelerators, are distinctly modern, in a certain sense, the advances of quantum physics were less of a linear achievement and more of a return full circle to ancient knowledge. I like to refer to this as a "Turtle Island Renaissance," which as in the European renaissance before it, it is necessary to look backward to go forward.

The Social Sciences

While physics, the ultimate hard science, was undergoing a dramatic revolution that took the ground right out from under the Newtonian worldview, the social (so-called "soft") sciences, such as psychology, anthropology, and linguistics, were investing a lot

of effort attempting to measure up to the standards of the hard sciences. Since I began my own academic career in psychology, I have been all too aware of this paradox. Behaviorism was the ultimate attempt to delimit human behavior within the confines of cause and effect Newtonian physics, with only the minor change of wording to "stimulus-response" (Skinner, 1972).

Linguistics, during the brief period in mid-twentieth century while Benjamin Lee Whorf was in vogue, fared much better. However, with the advent of Chomsky's *Syntactic Structures* (1957), which posited a universal grammar describing a fixed "reality," Whorf's progressive linguistics was uprooted, at least for a time, by what, in my opinion, was a backward movement toward seventeenth century science.

In anthropology, the brilliance of Whorf was matched by the brilliance of Gregory Bateson; like Whorf, Bateson strayed far afield to become a truly transdisciplinary thinker, and as a result was also frequently misunderstood (Montuori cited in Bateson, 2002). Among the many remarkable approaches Bateson took was his approach of reframing the self from the perspective of individual wholeness to a locus of total embeddedness and interrelatedness with other people and systems of the natural world. The self as a thing is an illusion, according to Bateson. Self instead becomes a metaphor for wholeness very much in consonance with the principles of quantum entanglement in an interconnected universe (Olds, 1992).

In anthropological research, this perspective has manifested as a movement away from the "lone ethnographer" who keeps his distance from the exotic "other," toward "participatory action research," wherein the researcher becomes part of the community. In this context, research can be done "with and for people, rather than on people"

(Reason, 1988, p. 1). This is in marked contrast to what Indigenous people used to call "parachute anthropologists," who dropped into their culture only to leave just as suddenly, taking all the knowledge they could appropriate and not giving back to the community in any real sense (Begay & Maryboy, 1999; Pinkham, 1998).

D. Reflections upon the Reemergence of Nature-based Wholistic Education

By the mid to late twentieth century, nascent movements for wholistic education began to emerge. They did so alongside interdisciplinary and transdisciplinary studies, a renewed appreciation for Indigenous knowledge, and the creation of American Indian and Indigenous education programs worldwide. A wave of alternative schools came into existence in the second half of the twentieth century, including the California Institute of Asian Studies (now the California Institute of Integral Studies), Saybrook, Evergreen State College, Union, and Pacifica Graduate Institute, each in their own way seeking to look beyond the mainstream Western paradigm toward more a more inclusive, wholistic vision. Native American studies programs began in earnest in the 1970s (Gunn Allen, 2004, personal communication). Thus, the twenty-first century arrives at a time when the old paradigms of increasing separation and disconnection between disciplines are pitted against reemerging paradigms of interconnection and wholeness.

The standard definition of wholistic education is education of the whole person: physical, emotional, and spiritual. This definition is too limiting. I have operationally defined wholistic education as education that is explicitly informed by *nature*, and as such, is a vehicle for a continually unfolding processes of synergy, interconnection, and undivided wholeness that includes, but is not limited to, the whole person, community,

natural world, and the interrelation of all subjects. The trouble with the standard definition of wholistic education is that it seems to posit an individual as an autonomous distinct entity capable of a physical, emotional, and spiritual life on its own. But we human beings are continually engaged in reciprocal interaction with nature, and furthermore, we humans are fundamentally social creatures with other humans. Our personalities are formed and continually fed through our relationships in both the human and more-than-human realms. I remember vividly once scanning all the books available in English at the Tokyo University psychology library. After scanning several hundred books, I finally came to the realization that all of the books in the psychology department of Tokyo University would fall under the classification of "social psychology" in the West. Then I realized why. For the Japanese, it is nonsensical to propose an "integumented" personality that is contained within the skin apart from others (Allport, 1960, p. 306). I agree with the Japanese viewpoint, which I imagine is held over most of the world, except in Euro-American societies. I believe thought fundamentally interconnects us with the world and others–that thought is alive and moving all the time, and we attract to us whatever thoughts are suited to our own vibration. Bohm (1994) thought of the individual as a private mixture of thought originating from the collective movement of the flow of meaning between people. To that definition, I would add in all the animals, plants, elements and energies of the natural world. I believe our thoughts originate in the Spirit of the land that we inhabit. Our thoughts are not "our thoughts" in any real sense. We only identify with them and become attached to our thoughts, and from this, we develop habitual patterns of thinking that are reinforced by our language and our cultural milieu. To actually think an original thought is more difficult than

generally imagined in the West. Is it even possible to think an original thought? If it were possible, it would need to be a thought that goes back to the origin and spans into the new in timeless wisdom. To have an original thought, then, is a fantastic act of interconnectedness with all there is.

The problem in the West is that we truly began to believe our own mythology of the lone thinker or the lone genius (Montuori & Purser, 1999). In reality, nobody operates in a vacuum. I would agree with Bateson's definition of self that goes beyond the skin-bound barrier in order to, as Hillman said, see the self as a viewpoint or perspective, but not a "thing" (1975). It is not that body isn't important. It is. But body becomes the orientation place of interrelatedness, not the complete self. The skin isn't so much a barrier as an erotic membrane, an opening to interrelatedness with all the other creatures and energies present in the world (Abram, 2004, personal communication).

A Wholistic Curriculum Informed by Indigenous Ways of Knowing

Although we (in the West) think of wholistic nature based education as a new phenomenon, it was the norm for Indigenous peoples to learn directly from nature, and this has never really disappeared completely. Its modern Western roots come from the romanticists Rousseau, Pestalozzi, and Froebel, who were reacting against the limited thinking of abstract material science separated from nature (Forbes, 2003). Dewey (1964) carried this tradition forward in the early twentieth century to suggest organization of knowledge not by traditional subjects, but by the necessity of ideas, propositions, and theories being brought in as necessary to an ongoing real life inquiry. For Dewey (p. 249), learning meant learning to think for the purpose of comprehension, not retention–

and comprehension comes when the various parts of information are understood in relation to each other. “Nature,” as Buckminster Fuller understood, “is a synergy of synergies.” It always optimizes, never compromises (Gerber, 2001, p. 37).

The Western idea of complexity, looking for the complex fabric of synergy and interconnection, seeks to articulate what has been understood all along in Indigenous thinking. When Indigenous peoples say the answer is “in the natures” and one needs to go and listen, this carries a deep meaning. For thousands of thousands of years, Indigenous people observed nature in such a way that they did not see themselves as separate from it; rather, they perceived of themselves as integral to it and participating in it. With the advent of Western science, mainstream culture shifted our focus to observing and naming the known universe. In order to understand the universe, we had to stop it. But the wisest people I know are the people who are most in tune with the rhythms and patterns of nature. Leon Secatero speaks of time as the Fifth Element. (SEED Dialogues, 2005). He has patience, because he understands the cycles of nature. Nature unfolds at its own rhythm. This is why all good education seeks not to impart knowledge but to “draw it out,” which is the meaning of the Latin root *educare.* The (unfolding) lotus is a sacred symbol in India because Atman (Self, or the essence of what it is to be human) is within us all along. Secatero told a story from his tradition.

> Long ago, it seems that there were a Spirit People that became aware that the Earth People were coming. So they decided to have a dialogue, the same way, as there was a circle. So all the Spirit People came and talked about this sacred gift, the awareness, where can we put it in the meantime, and then give it to the newcomers when they come. And so they thought about it through the dialogue one said, "Hey, I know where to put this gift where the Earth people won't find it until it's time.” So they said, "Let's put it up, way up on top of the mountain, way where they can't climb.” And then one said, "No, huh-uh, I don't think so. Those Earth People, oh they're curious, they're going to find it right away.” And they went into circle

again, talk and talk. Finally one says, "Hey, why don't we put it way under the ground in the cave where the Earth people don't go?" And then they said, "No, no, no. They're going to get it because that's where they're like ants, they'll climb everywhere." And then finally, they came back together in the dialogue. And then finally one said, "Hey, let's put this awareness in themselves where they will never find it until it's time." (Language of Spirit Dialogues, 2004, p. 79)

Chapter 6: Original Thought: The Philosophical Basis

This chapter lays out the philosophical basis for the entire program at SEED, including naming the degree given by SEED as "Original Thought" in relation to revisioning the five aspects of learning. It does so by exploring the origin of the emerging paradigm of integral consciousness that has the potential to reposition abstract rational thought in balance and redress the imagined separation from the natural world that has become ingrained in modern Western rational consciousness.

I begin with a discussion of how the meaning of originality and creativity has changed in modernity. I review my own assumptions as I address the complex question of consciousness and whether or not we are in a paradigm shift. Then, I outline the tacit assumptions of modernity as I see them, discussing how the larger society (and education as a reflection of that society) has divided and fragmented the world we once considered as an integral whole and some of the ramifications for that belief. I bring in Gebserian and Vedic models of consciousness in order to give a broader overview of cycles of consciousness and to discuss the benefits and drawbacks of the rise of mental/rational consciousness and what form(s) of consciousness seem to have been repressed but may now be reemerging from origin in a new way. I then discuss the evidence of an emergent new paradigm in the arts, sciences, and healing, and conclude with a Navajo prayer to the four directions that demonstrates a direct relationship with the elements as they originate in the natural world.

Originality and Creativity in Modernity

The word *original* comes from the Latin *origo,* meaning "to rise"; yet, it has come to acquire a paradoxical meaning in modernity of both returning to the source and doing something brand new or "creative" and "original." The riddle is: How can we do something which comes from an origin but has never been done before? In this chapter, I unravel this enigma by exploring the roots of the meaning of origin and time.

The word *original* has always meant arising from "origin" or "source," but now it also means the *beginning*–which over time, has come to emphasize more of *new beginnings* and novelty rather than returning to origin. Thus, the root meaning of the word *original* as *source* has been deracinated in modernity; we have forgotten that to do something original was once to do something of sacred origin. We have forgotten that "origin" was once more of a place than a time. We have forgotten how to honor the beauty and completeness of sacred origin, once a staple among oral cultures in rituals of renewal in keeping with cycles of nature that have no beginning or end. Instead, modern society has come to view time as a line rather than emergent from natural cycles, and thus come to emphasize the secondary meaning of origin as "new beginnings" increasingly divorced from its root meaning of "source." We (particularly in the West) have conflated *originality* with *creativity* and with ego and accomplishment, for we believe that to be original or creative is to stand out from the crowd, to do something that nobody else does. If your work is distinctive and unique, then you are creative–"an original." If your work is similar to someone else's, it will likely be dismissed as "derivative."

Despite the emphasis on distinctiveness and novelty, the original meaning of *origin* hasn't been completely forgotten even in the West. In fact, both meanings of "source" and "novelty," however paradoxical, are retained today, and sometimes mixed up in ways that are confusing and almost comical. We point to an especially creative individual and say, "they broke the mold" when they created him–what an "original" he is. Yet, we also say this is an "original woodblock print," meaning it is obtained from the origin and it is part of a limited print run. In academe, we say "write something original" as in "write something that makes a contribution to the field that hasn't been said before" and then ask students to meticulously quote their sources. We say do "original research" so that we can further the body of knowledge going forward, emphasizing the future, but the very meaning of research is to "search again," not to mention that the root of *origin* implies going back to a place, if not back in time. What has rarely been considered in academe is research as a *ritual of renewal*–something that is necessary not so much for building a linear body of knowledge but for reconnecting and revitalizing one's connection to origin as a place of wholeness and healing (Little Bear, 2007, personal communication).

In this chapter, I seek to establish a philosophical basis for truly original thought, which is more of an unfolding or arising from source and less of a linear progression. As a prelude to this fuller discussion of original thought, it is necessary to explore the evolution of how *originality* and *creativity* have come to have such paradoxical meanings in Western modernity. To get to the root of this confusion, we must go back at least as far as Plato's comments about imagination. Plato described the divine realm as composed of perfect, immutable, timeless forms; he believed that

mortals have no right to imitate the Gods with their own imagination. He characterized human images as mere copies of material appearances of the divine forms (Kearney cited in Montuori & Purser, 1999, p. 63). This is similar to still standing beliefs in Native America, such as a Laguna belief that only *Tse che nako* ("Thought Woman") is capable of "original thought," and that all of us are merely borrowing her thoughts (Gunn Allen, 1986, p. 13). Yet, in Western culture, a dramatic shift occurred from Greco-biblical roots that viewed creativity and originality as a (lunar) reflection of the Gods to the mainstream modern belief that individual human beings are the creators of their thoughts and agency in the world– in effect, their own Sun (Kearney cited in Montuori & Purser, 1999, pp. 63-67). Once this shift occurred, the advent of modern science and technological invention was a foregone conclusion, as was the postmodern backlash to what was perceived as overly inflated thinking.

As modernity and postmodernity collide, creativity and originality becomes more accepted as a neurotic response to a world in chaos, rather than an inclusive and connected response of antiquity. Western modern creativity is associated with restlessness and dissatisfaction (Berman [citing Alvarez] in Montuori and Purser, 1999, p. 83), as contrasted with Indigenous notions of creativity, which emerged from ceremonies of blessing and gratefulness. In the early twentieth century, Freud postulated three areas of creativity: inhibition, neurotic compulsion, and "smooth" sublimation, all three areas emerging out of a natural childhood desire for sensual exploration of surroundings and the subsequent extent of parental disapproval and suppression of the infant's creative impulses (Berman cited in Montuori & Purser,

1999, p. 85). Freud considered the second response of neurotic compulsion as the most typical of creative behavior, and the third, wherein neurosis is absent, the rarest. In Type II, the individual is obsessed by an internal conflict and undertakes creative work in order to resolve his/her internal conflict. That form of creative self-expression becomes one's own "signature style" (Berman cited in Montuori & Purser, p. 87). Freud's theories of creative expression, although widely accepted at a tacit level in modern society, are rarely understood for what they are: a particular expression of a psychodynamic present in contemporary Western society that is a relatively new development not transferable to all societies. Western notions of creativity and individuality have changed dramatically in the past millennia. They have shifted away from the individual as integral to community and the natural world to the individual as an autonomous entity or the driving force of community. To some extent, these values have permeated non-Western cultures through colonialism, but for the most part, non-Western cultures have continued to maintain a different cultural worldview of the individual as integral to nature and community and employ child-rearing practices that reflect this emphasis of aligning with nature rather than shaping it. (Zimmerman, 2004). Thus, the Freudian view of individuality and creativity, however accurate it may be for the West, is a view that says as much about the cultural milieu it emerges from as it does about individuality. Western (secular) culture, by positing the individual as the supreme creator, has reaped consequences that have made dramatic changes to both individuals and society, some of which are perhaps beneficial, and others of which are destructive to the individual and the society alike.

In short, Western society has become obsessed with creativity and originality as it pertains to the individual or the "lone genius" (Montuori & Purser, 1999). Until recently, there has been a paucity of research regarding social or collaborative creativity and an overemphasis on the notion of creativity emerging from individual effort in relative isolation from other people or social forces, not to mention nature (p. 3). Creativity and originality has been largely considered to be an intrapsychic experience. It has been broken down into phases by Wallas (Barron cited in Montuori & Purser, 1999, p. 49) of (a) preparation, (b) incubation, (c) illumination, and (d) verification. Yet recent research (for example, Barron, 1995; Csikszentmihàlyi, 1990, 1997; Montuori & Purser, 1999), points to a collaborative element that is ubiquitous among many different forms of creativity.

An Alternative Approach to Original Thought

This chapter seeks to establish a philosophical basis for reenvisioning "original thought" in a manner that rethinks the element of time in a way that brings together the old and new–that imagines *origin* as more of a place of unfolding than a linear progression of time. My approach for this chapter, and SEED's approach for the degree program, is to stress creative and original thought emergent from an inclusive source of wholeness and blessing rather than a neurotic reaction to incompleteness and lack. Originality can be thought of as a wellspring or ever-generative resource accessible to all, as opposed to an isolated trickle accessible to a few so-called talented and creative individuals. We explore creativity that comes through a synergistic and synchronistic blend of academic subjects, people, animals,

and all of nature, as opposed to creativity that is confined within disciplinary borders, "expert opinions" or ethnic groups.[10] I am challenging many of the notions of modern rational consciousness, including the notion of time as linear and progressive and humans as separate or transcendent from the natural world. Ultimately, I suggest the advent of a new way of thinking for academe that is part of an entirely new paradigm of integral consciousness that is neither time-bound nor space-bound and that can potentially bring balance between rational thought and intuitive knowing, and individual and collective creativity.

Assumptions about Consciousness Shifts: Are We in a Paradigm Change?

Making any declarations about consciousness in the society as a whole is problematic at best, since my view of the entire spectrum of consciousness is obviously limited by my own biases and assumptions. It is thus necessary to review some of my own assumptions in entering into this discussion. As previously stated, it is an assumption of mine that all of nature is alive and in relationship with the rest of nature, and that human beings are not separate or transcendent from the natural world. I also believe that linear progress is illusory and that many of the changes that have occurred in Western society are results of focusing on the technological applications of material functions of life at the expense of recognizing the underlying spiritual processes of nature. (As stated previously, I also assume that there are

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10. This is not meant to invalidate the idea prevalent amongst indigenous peoples of having "original instructions" and "original rights" endowed by Creator. Instead, the comment is intended to recognize that all people have indigenous roots, and therefore, access to knowledge, however repressed, of original thought or original creativity. This interpretation is, to some degree, my own personal interpretation.

underlying spiritual processes of nature). It is also a primary assumption of mine that we are in the midst of a paradigm shift from a rationally dominated consciousness to an integral, more wholistic consciousness. I will take up the latter assumption that we are in a paradigm shift at this juncture, and interweave discussion of the prior assumptions at various points throughout the chapter.

The idea that we are in a paradigm shift to an integral consciousness is a belief that provides purpose and motivation in my lifework, but it is also one I can neither prove nor disprove. I could be mistaken in assuming we are in the midst of an inexorable paradigm shift; it could be instead that we have centuries ahead of continuing entrenchment of rational consciousness. After all, from the end of the Scientific Revolution to the present, the voices for wholeness have never ceased, be it Blake, Goethe, Emerson, Yeats, Einstein, Bohm, Black Elk, Cajete, Gunn Allen, or Hogan; they have all made some impact, but in the face of a more dominant view, the movement away from the Spirit of nature has continued. Could it be that all the voices now calling for a more complex, interconnected wholistic view are simply chatter in the background, unable to impede the forward movement of rational separative consciousness? What if the scientific advances of twentieth century physics, as dramatic as they may be, never take root in a modern industrial/military society that has a vested interest in maintaining the worldview of separation of human and nature? How do those of us who believe we are in the midst of a paradigm shift know we are correct or if we are simply exaggerating our own sense of importance?

The question of paradigm shifts in today's social climate is truly complex. At the close of the fifteenth century the printing press was invented, which is often credited as a

pivotal instrument for the spread of ideas that precipitated the Renaissance and Scientific Revolution. If the printing press was truly instrumental in spreading ideas, then, in theory, shifts of consciousness should be accelerating much faster today, for print media is just one of countless options of communicating ideas. So why is the old paradigm of Newtonian science still the mainstream view more than a century after Planck and Einstein came onto the scene of modern physics? People say the ideas of quantum theory are counterintuitive (Dewitt & Graham, 1973; Polkinghorne, 2002), but they are no more counterintuitive than the ideas of Copernicus and Newton in their times.

Part of the reason a new worldview hasn't yet taken root may be the sheer complexity and scope of today's media sources. Thus, while ideas have more opportunity than ever before to reach a potential audience, there is also more competition than ever for an individual idea to garner attention. It sometimes seems to me that for any idea to make an impact in modern society it has to be packaged and presented to the general public in a concerted advertising campaign. Chomsky (2005) contends that this is exactly how our political campaigns are now run, giving a very calculated and limited range of choices to the general public in order to perpetuate the status quo of big business/government. Thus, the cynical question becomes: can people change their worldviews only when a new worldview is marketed to them?

We also need to consider the difference between intellectual shifts of thought and experiential shifts of thought that can be put into practice on a daily basis. For instance, even though virtually all educated people today believe that the Sun is the center of the solar system, this seemingly has made little difference in their day-to-day lives, nor has it changed the fact that we continue to say the Sun "rises" and "sets" (despite the efforts of

Buckminster Fuller and others to change our languaging around this issue). The Copernican heliocentric insight is an abstract knowledge that has never really been used in a practical, day-to-day manner (with the exception of moon landings and so forth). Yet, I suspect the Copernican insight does have something to do with the devaluation of local knowledge by psychologically repositioning one's sense of center. The effect of such psychological repositioning can be detrimental, because the fact that we (the Earth) revolve around the Sun rather than the other way around does not change the immediate, sensuous reality that the place where one is standing is in the center of relationship with all its surroundings. For ecological purposes, it is imperative to recover an Indigenous sense of place that is based on concentric circles of relationship surrounding the location one inhabits, for abstract knowledge of general ecological principles can never replace intimate knowledge of the local landscape, at least not without a profound loss of experiential knowledge.[11]

Rational Consciousness in Modernity

According to Ray and Anderson (2000), the dominant cultural view of modernity is held by approximately 48% of the (U.S.) population of what they refer to as "moderns." "Moderns" echo a life philosophy that is espoused in the *New York Times,* the *Wall Street Journal, Business Week, Forbes,* or *USA Today* (p. 25). Drawing partly upon Ray and Anderson and other sources, and filtered through my own experience with the particular media mentioned above, I have compiled below a

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11. With regard to astronomy, Maryboy and Begay referred to "observational-based" astronomical principles that continue to be valid based on the position on Earth of the observer (2004, personal communication).

(partial) list of salient beliefs of mainstream Western society relevant to this dissertation. They are:

1. Humans are separate from nature.

2. Matter is solid.

3. What is between pieces of matter is “space” and not alive.

4. Things are the way they are because of cause and effect–the result of interactions occurring between discrete things.

5. Time is linear and progressive.

6. Humans are superior to/ transcendent from the natural world, and people are not animals (the latter is a weaker corollary belief) (Morris, 1967).

7. People, animals, and plants are alive, but “inanimate” objects, such as rocks, dirt and the Earth itself, are not alive.

8. There is no proof of life outside this planet; distant planetary bodies are not alive, including the Sun, even as the Sun is acknowledged as a primary source of life on Earth.

9. The elements: Fire, Air, Water, and Earth are the constituents of life but not alive themselves.

10. The advance of Western civilization and cosmopolitanism is inevitable (Appiah, 2006).

11. Science is the truth about the way the world works.

12. Science can solve the ecological problems of the times.

13. Specialization is good and will continue to increase.

14. An educated person is someone who has attended sufficient schooling; education is something that happens in school (Abram, 2004, personal communication).

15. Specialization in education is the way to prepare to be successful in life.

16. Breaking things down into component parts is the (only) way to understand reality.

17. Health is determined solely by the way an individual treats his or her own separate physical body.

18. You can understand the functioning of the body by examining parts of the body, whether alive or dead.

19. Modern medicine is superior to medicine of any other era (Dossey, 1982).

20. We think with our brains.

21. Memory and consciousness is of the brain; consciousness is an epiphenomenon of the development of the human brain; animals, if acceded consciousness, have consciousness of a lower level.

22. Analytical thinking is masculine thinking (implication: men are gifted at science, women are less interested in science).

23. Emotional and intuitional thinking are feminine (implication: women rely more on emotion and intuition, men more on facts).

24. Intuition and emotion is inferior to rational thinking (implication: women are inferior to men).

25. Facts are facts; facts do not depend upon theory (Montuori, 2007, personal communication).

26. Anything outside the physical is the province of religion (Duran, 2007, personal communication).

27. Art is for its own sake; art is an enhancement to life, not integral or necessary to life (Dissanayake, 1992).

28. Art is something done by talented "creative" individuals. Not everyone can be artistic (McConeghey, 2003, personal communication).

29. God is a noun, a Supreme Being (Alford, 1983, personal communication).

30. Indigenous ways of knowing are dead or dying.

31. Indigenous ways of knowing may have some value as traditional knowledge, but is knowledge relegated to the past.

32. Any culture that has not reached the standards of modern Western culture is "developing" or in arrested (primitive) development.

33. Humans are not dependent upon the rest of creation for their survival; creation exists (partly or wholly) for the exploitation of humanity. Nature is competition; it is "survival of the fittest" (Wikipedia, 2008).[12]

Cultural Creatives

According to Ray and Anderson (2000), as many as 50 million Americans (approximately 25% of the adult population) reject at least some or most of the above assumptions of mainstream society and have formed an emerging subculture with a

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12. The term "survival of the fittest" was coined by Herbert Spencer and only used by Darwin beginning in the fifth edition of *Origin of Species.* Darwin initially used the term "Natural selection," which is preferred by biologists today. The term "survival of the fittest" became the motto of social Darwinism in an "everyone for themselves" world, but "natural selection" was never intended to be a justification of competition (Wikipedia, 2008).

different set of core beliefs that are neither modern nor conservative (Ray and Anderson call conservatives "traditionalists" [p. 30]). This emerging subculture of Americans has been classified by Ray and Anderson as the "cultural creatives."

Cultural creatives are deeply concerned about the global ecology; they are disenchanted with the modern medical model that views the body as a machine and are more likely to use alternative health care; they are strongly interested in psychological and spiritual development; they are advocates of women's rights, children's rights, and "feminine" values of communication and interdependence (Ray & Anderson, 2000). The single most unifying belief of the cultural creatives is a belief in the sacredness of the Earth and a desire to build a sustainable future. They understand that we belong to the Earth, not the Earth to us (Ray & Anderson). This new worldview often changes the way they conduct their lives. As Aldo Leopold said, "Once you change your mind about what the environment is for, you change your mind about everything" (cited in Ray & Anderson, p. 141).

The values of "cultural creatives" are for the most part the same as my own. They are certainly closer to my beliefs than those held by the "moderns" who are unduly enamored with "progress" and modern technology, or the "traditionalists" who reject many of the tenets of modernism out of a yearning for the 'conservative values of old' (which may be only 25 or 50 years ago rather than ancient wisdom). Yet, at the same time, I recognize validity in all these different belief systems. For me, it is not so much about what is *the* reality as it is about the process behind what form of reality is necessary to be expressed at this time in order to achieve a balancing of overall dynamic energies. For, it is likely that whatever belief system becomes the majority will at some point move

to impose its system upon the others while being unaware of its own shadow. According to Ray and Anderson (2000), modern rational consciousness has its roots in the Renaissance of 500 years ago, but Gebser (1985) traced those roots back to before 500 CE. In the early onset of mental consciousness, there were (and still are) distinct benefits to this new way of thinking, but over time, there have been blind spots created by an overemphasis on rational thought and modern technology that has negative consequences for our species and for the overall ecology. In Gebser's terms, mental consciousness has devolved from an efficient stage to a "deficient rational" stage, and this deficiency presages a new mutation of consciousness to an "integral" way of being that is inclusive, integrated, and not time-bound.

The Imagined Separation from the Natural World

The underlying core belief on the list of mainstream Western values is one that places human beings as separate from nature. Despite the fact that this belief has been greatly challenged (and essentially refuted) by quantum theory, the prevailing paradigm for modernity (particularly in the West) still retains this core idea. Once you see all of nature as apart from self/ego, it follows that nature is not alive other than the other separate "animate" creatures that live apart from each other. In between is "space." The "phenomena" of nature, which is ancient times referred to the celestial movements of nature, becomes limited to objects and events–the "noumena" of Kant (Barfield, 1965). Time itself becomes an abstract component of divided thinking that can be measured in separate chunks of events that are related only in a linear succession of causes and effects, and all of nature becomes divided into what sections of the whole are visible and

measurable. By abstracting from the whole and dividing the world into categories of things (nouns, species) rather than *relationships*, moderns believed they had reached a higher knowledge, but this is an extremely limited and deluded conclusion. As mentioned in Chapter 4, such reasoning was called "literal thought" by Barfield; it has also been called the "fallacy of misplaced concreteness" by Whitehead (1925) and "simple thought" by Morin (2003). Thus, despite Aristotle's assertion that rational thought represented man's highest achievement, it is clear that the benefits of the rise of rational consciousness are dubious, and the consequences of the attempt by the West to stake its claim of highest truth/justified colonialization have been undeniably damaging to global ecology and the autonomy of Indigenous peoples worldwide. The development of scientific thought is inextricably linked to the rise of patriarchy, the systematic colonization of Indigenous peoples, expansion of trade and the categorization of the rest of the world as "other," "developing," or "primitive," denying the validity of specific forms of knowledge other than Western knowledge. These are all facets of the "modernist project" (Tuhiwai Smith, 1999, p. 59). The fact that it is no longer politically correct to speak of "primitive peoples" doesn't mean it isn't being thought in silence or subtly insinuated in ways that are imperceptible to Euro-American ears. When a non-Native person uses the word "prehistory" to describe the "development" of modern humanity, the implication is that anything prior to the advent of literary thought doesn't count. Yet, as David Abram (1996) pointed out, literacy and language are not equivalent; language was once considered to be the domain of the entire sensuous life-world. In becoming literate, we have traded our direct participatory discourse with nature for a removed, abstract, symbolic language. Literate, rational culture is not aware of its own

assumptions, for rationality has a hold on contemporary consciousness in ways that are not readily apparent. The popular phrase "let's be rational" means "let's be sensible." Yet, the problem with such rationality is that it may not be sensible at all, for rational thought is often concerned with immediate, *sensuous* reality only to the extent that it can derive an abstract judgment or inference from the physical evidence. The word *rational* itself, as Gebser (1985) pointed out, is derived from *ratio;* it is an abstraction from the whole that may be unconsciously *partial* to its point of view, ignoring other equally valid viewpoints. It can deny what is essential to understanding the complexity of life. However, the interesting potential about *ratio* (rational) thinking is that a ratio is essentially based on a *relationship* between two or more aspects of a particular idea or quality ([italics added] Bohm, 1980; Nichol, 2007, personal communication). Thus, at its best, rational thinking is aiming at uncovering the essence or "the totality of inner proportions in its structure" of a particular thing in order to bring about overall harmony and beauty (Bohm, 1980, p. 27). Thus, if we look not so much to the current manifestation of rational thought, but toward its roots, there is the potential for bridging Western and Indigenous worldviews.

Western and Indigenous Worldviews: Can Oil and Water Mix?

Bohm maintained up until his death in 1992 that the implications of relativity or quantum theory had not yet significantly impacted mainstream society, according to Nichol (2007, personal communication). Interestingly, it may be that Bohm's theory of dialogue is having the greater impact on society than any of his or other leading-edge scientific theory. Hamilton (2004) noted the marked upsurge in interest in using dialogue

in business environments; it is hard to pick up any journal or magazine these days (from a wide variety of fields) that doesn't reference dialogue as a desirable practice. Dialogue holds great promise for shifts in viewpoint, because dialogue/talking circle is a naturally egalitarian process, which is very different from the majority/minority dichotomy in the society at large, where minorities have to fight for "equal air time." At SEED, we are making a protracted and conscious effort to bring together Western and Indigenous peoples and worldviews in dialogue, and there are subtle but lasting shifts in consciousness that seem to happen when this approach is sustained. Yet, there is a danger in minimizing the differences between mainstream Western and Indigenous worldviews and in underestimating how far we have yet to come if we are to reconcile these widely disparate worldviews. It is by no means certain that these worldviews can or even should be reconciled. In the 2006 SEED dialogue, Little Bear asked, "How do we reconcile linear, singular thinking with wholistic thinking?" The question seems to presume that we *can* reconcile these two types of thinking. At another SEED conference, we asked the question, "Can oil and water mix"? as a metaphor for bringing together Western and Indigenous consciousness, and for human relations in general. It was said that oil and water can mix, but only in a way that the identity of each supports the integrity of the difference in the other. Begay and Maryboy (1999) cautioned that a synthesis between Western and Indigenous views should probably not be attempted–that merely a juxtaposition or a bringing together of the two views is advisable. I agree that a Hegelian dialectical synthesis should not be attempted, but I do hold out hope that an entirely different dialogical paradigm is emerging that can be inclusive of Western, Eastern, and Indigenous perspectives. Such an inclusive paradigm could draw deeply from the well of

Indigenous wisdom that already exists. If we go to a deep enough level, there is a thread of connection to a multitude of different perspectives that can work in synergy and collaboration without denying the integrity of their differences.

Distinctions between Public and Private Science, Science and Technology

The popular belief that science is a rational endeavor completely devoid of emotion or intuitive insight is a myth; for much of actual science is not conducted using a strict scientific method even if the results may be explained in those terms, according to astrophysicist Phil Sakimoto, formerly of NASA (SEED Dialogues, 2007). Sakimoto makes a distinction between "public science and private science" (SEED Dialogues). Public science is how the results are explained, but private science, particularly as conducted by high-level scientists, is more likely to begin with an intuitive flash of insight; then later on, the results are recast to fit the paradigm of the acceptable scientific method. Thus, science at its core has the potential to bring together rational and intuitive knowing.

Another distinction that needs to be made is between science and technology. Technology is not really science in itself, because technology is only the application of what is already known, and true science is supposed to be about the pursuit of the unknown (Little Bear, 1999, personal communication). Rational thought is a close partner if not the precursor of technology, because technology requires rational thinking to guide where and how a particular invention is constructed and implemented. However, there is always a human element, and perhaps even a spiritual element, that, in the best-case scenario, could inform the process of deciding how to use the technology. For the

recurring question is: Will a particular new technology emerge from rational thinking that is balanced (of harmony and beauty) that serves the higher good, or will the technology be utilized for a narrow short-term goal of increasing profitability for a particular company but not benefit human and more-than-human communities in the long run?

One of the points that Sakimoto emphasized at the 2007 dialogues is that there is a choice on the human level of what to do in the practice of science. This is true in deciding where to work upon completion of the requisite training, and can be true even if employed by a large government corporation, as Sakimoto was with NASA when he personally initiated a respect/respect dialogue with Native astronomers.

Science, Technology, and Consumerism

There is a strong link between science, technology, and consumerism. The development of science and technology that is predicated upon the prediction and control of nature is being reinforced by advertising strategies that emphasize human powers. Ironically, these advertising strategies tend to emphasize control of nature while at the same time appealing to our repressed animal nature, as well as our desire for belonging to a tribe and other repressed emotional needs. The modern advertising era was launched by the neo-Freudian Bernays, who understood that the unconscious desires that are locked away in the average individual psyche, such as a desire for belongingness, could be exploited with "lifestyle marketing" as opposed to marketing merely to class or ethnicity (Curtis, 2002).

New technology is generally marketed as a measure of progress–as the latest and greatest innovation of humankind. The allure and power of technology is so strong that it

is probably unrealistic to expect that a majority of modern society would ever reject en masse the introduction of new technology and return to a simpler way of living, even if there seems to be an increase in "voluntary simplicity" movements in recent years. There is simply too much at stake in a capitalistic driven society. Entire industries and much of our market economy are predicated upon the assumption that new technology will repeatedly replace older technology at ever increasing rates of introduction/obsolescence.

Science is heavily tethered to the military/industrial/academic machine of worldwide corporatism that demands new technology for profit. Unchecked implementation of new technologies have become like a runaway freight train. Modern (Western) society as a whole has become addicted to the concept of a new and better car, a new and better computer, a new and better washer and dryer. But are these things really necessary, or are they simply the result of marketing or habit? Clothes hung out to dry in the open air may take a little longer to dry, but they will dry, given enough sun–and they will smell better besides. Cars from 20 or even 50 years ago, if given enough loving care, still get us where we want to go. Computers become obsolete because the hardware and software companies collude to ensure that new software uses greater and greater memory, requiring new hardware to run it. Of course, there is legitimate innovation as well. A new car often has greater fuel efficiency, and a new computer does operate more efficiently, at least for a time. Yet, no matter how much effort and innovation we exert, an economy that is predicated on runaway growth must collapse at some point, if the ecosystems that sustain our life haven't done so already.

Professionalization and Specialization in Academe

The professionalization of the modern university, foreseen by William James over a century ago, and decried by Emerson, Whitehead, and Wilshire, among others, ever since, is simply an outgrowth of the overall tendency of society to mirror Western science and technology in *abstract, rational thought*, and thus to become further and further removed from the immediacy of the sensuous and whole natural world.

The artificial separation from the web of life has led to the separation and fragmentation that has invaded our educational system. For the most part, departments or colleges of a school or university operate with separate philosophies and separate budgets, and in effect, are in competition with each other. The proliferation of separate disciplines continues to occur at an astonishing rate in the twentieth and twenty-first centuries, even as there are the beginnings of a movement toward interdisciplinary and interconnected knowledge. Since it is considered normal to divide and segment knowledge, students in post-secondary school "major" in a particularized area of knowledge that exists in relative isolation from the other areas of study at the school. This not only prepares them for a career specialty; it ensures the continuation of the pattern of increasing specialization, since education is both a reflection of the society and a confirmation of what is valued.

Since I have become an advocate of interconnected education, I am often asked: What is the problem with specialization anyway? Isn't it necessary to break down complex problems into smaller pieces in order to effectively address the issue(s)? The answer to these questions is not as simple as it may appear. On the surface, it may be true that specialization can aid efficiency for certain clearly defined, limited purposes, but

there are inherent risks once we go down the path of increasing specialization. Leopold (1966, p. 168) said: "Education, I fear, is learning to see one thing by going blind to another." When a school rigidly separates disciplines, it corrals its students into separate quarters and limits their opportunity to see the whole. Unless students take the extraordinary initiative to follow the threads that connect and weave through and beyond the disciplinary boxes, they will indeed become unable to see the bigger picture. If one studies psychology separate from sociology, it is hard to see the sickness in the world soul (*anima mundi*). If one studies history apart from geography it is hard to feel the pain that exists in places of historical trauma. If one studies science apart from art, geography and history, it is hard to see how perception and place affect the way we see, hear, and touch reality, the way we depict it, and the way we remember it.

An ideal school blends subjects as different aspects of entering into an immediate relationship with a living cosmos. The typical university, on the other hand, seeks to remove students from immediate participation in the natural world; it does so by teaching to think abstractly in *separate* subjects. What if, instead of attempting to separate all of experience into particular categories, we allowed experience to enter and naturally blend together in synergistic perception that is immediate and whole in itself? We already do this to some degree; otherwise, we wouldn't be able to see with two eyes or hear with two ears. But what I am speaking of is beyond this level of perception; it is similar to what Abram (1996) speaks of as *synaesthesia*, or the fusion of the bodily senses. Synaesthesia was the rule in preliterate societies, not the pathological exception it is considered today (Abram). Indigenous peoples naturally engaged and intertwined all of their senses in immediate presencing of the whole; that is the only way you can successfully hunt or

gather. We need to reclaim these abilities in an academic environment, to whatever extent possible, if we are to perceive and study experience *wholistically*. For, if we are not fully engaged with all our senses, *or all our courses*, in synergistic combination, we will become blind to the whole. We will be as in the old Jainist parable of the three blind men who each approach an elephant. One touches the leg of the elephant and thinks he has found a great pillar; another touches the ear of the elephant and thinks he has found a great fan; the last touches the trunk of the elephant and thinks he has found a great hose.

A school that becomes increasingly specialized cannot maintain the integrity of the whole. Departments increasingly become independent entities; students, faculty, *and donors* become acclimated and supportive of their specialized environment in isolation from the whole. Students who learn to think narrowly within the constraints of their particular discipline fall prey to what Morin (2003) called "simple thought"–or abstraction, reduction and disjunction from the whole.[13] Specialization in academe serves the corporate agenda of producing people who have a limited capacity for change so that they are prepared to become interchangeable parts within the professional corporate world. With the possible exception of alternative schools (such as the ones I look at in the next chapter), today's academic environment discourages truly creative, unfettered thinking, and encourages students to be creative only within defined limits, if not outright automatons of specialization. Of course, it isn't marketed like this, especially in the United States, which has a proud tradition of rugged individualism. To specialize is said to be about doing what you are good at doing, and the implication is then this will benefit

13. Memorization is considered to be an important aspect of learning, particularly at elementary levels. Curiously, although memorization in modernity is primarily about abstraction from the whole, in ancient times prodigious memorization was the norm because of techniques that evoked the whole while memorizing the part.

the whole. This view, however appealing, ignores the shadow side of individualism, which is destructive atomization and disintegration of communities previously joined by collaboration and synergy between its members.

To be original is not necessarily to stand out apart from others. The Japanese have a tanka (verse form) that says: "Shiratori ha kanashikarazuya, umi no ao, sora no ao nimo somazu tadayou." ["Isn't the white bird sad, not to blend into the blue ocean, nor the blue sky" (Tomoko Parry, 2007, personal communication). In Japanese culture, uniqueness is not about being different, or being (literally) outstanding (Tomoko Parry, 2007, personal communication). Creativity can also be thought of as the ability to harmonize with one's surroundings. To do so might just be the greatest act of attention and open-mindedness.

The Corporate World of Specialized Professionals

The corporate world itself is severely hampered by overspecialization and narrow thinking. Organizations wishing to change the results they are achieving often focus on one aspect of their experience and believe that if they change that one thing they can change their overall success. Yet, what they end up doing is merely "shifting the burden" from one set of problems to another set of problems while being blind to the whole (Senge, Scharmer, Jaworski, & Flowers, 2004). Fortunately, some of the leading-edge consultants today, such as Senge (1990, 1994) and Wheatley (1999), are realizing that more successful approaches to business act in concert with the flow of natural rhythms and interconnection between different aspects of a company. If business is able to make a successful shift to living systems approaches, this will have a reciprocal effect upon educational approaches and vice versa. Such a change is urgently needed. It is not overly

dramatic to state that our survival as a species may depend upon us weaning ourselves off excessive specialization, as biologists have found that the inevitable consequence of overspecialization among species is extinction (Fuller, 1963). On the other hand, cooperation and synergy with other organisms in your surroundings has been shown to lead to a higher quality of life (Margulis & Goodwin cited in Zimmerman, 2003, p. 120; Ho, 1993). In mature ecosystems, cooperation and symbiosis is at least as important as competition (Benyus, 1997). Diversification into noncompeting niches enables dynamic stability in an ecosystem (Benyus). Wendell Berry went as far as redefining *"intelligence*" to mean how successfully one relates to the surroundings (2002). Yet, in our society, the best and brightest among us are encouraged to *specialize*! It is often the less intelligent who are left to become the "generalists." And who is accorded more respect and status in the society–a general medical practitioner or a brain surgeon, a philosopher or a microbiologist? This too must change. For, in order to address the complex, interconnected issues of modern life, we need systems thinkers, and it is time that systems thinkers are accorded their due respect, because they are the thinkers who most mirror the natural world.

Complex Issues of Modern Life

Many of the most important issues emerging today are not predictable because they involve far greater forces at work than humans can be possibly aware of. These important issues, including global climate change and other ecological issues, require comprehensive, systems thinkers who can converse with and across multiple fields of expertise. The virus of specialization has infected even ecology, the one field that is

supposed to be based in ecosystems rather than isolated parts. As long as ecologists concern themselves with the effects humans have upon "the environment," meaning something "out there," they are not envisioning the whole from the perspective of humans as integral, equal participants in the ongoing flux of nature. In this regard, they are continuing the perpetuation of the core belief of Western society that humans are separate from nature, and may not be as different from the other sciences as they think. However, if ecologists were to see the land as alive and come into relationship with her as they would a family member–then they would be interacting with nature as equal participants, not as outsiders looking in. The Gaia hypothesis of Lovelock and Margulis (1996) is a step in the right direction, because it looks at the Earth herself as a living organism. Yet, what if we looked at all of creation, earthly and otherwise, as alive? Indigenous peoples consider the elements of life as not just the constituents of life or the source of life–they are life! Thus, to sustain and lead ecologically sound lives, we need to maintain a reciprocal relationship with the elements. If we can relearn this old lesson, we can give and receive within nature in a circle of gratitude that can be an ongoing creative source of happiness, fulfillment, and connectedness. If we instead choose to cut ourselves off from the source of our creativity, we cut off our connection to the creative imagination of the cosmos and inflict a pin-prick of hurt in the world soul. We ourselves become alienated, lonely, and disempowered, feeling a loss we can't describe. Such circumstances led Nietzche to declare that God was dead. But it wasn't God that was dead–just our ability to have a healthy relationship with Spirit. Our relationship with Spirit has become degraded to one of master/slave, or at least that's what is desired by mainstream modernity. Bacon wished to put nature on a rack and to torture "her" to

obtain her secrets! She, just like a human mother, would be more apt to respond to kindness and respect/respect relationship. “That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics,” said Leopold (1966, p. xix). Leopold’s heart is in the right place. Our entire world is one circle of relatives. As Black Elk said, “Everything the Power of the World does is done in a circle [of relationship]” (Neihardt, 1932, p. 164). We need to think of our land and all its creatures as part of our community–not as a separate resource we need to collect, abuse, or even to protect from a distance. We are able to fully participate in the ongoing process of creation in undivided oneness with our relations. “The mountain is me. If it gets sick, so do I, because its blood becomes my blood” (Maroski, 2006, p. 68).

The goal of ecology is restoring balance to ecosystems. Yet ecology as currently constellated has not made a shift to thinking of humans as integral and equal participants in the ongoing flux of nature because it is still a prisoner of the Western paradigm of separation from the natural world. A new breath of fresh air needs to inspire the discipline of ecology and individual ecologists. If ecology were to allow itself to be informed by original thought that comes through transdisciplinary inquiry, that would be a good start; but more importantly, ecologists must recognize the land herself as their primary teacher, because the original source of knowledge comes from the land, not from academe or book learning. Many ecologists may say they have already made this shift, but I question how many really have. I question my own self in the same way, for in order to really learn from the land, one must make a deep and abiding connection to a particular place(es) over a long period of time. “Wisdom sits in places,” Basso (1996) said. There is no substitute for living with a local ecosystem for extended periods of time,

but it is possible to get a taste of what this means through some simple exercises. The tracker/author Tom Brown has his students pick out a tiny piece of land (maybe 8' X 10') and sit with it for a few hours to see everything that is occurring at that particular location (Glidden, 2006, personal communication). Linda Hogan speaks often of how much one can learn from sitting with an ant colony (SEED Dialogues, 2006, 2007, 2008, personal communication). When you sit with a piece of land and patiently observe, you can begin to feel the pulse, patterns and stories of the land. To hear these stories, I am told, you have to be moving with the pace of the land (Abram, 1996). Basso could have said "wisdom lives in places," or "wisdom moves in places," because it seems that the essence of knowing is being in touch with the dynamic quality of Spirit/thought/knowledge. In the 2004 SEED dialogue, Polly Walker, a Cherokee woman who has been living and working with aboriginal Australians, said: "It is knowledge that is pursuing us, not we who are pursuing knowledge." This simple but profound statement enabled me to shift my thinking, and to consider that wisdom may be continually emerging from the land, unfolding and rebalancing as necessary.

The Myth of Progress

The single biggest factor inhibiting the emergence of a new integral consciousness may well be the firm belief that Western knowledge is the most progressive and superior form of knowledge known to humanity. In my view, it is imperative that this way of thinking must change in the West if we are to survive into the next century, and, ironically, the survival of the West may depend upon recovering the very Indigenous knowledge it so ruthlessly sought to expunge. Fortunately, it is not

possible to eliminate the Indigenous soul. Within all of us, whether or not we are a member of an Indigenous tribe, is at least a flicker of understanding of an original way of being in this world as an integral participant in the joy of living. Within intact Indigenous societies, this way of being has been encouraged, whereas other societies have veered off on a different path, seeking to hold power over the rest of creation. I don't mean to imply that an appreciation of beauty is bereft in the West–but it is a beauty apart from self–out in the world. When the world is seen as being apart from self, it can create a profound sense of restlessness, uprootedness, and alienation. These feelings can easily lead to violence–to others or to oneself.

It wasn't always like this in the West. It was through the curious invention of "perspective" that the natural world became distant, for perspective in art reified the worldview of subject/object division (Gebser, 1985; Lane, 1996). Before perspective, it was believed that energy came from nature; after perspective, human consciousness became thought of as a separated observer of a disenchanted, de-souled world. Religious and scientific beliefs were developed to support this worldview until it became hardened into an all-embracing cultural paradigm that, by definition, includes a certain way of seeing while excluding others. This determined the advent of modern medicine, which is predicated upon separating the whole of healing into distinct body parts, and doctors to specialize in knowledge of these individual parts in isolation from the whole body.

The worldview of subject/object division, inherent in our scientific worldview, is a necessary precursor for the practical application of technological invention in the West. I don't deny the successes of abstract thinking in terms of problem solving for specific, utilitarian invention. In fact, the remarkable successes of abstract thought are what gave

positive reinforcement for this way of thinking, and with each chain of positive feedback loops, the behavior of subject/object division became more and more addictive (Zimmerman, 2003). It is now embedded in our language and culture in so many ways that it is invisible to our conscious minds. It was thus a simple step to see this way of thinking as superior to any other way of thinking–and then to think that everything that followed from this way of thinking was "progress." Any culture that didn't agree with this way of thinking was therefore seen as "primitive"–as in arrested development. Yet, unrecognized by Western philosophy was that Indigenous ways of knowing were based on an understanding of the cosmos as an interconnected, dynamic flux and have always been changing in accord with the changes on the land. It bears reiteration that Indigenous languages are the languages of change, rich in verbs; whereas Indo-European languages are top-heavy in nouns that artificially stop the world in order to measure it. The idea that Indigenous thought is somehow static or traditional knowledge incapable of change is a terribly incorrect, misguided and misunderstood idea.

It's About Time

Linear time and linear thinking has become deeply embedded in Western consciousness such that we tend to believe that a theory 5 years ago is somehow inferior to a theory of today. In our rush to embrace the new, we forget how to be original thinkers and blindly follow the latest trend. Original thinking, or whole thinking, is not confined by time. To be original is not to be new, but to be both new and old at the same time. Origin is more of a place than a time. You can move away from origin, but that is not progress–that is simply distance (Gebser, 1985).

Grandfather Leon Secatero, spiritual elder and head man of the Canoncito Band of Navajo, refers to time as the fifth element. In other words, to Leon, time is Spirit. To me, this is one of the most profound things I have ever heard, and I have been thinking about it for several years now. If time is the element of Spirit, then the way that we think about time largely determines our spiritual life. If time is Spirit, then it is something not independent of us, but an ever-present source of nourishment. It is (at least potentially) a wellspring that infuses our life with meaning rather than an objective truth outside of ourselves. Of course, if we "spend" our lives rushing around because we treat time as money, then we are inflicting pain upon our spiritual self. As Larry Dossey said in *Space, Time, and Medicine* (1982), many of our illnesses occur because people are time-sick; they have an unhealthy relationship with time. Conversely, if we move in rhythm with the changes in nature all around us, and model our behavior to fit into rather than to control or "make it happen" by virtue of our own will, then we not only harmonize with our surroundings; we synchronize. In doing so, we join the ongoing music being made in the cosmos. For music can be made only because of the space between the notes. In the same way, progress is not merely the result of a string of actions. Emerson (1926) once said,

> All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, as the plant has root, bud and fruit. Trust your instinct through the end, though you can render no reason. It is vain to hurry it. By trusting it to the end, it shall ripen into truth and you shall know why you believe. (pp. 232-233)

Emerson understood that time is an unfolding of Spirit–not a straight line of linear descent. The modern fascination with linear perspective has conditioned us to think that anything newer is more developed and anything instinctual is primitive–relegated to Indigenous peoples or animals. But instinct is something essential; it connects us to origin

and infuses our life with Spirit. It has the potential, if we do not rush it, to organically unfold the full spectrum of consciousness. It is not that the rational mind is bad in itself or that Western society is inherently evil. But rational knowledge needs to come from spiritual connection if it is to have any chance of being balanced and ethical. One of the lessons the West can learn from Indigenous peoples is to live from an ethical place, informed by honor (Duran, 2007, personal communication). "Instinct" may be nature's way of connecting us to the "original instructions" that Leon Secatero and other Native people talk about. Instinctive knowledge is a deep knowledge we shouldn't be so quick to dismiss in favor of rational thought. We need both structures of consciousness and more if we are to survive. To access a full integral consciousness, we must learn to cleanse ourselves from the accumulation of time-bound behavior that obstructs our sight, while at the same time remaining open to instinctual, original wisdom that continually offers itself to current circumstances. We can no longer hide behind the mistaken notion of the "inevitability of progress" to justify actions that have run amok. Instead of relying on rational thought to solve the chain of problems created by other rational thought, we need to break this dysfunctional cycle and ground our rational thought processes in ethical and harmonious connection to traditional wisdom, the Earth herself and all our relations on this Earth. Rational thought that is not connected to the full spectrum of consciousness becomes a "deficient" or degraded aspect of ratio or partial thinking, which seeks to divide the world for purposes of utilitarian gain, but loses the wholeness of life (Gebser, 1985).

Gebserian Structures of Consciousness

In 1949, Jean Gebser wrote a magnum opus called *Ursprung und Gengenwart,* which was then revised in 1973 (in the original German), and finally translated decades later in English as *The Ever-Present Origin* (1985). Gebser's work has been enormously influential on people like Teilhard de Chardin, Ken Wilber, William Irwin Thompson, Allan Combs, and others. In this work, Gebser outlined five major structures of consciousness: the archaic, the magical, the mythical, the mental, and the integral. He viewed these structures as mutations of consciousness that have both positive and negative manifestations. When a mutation has outlasted its positive ("efficient") function, it devolves into a "deficient" function, and then, as a matter of course, a next mutation of consciousness unfolds but does not subsume the previous structures of consciousness.

Gebser's genius was that he understood that all the structures of consciousness have the capability to be present at all times. He is thus distinguished from the plethora of other Western authors, including Spencer (1897), Darwin (1909), and Hegel (1900), who tended to see the advent of structures of consciousness in linear progression and to assume that the other structures of consciousness, once supplanted, will not reoccur. Gebser felt it was a mistake to assume a teleological, finalistic purpose in evolution. Gebser, reminiscent of Emerson, states that the "apparent succession of our mutations is less a biological evolution than an unfolding" (1985, p. 41).

Gebser (1985) didn't focus much on the specific periods of evolution as much as on the full spectrum and possibility of integral consciousness in what he called "the concretion of the spiritual (p. 541). He has been sometimes criticized for his vagueness in

dating the particular periods in which mutations of consciousness occurred (Feurstein, 1987), but I think unfairly so. While he doesn't "spend a lot of time" attempting to point out the exact dates of shifts in consciousness, I agree with his approach, for to attempt to do otherwise would be an exercise in rational hubris and undermine his entire thesis. And he does occasionally point to certain events as bellwethers of a shift in consciousness, such as 480 BCE, when Parmenides spoke the words destined to become the principal motif of the Western world: *"to gar auto noein estin te kai einai"* ? ["for thinking and being is one and the same"] (cited in Gebser, 1985, p. 77). Gebser understood that consciousness shifts do not happen overnight, but what does happen, according to him, is that a certain way of thinking outlives its usefulness and becomes deficient, and this leads to the arising of a mutation *out of necessity* to rebalance the structure that has become out of balance. This is reminiscent of what Edwin Land, the father of Polaroid technology, said about how innovations come about: People who apparently had a new idea just stopped having an old idea (Lovins cited in Fussman, 2006).

Aperspectival Integral Consciousness

Gebser pointed to signs of an emergent integral consciousness that will be beyond space and time–in his words, "*aperspectival* and *achronal*." In this, he meant that the new mutation of consciousness would emerge in a reformulation that was different and beyond what had previously unfolded in archaic, magical, mythical, and mental structures of consciousness. Much like the past in us is present now; he saw that our future is also within us. This nonlinear way of thinking calls for a dying to the old paradigm of overly rigid, dualistic perspective and either/or thinking, and the emergence of a new way of

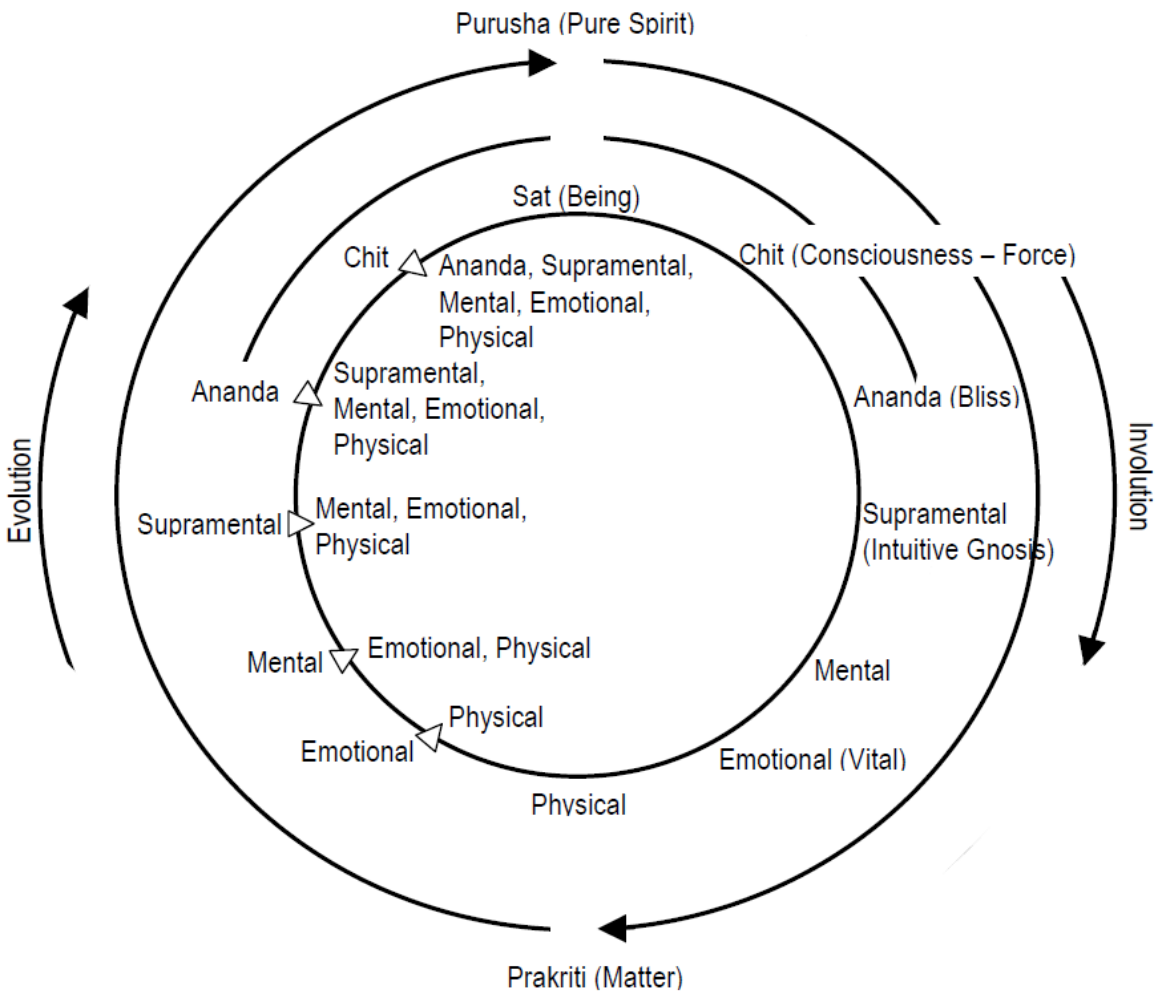
seeing that transforms three-dimensional thought to a four-dimensional, spherical, space-time world that is both/and thinking (Gebser, 1985, p. 480). The major criteria of the new mutation are stated by Gebser:

> 1. "Origin" is not identical with the "beginning" since it is not spatially and temporally bound, whereas the "beginning" is always temporally determined.
> 2. The "Present" is not identical with the "moment" but is the undivided presence of yesterday, today, and tomorrow which in a consciously realized actualization can lead to that "presentiation" [sic] which encompasses origin as an ineradicable present.
> 3. The 'aperspectival world' is a "world" whose structure is not only jointly based in the preperspectival, unperspectival, and perspectival worlds, but also mutates out of them in its essential properties and possibilities while integrating these worlds and liberating itself from their exclusive validity (p. 294).

Vedic Structures of Consciousness

The parallels between Gebserian structures of consciousness and Vedic cosmology are striking, especially since Gebser apparently had no conscious knowledge of Aurobindo's work (his contemporary in India who was the leading figure in the recapitulation of ancient Vedic knowledge) until after the publication of *Ursprung und Gegenwart.* The Vedic cosmological view asserts that for evolution to occur there must be a necessary and previous involution. Involution is an enfolding and evolution is an unfolding from the source of the enfolding. This conception is reminiscent of what Gebser and Emerson were saying and is also similar to Bohm's implicate and explicate order (see Figure 3).

Figure 3. Involution and evolution.



(Figure created by author in: Parry, 1993)

In this conception, *purusha* (pure Spirit) enfolds (involution) itself into *prakriti* (matter), descending through structures of consciousness called *sat* (Being), *chit* (consciousness-force), *ananda* (bliss), through the intuitive gnosis, mental, emotional, and gross physical stages, and then unfolds (evolution) or reemerges in the inverse order in which it enfolded. As *purusha* descends, it travels through increasingly dense forms of consciousness until at the bottom of the cycle Spirit is encased in matter (*prakriti*). When

"evolution" begins, it is actually the unfolding of Spirit that was always present but enfolded in consciousness until it was the proper time to reemerge. Spirit and matter are thus intertwined and codependent upon each other.[14]

The Hindus have a saying that "Purusha is like a lame man with effective eyes carried on the shoulders of Prakriti–a blind man with effective legs" (Agarwal, 1983, personal communication). Only together can the walk of evolution proceed. Aurobindo (Ghose, 1969) explained further:

> Matter is the apparent beginning of the evolution but it is not its end. . . . Material form is only a support and means for the progressive manifestation of the Spirit . . . Man the thinker and seeker could not be here if he were not an embodied portion of an all-conscious Infinite that is superconscient above him but lies also hidden in the inconscience of the material universe. (p. 65)

Thus, in Vedic cosmology, the emergent higher structures of consciousness include and transform the lower structures of consciousness that are already developed. The emergence of mental/rational consciousness is not the pinnacle of evolution, but instead must yield to the intuitive "supramental" structures of consciousness that include mental/rational thought as part of the emergent structure. In its time, the supramental will yield to ananda, chit, and sat (bliss, consciousness-force, and pure being) in the order of their eventual return, and then, once complete, the whole cycle will begin anew in a subsequent *Manavantara.* The evolution of humanity is a part of the overall creative urge of Being. It is not a linear progression with independent structures of consciousness

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14. Vedic cosmology provides a framework for understanding why, in Native thinking, all of existence, including rocks, have Spirit. In fact, in Vedic cosmology, rocks contain the totality of all that went before, and so they are very much elders in their capacity for holding knowledge. A difference between a Vedic description of this and a typical Native description is that in Vedic terms, the rocks have a hidden or occult knowledge; in traditional Native societies, the knowledge of how to talk with the rocks has not been lost.

emergent apart from the rest of creation. The myth of human progress is just that–a myth–because everything that evolves has been previously involved (enfolded) in consciousness and is simply an unfoldment of what is already there lying dormant until it's the proper time to manifest.

The Place of Eastern Wisdom

Gebser was ahead of his time for Western thinkers and has been greatly influential with relatively little credit accorded him. He was a speaker of timeless wisdom much like Emerson, even if his literary style (at least the English translation) is not nearly as fluid. What Gebser (1985) was describing was echoed in much of Eastern wisdom that arrived into the United States in abundance by the mid-twentieth century, including Haridas Chaudhuri, the founder of the California Institute of Integral Studies and a disciple of Aurobindo, who arrived in America in 1952. The introduction of Eastern wisdom to the West portended an important shift in Western consciousness away from an abstract, rational, and dualistic consciousness to the beginning stages of a more wholistic, grounded, and complementary consciousness. Ironically, the popularity of Eastern wisdom paved the way for the wisdom of Native America to be rediscovered on its own continent, for many people in the West, myself included, began their personal journey toward Native America by first being curious about Eastern philosophies. It was Carl Jung (1965, pp. 246-253), one of the leading interpreters of Eastern wisdom, who told Americans that they need not look to distant Asia when right on their own continent a great storehouse of wisdom existed. Jung was moved to say this after he visited Taos Pueblo (in New Mexico) back in 1924, and his words are wise indeed. At the same time, I

know from personal experience that Eastern philosophy can serve as a very effective bridge between the West and Native America and for the planet in general. It was after I returned from living nearly 4 years in Japan that I realized that there are many areas where Eastern and Indigenous ways of knowing are much closer than Western and Indigenous ways of knowing. Simple things, like the importance of family and respect for elders, possessing the sensitivity to not confront others or dispense unsolicited advice, embracing of ambiguity, a stronger group rather than individual identity, and a more relational sense of directionality/place are all shared characteristics.

The Japanese in particular have an amazing ability to include linear and circular thinking and move seamlessly between them.[15] Traditional Japanese poetry, song, calligraphy, or speechmaking will tend to be circular or impressionistic in character, but the trains still run on time, the watches are precise, and the bureaucracy is also exacting, if slow.[16] This subject is too large to go into at this point, but suffice it to say that what I didn't realize when I was living in Japan was that I was preparing myself indirectly for returning to the States to work with Native Americans. The relative closeness of Asian and Native American worldviews is helpful when weighing (and sometimes feeling weighed down by) the larger gulf between Western and Indigenous worldviews.

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15. There are even two syllabaries in Japanese–a linear syllabary (*katakana*) that is almost exclusively reserved for foreign words and phrases, and a curved syllabary (*hiragana*) that is used for Native Japanese words. Chinese characters (*kanji)* are also used for roots of words or whole words.

16. Of course, there is a shadow side to Japanese culture that has come out in the expression of militarism, which was even supported by Zen masters in WWII (Victoria, 1998).

Cultural Relativity

Neither Gebser nor Aurobindo adequately addressed the cultural relativity of their descriptions of structures of consciousness. Much of what Gebser proposes emerges out of a Western bias, and much of what Aurobindo wrote had a distinctly Indian character. Both clearly assumed that these structures of consciousness are emerging worldwide, and while this may be the case, this doesn't mean that the manner in which these shifts occur is portable to any place. I am particularly skeptical about the manner in which such changes in structures of consciousness may or may not have occurred in Native America.

It seems to me that Gebser made a bit of a leap from observations of the way the West has shifted from mental to deficient rational consciousness in order to extrapolate that a similar kind of evolution will happen, or is happening everywhere in the world. I'm not disagreeing with the basic premise that a deficient state of consciousness may presage the next mutation in consciousness. (There are Native stories that seem to support this idea, and I will get to them in a moment). However, in relatively intact Native societies, the mental structures of consciousness that became deficient in the West didn't become deficient, or at least not in the same way as in Western societies. Indigenous societies have continued to value creation stories of "original instructions." This doesn't mean Indigenous cultures are stuck in the past; it does mean, instead, that there is an understanding of the presence of origin in everyday life. It's convenient for Gebser to have concluded, and in my view, wrongly so, that Indigenous societies had devolved into a mythical deficient stage and that is why societies that had more developed mental structures of consciousness were able to conquer and remove them from their lands. Gebser's position on Indigenous societies may have been unconsciously racist. It seems

more likely to me that the development of mental consciousness arose more or less concurrently in Native and Western societies, but unlike Western societies, this way of thinking didn't devolve into a deficient form of rationalism in the same way in Native America because the ceremonies and tradition around 'original instructions" maintaining balance, wholeness and relationship were too strong. What did happen, it seems to me, is that the spin-off technological developments of modern *deficient* rational Western military/industrial society, such as a concentration in superior weaponry and ammunition, coupled with the influx of disease spawned in urban environments, were the main factors in the conquest/relocation of Indigenous peoples. It was the forced removal from ancestral lands that was particularly devastating to Native American society in ways that were largely incomprehensible to non-Native colonizers.[17] The differences in ways of thinking were part of the story but secondary, because it was only the military might of the invaders to this continent that allowed them to adopt an attitude of mental and religious superiority. The latter is the most egregious in my view, because the idea that the faith of the West was somehow superior is the most preposterous. Religion in the West had long been partitioned off as a remnant of epistemology that science wouldn't touch, and for (many if not) most Western people, their religious beliefs are something they turn to in a crisis or on a day of worship rather than a way of life. In Native America, at least in intact societies, spirit, prayer, and reciprocity with Creator are a completely integral part of everyday life. There is no separation.

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17. Native tribes had moved before, such as the Navajo from the north and the Lakota from the south, but in those cases, the tribes had been free to find a new land that was fitting for their way of life.

Unfolding from Source

Despite the objections I've stated, there is much to be gained through looking at the grand schemas of cosmology as formulated by Gebser and Aurobindo. The idea that there is an unfolding of consciousness from an original source seems correct to me at a gut level. Moreover, the idea that origin (or spirit) is ever-present and the source of all things also makes sense to me. The same premise underpins Vedic cosmology, Bohm's implicate and explicate order, and much of Native thinking in general. It's the same reason SEED is giving a degree in "Original Thought" in relation to the five aspects of learning–to break through the barrier of time-bound disconnected thinking to inspired, synergistic approaches that reveal the patterns that connect ideas and dimensions of reality.

Gebser's concepts of interpenetrating dimensions and nonlinear time would not be foreign to Indigenous ears. Little Bear (2006, personal communication) talked about how the Blackfoot still can see the buffalo roaming the plains today, albeit in what we (Westerners) would call another dimension (if we entertained this possibility at all). Many Native people I know have a more fluid relationship with their ancestors or helpers/guides such that they can talk with or see them and it's not a big deal. What is a big deal is when the ability to be in that kind of relationship is lost (McCabe, 2007, personal communication). When it comes to the stories of Indigenous peoples, I can't say with any degree of certainty that their stories are limited to a particular epoch in history, or anything we can correctly call "mythical" or "magical" structures of consciousness. They may be just what they purport to be–creation stories from the origin. For that matter, I can't say with any degree of certainty that a story told by George Lucas or

Stephen Spielberg is limited to this day and age. They too may be drawing from the origin. At the fountain of creativity, we are all connected.

The Red and Black Roads

There has been a fundamental difference in the pathways of Indigenous and Western cultures over the past millennium directly related to choices around what it means to be human, and how best to use mental structures of consciousness. In Ojibwe and several other tribal prophecies, these choices, or different pathways, are often called the Black Road and the Red Road. Connie Buffalo (Ojibwe) explained: "The Black road is a path of separation and linear progression. The Red Road is a path of inclusion and wholeness. The Red Road includes the black road, but the black road excludes the red road" (2006, personal communication).

It seems to me that the reason the Red Road can include the Black Road is that the Red Road is a circle and the Black road a line. Up until the pre-Socratics, before the introduction of Western logic and linear syllogisms, the West thought in a similar way as intact Indigenous societies do today. Gebser (1985) called this mode of consciousness "oceanic thinking." Heraclitus was famous for saying that you never step into the same river twice. But he also said: "To souls, it is death to become water. To water, it is death to become earth. Out of earth comes water, and from water, soul" (cited in Hillman, 1979, p. 153).

What Heraclitus was expressing is the interconnection of the elements in the circle of life. Traditional Native thinking is very similar today. This doesn't mean that Native thought cannot include the linear within the circle. It can, and does. Nor does it

mean that Native thinking discounts a possibility of an unfolding of a different kind of reformulation in the natural progression of life. Woodward said: "Nature builds with the spiral, a form that has within it the idea of the circle or a returning and continuity yet also has within it the idea of growth being an upward seeking movement that encompasses, integrates, and stands upon all of the growth of the past" (2007, personal communication). A spiral, or concentric circles that emerge from a center, is a symbol of the unfoldment of life. Each ring is akin to a different dimension and depth of experience (Buffalo, 2006, personal communication). A common misconception of traditional Native thinking is to think it is circular and therefore static, or a ritualistic repetition of fixed cycles in nature. As Little Bear noted, "Native Americans never claim regularities as laws, or as finalities. The only constant is change (in Cajete, 2000, p xi)." This is why it is necessary to continue participating in rituals of renewal. Those rituals and prayers are not a dead recantation; instead, they are conscious and alive and coparticipative with nature, which is conscious, alive, and in relationship with us. These rituals are a form of original thought; they may have been practiced for thousands of years, but they are as vital and necessary now as they have ever been. They are a tried and true way of reciprocal engagement with the life-giving and life-sustaining qualities of Earth. They are necessary for the challenges that modernity faces today; for we are now at a crossroads that was foretold in cross-cultural prophecies among Indigenous and non-Indigenous peoples alike.

Mayan Prophecies

The Mayan calendar, much like the Vedic cosmological view, is an enormously large view of cosmology. It traces time to before the Big Bang of Western mathematical cosmology and continuing in the future far beyond the normal consideration of modernity (Peat, 2002). To my understanding, 2012 simply marks the end of a cycle of 5,125 years, and the birth of another era. The Mayan calendar predicts the beginning seeds of a change in rebalancing of consciousness. A similar Incan prophecy speaks of the reuniting of the eagle of the North with the condor of the south, which have flown separately for the past 5,000 years. Both prophecies, and others, have been interpreted as predictive of a rebalancing of structures of consciousness, mental with intuitive, masculine with feminine, logos with eros. Such a rebalancing is desperately needed, and I am devoting my lifework to this mission; however, in my opinion, it is clearly unrealistic to expect a radical shift in consciousness within a short period of time.

The Mayan calendar has been coopted by "New Age" sources to simplify the message of structures of consciousness and herald a golden era to come. Yet, I doubt the prophecies are predicting the end of time, or that they are predicting immediate radical changes in human behavior. By 2012, much as we might want it, the world isn't likely to return to perfect harmony, the masculine in balance with the feminine and the intuitive in balance with the rational. However, what it could signal is the closing of a tumultuous dark age, and the beginning of a process of rebalancing. It is a misreading of Native thinking, or for that matter, a misreading of leading-edge Western theories of complexity, quantum physics, or chaos to think that balance is static. The process of balancing is ongoing. Yet, in the view of many Native elders, these years coming up to 2012 are

critically important. To Leon Secatero, it will bring the next 500 years, and for that epoch to get off on a good start, it is imperative that we put behind us the negativity, confusion, and confrontation that has marred the last 500 years (1999-2008, personal communication). It is a time to shift our thinking and bring in a new structure of consciousness. It is not the end of time, but the end in how we now *think* of time. And that is what is urgently needed.

Four Worlds

There are parallels in the Native world to what Gebser and Aurobindo talked about in structures of consciousness. Many tribes have prophecies of coming up through four worlds to arrive in this world, and of a fifth world being born about now. These worlds are not usually openly compared to structures of consciousness such as the physical, emotional, mental, and intuitive, or the archaic, magical, mythical, and mental, but they have a similar feeling (Maryboy, 2007, Secatero, 2007, personal communication). We seem to be at a point now between worlds in which the transition is more than a little rocky. In Navajo stories, when one world ends, and the next one begins, the Sun will go dark for 4 days, and redress itself for the coming days. A new sun will be born, and you can see the spot where it will be, but it isn't there yet (Secatero, 2007, McCabe, 2007, personal communication).

These prophecies are not intended to cause fear and panic; they are more for the purpose of preparing the ground so that a new seed can be born and prosper. In order to give birth to an original way of thinking, we have to die to the imbalanced patterns of living that are no longer working. A prophecy presents a choice. Those of us who are

seeking to bring forth a new paradigm are, in the words of James O'Dea, "hospice workers for the dying paradigm" (2005, personal communication). Those that resist what is emerging need compassion and tenderness–not confrontation or interference. Each of us is on a personal path and will awaken to the new energies that are emerging when ready. As Gebser (1985) understood, these transitional eras between structures of consciousness tend to be tumultuous and confusing times. What is needed as we go forward is a return to the source of creativity, to origin, which is by nature inclusive–not time-bound, space-bound, or ego-bound. Original thought fundamentally connects us to the forces that are larger than self but come through the greater Self. It transcends fragmentation and separation and leads to connection and wholeness.

Evidence of a New Paradigm Unfolding

The great challenges of our day, whether in the sciences, arts, or healing, all have to do, in some way, with the imagined separation from the natural world of modernity. The attempt to separate oneself from the world for the purpose of greater control over that world has brought about advances in technology that, in many ways, has made it easier to live in the world, while in other ways, has ensured the continuation of alienation, pain, and suffering in separation from that original source of wholeness and healing. Humanity once enjoyed a felt sense of connection emergent from the place we dwelled with our relations on the planet and with the entire cosmic canopy above us. The soul of the individual and the soul of the world were one. Over time, our broad sense of connected relationship narrowed into a funnel of abstract psychological perspective. In giving birth to the ego, and in encouraging egoic development, we have gained a certain

form of discriminative ability, but lost our connection to a greater source of healing. But that place of healing never really left; we just abandoned her. She is calling us back now and that is why the rigid psychic distancing from the world is breaking down in so many ways and different expressions of a similar shift in perception are emerging.

The initial manifestations of the attempt to repair our separation from the natural world have not always been pretty, as the process of awakening to the condition of the world has brought anxiety, neurosis, and despair. The outward manifestations are war, terrorism, vandalism, and domestic violence; the same violence turned inward results in suicide, depression, and drug addiction. Soldiers returning from senseless wars often combine the outer and inner pain. The idea of going to war to end all wars is severely misguided. We've developed an enormous need for "social work" because the fabric of the society is tearing apart like a poorly stitched rug.

As hard as it may be to see, we are experiencing at one and the same time the negative manifestation of what is falling apart and the beginning of what is coming together. So, while it may seem that societal changes are purely emotional and unrelated reactions to a soul-deprived modern (or postmodern) world, there is evidence that suggests the coalescence of a new way of seeing. In the midst of all the killing and self-inflicted pain, there is something being prepared to be born. We are now pregnant with that future within us. It is up to us to prepare the crystallization of that future underneath a sea of cultural turmoil. It is up to us to manifest a future that is beyond our self-imposed limitations of human-made time and space. Gebser (1985) said that the root anxiety of our age is one of "time"–that our sense of time is being "irrupted' and with it, our sense of place in the world. Our failure to equate time with Spirit prevents us from realizing

that when we say "we have no time," we are literally killing ourselves; *we are saying we have no Spirit*. In our rush to keep pace with modern technology, we are blotting out our instinctual source of sustenance–the natural rhythms that connect us to our world instead of separating us from that world. We do have time. In fact, we are immersed in it like a fish in water if we could only feel it. It is necessary for us to recover that sense of connection, and in so doing, we will rediscover what it is to be human–by putting the nature back in "human nature."

Evidence of a Shift in the Arts and Sciences

The evidence for reconnection to the whole is all around us, and finding a mode of expression in all facets of society. In the arts, Picasso was one among many who broke apart the fixation on linear perspective and literally turned heads around seeing the world in a more open way. He understood that it was not the façade of things, but their hidden structure that held the potential to reveal the interconnection to the whole (Gebser, 1985). From impressionism to cubism, abstraction, and other forms of contemporary art, a similar impetus is emerging, and like a seedling that breaks through the cracks in the concrete, its will to live cannot be denied. It is no coincidence that amidst the breaking down and re-formation of Western forms of art, Indigenous art is enjoying a renaissance of appreciation, because it speaks directly to a connection between human and nature in ways that are now being rediscovered and appreciated.

Music is another significant form of human artistic expression, and at the same time, a profound way of connecting to the more-than-human world. Our earliest forms of music carry the pulse of the Earth; our dances and ceremonial songs were/are for the

purpose of connecting to the rhythms of nature. As certain aspects of civilization moved toward a more and more distant relationship with the natural world, the music of the times and place reflected that shift. The music of the classical period reflected a society of order and rationality, but at its best, carried over the ancient system of sevens in astronomy and cosmogony and the Pythagorean "harmony of the spheres" (Gebser, 1985). The dissolution of classical music came around the time of the discovery of the planet Uranus. As Gebser noted, "nothing is discovered 'outside' that the consciousness has not first awakened to. "(509). In a similar way, the astonishing discoveries of early twentieth century science coincided with the birth of many expressions of music that shook up the fixed sense of time in music of earlier periods. Ragtime preceded Einstein and Planck by a few years, and introduced syncopated pacing, followed by blues, jazz, folk, rock, rap, and hip-hop–each a far cry from the music of previous generations and each a different expression of time and creative phrasing. It appears that what is happening is a continuing dissolution of old forms along with the creation of new forms, and that the overall process foretells the emergence of a completely different notion of time in human consciousness.

In the sciences, a similar force is emerging, which Gebser (1985) attributed to the "irruption" of time that is now affecting human consciousness. Gebser looked at all the major developments in twentieth century science as a way of rebalancing a deficient sense of time and space. Relativity and quantum theory brought together what was previously artificially separated: the observer from the observed, time from space, particle from wave. These new theories disrupted our confidence in linear perspective and linear causality yet enabled us to rediscover the ancient notion of interconnectedness

with nature. Bell's theorem demonstrated quantum entanglement in a concrete way; it showed there is an ongoing correlation between particles even after they are far apart (Peat, 2002). Yet, of all the events of the twentieth century, the most dramatic was the explosion of the atomic bomb. The unleashing of such an immense subatomic energy was in itself the most important event of the century; that the force was used against other human beings was its greatest tragedy. With the explosion of the atomic bomb, the ethical consciousness of science was finally awakened, captured by Oppenheimer when he quoted from the Bhagavad-Gita saying, "Now I am become Death, the destroyer of worlds" (Oppenheimer, 2008, ¶1). Interestingly, this quote could also be translated as: "I have become *Time*, the destroyer of worlds" [italics added] (Hijiya, 2000, Ryan, 2007, personal communication).[18]

The Science of Ecology

The science of ecology became a prominent scientific discipline in the post-atomic era for some of the same ethical impetus. While Aristotle's concept of community ethics was limited to human communities (Wildcat, in Deloria & Wildcat, 2001), ecologists are at least beginning to consider ethics now from a more-than-human perspective. Despite the problems with the discipline of ecology (as discussed earlier), the overall field of environmental science is part of a positive trend toward connection with the natural world rather than humans pulling away their involvement and personal

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18. Most scholars translate this phrase, which comes from verse 11:32 of the Bhagavad-Gita, as "time" rather than "death." Oppenheimer was following the translation of his teacher, Arthur Ryder, in using "death." According to Jim Ryan, Ryder's translation has some justification, even if technically wrong, for the Sanskrit *"kalo'smi"* (time) in this context is referring to the destroyer or devourer of all things (2007, personal communication).

responsibility. This general movement to repair the imagined separation from the natural world has the potential to bring with it a new sense of what it is to be human, a new sense of relationship, a breaking down of linear detachment, and a direct reengagement of soul. There is an increasing interest in paying attention to a sensuous natural world, as evidenced in the popularity of such books as Thomas Moore's (1992) *Care of the Soul* and *The Reenchantment of Everyday Life* (1997), and especially David Abram's (1996) *Spell of the Sensuous*, the latter of which is now taught in a myriad of environmental and philosophical programs. There is a reason for an increase in interest in magic (witness the Harry Potter phenomenon), emotion, the feminine, the Earth, rhythm, movement and dance–even silence, listening, storytelling and dialogue. All of these aspects of experience are now emerging from origin after being repressed by rational abstract mind. David Abram told a story at the 2004 SEED dialogues that poetically illustrates what I am saying here. He said:

> You may have heard about this king, some years back, who commissioned a map of his dominion, of his lands. He loved this terrain, but really wanted a fine map and he did a contest and chose the finest cartographer in the land, and he said. "I want the best possible map of this whole realm." And the cartographer took this very seriously, had various workmen and workwomen working with him and they surveyed, measured and crafted with such art and so much beauty and with a lot of the finest pigments, a map–it had quite a large size it was like you know, six feet by six feet, that the brought into the palace, and unveiled it before the king who was delighted except … "Wait, where's well where's those mountains over there?
>
> "Oh, your Highness, those aren't …you mean those hills? "No, no, that mountain right over there."
>
> "But, your Highness, they're not big enough…Look we've got the Alps over here and over there are the Pyrenees and, but those are not big enough to really get on the map."
>
> But the King said, "That is my favorite mountain range! I've been gazing at them everyday, I need them in the map."
>
> OK. So the cartographer went back to his workshop, gathered his helpers and set to work. And months later brought back to the palace a

map, but this map was of a very different scale. In fact it filled up much of the room wherein the throne was, but they propped it up as best as they could. It was about 25 feet by 25 feet and they said, "Look, your Highness, and here are those golden mountains, we named them for you."

And the King said, "Ah, fantastic! But where's that…river.. [gesturing out the window] come, you guys see that river over there? I don't see it on the map. I need . . . "

And they said, "Your Highness, that is not a river. That is a creek. And it does not have a place on our map because it's not a real river."

"What do you mean it's not a river," said the King. That river blesses me each day when I go down to it, and I take its water and drop it upon my neck, and my eyes, please ..that river…"

But they knew and they argued hard. They said, "Your Highness, it's not even a stream. And it runs dry every year, it's a little creek!"

"It's a river," the King said, I've always thought it's a river, it's my river, it's the river. I need it on the map."

OK. So the cartographers went back to the workshop and they worked and they labored, and they labored, and they came back months later and said, "We've done it, King."

And he said, "Bring it in."

They said, "We can't bring it in, you've got to come out here." It was the size of the palace itself. And he was able to step onto this map, and it had his river and it had his mountains. The King was pleased, but then it didn't have the house where he was born–and they went through the whole thing again! They said, "Well, that house is…you were of humble beginnings, your Highness!"

"But that house is central to the world! It needs to be . . . "

The long and short of it is that they went back to the workshop but this time it took them a couple of years because this is a pretty small house. When they were done, it wasn't just a couple of years, it was 2 ½ years or so, maybe longer, because they finally, finally constructed a map that satisfied this King precisely. It had every nuance within the land in it. It was the size, unfortunately, of the land itself. And so to lay out an unraveled map, they had to clear the entire realm and lay out this map over the landscape. But it had every spot, every stone, every stream, every dry streambed, every tree and every dead snag was there. It was 'the map.' And the king and his followers were overjoyed and they settled back in on top of the map, and lived there as did everybody else in the kingdom–until the rainy season came, and …the clouds gathered overhead and it started pouring …and the colors began running a bit on the map, which got a little frayed in some areas where it got overly wet…and it pulled where there were little slumps in the map.

And those places kind of tore a little bit, and right through those various tears and thin spots in the map, something was peeking up–little bits of green earth and soil, dirty soil, was appearing and smudging the

> edges of those pieces. And people were saying, "Hmmm, what's this stuff?"
>
> Seems to me that maybe that's where we are today. The map is fraying and we're beginning to–I hope and pray–discover something that's been hidden by the map itself.

Abram's story is apropos for this entire chapter, because it represents the slow seduction of the abstract world into our daily life, and concludes on a hopeful note that we are finally letting go of that abstract veil and rediscovering direct experience. The rise to prominence of rational thinking has acted in much the same way, and is too often confused as the territory rather than understood for what it is: the map. His story is reminiscent of the Earth's story herself, covered over for a time by abstraction and mathematical distance, but a story that is rising again now and prodding us into awareness. It may well be because of the Earth's rebalancing that we are now able to receive a shift in consciousness.

The Turtle Island Renaissance: A Birth of an Original Form of Consciousness

In this chapter, I have sought to provide the philosophical basis for the entire SEED program. I have endeavored to do so through an exploration of the origin of the emerging paradigm of integral consciousness that has the potential to rebalance an overemphasis on rational thought and redress the imagined separation from the natural world ingrained in modern Western consciousness. I have articulated a new paradigm that is beyond our current popular conception of space and time–a new paradigm where everything is connected at source, where everything arises out of origin. This "new paradigm" is very much a reformulation of an old way of understanding reality as having both a spiritual and physical basis. In Vedic, Native, Gebserian, and Bohmian

conceptions, whatever evolves, manifests, or becomes explicate is dependent upon and an expression of a spiritual impetus or implicate cosmological order that it emerges from.

In light of this, it seems to me that no current manifestations of the structures of human consciousness, as disparate as they may seem, are superior from each other, or wholly distinct from source. The flowering of the tree of humanity is connected at the roots, just as all of creation, human and more-than-human, is connected at origin. Whatever has occurred or will occur arises from origin and is subject to the flux of change contained within the planetary and cosmic forces of dynamic balance and homeostasis. Therefore, it seems desirable to consciously seek balance and harmony with cosmic forces that are larger than us rather than to try to outwit Mother Nature or "progress" apart from her. In the same way, we need to seek balance among the structures of consciousness that are an expression of the greater whole.

Rational mind is a very clever tool, but when it becomes more than a tool and the defacto captain of the ship, we become rudderless in our direction. As Einstein understood, a science without ethics is blind. What is needed is a rebalancing of the mental/rational mind in the larger schema of things, so that it is no longer given unfettered control of the reins of society. If repositioned appropriately, the mental discriminative functions can assist in the process of wholeness, rather than resist or obstruct wholeness.

Earlier, I noted the worldwide reciprocal connection between biodiversity and linguistic diversity. If we understand this connection, then it is plausible to see that language itself is emergent from the land, and that language does not separate humans from the rest of creation, but instead joins us with our more-than-human world of

relations. If this is true, then it makes sense that the origin and structures of consciousness are also emergent from land. It may be that the renaissance in thought is a true Turtle Island renaissance, arising from this continent as it rebalances the destructive activity that occurred on this land in the past 500 years.

One of the most useful lessons I have learned from Native America is that the real creators are the elements themselves. Leon Secatero said that Fire (light), Air, Water, and Earth are not only the creators; they are continually recreating themselves and all of creation (1999-2008, personal communication). It is their creativity that infuses us with our creativity, because we are made of the elements. When we are creative we are open to the elemental forces that continually create and recreate the cosmos, because the breath of life that is within us is the same breath of life that animates the entire cosmos.

For what I am saying in this chapter to be meaningful, it is necessary to put the written words into practice in the real world–to practice being in relationship with the elements. At least, I found that to be the case for me. For traditional peoples, such a relationship begins from a sense of completeness and gratitude for the fullness of life. There is a Navajo prayer that I learned from M.J. Zimmerman (2003), who learned it from Leon Secatero. It is not coincidental that this prayer happens to be also expressive of the four directions as they are used in the Begay/Maryboy process model. I will share this prayer in the hope that it may be as helpful for others as it has been for me.

Navajo Prayer to the Four Directions

As soon as I wake up, ideally before dawn, I go outside and face the East. I bring my corn pollen, corn meal, or tobacco. If I am up before dawn, I face the first light where

the sun will come up. I make an offering of my corn pollen and say: “To the east, place of beginning, Thank you, Creator, Thank you for being alive and for all my days to come! Facing south, I say, “To the south, place of planning, Thank you Creator, for the elements, Fire, Air, Water, and Earth. We are made of these elements and I pledge to keep them pure.” Facing West, I say, “To the West, place of culmination, Thank you Creator, for the ancestors, Thank you for the past and for everything that has happened to bring me to this moment in time.” Facing north, I say, “To the north, place of wisdom and reflection. Thank you Creator, for the knowledge I have gained and I pledge to bring this knowledge to future generations. A ho. “

By saying these prayers every day as I am giving corn pollen (and the offering is most important), I made a shift in my life. Each prayer is powerful, and builds on the last. For me, at first, the most powerful prayer was to the West, when I give thanks for everything that has happened to bring me to this moment in time. But the prayers before it are very powerful as well. I learned that I can build a relationship with the Fire in the sky and the fire in my solar plexus, the Air in the atmosphere and the air in my lungs, the Water in the oceans, sky, and Earth, and the water in my veins, the Earth I am standing on and nourished by, my own mother and the Mother that gives birth to all things. We are made of the elements, so it is very possible for all of us to build a relationship with the elements.

Praying from thankfulness breaks the bonds of suffering and negative thought and opens up a world of connectivity that is boundless, timeless, and beautiful beyond description. The actual practice of prayer and offering establishes a relationship with Spirit. The waves of joy I feel when doing this do not come from mental consciousness,

but they do not exclude it. For anyone, a simple prayer like this can help move toward a more connected view of nature. It is not that the mind is shut down, but it is better for the mind to be inspired from Spirit and harnessed for the purpose of being inclusive and interconnected rather than divisive and exclusive. It is for this purpose that a degree in Original Thought is intended for the students of SEED.

Being in relationship with the elements is a way of connecting with the natural source and rhythms of life. In modern usage, we refer to these sources of life as "resources" as in raw materials we can use to create other materials. However, the real meaning of *resource,* as in the German *ursprung* or the English *origin*, is to rise or "spring up" from the ever-present source (Caracciolo, 2007, personal communication). *Source* and *surge* both are derived from the Latin *surgere* meaning "to rise." It is in paying attention to the rhythms of nature that we become aware of the resurgence or *renewal* of the sun, the rain and snow, the migrating animals, the return of berries and seeds, fruits and nuts. It is through ceremonies of respect/respect relationship with the elements that Indigenous peoples have continued to respect all of life. It is in respecting all of life as sacred that there is no separation. Gandhi understood that the only sin, or the root cause of all sin, is in separation or *attavada* (Fox, 1983). If we instead remain connected with nature and in ongoing relationship, we will be continually blessed with nature's bounty of inspiration. This way of thinking is at the root of the philosophy for naming the degree at SEED "Original Thought."

Chapter 7: New Methods of Knowledge Construction and School Organization

The previous chapters have established the historical and philosophical basis for the emergence of an original form of integral consciousness. The subject of this chapter is the manner in which this new form of consciousness is manifesting vis-à-vis the construction and organization of knowledge in alternative educational institutions. I explore some of the alternative schools that emerged around the mid-twentieth century, including a relatively longer discussion of the California Institute of Integral Studies (CIIS), and shorter explorations of Goddard College, Union Institute and University, and Saybrook Graduate School and Research Center. I am principally interested in how these alternative graduate institutions were conceived and implemented; what makes them unique; how they organize knowledge and how they achieved accreditation; and how they view themselves and if they seem to be in integrity with their vision, mission, and purposes. The purpose of the chapter is not to do an in-depth examination of all these schools, which would require separate case studies of some length. Our purpose is instead to give a broad overview of the educational milieu in which SEED seeks to establish itself in order to demonstrate some of the challenges that are inherent in undertaking such an ambitious endeavor. I look a little more closely at CIIS only because I myself have been involved with CIIS in one capacity or another since 1983 and because SEED is in many respects an outgrowth from my experiences at CIIS. For the sake of brevity, the chapter is delimited to a small sampling of alternative accredited graduate schools in the U.S., and for this reason, we will not be looking at research membership organizations such as the Institute of Noetic Sciences, overseas graduate schools such as

Schumacher, or nonaccredited enterprises such as Findhorn, all of which are worthy organizations that have significantly shifted the landscape of contemporary thought worldwide.

This chapter is an important one in the overall dissertation, for as SEED Graduate Institute prepares its own future, it is necessary for us to acknowledge the grandfathers of the SEED vision and to give credit to what has paved the path for our own coming of age. Without the struggles of these grandfather institutions, a school such as SEED could not be born. There is so much to learn from these grandfather institutions, and I am so very grateful for their existence and for the wealth of experience and guidance they can offer.

This chapter is culled from my own experience, some published material from faculty and administration at the schools, and from anecdotal narratives obtained from individuals who have attended, taught, or otherwise been integrally involved with these schools. Information obtained from institution insiders give us a window in which to see how the schools have come into existence and established a particular niche as alternative graduate institutes. Each school is unique and has its own vision, but rather than simply looking for what distinguishes these schools from each other, I am also interested in what they are doing in common with SEED that provides a counterbalance to the dominant trend in education. In a certain sense, we are all in this together, in that all these schools are different manifestations of an unfolding vision that is larger than any of the institutes combined.

Background: Mainstream and Alternative Trends in Academe

There are two movements of academe existing concurrently today. One movement, consisting of the overwhelming majority of academic institutions, is the continued specialization, fragmentation, and professionalization of the academy as an arm of the military-industrial-academic complex.[19] If you follow the flow of money into these institutions, you will find that the research grant monies, while seemingly intended for genuine innovation, are more or less for the purpose of perpetuating the status quo that most benefits whoever is funding the research (Giroux, 2007; Wilshire, 1990). In effect, the research monies continually reinforce the concept of education as preparation for a professional career in an established industry. Thus, while there continues to be a tradition of "liberal arts" education among mainstream academic institutions, there is an ever-increasing pressure on the liberal arts to be relevant and practical for today's society, which translates into increasing pressure to become something more like professional training. The professionalization of higher education means that knowledge is organized in distinct boundaries of disciplines, subdisciplines, or even interdisciplinary specializations that turn out students who tend to fit into the status quo of society (Klein, 1996;Wilshire, 1990). The mainstream educational experience is basically a continuation of the prevailing dominant paradigm that elevates rational thought/science as the superior way of knowing that is then applied to areas of disciplinary specialization. Other ways of knowing, such as bodily knowing directly through the senses–gut feelings, and emotions,

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19. What is not common knowledge is that in Eisenhower's original draft of the famous speech bemoaning the military/industrial complex, he included the academy; the full phrase was to be the "military/industrial/academic complex," but he deleted the phrase before he delivered his talk (Giroux, 2007, pp. 14-15.). The full phrase was later taken up by Senator J. William Fulbright (Giroux).

imagination and creative expression, intuition, telepathy, and other relational or interpersonal knowing–are marginalized and/or mostly contained in arts classes or separate minor departments of various cultural studies, whereas the core curriculum is almost exclusively dependent upon rational thought.

The other trend in education includes a much smaller but increasing number of alternative institutions that are exploring the integration of different ways of knowing within their core curriculum. These institutions are returning to the roots of academe in that they are interested in having students learn to think rather than simply prepare for a job. "Learning to think" implies going deeper and not accepting what is taken for granted as true or the sole truth. It means preparing students to pursue knowledge in an open-ended manner that naturally includes imagination and other ways of knowing other than applied rational thought.

Many alternative schools began in the 1960s during a time of social unrest, but all of these schools built upon their own grandfather institutions, which began decades earlier. These new and diverse institutions are all different manifestations of the larger shift in consciousness that is emerging, from the politically radical colleges of Antioch and Goddard, where the phrase "question authority" emerged, to the more spiritually-based colleges that brought together Eastern wisdom with Western ways of knowing, to the learner-centered approaches at Union and Saybrook, and the newest schools emerging now that are based in dialogue and deep thinking. In truth, the rigid division between political and spiritual schools is a false one, because many of the so-called spiritual schools haven't really intended to exclude the political, nor did the political schools necessarily intend to exclude the spiritual. The original vision of the California Institute

of Integral Studies, for instance, never intended to elevate spirituality above the mundane (Jim Ryan, 2007, personal communication), and Goddard is now developing programs in Consciousness Studies and Transforming Language Arts (Hildebrand, 2006, personal communication). John F. Kennedy University in Orinda, California, another alternative school introduced in the 1960s, has both a Consciousness Studies and Holistic Studies program alongside a well-established college of law. The division between mainstream and alternative education is also not rigid or absolute, as there are still many wonderful professors at mainstream colleges that encourage free thinking, and there are also conformist tendencies at the so-called alternative schools, particularly after they have been teaching for some time. It is also true that mainstream education is continually taking in and "legitimizing" new fields that were first experimented with in alternative schools, such as "integrative medicine," now offered in many mainstream colleges, including the University of New Mexico, and "social ecology," originally offered at Goddard. (Goddard no longer offers Social Ecology. This specialization split off and then disintegrated in the 1990s (Hildebrand, 2006, personal communication)] in the 1970s and now offered at Yale and the University of California at Irvine.

Goddard College: History and Philosophy

Goddard College began in 1938 as an experimental and progressive college. Its grandfather influences were Black Mountain, Sarah Lawrence, Bennington, Bard, and Antioch; in fact, Goddard borrowed the famous motto "question authority" from Antioch. Goddard's purpose was always to cultivate radical, independent thinkers. It has roots in the philosophy of Dewey and also the philosophy of the lesser-remembered Bode and the

Ohio School of Democracy, which believed that an educational institution could become the vehicle for making democracy conscious and active in the world (Bullough, 2005). Later on, the democratic ideals of Goddard were influenced by the Green Party and by communist ideology (particularly in its Social Ecology program), but you won't find any mention of the latter on the Goddard Web site. As late as the 1990s, the famous "red" Murray Bookchin was still roaming the hallowed halls of Goddard, dressed in jeans (before that was common practice) and espousing the ideals of social ecology, which he first articulated in "Ecology and Revolutionary Thought," published in the eco-anarchist journal *New Directions in Libertarian Thought* in 1964 (at almost the same time as Rachel Carson was releasing *Silent Spring* [1962]), and later compiled in his major essays of the 1960s in *Post-Scarcity Anarchism* (1972), (Hildebrand, 2006, personal communication). The social ecology movement postulates that the problems of ecology are rooted in deep-seated social problems emerging from a core belief that nature not only exists as a world apart, but it is hierarchically organized and therefore can be dominated (Bookchin, 1993). Bookchin believed that social ecology was a product of capitalism, of which over consumption and consumerism are symptoms of a deeper divide between humans and their natural environment, not causes. (Bookchin, 1964). Celia Hildebrand, a student in Goddard's Social Ecology program in the 1990s, and now a faculty member in the Health Arts and Sciences program at Goddard, talked of her work in the Social Ecology program then:

> I researched how to use traditional economic development models to bring green industries into being. The people in the Social Ecology department were involved in the forerunner of the Socially Responsible Business movement. There were only a handful of people in the country doing it at the time. We studied everything including how the stock markets are rated, the Standardized Industrial Codes (SIC) that help bring investment

> ….. we used the 'language of the dominant culture' to help create change from within the system (2006, personal communication).

The Goddard philosophy and accreditation.

For its first 21 years, Goddard was an unaccredited small institution. It tendered several applications for accreditation during the early years, but the applications were rejected; according to the Goddard Web site, these rejections were due to "fragile" financial resources, and because its "program and procedures were so radically different from those of other colleges" (Goddard College, 2008a, ¶2). The driving force at Goddard has always been the dialectical process between faculty and students. The faculty at Goddard challenge students to think for themselves, and students learn how to challenge faculty to take the discussions to a higher level. It is interesting to note that its very first president, Royce Pitkin, did not consider this approach to be radical. Instead, he said, "We attempted to get at the roots of education" (Goddard College, 2008b, ¶3).He said this sometime in the 1940s, reflecting upon 1938, but it is an important statement today, for it seems as long as mainstream education continues on the path of greater professionalization, fragmentation, and disciplinary specialization, any school that doesn't do this will by default be considered radical (extreme or drastic), even if what they are really doing is revitalizing the roots of education.

Organization of knowledge at Goddard.

Goddard as a whole has a relatively loose structure for the organization of knowledge and programs (Hildebrand, 2006, personal communication). There are BA and MA programs in: Education and Education Licensure; Health Arts and Sciences

(abbreviated as HAS); Individualized Studies; Fine Arts; Psychology and Counseling; Creative Writing; Interdisciplinary Arts; and Socially Responsible Business and Sustainable Communities. Goddard has a faculty mentor-based approach surrounding 8-day residencies and is "student-centered" and "individualized, problem-based, inquiry driven, and grounded in social responsibility" (Goddard College, 2008c, ¶1). Students sometimes begin in one program or another and transfer based on which faculty they make the strongest connection with. According to Hildebrand, "the overall process affords great freedom to explore but students do need to meet the requirements of the particular program they (eventually) select" (1996, personal communication). Some of the programs have less structure than others. The programs in creative writing, fine arts, and individualized MA program are freest in philosophy, but "occasionally students leave these programs for the more structured programs, such as Health, Arts, and Sciences, because they seek a more cohesive direction which they feel HAS can offer" (Hildebrand, 2006, personal communication). If there is a shadow side to Goddard, according to Hildebrand, it "comes with the dissatisfaction of students who were initially attracted to the freedom of Goddard, but don't want to be reigned in to actually meet the requirements of the particular programs" (2006, personal communication). Beth Blakeman, a former student of Goddard in the 1960s, enjoyed the creative freedom of Goddard, but at times found the whole environment at Goddard to be somewhat chaotic and out of control. She attributes her experience at Goddard for being partially responsible for her subsequent attraction to creative (and sometimes chaotic) nonprofit environments, and conversely, for her inability to tolerate or fit into "normal businesses or organizations" ever since (2006, personal communication).

Students entering Goddard are asked during the interview process their goals and objectives to determine as best as possible what they want to get out of the school and where (what program) they might best fit in (Hildebrand, 2006, personal communication). Once they enter the college, there is much opportunity to meet and cross-pollinate with students and faculty of different programs because the residencies blend programs together at individual retreats. Until recently, the entire faculty used to go on an annual retreat together, but this practice was discontinued due to lack of adequate funding (Hildebrand, 2006, personal communication). Many faculty would like to see this tradition reinstated (Hildebrand, 2006, personal communication).

The ongoing Goddard experiment is a significant force that still affects the contemporary alternative educational movement. What may be most remarkable about Goddard is that it became established during the 1930s and 1940s at a time when logical positivism was making great inroads in academe (Wilshire, 1990), and well before the fertile climate of the1960s; yet, it is still strong today.

Union Institute and University and Saybrook Graduate School and Research Center: History, Philosophy, and Accreditation

Goddard College and Union Institute and University have a unique relationship, as Goddard is the direct parent of Union. In 1964, 10 alternative college presidents met at Goddard College to form a consortium of alternative universities. Among the colleges were Antioch, Sarah Lawrence College, Bard, and Hofstra. Its first name was The Union for Research and Experimentation in Higher Education, or UREHE. At the time, the innovative concept that became the backbone for the consortium was the idea of learner-

centered education. This concept, although characterized as alternative or nontraditional in the U.S., was actually adapted from the European traditions of tutorial and mentor-based models preexisting in British and German research universities (Union, 2007, ¶2). (Saybrook also adopted learner-centered education as its centerpiece, but they had a different emphasis, which I will comment on shortly). In 1969, the UREHE consortium changed its name to The Union for Experimenting Colleges and Universities (UECU). The consortium became a candidate for accreditation in 1972 but was dissolved shortly thereafter in favor of a freestanding institution which was eventually accredited by the North Central regional accrediting authority and became the Union Institute and University in 1985.

For nearly 40 years, Union Institute and University has been a leader in contemporary, learner-centered alternative education. Union currently enrolls about 2,800 learners from 50 states and 20 countries worldwide (BakersGuide.com, 2008, ¶2). The mission of Union Institute and University is to "empower adults to acquire, apply, and create knowledge through interdisciplinary, flexible, and collaborative programs focusing on social relevance, personal enrichment, and professional advancement (Union Institute, 2008a, ¶2). What made Union unique was the tremendous freedom students had to be architects of their own construction of knowledge. They were even given freedom to create their own fields of learning and name their degree, provided they were able to demonstrate academic rigor in doing so.

Changes in Construction of Knowledge at Union Institute and University

The learner-centered approach at Union has been undergoing significant change in recent years. Until recently, Union allowed great latitude to students in designing their own field(s) of research. One example of a student who broke ground in an attempt to establish a new field is Ryan DeMares, who received her doctorate from Union; to this day she is the only person to have received a doctoral degree from an accredited institution in the field of Interspecies Communication. DeMares was able to do her degree at Union not because there was a program in interspecies communication, but because she was able to design her own learning experience and degree title through the Interdisciplinary Studies program, detailing what she would study and whom she would study with. She held herself to a high standard of scientific research, which was in any case insisted upon by Union. She has since published her research findings in peer-reviewed journals and specializes in research related to transformative, metaphorical, and actual encounters with wildlife. Her work bridges scientific knowledge with cross-species wisdom.

I have also recently worked with a current Union student, Joe Garcia, who was a volunteer with SEED in 2005 and 2006, during which time he enrolled as a doctoral student at Union. As it turned out, Joe's experience at Union became affected by what is apparently a fairly major shift in direction of the school, for the interdisciplinary program where DeMares was able to get her PhD in interspecies communication is now in the process of being revamped and will begin in 2008 to offer only three concentrations within Interdisciplinary Studies. The proposed concentrations are: Public Policy and Social Issues; Ethical and Creative Leadership; or Humanities and Society. Students will

no longer be permitted to design and name their own degree program in the way DeMares was permitted to do a decade ago; instead, students will choose a primary and a secondary field of study from among these three concentrations. According to Garcia and an admissions officer at Union who prefers to remain anonymous, the school decided to implement this shift in conversation with the regional accrediting authority, North Central, because there were simply too many degrees being given out in seemingly random areas, and there wasn't a way to support the learning in these new "fields." It is certainly true in the case of DeMares that she wasn't able to establish a field of interspecies communication following her graduation from Union (at least to date); however, she may have made some impact, because I see at least the incorporation of "interspecies communication" as a topic or subfield among several programs throughout the country, including many speech or ecopsychology programs.

For a student such as Joe Garcia, the proposed change in the Interdisciplinary Studies program was sudden and unexpected. He became concerned that Union would no longer embody the same learner-centered approach that the founders of Union envisioned–which was the reason he originally applied. Upon finding out about the changes to the program, he withdrew, and then reapplied once he was assured that any changes to the program would begin with future cohorts. He has been told he will have a window of 2 years to complete his studies before the program changes go into effect.

The future plan at Union Interdisciplinary Studies program requires students to complete the following:

1. foundational interdisciplinary seminars in ethics and social justice, the creative process, and engaging differences;

2. academic studies that include a core curriculum and advanced study within a *primary* and *secondary* area of concentration;

3. *praxis* (connecting theory to practice) training and workshops;

4. academic seminars in critical thinking and writing;

5. study and research methods and humanistic approaches to inquiry

6. individualized study that is directly related to the learner's area of study, professional interests, and dissertation research (includes an optional internship);

7. dissertation research that, when completed, contributes new knowledge to the learner's field of study (Union Institute, 2004, p. 18).

In fairness to Union, it seems to me that these new requirements are well thought out and balanced. Thus, while on the surface it may seem that Union has become more restrictive, concentrations such as Ethical and Creative Leadership; Public Policy and Social Issues; and Humanities and Society are very broad in scope and could allow considerable latitude to students to revision the current society in light of these perspectives. There is also the retention of a learner-centered approach in allowing for individualized study in relation to these core areas of required study and at least the implication of a transdisciplinary approach to be applied to these specific areas. The requirement to connect theory to practice is a good idea that follows Dewey in connecting education to experience in the real world. The overall changes at Union seem to be on the right track of establishing greater coherence to the program and should not in themselves inhibit creativity.

Saybrook Graduate School and Research Center: History and Philosophy

Saybrook Graduate School and Research Center was founded in 1969 as the Humanistic Psychology Institute, building upon the budding humanistic psychology movement that began with the publication of the *Journal for Humanistic Psychology* in 1961 and the creation of the American Association for Humanistic Psychology in 1962. Its founder was Dr. Eleanor Criswell, who was a professor at Sonoma State College, which was then a small college itself, established in 1960, but where the leading-edge psychology of the day was being practiced (D'Estelle, 2001, personal communication). Criswell proposed to the Association for Humanistic Psychology that they help establish an educational program that would be an innovative, learner-centered environment devoted to the study of humanistic psychology and humanistic psychological research. The Humanistic Psychology Institute became housed at Sonoma State College in its early years, and there was much cross-fertilization and collaboration between Sonoma State and the Humanistic Psychology Institute. It wasn't until the late 1970s that (the then) Saybrook Institute moved into its new campus in San Francisco. Saybrook acquired its new name (Saybrook Graduate School and Research Center) in honor of a seminal conference held in 1964 in Old Saybrook, Connecticut, and some of its first faculty emerged from that conference, including Rollo May, Clark Moustakas, and James Bugental.

According to Stanley Krippner, who was brought in as a leading-edge scholar in the early 1970s (and who is still at Saybrook in 2007), the early years were somewhat chaotic, and students did pretty much whatever they wanted to do. People said "You can get anything you want at Saybrook" (Krippner, 2007, personal communication). Krippner

believed that many of the early students didn't really have a propensity to do rigorous doctoral work but were probably admitted with the hope that they would "shape up" (Krippner, 2007, personal communication). Fragile finances in the early years dictated the hand of the Institute in taking those chances. Even in later years, the Institute has never been flush with cash, surviving a financial crunch as recently as a few years ago (Krippner, 2007, personal communication).

Philosophy and accreditation.

Saybrook was founded so that students could undertake individual research with faculty mentors in areas of humanistic psychology and human psychological research. The radical learner-centered environment at Saybrook required the learner to take the lead (in collaboration with faculty mentors) in designing an individualized program. It took Saybrook approximately 10 years and several rejected applications before eventually becoming accredited by the Western Association of Schools and Colleges in the 1970s (Krippner, 2007, personal communication). Its first hurdle was gathering the requisite nontuition-based cash in reserve to ensure the graduation of its current students, which at that time was approximately $30,000. Then, the accrediting authorities came in to oversee operations and some of the structural alignment and procedures were revised under their supervision (Krippner, 2007, personal communication). When Saybrook started, students simply wrote up their learning experience, but were not required to take course work (Krippner, 2007, personal communication). One of the first changes that occurred in the early years was the introduction of course work as part of the academic program. The introduction of course work helped lend a sense of normalcy as an

educational institute and paved the way toward accreditation from WASC (Krippner, 2007, personal communication). Without course work, one might guess that students would have collaborated quite closely with faculty on independent studies, but Krippner said there was actually less contact between faculty and students back then. “The faculty saw students when they got going, and on the way out, and rarely in between (2007, personal communication).

Organization of knowledge at Saybrook.

During the 1970s and 1980s, the Saybrook curriculum greatly diversified, expanding the humanistic vision into organizational systems, peace and conflict resolution, creativity, integrative health, consciousness and spirituality, and clinical studies. All of these areas were liberally connected through the continuing core concept of learner-centered education and interdisciplinary studies.

Saybrook has now grown its enrollment to over 500 students, and since 1999 has expanded its educational programs to include two degrees in Organizational Systems, concentrations in Humanistic and Transpersonal Psychology, and Social Transformation, among other new programs. The Social Transformation program is particularly interesting and relevant. It seeks to work at a deep systems level, making systemic changes in society and also in the deeply rooted spirituality of the students (Federman, 2007, personal communication). Students seek to connect their core values and sense of human nature and human potential with their social vision (Federman, 2007, personal communication). This program has some parallels with the Transformative Leadership program currently practiced at CIIS (Federman, 2007, personal communication).

Students can also complete certificate programs in Creativity Studies, Expressive Arts Therapy, and Socially Engaged Spirituality as a part of their degree programs (Saybrook, 2008). Thus, over the years, Saybrook has become a definite force for social change and innovative education, despite financial difficulties, which according to Krippner, have never really gone away.

California Institute of Integral Studies

Historical roots of CIIS.

The California Institute of Integral Studies emerged out of its own grandfather institutions and a special confluence of events. Its founder, Haridas Chaudhuri, first came to the United States in 1951 after being recruited by Frederick Spiegelberg, who had personally gone to nearly every ashram in India before deciding that Sri Aurobindo [Aurobindo Ghose, a mystic and scholar of both Eastern and Western comparative philosophy and literature] was the most important figure in the Indian Renaissance and then finding out from Aurobindo that Chaudhuri would be his ideal student to bring Asian wisdom to the West (Jim Ryan, 2007, personal communication). Spiegelberg recruited Chaudhuri, and the two of them together with Lewis Gainsborough as financier helped create the American Academy of Asian Studies in the early 1950s (2007, personal communication). Chaudhuri was involved with AAAS for about 16 years, and taught a great variety of courses there, including not just Hinduism, but Buddhism, other Asian religions, and comparative philosophy and religion (2007, personal communication). Chaudhuri was an accomplished scholar of Western and cross-cultural philosophy while

in India, and he brought all of that experience to AAAS and to the eventual founding, with his wife Bina Chaudhuri, of CIIS (2007, personal communication).

In June of 1951, while Chaudhuri was teaching at AAAS, he founded the Cultural Integration Fellowship. The Cultural Integration Fellowship is an important venture that continues to the present (2007), even after the death of Bina Chaudhuri in 2006. The vision of the Cultural Integration Fellowship was an offshoot of Mirra Richard (The Mother), who envisioned an international center for education that would bring together the major cultures of the world to embrace unity in diversity and transform the world to a higher state of consciousness. This is what Auroville was supposed to be (Jim Ryan, 2007, personal communication). A case can be made that the Cultural Integration Fellowship has been more successful in embodying the ideals of Auroville, probably in part because San Francisco is much more of a natural coming together of international community than is possible in India. This is not to say that Auroville has been a failure, for it continues to this day as a city dedicated to human unity and is a crossroads for spiritual seekers from around the world.

Organization of knowledge in the early years of CIIS.

The original vision of the founders of CIIS, Haridas and Bina Chaudhuri, was influenced by Sri Aurobindo and "The Mother" (Mirra Richard), and included three components:

1. Education should be of the whole human being: physical, emotional, mental, psychic (soul), and spiritual.

2. It must be global and relate to the total human situation, which includes the political and social aspects of humanity

3. "It must surmount the contradictions and antagonisms inherent in ordinary human cultural and philosophical positioning." It must embrace "unity in diversity" (Ryan, 2005, pp. 24-28).

The vision of CIIS has never been simply a "spiritual" vision nor was it simply Eastern. It may have emerged out of Vedic thinking, but it was always very much a global vision. In Vedic thinking, spirit is never separated from its physical manifestation but always an impetus for action in the world (as we have seen in the previous chapter). If, however, spirituality is sought apart from the real world, that is a form of "spiritual materialism," according to James Ryan, Sanskrit scholar, professor at CIIS, board of trustees member, and informal resident historian of CIIS. Chaudhuri was actually criticized in the early years of CIIS for not talking about Sri Aurobindo and The Mother all the time, when what he was doing was the "truest representation of them because he did the work" that embodied their vision in his vision for a real world enterprise of beginning a graduate school (James Ryan, 2007, personal communication).

The original vision of CIIS emphasized a balance of the physical, emotional, mental, and spiritual. In order to implement this vision, Chaudhuri early on developed an Integral Counseling program along with an Integral Counseling Center where therapists put their learning into practice. This provides a means for integrating the vital (emotional) aspects of consciousness into the overall school. An East-West Psychology program was later developed (initially by Hillary Anderson and later by Ralph Metzner) that provided a link between Eastern religion and Western psychology, and between religion as an

abstract study and religion as a way of life (James Ryan, 2007, personal communication). I personally joined the East-West Psychology program in 1983, after CIIS had already achieved accreditation in 1980.

Over time, the Institute has developed many avenues for bringing in the emotional and physical aspects of consciousness beyond psychology programs. There is a long-standing tradition of yoga and tai chi classes, and within the past 2 decades, a "somatic psychology" program (which is intended to ground psychological understanding with the physical body) as well as a Drama Therapy, Expressive Arts, and Transformative Learning and Transformative Leadership programs.[20] A near faculty-wide practice of assigning "reflection papers" is another means of bringing emotional experience into the Institute (Wexler, 2005). New research methodologies have also been developed or incorporated at the Institute that include the researcher in an integral way, making it possible to write from personal experience that doesn't exclude emotional or physical experience.

Accreditation for CIIS.

When CIIS began in 1968, it was called the California Institute of Asian Studies. This was a good choice for a name considering the explosion of interest in the knowledge of Asia that existed at the time in the West. Yet, if we were to look at a 1972 catalog, we would find that the Institute was teaching classes in Arabic, Hebrew, Greek, gnostic studies, and esoteric Christianity (James Ryan, 2007, personal communication). This was

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20. This dissertation is being conducted under the program Transformative Learning and Change, which will shortly be transformed into a newer program with a degree in Transformative Leadership.

not out of keeping with Chaudhuri's vision of comparative studies, but when an accrediting team visited (the then) CIAS in the late 1970s and pointed to a possible disparity between the name of the school and the programs it was offering, a decision was made (after much consternation and debate) to change the name of the school to the California Institute of Integral Studies (Ryan, 2007, personal communication). The change in name portended a bit of an identity crisis in the early years of becoming an accredited school, and some tension between older more established faculty and the current administration at the time. It also brought about an eventual change in the mission statement. While the original mission spoke more to the bringing together of Eastern and Western cultures and knowledges in an integral vision of personal and societal transformation, the new mission became more closely aligned with Western goals of wholistic education in educating the whole person in "body, mind, and spirit." According to Matthew Bronson, director of academic assessment, this subtle change in mission statement represented an acknowledgment of what CIIS had evolved to become rather than an intentional turning away from the roots of the Institute (2008, personal communication). In my own personal experience, the roots of the Institute were still very much alive when I arrived in 1983, and in my first semester, I took an outstanding class on Vedantic philosophy from renowned scholar, V. Madhusudan Reddy. However, a few years later, in an unpopular move precipitated by one individual, the essential cofounder of the Institute, Bina Chaudhuri, was relieved of her position as vice-president and head of alumni Affairs, although she was later welcomed back. In the last decade, I was pleased to notice a considerable effort, greatly boosted by the current president, Joseph Subbiondo, to bridge the roots of CIIS with its present incarnation. In addition to

conducting an extended series of events honoring Bina Chaudhuri for her role as cofounder of CIIS, the school also began regular pilgrimages to India (and Auroville in particular) as part of their for-credit academic program. Within the administration, a new dialogue has begun around the meaning of "integral education" that has included and revitalized its own roots. This concentrated internal dialogue has served as an effective ecological check of the coherence and congruence of how programs are enacted at CIIS, and has included an ongoing dialogue about transdisciplinarity and sustainability, among other subjects (Matthew Bronson, 2008, personal communication). The timing of this shift came about in the last years of Bina Chaudhuri's life, and I feel personally grateful to Joseph Subbiondo, Jim Ryan, Richard Buggs, Matthew Bronson, Alfonso Montuori, and others who helped facilitate this change within the Institute.

Current organization of knowledge at CIIS.

When CIIS first received significant funding from the Rockefeller Foundation in 1990 (5 million dollars at a million a year for 5 years), there was all of a sudden an urgency of how to spend the influx of capital. Within a very short time, a myriad of new programs were created, including the Transformative Learning and Change program; Somatic Psychology; Drama Therapy; Expressive Arts; Philosophy, Cosmology and Consciousness; Women's Spirituality; and Integrative Health. Naturally, the influx of funding and new programs brought a flood of new people and energies into the Institute, and it also created a somewhat chaotic environment of rapid growth. Despite, or perhaps because of the influx of capital, there were financial management issues that cropped up. Measures were taken to cut certain staff and programs. Of particular relevance to SEED's

hopes of establishing a graduate program was the creation and later abandonment of a Traditional Knowledge program at CIIS. Some of the people now involved with SEED were part of this Traditional Knowledge program, such as Nancy Maryboy, David Begay, and Lloyd Pinkham, and there are lessons they learned from the aborted program at CIIS that we are trying to correct at SEED (which I discuss in Chapter 8). Most of the other new programs, at CIIS, however, have flourished. With the success of the new programs, the issue that began to emerge was how to organize and structure the various kinds of learning occurring at CIIS, and then, how to relate it all to the mission of the school and its historical roots.

A movement has emerged at CIIS to recognize not just personal wholeness but the wholeness of knowledge (Wexler, 2005). The increasing number of programs at CIIS has been reorganized under the heading of two schools: the School of Professional Psychology, which offers an MA in Counseling Psychology and includes four programs: Integral Counseling, Drama Therapy, Somatic Psychology, and Expressive Arts; the other school is called Consciousness and Transformation and includes six programs: Asian and Comparative Studies, Social and Cultural Anthropology, East-West Psychology, Women's Spirituality, Integrative Health, and Philosophy, Cosmology, and Consciousness.

Robert McDermott (2005, p. 7) characterized the four programs within the school of Professional Psychology: Integral Counseling, Drama Therapy, Somatic Psychology, and Expressive Arts as "four specialized programs." Clearly, the implication is that each of these programs has established itself as a field of its own. It seems to me that all areas of learning could be reenvisioned as integrally interconnected with each other under the

heading of Integral Counseling, and if so, the MA degree could serve to reconnect CIIS students in a profound way with its roots of integral thinking and integral education as interconnected knowing, since Chaudhuri himself was the initiator of the Integral Counseling program. However, from what McDermott (2005) has shared, this is apparently not what is occurring. An Aurobindo scholar and past president of CIIS, McDermott conceded that the current configuration of programs at CIIS contains certain departments that seem minimally connected, or not connected at all, to the original mission of CIIS, which he characterizes as a "difficult ideal" of "integrating Asian and Western philosophical, psychological, and spiritual traditions" (p. 7). However, he considered the shift to the new CIIS mission of educating mind, body, and spirit as an "imperceptible" and "inevitable" shift which retains at its core the essential aim of integral education: the fostering of the "active soul" (pp. 7-8).

Personally, although I do see some movement at CIIS toward the organization of knowledge, I am not sure there is much possibility of restructuring all of the various programs into a genuinely coherent whole of "integral studies." Frankly, the major reason this is not likely to ever occur is simple inertia. It would be a gargantuan task to attempt to restructure all of the programs as a true institute of "integral studies," since the individual programs have years of momentum establishing their own particular attributes and philosophies. This is an area where I hope to learn from CIIS and improve upon in our venture at SEED. I say this even though CIIS has unquestionably been on a philosophical level an extremely nourishing environment for my own development and engagement with different ways of knowing, critical thinking, and the inclusion and integration of Eastern and Western thought. I honor the efforts of Haridas and Bina

Chaudhuri and all the early participants in the original vision of CIIS in their attempt to integrate knowledge, action, and love in the world–the three yogas of the Bhagavad-Gita and Sri Aurobindo (McDermott, 2005) in an innovative form of integral education. I further honor and respect all the efforts since to keep the Institute going and to retain some connection to its core vision–to at the very least, foster the "active soul." Finally, I honor the efforts of Alfonso Montuori, in bringing in a genuinely transdisciplinary approach in his departments of Transformative Learning and Transformative Leadership at CIIS, because without his efforts, this dissertation would not be possible. I wish to learn and build on the efforts of CIIS and other alternative graduate schools to create from the ground up an Institute that does offer a coherent model of wholistic interconnected learning informed by Indigenous ways of knowing. I turn now to succeeding chapters where I continue to articulate the vision of SEED and the praxis for implementing that vision.

Chapter 8: The Difference SEED Will Make

In Chapter 7, we looked at how several alternative graduate institutes got their start and how each of them are manifesting their own unique approach to higher education. These schools are all part of a growing movement toward more integral or wholistic models of education. This chapter explores how SEED intends to build on the advances of previous alternative educational institutes and what connects and distinguishes SEED from its predecessors. I address the following questions: What did we learn from our grandfather institutions, both positive and negative? What are the challenges that SEED has faced and may continue to face? What is the difference SEED intends to make? What is the need for this form of education? Why must this particular type of school be implemented now? What are the broader implications for this approach to education for academe and for the greater society?

Lessons Learned from our Predecessors

There is much to admire and emulate in the alternative graduate schools that have come before SEED and lessons to be learned from their successes and their challenges. Overall, these schools have been remarkably successful in sustaining their individual visions of academic excellence; and while their visions may differ, they are all creative forces that have impacted the development and planning of SEED. In our inquiry into these grandfather institutions, there are five primary lessons we have learned. They are:

1. It is critical to ensure that *adequate financial resources* are established up front if the institution is to survive and prosper without undue stress upon the overall organization.

2. It is essential to establish a coherent, cohesive structure to the mission, vision, purposes, and overall organization of knowledge in the school.

3. There needs to be a clear link between academic work at the Institute and social responsibility.

4. Alternative or progressive education must prepare students to learn to think rather than to simply prepare for a profession.

5. Progressive or alternative education needs to be whole in itself, rather than a reaction to what came before.

Establishing Adequate Financial Resources

To one degree or another, all of the grandfather institutions we explored have had considerable financial challenges in establishing and maintaining their endeavors. The greatest challenges have come prior to becoming accredited, but even after achieving accreditation, financial challenges do not disappear. SEED has already faced enormous financial pressures in attempting to organize, plan, and implement its programs. There have been times where board members have nearly given up hope that there would ever be adequate resources to begin the graduate program. In better times, the board has had to resist the temptation to prematurely launch before there were sufficient resources and planning to sustain the program. SEED has been intermittently funded by five different foundations and 300 individual donors. It is only recently that SEED seems to have acquired adequate funding to increase staffing to a level that could satisfy licensure requirements. We now face the challenge of securing adequate funding to meet regional accreditation standards. This is a paramount if not final goal. We have learned from our

grandfather institutions that if adequate financial reserves are not available, the accreditation process can be considerably prolonged. It took Goddard 21 years to become accredited for this reason.

It is obvious that having the financial resources up front is extremely important if an institution is to survive and prosper. This is of course a great challenge when you are establishing something brand new, because many donors want to be assured they are donating to an already successful organization, or one that they feel certain will succeed. When you are starting out, there is no such guarantee, so it takes visionary people to step forward as donors; they must see the merit of what you are seeking to establish, how it will help society, and why it must come forward now. The same challenge exists in seeking foundation support or in finding support directly from Native American pueblos of New Mexico. Since SEED gives such a prominent position to Indigenous ways of knowing, we are anticipating potential support from New Mexico Native American pueblos, some of which are increasingly able to donate due to gains from casino operations. However, a needs assessment feasibility study revealed that many tribes will not contribute to a school that is not yet accredited, and individual students may not wish to enroll if they are not eligible for federal funding, which is the case for nonaccredited schools (Begay & Maryboy, 2004). The needs assessment is included in Appendix B.

Mission, Vision, Purposes, and Organization of Knowledge in the School

Although it is clearly important to establish a coherent, cohesive structure to a graduate institute in order to attract funding and students, and to become a candidate for accreditation, it is obviously challenging to continue this as new departments and classes

come into being. All of the grandfather institutions we looked at began with a clear mission and purpose, yet they have faced challenges in maintaining a coherent structure to the organization of knowledge. As they became established and schools and departments and classes mushroomed, it became increasingly difficult to maintain a tie between the organization of knowledge and the mission, vision, and purposes of the school. It may be that this is an unavoidable consequence of growth. We at SEED, however, have worked especially hard to design a model of education that is a coherent whole, so that there will be a home for new growth without having to splinter off into new departments. We offer one degree with five aspects of learning, with all the aspects surrounding the center of Indigenous ways of knowing and dialogue. We consider it vital that the overall structure and balance of the curriculum remain a coherent whole as we grow. Our goal is to establish a coherent framework that is expressed in every aspect of operations, from the vision, mission, and purposes of the school to the logo of the school representing the interrelationship between the five aspects of learning. It remains to be seen if we can accomplish this goal.

Linking Academic Work and Social Responsibility

Of the alternative schools reviewed in the previous chapter, all of them have made considerable efforts to marry their academic work to social responsibility. CIIS has always been concerned with both personal and societal transformation, which was carried forward as an important goal of their founder. Chaudhuri understood that, in the West, there was an imagined split between personal psyche and society and that the Western worldview tended to hold the natural world at an abstract distance. He approached this

issue from a wholistic psychological perspective, knowing that the mind tends to be clouded by a type of ignorance that is associated with separation or dualistic consciousness, when the true nature of reality is wholeness and interrelatedness (1977, p. 64). Such an approach has the potential to connect rather than remove academe from real world concerns. This profound perspective is what initially drew me to CIIS in the 1980s. It continues to be demonstrated today at CIIS in Transformative Leadership and Transformative Learning programs, among others.

Goddard and Union have also made extensive efforts to marry academic work to social responsibility, even as they emphasized individual student-centered learning. Goddard encourages students to take on work that is "problem-based, inquiry driven, and grounded in social responsibility" (Goddard College, 2008c, ¶1). Union emphasizes "flexible and collaborative programs focusing on social relevance" (Union, 2008b, p. 7, ¶1). Saybrook began with a clear emphasis on humanistic psychology, which naturally connects personal growth with societal concerns. The Social Transformation concentration at Saybrook emphasizes the development of scholar/activists who link theory directly to practice and help develop a body of knowledge that contributes to social change based on humanistic and transpersonal goals (Federman, 2007, personal communication).

Establishing a fluid bridge between academic work and social responsibility is particularly relevant to SEED's plans for education. In traditional Native cultures, there was no such thing as education that was removed from societal concerns. Learning took place in the context of helping the community as a whole. Transdisciplinary education, in a similar way, is inquiry-driven based on real life issues. Ideally, transdisciplinary

education should not be undertaken merely to satisfy individual curiosity, but to connect learning with issues that *naturally serve to connect people together* at a meta-paradigmatic level beyond the borders of disciplines.

Preparing Students to Think rather than Simply Preparing for a Profession

Perhaps the single most unifying idea amongst the alternative institutions is that they challenge students how to think instead of what to think in preparation for a particular profession or career. This doesn't mean that students will be ill prepared for professions after their graduation; if anything, they become uniquely qualified to succeed based on their ability to think outside the box. At the University of Lethbridge, Little Bear tells his students in the Native Studies program that they are there to learn to think outside the box and that if they wish to attend merely to get a job, they should consider a technical or community college. In actuality, Little Bear notes, the students who graduate from the University of Lethbridge Native Studies program have no difficulty in securing a job (2007, personal communication). Thus, we shouldn't be too quick to claim original thinking as a sole province of alternative education. Many schools claim they teach students how to think, including top quality schools such as Harvard or Stanford; otherwise they wouldn't be so rigorous in their programs. So, why are alternative institutes considered radical or extreme, and Ivy League or other well respected schools not, since both challenge students to think originally? After examining a number of alternative schools, I had an epiphany. The most successful alternative institutions are radical because they go to the roots of education, whereas mainstream education no longer does. This makes the alternative schools appear extreme simply because they are

not going along with the latest mainstream trends, which may say more about mainstream education than about them. In mainstream education, the impetus is squarely on keeping pace with the ongoing professionalization of academe. The concept of the liberal arts, which originally implied "liberating thinking" (Wilshire, 1990), is under siege. There is a hole in the heart of mainstream higher education, which is becoming reduced, according to Wilshire, to a knowledge factory or a professional diploma mill (1990). Education has become a very big business. The emphasis is not only on keeping pace with the latest ways to professionalize the organization of knowledge; it is also to fund the finest buildings with the best technology and landscaping, the most winning sports teams, and all the rest of what is involved in competing with marketing a school. Alternative schools, on the other hand, are somewhat removed from this game. Since they are not able to wield the same kinds of resources to attract students, they must market their programs (almost solely) on the basis of the ideas they espouse. They have the time to encourage their students to get to the roots of thought. This is the real meaning of radical education–getting to the roots.

All of the schools I reviewed in Chapter 7 were successful, at least to some degree, in revisioning education at its roots. There is a reason why Goddard's first president Royce Pitkin said, "Many people would regard what we did as radical. . . . I didn't think of Goddard as a radical college. As I look back upon it, it was. We attempted to get down to the roots of education" (Goddard College, 2008b, ¶3). Goddard's cultivation of a dialectical process between faculty and students is a throwback to the earliest roots of Western education in the Socratic method.

The learner-centered approach adopted at the Union consortium was adopted from the earlier roots of European education where students were taught to think for themselves and take charge of their own education. A particularly powerful application of learner-centered education has occurred at Union, where *the learner is the chair of his or her own doctoral committee.* The Union catalog describes the title of chair as "actual and functional," and said, "the learner exercises the rights, responsibilities, and challenges attendant to the task of Committee chair" (Union, n.d., ¶59). This is clearly one of the strengths of the Union program, and one we may put in place at SEED.

At SEED, we feel the process of dialogue-centered education is an important way to get students to think outside the box, their culture, and their own tacit infrastructure of habitual thinking. This is intended as a method for consciously embracing the roots of liberal arts or "liberated thinking." The suspension of one's own beliefs in an attempt to understand what is said is an excellent method for getting to the roots of thought.

Progressive or Alternative Education Needs to be Whole in Itself rather than a Reaction to What Came Before

If mainstream schools are prone to following the latest educational trends, alternative schools are subject to a different kind of tendency. They tend to form their identity in part from how they are distinguished from the mainstream schools. They seek to be on the leading edge of experimental thinking, which challenges the mainstream paradigm while still being able to be accredited. This can be a challenging path. To remain on the leading edge requires constant monitoring of conventional thought and repositioning of one's own institution in relationship to that body of thought. The fact

that alternative schools form their identity in contra-distinction from mainstream schools could actually be an obstacle to their long-term survival. As Dewey (1964) noted, progressive education is incapable of establishing a strong identity as long as it is formed as a reaction to what came before it. I wholeheartedly agree with Dewey, and think his point is crucial. It is important for alternative schools not to think of themselves as simply education that is in opposition to mainstream education, offering a new paradigm as opposed to the old paradigm. In order to be successful for the long term, a radical school must revision education to its roots and build from there rather than going out on a limb without support. This is very relevant for SEED, because we are proposing a deeply radical educational alternative, returning to the roots of education in Indigenous ways of knowing before there was any formal education whatsoever.

Balancing and Bridging

The overall lesson that we can come away with from examination of our grandfather institutions is that success comes about in relationship to maintaining a dynamic balance between the mission and vision of the school and the implementation of the theory in practice.

For instance, at Union, Goddard, and Saybrook, we learned the importance of not becoming imbalanced toward giving the student too much freedom with no coherent structure of support. As chronicled in the previous chapter, Union recently had to revamp its Interdisciplinary Studies program to delimit the student's possible choices to one major and one submajor among three choices, whereas prior to this change, students could design their own degree program in any topic or field they wished as long as they

demonstrated adequately rigorous research in the chosen field. The school was forced to do this because they couldn't create a support system for any field students had a whim to establish. I believe they had to make this correction because in their original plan they were being too reactive to mainstream education and had implemented a system that was too free and lacking in coherent structure.

At Saybrook, a similar dynamic occurred. When Saybrook began, there was no course work whatsoever to give students resources or guide them toward their chosen inquiry. This didn't last for long; the students had simply too much freedom. As Krippner told us, "The word on the street was that you could do anything you wanted to at Saybrook (2007, personal communication)." Saybrook's initial troubles were compounded by fragile finances, which made it difficult for their admissions staff to adequately screen applicants. Every alternative graduate school I investigated had a similar challenge they needed to overcome. Fragile finances can sometimes compromise admission standards if your business plan is predicated on a certain level of enrollment to survive. At Saybrook, Krippner noted (2007, personal communication), there were many students in the early years who couldn't do graduate level work, and the faculty was forced to try to whip them into shape, which of course often didn't work. This kind of strategy can hurt you in the long run, because the first students who graduate from your program are your ambassadors of future students. At SEED, we are making a commitment to admit a maximum of 12 students in our first year, and to make those the crème of the crop so that they become terrific ambassadors who attract other terrific student/ambassadors. In the long run, we expect to prosper through this decision, even

though it requires we garner larger cash reserves in order to launch in this manner. It again remains to be seen whether we can follow through on this plan.

Bridging Cultures: A Key Similarity between CIIS and SEED

A key similarity between CIIS and SEED is that in both cases, the establishment of the school had a primary purpose of bridging cultures. In the case of CIIS, the bridge was between East and West; in the case of SEED, the bridge is between Indigenous and Western/other cultures. When I was a student at CIIS for the first time in the 1980s, I most appreciated the clear purpose of bringing together the diverse cultures of East and West. At SEED, we have a similar purpose, with the difference that we are bringing together Indigenous and non-Indigenous ways of knowing in dialogue. We intend to literally embody our philosophy, by making certain to maintain a majority of Native American faculty and approximately 20% Native American students. This is a far greater percentage of Native faculty and students than CIIS had (from India). The exact percentages we end up with isn't as important as the practice of placing Indigenous ways of knowing in a central position in order to infuse a spirit of Indigenous teachings into our overall curriculum without having to objectify, label, or study "about" Indigenous ways of knowing. A similar thing happened at CIIS, particularly in the early years, in that enough key members of faculty, administration, and students were from India that they infused a certain life-force or *prana* into the school. At SEED, we begin with staffing key administrative positions with Native Americans (such as the academic dean), and we will employ methodologies such as talking circle/dialogue and an interconnected curriculum that are rooted in Indigenous ways of knowing.

The original vision of CIIS is vast in scope, and emerges from a long-standing Vedic tradition of unity in diversity. The SEED vision of one whole with five interconnected aspects (elements) is a natural outgrowth from the vision of Chaudhuri and CIIS. The elements themselves are expressions of unity in diversity, of one interconnected reality. The difference between the CIIS and SEED vision is that the SEED vision is one that emerged from this continent, whereas the CIIS vision originally came from India.

Finally, I wish to briefly touch upon the aborted Traditional Knowledge program at CIIS. It is not necessary to fully discuss the program, but the salient point I wish to make is that the CIIS program existed at the periphery of the institution; it was not tied to the mission, history, or current activities of CIIS and had little or no relationship to the other departments at the school. This is actually common among Native Studies programs in general; almost all are relative newcomers, beginning in the 1970s or later, including the Native Studies program at Harvard that Leroy Little Bear was in charge of. While this shouldn't prevent a quality program from becoming sustainable, it made us realize that the best option is to incorporate Indigenous ways of knowing as a center of operations and a connecting to other ways of knowing rather than having it languish off on the outer edges of a school. Indigenous ways of knowing naturally lends itself to wholistic, increasingly interconnected and original thinking, and it could be utilized for the overall synergy and betterment of any school.

What is the Difference SEED Intends to Make?

The single most distinguishing characteristic about the SEED curriculum is that it is based on the interconnection of subjects in a coherent whole. Wholistic education is generally said to be about the whole person in mind, body, and spirit; the interconnection of subjects is rarely mentioned and never emphasized. How do we make subjects interconnected? We will be exploring that in detail from the beginning of the next chapter, but it is a very simple concept: follow nature. A seed becomes a root, bud and fruit; in the same way, we are designing an interconnected system of learning based on different aspects of life: vision, articulation, expression, and fruition/preparation for next cycle. We call these aspects Science and Cosmology; Ecology; Expressive Arts, and Integral Healing. We approach knowledge as an integrated whole. It should work, because before there was a concept of school, there was education based on the wholeness of life. Indigenous peoples have continued this tradition of empirical knowledge based on the ecosystemic changes of nature. That is why we place Indigenous ways of knowing in the center of our curriculum as the element Sprit, which animates and drives the whole dynamic process. Why reinvent the wheel when there is an existing epistemology that is entirely geared toward process, dynamic relationship, and wholeness?

We base the interconnection of the subjects on the elements. There are innumerable interpretations of the interconnection of elements in cross-cultural esoteric literature, and in many of these ancient philosophies, one element or the other takes precedence over the others. For our purpose all the elements are equal; yet, there is a natural order and coherence in the associations we make with the elements, even as we

also understand that the elements exist all together and each element supports the other. The elements are interdependent; they merge and emerge from each other in a dynamic flux. *Fire* is associated with the Science and Cosmology aspect. The origin of the cosmos is said to be a fireball, and the continuing origin of our life is our own fireball, our Sun. In the cosmic original thought, there was Fire. The element *Air* is associated with the Ecology aspect. Ecology is the science of ecosystems; it is about finding and articulating one's niche. Air is an element that is common to us all in which we all must share. For Fire to remain alive, it must be fed by Air. Fire and Air together create Water; an idea takes form. The element *Water* is associated with fluidity and unceasing expression. Water always finds a way to flow, so the element Water is associated with the Expressive Arts. Fire, Air, and Water together create *Earth*, the most dense of the elements. The solidity of Earth is healing. It is the balancing of the other elements. For things to grow from the Earth, they need to interact with all the elements; Fire (light), the Water, and Air. The Earth contains all these elements, from the central Fire at its core, to the Air contained in its atmosphere, to the Water contained in its oceans, groundwater and clouds, to the earthen soil itself. In our system, Earth is the fruition of the cycle and the beginning of the next.

Significance and Timing of SEED's Educational Approach

What is the need for this form of education? Why must this particular type of school be implemented now? What are the broader implications for this approach to education for academe and for the greater society?

The need for the kind of education SEED provides is clear. Western society has gone on a certain path away from the natural rhythms of the world and the educational system has perpetuated this split by concentrating on the accumulation of abstract knowledge. While knowledge has increased, it has also become divided and fragmented into boxes of increasing specialization. When it comes to the big picture issues, such as global climate change, it is necessary to develop and cultivate comprehensive, systems thinkers. An educational model that offers knowledge as a coherent, integrated whole will become invaluable for a future that requires comprehensive, wholistic thinkers. The school must be implemented now because time is short for many species, and possibly us, if we are to continue on our present path. While no single educational institution can be expected to change the course of a civilization, this is hardly necessary. The course of time is already unfolding a new expression of an ancient truth, and everywhere we turn, from leading-edge science to the arts, there is an emerging understanding of interconnection and wholeness. SEED is just one expression of this shift in consciousness.

Finally, we must not underestimate the power of dialogue to change minds. It is one of the few modalities where people are, at least to some degree, able to drop their preconceptions and listen. Moreover, dialogue is a way for people to learn to think together, and if we are to solve the challenges of our times, we are going to need to put our heads together and use our collective intelligence to think as one. When this occurs, anything is possible.

So, what is the difference SEED intends to make? Actually this is the wrong question. A better question would be: *What does SEED intend to contribute toward*

making education and society more inclusive, interconnected, whole, and harmonious? In other words, we want to be original, but we don't want to stand out in a way that removes ourselves from other organizations, or simply posits another paradigm in opposition or in place of an already existing paradigm. Dewey's point about progressive education as a reaction to what came before is very important. If I am honest with myself, a lot of the impetus for forming SEED initially emerged from a reaction to what came before–a deep dissatisfaction with the current Western paradigm of separation from the natural world. Yet, somehow, over the process of engaging in dialogues for nearly a decade and in writing this dissertation, that kind of approach is shifting subtly toward a greater acceptance and understanding of the multiple layers of meaning that has brought us to this point in time. So, on one hand, I decry the fact that Western education has uprooted and removed itself from the rhythms of the natural world to pursue a path of chasing progress in further and further abstractions from the whole; I see that Western education now teaches all of the branches and none of the roots of knowledge, and has thus become fragmented and unstable, much like the society it reflects. Yet, on the other hand, I've come to accept it as it is, and I don't necessarily think it is our job to reform all of this even if we could. All we can do is attempt to offer a model of education that is genuinely inclusive; in this way, we can be original by being increasingly interconnected and inclusive rather than perpetuating separation and disharmony. It is in this spirit that I have recrafted the vision, mission, and purposes statement of SEED and resubmitted it for approval by my board.

SEED Vision, Mission, and Purposes

Before abstract thought, there were no words for science, cosmology, ecology, art, or healing. Yet, there has always been a need to know and tell stories of one's place within a shared cosmos; to express beauty; and to be continually moving toward wholeness and balance in relationship with one's family, community, and natural world.

Education must be rooted in the natural world, like a seed. The potential for life is in the seed; the seed is planted in the Earth, grows toward the light, blooms, and bears fruit. It is not only the seed that gives life. It is the light, air, water, and soil combined that create and sustain life. All of nature's elements are interdependent and interconnected. Before there was a concept of school, education existed as a way of understanding the wholeness of life. The SEED vision is to align an educational system with the rhythms and wholeness of nature.

The SEED program follows nature to design an educational system that is a coherent whole of interconnected elements. Each element is an aspect of the whole that is completed through relationship with the other elements. The different expressions of knowing are part of a community of lodges that are all connected to the center of the circle. We meet in circle, and in our joining, we are stronger than the individual parts. We do this for the future of education, for humankind, and for all our relations.

Our mission is to provide the highest quality graduate education by bringing together Indigenous and other ways of knowing in dialogue for the purpose of fostering original thinking that is increasingly inclusive, interconnected, and whole.

Purposes and Goals

SEED pursues its mission by providing a synergistic, interconnected, and student-centered curriculum that enables learners and faculty to approach knowledge as one integrated whole. We seek to revision existing fields of learning, including science and cosmology, ecology, expressive arts, integral healing, and Indigenous ways of knowing, and to restore, revitalize, and renew wisdom in any fields emerging from these core areas. We encourage students to become "comprehensivists," understanding that any one field can be informed by all other fields.

We seek to be original by being inclusive, comprehensive, and timely. We choose to be radical, by aiming to uncover the deepest roots of interconnected knowing.

Indigenous ways of knowing and dialogue are central to achieving our goals. In establishing an original model of education informed by Indigenous ways of knowing and dialogue, our intent is to make a program that is open and flexible, yet strong and rooted in nature's wisdom. We intend to prosper for the long run, by participating in nature's cycles of growth, change, and renewal.
(From Dec 2007 Draft of SEED Graduate Institute catalog).

Chapter 9: Overview of the Plan for Implementation of the Vision

We have now made our way through two cycles within the Begay/Maryboy process model and come to the time in the dissertation where we enter the aspect/cycle of implementation. In our first cycle (direction of east, place of origin, vision, element of Fire), we presented an overall vision of SEED and for the dissertation, articulated a methodology for SEED and the dissertation, described the present state of SEED vis-à-vis implementation of the Graduate Institute and introduced the meaning of dialogue and the way dialogue came to be practiced at SEED as a way of summing up and reflecting upon how SEED got to this point in preparation for the next cycle. In our second cycle (direction of south, place of articulation/planning, element of Air), we located SEED within a history of wholistic education, articulated a philosophical basis for the entire program, described grandfather alternative institutions that have come before us and how they have been implemented, and concluded with a description of the original contribution that SEED intends to make as a way of reflecting upon and summing up the second cycle. Within each cycle there is a recursive cycle of vision, articulation, implementation and reflection, which has been presented in cycles of chapters of four, with yet another recursive cycle within Chapter 5 itself. All along, we have been fed from the center of the thesis, wherein the SEED vision, mission and purposes, including Indigenous ways of knowing and dialogue, original thought, synergy and interconnection, are found. The overall process is nonlinear for many reasons, including the cyclic nature of the aspects/directions, because all aspects are in relationship, and because the center is infusing the whole at all times in a nonlinear manner; yet it *includes* the linear, so in a certain sense, we can say we have "completed" the first two cycles.

This chapter is the origin of the third cycle in which we address the actual implementation of the graduate school. How do key aspects of the theory, including Indigenous ways of knowing, dialogue, synergy and interconnection of classes translate into a viable graduate institute? This is the first chapter within this cycle, and thus will provide an overall vision of the plan for implementation. This chapter should help articulate where we are in the process right now, and set the stage for the next three important chapters, where we will articulate the nitty-gritty details of how we are going to go about manifesting the school. All of the chapters in the cycle are addressing the question "Are we walking our talk?"–which is the most important question we can ever ask. Yes, we *believe* that it is possible to translate the SEED theory into a praxis for establishing a viable school; in fact, we *believe* that the theory and praxis of SEED are more or less inseparable. We are confident that this is what distinguishes and sets SEED apart from other schools that are wholistic in name only. However, as much as we think this, and as much as we wish this, we are still in the stage of proposing a graduate school and *we have yet to implement it* except for the conference dialogues that we have conducted for the past decade that bring Western and Indigenous peoples together. The dialogues and other conferences are our entire basis for extrapolating to the experience that students *might* have (and that is why we devote the next chapter, Chapter 10, to describing these conferences) In the final analysis, however, we can't place too much weight on the conferences, because they were organized as public conferences, not for students paying tuition to receive a degree, which is a different purpose, at least in the mind of the attendee. We will never know how well we have done in our planning until we actually begin the inaugural class with graduate students *who have attended for that*

purpose; yet, we do have a responsibility to plan as carefully as we possibly can so we can avoid a disconnect between theory and praxis to whatever extent possible. Realistically, no matter how we plan, there will always be some distance between our theory and our practice, but awareness of this distance will hopefully allow us to adjust course flexibly and swiftly. The steering committee is entrusted with literally steering the ship in the right direction, and even after the school opens, the core faculty will then become the steering committee that continues this watch. We consider it of the utmost importance to have our actions be in integrity with our theory–to "walk our talk." It is impossible to be perfect, but we must never lose sight of this process of continually coming into balance with theory and praxis as we move forward.

Where the Rubber Meets the Road

Without planning it as such, the SEED dialogues over the past decade have laid the groundwork for making it possible to birth a graduate institute. I feel this as true deep down in my bones. But, how do I know it will really work; and more specifically, what can we do now to best ensure that it does work? In the Begay/Maryboy model, which is our guide for planning, this is the third time through in which we are in the visioning stage. Only, this time, we are visioning the implementation itself. This is where the "rubber meets the road" (Begay, 2007, personal communication). It is critical that we test and retest the theory to make sure that is grounded in real life. This is the time to rethink all the terms we are using, even if we have defined them before. What does it really mean to give a degree in Original Thought: Ecology? We say this means that the students will revision the field of ecology, but what does the student do in order to accomplish this?

Do they need to know all of the science that currently exists in the field of ecology before they revision this, or is this merely an "airy fairy" revisioning with no rooting in the existing field–or is this something in between? What exactly will it say on the transcript? Will the evaluation be grades or pass/fail? How many contact hours will it take to get the degree? What exactly do we wish to accomplish by having dialogue begin a semester? Dialogue is said to be central to our pedagogy, but since the students are spending most of their time online, can we create an effective online dialogue space; and if so, how exactly will that work? What are the student learning outcomes and how exactly do we accomplish these?

In short, it is very important that we pause at this juncture. We have already begun, and we have traveled far to bring the venture to this place in time. But in a certain sense, it is time to begin again, to reevaluate all that we have been doing and all that we are, and get down to brass tacks–to get past the philosophy and the theory and even the prior experience. Before we can particularize and construct a curriculum and syllabi, we have to clarify the program. We must be wary of being too abstract, and become as determined to be as specific and concrete and rooted to the Earth as possible. If this means revisiting the vision, mission and purposes statement, to reexamine every word we use and put it out on the table to see, than that is what we must do.

Since it is impossible to cover every aspect of what it will take to implement SEED Graduate Institute, the remaining chapters of this cycle (Chapters 10-12) will be delimited to covering the following: Chapter 10 will examine most of the SEED conferences which have actually occurred and how they might become part of the SEED curriculum as electives. Chapter 11 will spell out how the students will move through the

curriculum; how this makes the curriculum interconnected and synergistic; the proposed methodology for online dialogue; the practices that make the curriculum student-centered; and conclude with sample syllabi template for the core courses. Chapter 12 will summarize and reflect upon what kind of program we have constructed and begin a preliminary discussion of how this might translate into applying for state licensure and accreditation.

Overview of Implementation

The main task of this chapter is to conduct an overview of implementation. What are the key aspects of the theory and how are they being translated into a praxis for implementation? Additionally, I touch upon key aspects of the business plan that are relevant to the implementation of the vision, including action plans developed by the president, board, advisory board, and steering committees. Are they being implemented? If not, what are the additional resources needed, and how does the organization intend to go about gathering the additional resources?

The key aspects of the theory that we will address are the centrality of Indigenous ways of knowing; the role of dialogue, and the concept of synergy and interconnection between all the aspects of the curriculum. All of these aspects of the theory are essential to accomplishing our goals and purposes.

The Center

I have said that we are distinguished by the fact that we put Indigenous ways of knowing and dialogue in the center of our curriculum and overall school. Now, I must

address: Why are we doing this; and how will it play out in terms of implementing and running the graduate school from that place?

Indigenous ways of knowing and dialogue are positioned in the center of SEED's pedagogy, because Indigenous ways of knowing in general are an existing coherent epistemology for wholistic thinking. The entire curriculum is composed of five circles (aspects or lodges) in a dynamic, interconnected relationship. Surrounding the center are the four circles (aspects of lodges) in the four cardinal directions. The center is a powerful position by virtue of its relationship to the other directions. The center or origin is the source of synergy and harmony, coherence and balance. It is the source of what Bateson called *the pattern that connects* (1972, 2002). Indigenous ways of knowing is an epistemology of dynamic flux in keeping with the ecosystemic changes of nature. It is naturally open to other ways of knowing. SEED has consciously positioned Indigenous ways of knowing in the center of its curriculum and overall structure so that the center can serve to constellate whatever combinations of aspects are needed to serve the transdisciplinary inquiry of the student. In theory, the student's energy will be continually refreshed from the center of Indigenous ways of knowing in order to sustain the relationship between the various aspects of interconnected learning, which is very different from moving toward a concentration or specialization in an area abstracted further and further from the whole. In order to actually make the theory work, we begin each of the first two semesters with an experience of Indigenous ways of knowing in the form of dialogue/talking circle, which serves to give a fresh meta-view on the subjects at hand. The faculty will need to be both grounded in knowledge of the existing disciplines

and original thinkers in their field(s). After that, what will unfold will depend upon the student's unique inquiry and how they organize and integrate knowledge.

To be clear, placing Indigenous ways of knowing in the center doesn't mean the students will be required to strictly operate from that way of being. For one, such a requirement would be unrealistic for non-Native students, as it may be for Native students that were not raised traditionally; yet, even this is not the reason behind our thinking. It is rather that Indigenous ways of knowing are naturally inclusive and connective; thus, it is counter to the spirit of Indigenous ways of knowing to exclude other ways of knowing. Indigenous ways of knowing is also inherently rooted to real life. This is why in our system, "research" is really about *renewal* of natural life processes. It brings students down to earth in their pursuit of knowledge; it brings them to a real community as part of that community in order to conduct their research. It is not about an academic pursuit away from life. As long as students stay with the trail of their inquiry and apply what they are doing to their community, they will continue on a journey of interconnectedness because real life does not conform to disciplinary boxes. It is not necessary to be or to become Native to prosper in the SEED academic structure. What is necessary is to have the desire, patience, and humility to open oneself to the guidance that comes through the spirit of one's inquiry. In this way, the student finds their calling in life in relation to their community and the natural world.

Dialogue and Teaching through Riddles

One of the key elements of the pedagogy is dialogue. Dialogue serves to take the student to a deeper level that facilitates the emergence of original thought, the latter of

which can be conceived of as *increasingly interconnected, inclusive, and whole thought.* From what we have observed at conferences, we have a good indication that dialogue can facilitate deep changes in the way that the mind works. Some attendees have reported that the dialogue changes their entire approach to life. Others become frustrated with the process and never come back. Clearly, dialogue presents challenges to our thinking in ways that most other conversation or information sharing do not. We can extrapolate to a graduate school class and forecast that dialogue will help teach students how to think, not what to think. We can't prove how it does this, but it seems that it works by providing a nonhierarchical circle of relationship that invites in a greater learning than is available from the sum of the personal knowledge of any of the participants. Dialogue has been described as a kind of "hybrid space," by Bronson (2007 SEED Dialogue), one that is full of tremendous potential creativity, where anything can happen. The asking of a koan-like kickstart question adds to the creative space; it essentially forces people to think creatively. The reason a koan is effective is because it demands that the thinker hold seeming opposites in consciousness. Creativity research has shown that creative individuals are distinguished by their ability to hold ambiguities and paradox without feeling a compulsion to reduce their thinking to black and white concepts. Montuori noted, "A creative mind "thrives on difference and remains open to the contradictory" (Montuori, in Barron, Montuori, & Barron, 1997, p. 57).

Dialogue teaches with riddle and paradox, much as the ancient Greeks did. The holding of paradox may be confusing at first, because decisions cannot be made. But the making of premature or not well thought out decisions is one way of murdering viable

alternatives that may present themselves later on. Holding paradox leads to greater connectivity and awareness of the whole.

Dialogue is a form of complementary thinking.

Dialogue is the central pedagogical tool for SEED, with each semester beginning with in-person dialogue and proceeding with online dialogue. Dialogue is a mode of interacting that fosters complementary both/and thinking because it values listening for the purpose of understanding. Dialogue is not about responding with a "correct" answer in opposition to another point of view. Since dialogue is primarily about listening, it naturally brings out diverse points of view, which are at least potentially different facets on the diamond of getting to deeper, more interconnected roots of knowledge. Dialogue is an inherently inclusive modality that can promote tremendous creativity by virtue of allowing in all aspects of thinking. Sometimes, dialogue can be confusing, because the allowance of radically different viewpoints becomes overwhelming to the listener. People clearly have different levels of tolerance for ambiguity; yet, a good moderator can facilitate a safe container that goes a long way toward fostering the capacity of individuals to hold ambiguity or paradox until creativity breaks through. In our conferences, we have been able to maintain a space for dialogue between Native and Western viewpoints that are widely disparate, but any success is ultimately up to the individual's capacity for holding paradox.

Dialogue is a unique form of knowledge construction. It is analogous to how a baby might learn a language. After listening to a dizzying array of possible sounds and vibrations, the baby eventually learns to pick out coherent patterns of relationship

between words and sounds to create meaning. Adults sometimes do not want to be subjected to reliving the frustrations they felt as a baby, and have a very difficult time navigating through an extended dialogue session without losing their bearings. It is actually necessary for them to go through a process of losing their bearings in order for them to construct a new formulation of knowledge than they are ordinarily used to. With excellent moderation, a space can be held in dialogue where greater patience, endurance and trust is fostered so that the adult learner can genuinely let go of some (if not all) of their preconceptions and begin to open themselves up to something that might be considered equivalent of "beginner's mind" in Zen.

Both/And rather than either/or thinking

The positioning of dialogue as a central pedagogical tool is, as far as I know, unique to graduate education in the U.S. (There are schools that teach with the Socratic method, such as the College of Santa Fe and, to some extent, Goddard.)

This will be one of the most challenging features to implement within a Western society, because Western education and most Western epistemology tend to isolate ways of knowing almost by definition. The etymology of the word "paradigm," for instance, comes from the Greek "*paradeigma*," meaning pattern, and the term "*paradeuknunai,"* indicating "to compare," and the term *para* + *deiknunai* meaning "to show" Thus, the Western way of understanding is predisposed to an adversarial position of showing that an opponent is wrong in order to confront the opposing position (Moulton, cited in Code, 1991, pp. 23-24). The kind of exploration and listening for the purpose of understanding fostered in dialogue is occluded or ignored in most expressions of Western epistemology.

Paradigmatic changes tend to be structured in opposition: the *new paradigm* versus the *old paradigm*. As Dewey (1964) observed, this oppositional tendency was responsible for gutting the full potential of progressive educational movements, because the "innovators" always juxtaposed their innovations *in reaction* to what came before.

One of our greatest challenges is to include Western ways of knowing in an authentic way in our overall program without isolating it from other ways of knowing that are naturally more inclusive. We can succeed only if we establish a genuinely original and inclusive way of thinking about Western thought, which will necessitate an original view of *time* itself and dispel the illusion that Western society is the apex of progress without disrespecting it as a viable way of knowing. This may prove to be a nearly impossible task. To some degree, we have broached this subject through our dialogues that bring together Indigenous ways of knowing and quantum theory; for, to appreciate the full force of quantum theory is to understand it as part of the Gebserian *irruption of time* that presages a new way of thinking about time in the West. The Western view of time is imploding and it is in that breaking apart that there is the opportunity to operate on a completely different and original way of time that includes both Indigenous and Western concepts of time. It may come as a surprise to some, but a traditional Indigenous view of time already includes the Western; at least it doesn't need to hold Western time in opposition. The same could be said for quantum theory and Indigenous time; yet, never does this ensure that individuals will not fall into opposition because individuals interact as individuals, not theories. The next chapter will chronicle a specific example from our 2002 dialogue in which different views of time created an impasse between individuals.

Synergy and Interconnection of Classes

Our academic dean, Leroy Little Bear, suggested we call the different aspects of learning "lodges" as if the students are moving around the village to see the village center from different perspectives. Being in a particular lodge still allows for connection to the whole village. Their attention and spirit always comes from the center and their ongoing relationship with all the other lodges. This is comparable to the experience of being in a dialogue circle. From whatever vantage point you are sitting, you see the faces of the other participants sitting around the circle and each of the participants represents one aspect of the whole that you are building. In this way, the aspects support and sustain the whole.

Pending funding, this is exactly how the SEED campus will be set up with five lodges, one for each of the aspects of learning, and the pathways of energy serving to connect rather than separate the lodges. In the center, will be the lodge of Indigenous ways of knowing, which can also serve as an area of congregation for the school as a whole.

The pattern that connects.

Gregory Bateson was a transdisciplinary thinker who in all of his forays into and beyond the fields of psychology, anthropology, biology and so forth, was most interested in the way that we think about issues (Montuori, in Bateson, 2002, p. xvii). For him, the preeminent question was: "What is the pattern which connects all the living creatures?" (p. 7).

This same question is at the root of SEED's philosophy that draws upon Indigenous wisdom in seeking to unfold to a greater knowing that synergistically interconnects different aspects of a whole. We can evoke the whole by taking a particular theme, issue or deep dialogue question and to examine it from multiple perspectives, looking for the pattern that connects. The issue is what drives the inquiry. For example, if the student's passion is about the arts, a connecting dialogic question may be 'what is beauty'? When the student examines beauty, she/he will find it is not just related to the arts; beauty is also related to science, because truth and beauty are related; it is related to ecology, because beauty is related to balance, proportion and harmony; and it is related to healing, because what is beautiful is healing, for when you walk a path of beauty you are in integrity, and this is a way of life rather than an abstraction. Ultimately, beauty is related to origin, because it is beyond time and space.

Indigenous thought comes from a deep level that serves to connect. It is a good example of how to become open to the possibility of dynamic balance and wholeness. But there are many avenues for this exploration, as there are many ways to climb a mountain. Complexity science, chaos theory, mathematical cosmology, quantum theory and general systems theory are all valid ways of evoking the whole, as are walking in the woods, listening to the birds, poetry, song, or any of the expressive or healing arts.

Key Parts of the Business Plan

The business plan identified our greatest strength as the team of people we are working with. We are blessed to have among our potential faculty and administration individuals such as Leroy Little Bear, David Begay, Nancy Maryboy, Lee Nichol, Phillip

Duran, Donna House, Brian Swimme, David Abram, Matthew Bronson, Alfonso Montuori, Paula Gunn Allen, Patricia Clark Smith, M.J. Zimmerman, Phil Sakimoto, and so forth. Many of these people are part of the steering committee planning the school. In their planning process, they are already enacting the process by which the school, once opened, will operate.

We also are blessed to have been established for over 10 years in the Albuquerque community. During out first 7 years, when we operated as an Open University program, we have attracted over 350 donors and compiled a mailing list of over 9,000 past participants in our workshops and conferences. The mailing list is now over 10,000 strong.

When the board of trustees decided to transition from an Open University to a graduate school, the business plan called for conferences to be the principal activities of SEED during this shift. Since the board made that decision, we have held conferences in each of the major aspects of the curriculum (see Chapter 10 for details). The conferences are seen as the primary vehicle for attracting potential students, faculty and donors, and also our primary interface with the community. Additionally, while advertising to attract conference attendees, there is an opportunity to advertise in tandem for the Graduate Institute as a whole. We have already begun doing this, and once the full graduate program is ready to launch, we will make this a primary advertising strategy.

Barriers to Implementation

There are many barriers to getting the graduate school off the ground. These barriers were anticipated when drafting the business plan, but that hasn't made them any

less formidable to overcome. There are several chicken and egg type of dilemmas, such as the desire to be accredited and the fact that you cannot be accredited until after you begin the school and are graduating students. There is also a reciprocal relationship between lack of funding and lack of staff: without staff, it's hard to attract funding, and without adequate funding, it's hard to attract quality staff. This is a critical barrier to overcome, for without adequate infrastructure of staff, we can never be accepted for state licensure or eventual accreditation (see Chapter 12 for further details). Conferences, chosen as the primary transition instrument from an open university to a graduate school, are notoriously capricious in their level of financial success. Moreover, since we are using the conferences not simply as a fundraiser, but to attract faculty, students, and donors who genuinely understand our mission, the conferences are never designed to be commercial successes only.

Strategies for Gathering the Additional Resources

The organization intends to gather the additional resources primarily through private donation. Although SEED has received funding from five different foundations, none of the funding sources has been sufficient or continuous enough to launch the graduate school. Since foundation money is notoriously capricious, we came to the realization that private donation had to be the centerpiece of our fundraising strategy. Fortunately, it now appears that we have attracted pledges of support totaling one million dollars, which may be enough to get us started. This initial funding will enable us to put into place an adequate infrastructure to enable us to move forward and apply for state licensure in the next 6 months in order to be able to receive state licensure and advertise

for opening the school in the fall of 2009. However, a bare bones operating budget for even a startup graduate school is close to 1 million dollars a year, so we are still very much in need of additional funding to ensure our success in the delicate, early years.

Finally, we have also worked hard to successfully lobby the State legislature for funding for our upcoming Expressive Arts conference and Native Film festival, called “Talking Stick." There is a proven financial track record in producing film festivals, and it is undoubtedly because of this benefit to the state that we were able to attract seed funding for our upcoming venture. Of course, we will need to work extra hard to make sure the opening year is a success to ensure that we have an opportunity to grow the festival in future years.

Chapter 10: The SEED Conferences

This chapter examines the conferences that SEED has presented in the past decade, which have included conferences in *Science and Cosmology;* (the Language of Spirit–ten annual conferences to date between 1999-2008), *Ecology;* (Global Ecology [2002] and Oil and Water: Can They Mix? Western and Indigenous Approaches to Economy, Ecology, and Community [2006], *Expressive Arts;* (Art and Soul [2004] and Storytelling, Cinema and Indigenous Peoples (scheduled for May 2008); and *Integral Healing;* (Peace and Well-Being [2003] and Songs of the Earth [2005].

All of the conferences are a means of bringing Indigenous ways of knowing and Western/other ways of knowing together in dialogue. They are also a means for SEED to fulfill its mission and publicize the Institute in order to attract faculty and students, donors and a loyal customer base. The business plan calls for conference development as one of the key factors in preparing to open the graduate institute.

The SEED conferences are conceived of not as isolated individual events, but as an integral part of the SEED curriculum. The proposed curriculum has five lodges of study: Indigenous Ways of Knowing; Science and Cosmology; Ecology; Expressive Arts; and Integral Healing. Over the past 5 years, SEED has presented conferences in each of the aspects of the curriculum.

The SEED conferences are being developed with the intent of becoming the main electives of the graduate institute while also remaining public programs, thus functioning as a bridge to the outside community to ensure that the work of SEED does not recede into an ivory tower of academe. While each conference is rooted in a particular aspect of the curriculum, the content of the conferences naturally move into connection with other

aspects of the curriculum. A similar approach will be taken with the core courses of each lodge in the SEED curriculum (which will be fully discussed in Chapter 11). Each conference is one direction on the model, which is continually infused from the center (Indigenous Ways of Knowing or Original Thought). Since the nature of Indigenous Ways of Knowing and Original Thought is inclusive and interconnected, each conference is not a specialization or narrowing of inquiry, but instead a particular expression of an inquiry which is then informed and infused by other aspects of the inquiry in fluid, synergistic combination. The net effect is a continual dynamic movement from and toward wholeness. It is not a coincidence that dialogue is also central to many of the conferences, because the overall process of the SEED curriculum is similar to how a dialogue works. In a dialogue, a particular question is addressed from different members of the circle from their particular place in the circle, which allows for each member to share a different perspective while maintaining a common relationship to the center. The power of the circle is that it is a symbol of wholeness. Participants in a talking circle are in relationship to each other by seeing each other's faces and places in the circle. The center is not a focal point but the source for interconnecting the whole and naturally infuses its energy to the other directions in the circle.

The Language of Spirit Conference

The Language of Spirit conference emerges out of the history of science dialogues begun by Little Bear, David Bohm, David Peat, and other physicists and Native elders in 1992, and as such, we consider it a Science and Cosmology conference. The dialogues consider reality from Western science and Indigenous science perspectives. Originally,

the Western science participants were almost all physicists, but we gradually broadened the pool to include mathematical cosmologists, biologists, botanists, ecologists, systems thinkers, philosophers, and others.

Since its inception in 1999, the Language of Spirit conference has been the signature conference for SEED. The primary reason this conference has been so important to the development of SEED is that it is (almost entirely) a dialogue-based conference. The format of dialogue has allowed us to delve deeply and freely into foundational ideas that have indirectly contributed to the formation of the graduate school without ever planning it as such. The level of sharing between Native and non-Native cultures in these dialogues is unparalleled. For attendees and inner circle alike, this conference has been experienced as both inspiring and challenging. The format of the conference is radically different from most conferences, which have speakers and audience in dichotomous separation, or at best, involve the audience in question and answer sessions, panel discussions, or an occasional workshop. The entire conference is a plenary experience that is basically an exercise in thinking together. The heart of the conference is dialogue, with all presenters of the inner circle and the audience (outer circle) present for 15 or 20 hours of extended dialogue, with breaks only for meals, sleep, or ceremony. Little Bear has set a precedent for the dialogue itself *as ceremony*, and as such, it is not intended to be easy or comfortable. In ceremony, it is often the case that people will go without food or water for extended periods of time in order to bring an altered state that enables one to receive new inspiration. In dialogue conducted at SEED, we sit for extended periods of time without taking customary breaks or even stretching our muscles. A small percentage of attendees (particularly from the early years) couldn't

tolerate the level of deep listening that is required in our process and became frustrated or angry at having to sit for long periods without an opportunity to vocalize their thoughts. Without changing the core of our process, we have managed to weed out nearly all of the dissatisfied attendees (and inner circle participants) who decide on their own to not return if the process is too arduous or doesn't fit their needs. On the other hand, the ones who are enriched by the process tell their friends, and we end up continually building a more attuned and prepared participant in both inner and outer circles. An increasing number of attendees come to the dialogue with considerable experience in a dialogue format of one kind or another, most often in Bohmian dialogue. We have also attracted an increasing number of Native American attendees over the years. A small number of attendees have been so moved by this conference that they have literally moved to New Mexico, apprenticed with one of the Native elders, or rethought their academic and/or career objectives. Clearly, those that appreciate the depth of the conference are predisposed to appreciating the vision and approach for the proposed graduate school. Thus, the conference has been successful in attracting potential faculty, students, and a loyal customer base, some of which have become significant donors and supporters of the Institute in one form or another.

Memorable Moments from the Language of Spirit Dialogues

The Language of Spirit dialogues have been enormously enriching and memorable for many of the participants. Yet, when I look back upon the early years, I realize now that those years were relatively discordant and disjunctive. At the time, I didn't think there was anything wrong with the quality of listening; I was simply grateful

that Native elders and Western scientists were in the same room talking for days on end. I didn't think it could get better. Yet, the quality of listening has unmistakably improved over time. It seems that Little Bear as moderator, helped by a core group of returnees, have managed to pick up where they left off the year before. It is what Charles Tart (1969) has called state-to-state consciousness. When you sit in the dialogues year after year, eventually all the years come together in one stream of consciousness as if there were no break in between. Each year we explore a different facet of the diamond, but the questions and responses always get us to a similar place, only from a different viewpoint into the heart of the matter.

There were times in the early years when the dialogue at SEED did break down because an individual was unable to hold paradox and challenged the group to break out of what they perceived to be a stuck mode. There was a particularly dramatic encounter in the 2002 dialogue that occurred, ironically, when we were talking about world peace. A Western scientist made the tactical mistake of announcing his impatience with hearing the "same old stories" again and again. He said he wasn't interested in the old stories anymore, and he implored the group to create new stories and a new language together–to really talk to each other in order to prepare for peace. If I give him the benefit of the doubt, his intentions were good; however, what he said was highly insulting to Native people and one participant felt compelled to say that she didn't feel she had a place at the table anymore and got up and left. This never happened before or since, and it is clearly not what we wish to happen. But before she left, she imparted some profound words.

> Thank you for saying what you've said. I really am sorry the stories are not what you really want. . . . But the old is not old, the old is now. To recreate is just recycling, so I'm a bit confused here of how to start a new future, which I keep hearing about almost every century from the empire

> or empires that are past. Through all these empires, Indigenous peoples globally have survived, survived with songs that are older than anyone can think, can remember. . . . I keep hearing about the new, the new, and the libraries are full of these new ideas. . . . I have seen I can't tell you how many new different ideas, new ideas, new technology, all this new, and none of it has worked. And the old songs and the old traditional way of being continues. . . . Now, I have been to these libraries . . . and I do see all these wonderful solutions to world peace. . . . if we're going to let go and talk of new ideas, then we have to let go of also the ideas of science that it's based on, letting go of more than our stories but things that have been formulated in this declining way of living right now. (Donna House, SEED Language of Spirituality conference [, 2002)

The breakdown that occurred within the dialogue session was a microcosm of the breakdown in communication between Indigenous and Western peoples over the past 500 years. The Western world has become impatient with natural rhythms and has kept trying to devise new ways of outwitting nature, new ways of releasing themselves from the yoke of natural rhythms. The Western scientist wanted *progress*–to put aside the old and embrace the new. He was tied to his creation story: the Big Bang, which requires a beginning, middle, and end to make sense of things. House, on her part, may have lost patience with hearing about the new. She was tied to her creation stories, which are understood to be original and relevant for all times. Getting to the roots of these different notions of time may be essential if we are to survive as a species. It will definitely be essential for us to explore this difference in ways of knowing as we bring Western and Indigenous students together. We don't necessarily need to approach these types of themes too directly, but we do need to pose questions that draw these issues out. Dialogue offers us an opportunity to get to the roots of the underlying assumptions that govern so much of our decision-making processes and interpersonal relationships. Even when things break down, there is a great opportunity for learning.

A different kind of learning arose in the 2007 dialogue. Phillip Sakimoto, an astrophysicist who formerly worked at NASA, made a significant impression by countering a general approach at the table that was stereotyping Western scientists. The difference was that he pointed this out respectfully. This occurred in the context of discussing the priorities of society as a whole. Without coming across as sanctimonious, he pointed out that scientists have choices. They have choices where they work and how they work with technology. He also pointed out that there is a difference between public and private science; that publicly, Western scientists may feel pressure to present their work in a way that adheres to the Western "scientific method" but that in their private practice, they often go about their business in no such way, using intuition as much or more than logic. Sakimoto spoke in an open and balanced way that garnered respect from both the Native and Western scientists at the table.

Reversing the Circle

During several of our dialogues, we have given the inner circle a break and reversed the circle, inviting the outer circle or audience to come in and dialogue. These sessions have always proved to be invaluable in learning of the tremendous diversity and intelligence of the people attending the dialogue. The level of sharing and quality of thought remains high in these sessions. More importantly, perhaps, we have an unparalleled opportunity to witness how dialogue might translate as a primary pedagogy at our future graduate school. And I like what I see and hear. The attendees come to this session after being essentially a captive member of the audience for more than 12 hours. Now, they have an opportunity to sit in the inner circle and speak (if they wish). The ones

who participate in these sessions have already had the patience to sit and listen for this long, and are willing to come and do it again. They clearly are being affected positively by the energy and thought that is being circulated around the room. They often are the people who become most involved in SEED and are the likeliest candidates to express interest in applying to be a student in the proposed graduate school. It is hard to explain fully how these sessions have been so successful, but clearly they have been.

One of the obvious benefits for bringing together Indigenous and Western worldviews is that it is possible to access wisdom in a way that can potentially redirect the priorities of society as a whole. Leon Secatero spoke on many occasions of the need for all the five-fingered ones to speak with one voice, and leave their negativity behind as they walk together into the next 500-year calendar. Secatero has such a mellifluous quality in his voice that he is modeling peace, healing, and wisdom as he speaks. His message cannot be contained by his words. There have been many other examples of wisdom coming from the Native participants, but it hasn't only come from Natives–nor has it only come from the inner circle. Dialogue holds great promise for shifts in viewpoint, because dialogue/talking circle is a naturally egalitarian process, which is very different from the majority/minority dichotomy in the society at large, where minorities have to fight for "equal air time." There have been many moments over the years in the dialogues where something that has been said makes a profound shift in my thinking. However, it is not only what is said that makes a shift in my thinking. As we have said many times, the most important thing in dialogue is listening, and sometimes that listening occurs on a subtle level that is not traceable to the particular words that were said.

For myself, the very first questions asked by Little Bear in 1999 have proven to be the most generative. He asked "Is it possible to come up with an original thought," along with a corollary question: "What would be the reality you would experience if you did not think in a language?" I have been thinking about those questions ever since. It is not easy to explain exactly why and how these questions have been so generative to my own personal development, and by extension, the formation of SEED Graduate Institute. Yet, I know intuitively that the pondering of these questions, which are not simply questions but riddles or koans, have proven enormously beneficial in accessing a level of understanding that is generally not accessible through ordinary means.

I don't think it's a coincidence that after an extensive 2-year process of considering dozens of options, "Original Thought" was chosen to be the name of the degree we would grant in relation to the five aspects of learning. It seems to have been the predestined name from the moment Little Bear asked the opening question to our 1999 dialogue. It is as if the question itself was controlling the process, and for all I know, it has been, because the question Little Bear posed was invoking Origin–and, in doing so, was essentially asking for the contributions of all there is in multiple interconnected realities. It has become the creation story of SEED in a certain real sense.

The corollary question, asking us to imagine the reality we would experience if we were not thinking in a language, is equally powerful. Language is definitely a large part of one's ordinary thinking process–our largest perceptual filter, if not our first. In fact, language is so vital to people that, for many, it would be difficult to imagine existing without it. Yet, Little Bear's question requires us to imagine what it is to not think in a language, which means to *think* about *not thinking*. Since this is impossible, the koan

takes us out of our logical mind, which is the idea. In contemplating the two questions together, we are invoking Origin while letting down our normal ways of perceiving. This is an excellent way to open a channel to allow a direct form of prelinguistic creativity to come through that can then (hopefully) be eventually articulated in language that retains the core spirit of the transmission, if not its entirety. Over the past 7 or so years, I have been personally going through this kind of process, and though I welcome the inspiration that has come, I cannot claim knowledge or understanding of where or how it comes. At the same time, I know that other key people involved with SEED are going through their own unique yet complementary creative process. In some way, I am connecting to these complementary and collaborative processes of all those involved with SEED, including Little Bear, Secatero, Maryboy, Begay, Nichol, and other members of the steering committee, board, advisory council, supporters and donors. All of them are attracted to SEED because they share certain concerns about the current society, and the SEED vision seems to offer a potential rebalancing of our society and our educational systems. The vision moves through each of us in a somewhat different way, but, for the most part, we have been able to harmonize our individual differences into a coherent total vision. At the same time, there is a definite awareness that we are engaged in a difficult birthing process. This process can't be rushed, and hasn't been. The Language of Spirit conferences continue to be an important part of the unfolding of the complete vision.

Ecology Conferences

There have been two conferences to date that emerge out of the Ecology lodge. The first one was held in 2002 and called *Global Ecology,* which was the current name

for the lodge at the time. (The name of the lodge was later shortened to "Ecology" to include both local and global perspectives to ecology). The second conference was held in 2006 and was called Oil and Water: Can They Mix? Western and Indigenous Approaches to Economy, Ecology, and Community.

The initial conference in 2002 was held completely in a dialogue format. Little Bear was the moderator, as he has been for all of the Language of Spirit conferences. David Abram, Gregory Cajete, Jesse Wolf Hardin, and Molly Brown were some of the noteworthy participants in this particular conference. Little Bear asked questions that opened up unusual perspectives of what it meant to be integrally involved in the natural world. For instance, he asked participants to imagine they were oil company executives and what would they say to a beetle; then he reversed the conversation, asking participants to imagine they were beetles and what would they say to an oil company executive. I remember Jesse Wolf Hardin (an ecologist who lives on a land in which you need to cross the same river seven times to reach) making a point of saying he could not imagine being an oil company executive but then eagerly diving in once he was free to speak from the position of the beetle. I remember finding myself questioning what it really meant for humans to be integral to the world, and feeling dissatisfied with much of the positions of Western ecologists who deplored humankind's actions in the natural world as if those actions were committed by an alien species to which they were not related. I believe Little Bear brought up the perspective of "big oil" because it is necessary to imagine and to hear that perspective if we are to approach the world wholistically. We cannot simplify or stereotype organizations so that the individuals within them cease to be human; if we do so, we will end up perpetuating the same

reprehensible acts that they did. As William Irwin Thompson observed, "We become what we hate" (2004, p. 61). Instead, we need to develop compassion for another point of view, however wrong it may seem to us on the surface. Little Bear used a similar device in the 2003 Language of Spirit dialogue when he asked what we would say to Osama Bin Laden if we had the opportunity to have a 10-minute coffee break with him. The point in both cases is that our thinking can be colonized by our cultural or subcultural expectations–which very often can include the mindset of a popular counter-culture movement. We use the conferences at SEED to examine and question our assumptions that we carry with us through our unconscious cultural or subcultural baggage.

Oil and Water: Can They Mix?

The conference called Oil and Water: Can They Mix? Western and Indigenous Approaches to Economy, Ecology, and Community was another important conference for SEED. It was successful in bringing into the practical realm much of the ideas that have been thought about in the Language of Spirit and other conferences. The conference title was a conscious device to bring together a diverse group of presenters and subjects under one heading. As always, we were bringing together Indigenous and Western ways of knowing, but in this conference we also brought together ecologists, economists, politicians, community activists, storytellers and others who otherwise would not likely be meeting. The irony is that ecologists and economists have become separated as if they were oil and water, with ecological decisions always being pitted against financial considerations–the owls *or* the loggers, the coal mine *or* the mountain–yet both terms come from the Greek *oikos,* meaning "home." Ideally, ecology, the knowledge of home,

should encompass economics, the management of the home. Many speakers at the conference addressed the relationship between economy and ecology and the deeper meaning of money, including global activist and fundraiser Lynne Twist, futurist Hazel Henderson, and economist Richard Douthwaite. The Oil and Water conference was a step toward healing the artificial divide between ecology and economics. Ironically, this issue is a hot button topic among Native tribes today, with emerging casino businesses making it necessary to carefully weigh what to do with the new cash influx. It remains to be seen whether tribes will be able to keep ecological concerns paramount as human economic enterprises increase on tribal lands; so far, I am pleased to observe that, at least within the local tribes of New Mexico, ecological concerns are not receding in favor of economic considerations. In fact, the decision making process of casino tribes could become a model for nontribal decision making as awareness increases of the risks of industrial pollution and the benefits of green investment. The tribes themselves are in the process of resuscitating traditional knowledge to meet the challenges of the coming years.

Songs of the Earth

We have used similar devices for bringing together groups that normally wouldn't meet in our healing and expressive arts conferences. In Songs of the Earth: Healing and Vibration in the Natural World, we brought together healers from Native, Vedic, African, Jewish, and Western traditions, and song, dance, chanting, and storytelling from all these traditions. Held at Ojo Caliente Hot Springs, known for centuries for its healing waters, this conference was considered a healing conference, but is a good example of how seamlessly Healing and Expressive Arts can flow together. Ultimately, healing cannot be

separated from song and song cannot be separated from place. Leon Secatero, David Abram, Brad Keeney, Rabbi Winkler, Miriam Maron, Nancy Maryboy, Jesse Wolf Hardin, Angelita Borbon and others emphasized this; the place itself reinforced the point by providing a deeply healing environment. Doug Von Koss actively engaged people every morning in ecstatic song and dance. Pat McCabe, a paid attendee, ended up offering to do a closing pipe ceremony, and the ceremony was so powerful that it brought tears to many eyes. It was as if the healing waters of the springs were merged with the healing tears of release. Interestingly, although in our SEED curriculum model, we consider the element Water to be of Expressive Arts, and Earth to be of Integral Healing, the two clearly became one at this occasion.[21]

Art and Soul Conference

The Art and Soul conference was also a significant conference for SEED. Held in 2004 in honor of Howard McConeghey, the former director of the art therapy department at the University of New Mexico and the author of *Art and Soul,* it brought together archetypal psychologists, including James Hillman, Robert Sardello, Mary Watkins, and Gail Thomas together with Native presenters such as Gregory Cajete, Nancy Maryboy, and Lloyd Pinkham, David Abram (who acted as a wonderful bridge between these two worlds) and musicians Alfonso Montuori and Kitty Margolis (Montuori and Margolis played the dual role of musicians and speakers on creativity).

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21. McCabe has an amazing capacity for being a healer, teacher, and learner all at the same time. Since this conference, she has become actively involved in SEED. She has expressed interest in becoming a student of the school, but in the meantime, she has become part of the inner circle of the Language of Spirit and SEED's steering committee, which is designing and planning the graduate school.

The principle idea of this conference was that art emerges from the creative imagination of the universe–the life force central to all of existence. At SEED, we do not consider art to be a luxury or a mere enhancement to life; art is the essential means for connecting us to nature through the physical senses and gives meaning and beauty to our lives. Art connects us to culture, the soul, and to the deep mysteries of life. In Native culture, as pointed out in the presentation given by Maryboy and Pinkham, there was traditionally no word for "art." There was no word for art because art was so essential to life that it was embedded throughout the daily course of activities. Beauty is a way of life; not something you pay money to acquire.

Archetypal psychology, a field of psychology named after James Hillman, is based upon the principle of *epistrophe*–that all phenomenon of life have an archetypal likeness that emerges from an image. All of life can be traced back to the image, preserving the stories of the soul. Archetypal psychology differs from much of Western psychology, in that it does not consider the psyche to be contained within the individual, but instead recognizes that psyche exists within the entire world. This is a revival of a Western tradition of the "anima mundi" or world soul. Archetypal psychologists and traditional Native philosophy share a passion for the animate Earth. In this conference, we did a fascinating and unprecedented dialogue with archetypal psychologists and Native presenters. Although the two groups have much in common, the vocabulary is very different–and it was an interesting experience to say the least. It would be interesting to see what would happen if we had the funding to continue this dialogue and keep bringing Western and Native creativity together. A world of good could result.

Storytelling, Cinema, and Indigenous Peoples

The next Expressive Arts conference for SEED is being planned as this dissertation approaches finalization. The conference, tentatively entitled Storytelling, Cinema and Indigenous Peoples, is being financially underwritten in part by the state of New Mexico and will be a creative hybrid of film festival, speakers, group dialogue, live storytelling, and hands-on workshops. Its purpose is to explore the role of storytelling and how the particular voices of Indigenous peoples can help facilitate dialogue around the issues of our times that affect the future of our planet. It will explore the power of storytelling and how storytelling has helped Indigenous peoples maintain a balance with the changing environment, the history of how Indigenous peoples have been represented and misrepresented in the film industry, and the power of modern cinema to tell stories that entertain, educate, or stereotype.

The conference will be unique in offering live storytelling and theater to complement the film festival, a closing group dialogue session moderated by Leroy Little Bear that explores the underlying assumptions of Indigenous and mainstream cultures, and workshops that give practical tips on how to enter various aspects of the film industry. The overall conference will be a profound thought provoking experience that makes a positive difference in the world. It has the potential to become an annual conference while remaining fresh and original in future years.

Chapter 11: The SEED Curriculum

Chapter 11 presents an overview of the SEED curriculum in its present form. A great deal of thought has gone into the design of the SEED curriculum over the past 5 years, for we consider it absolutely essential that the curriculum be an embodiment of the SEED vision of interconnected education. It is easy to have a stated goal of providing wholistic, interconnected education; it is another thing to design a program that genuinely embodies this ideal.[22] A draft of the curriculum was initially developed by an ad hoc graduate advisory committee between 2002-2004 and has since continued to be developed from a steering committee composed of core faculty and administrators. This chapter lays out the praxis of how the curriculum will function as a synergistic whole by outlining the schedule of how a student moves through the semesters. It also presents a working syllabus of the core courses in Indigenous Ways of Knowing, Science and Cosmology, Ecology, Expressive Arts, and Integral Healing lodges.

The entire curriculum is a synergistic interconnected whole based upon an adaptation of the Begay/Maryboy process model and also the logo of the Institute. Please see Figure 3 to get a visual overview of the process.

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22. We are also acutely aware that no matter how much advance thought we give, we will only know for certain how the program works after it is implemented. Thus, the current plan calls for a first year enrollment of a maximum of 12 students as a pilot program.

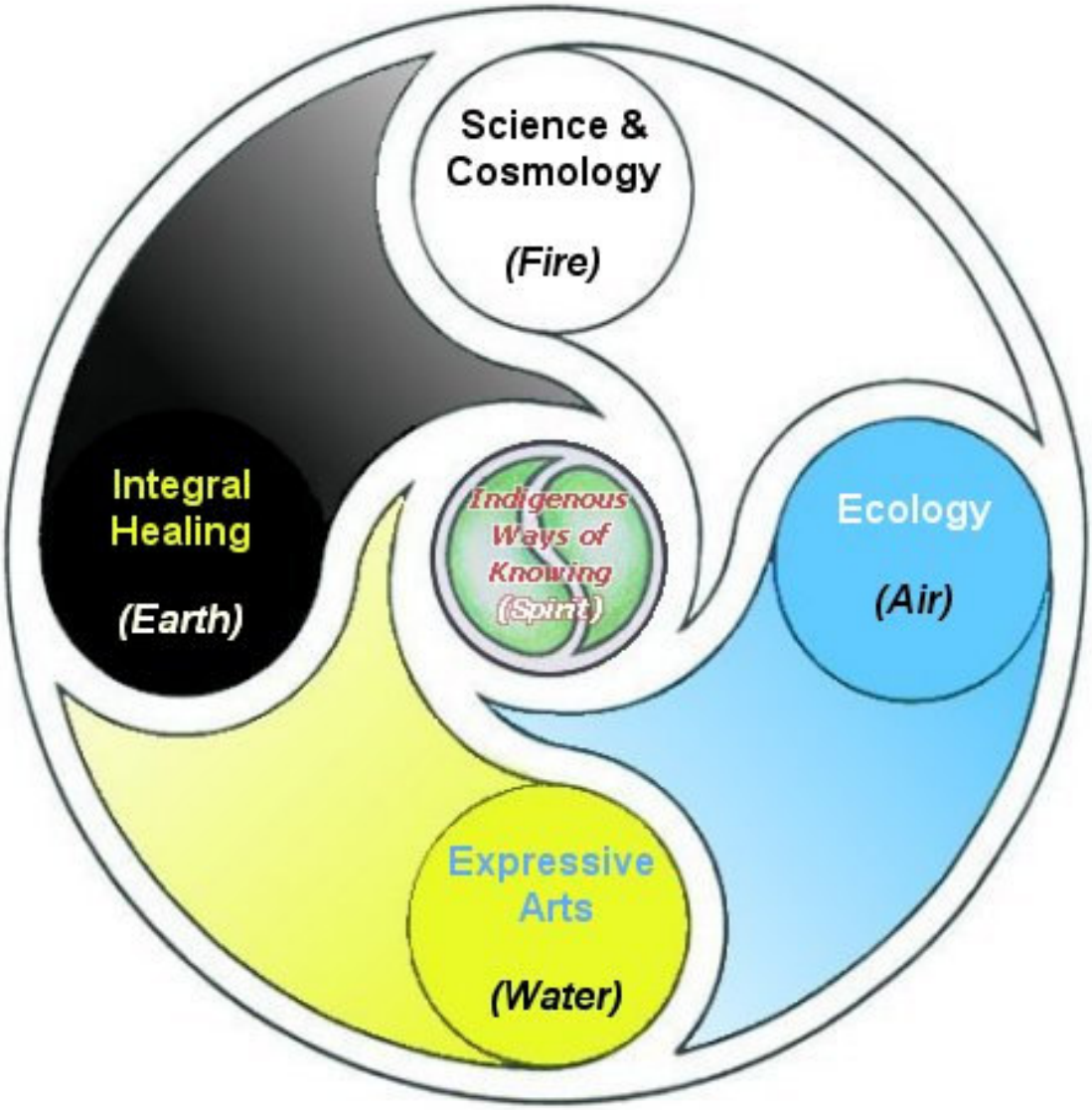

Figure 4. Synergistic SEED curriculum.

(Figure reprinted with permission of author/president of SEED; Logo by Dyanne Strongbow; see http://wwwseedgraduateinstitute.org)

In the first semester, students take Indigenous Ways of Knowing; Science and Cosmology; and Ecology, beginning in the center and covering the east and south

portions of the whole. In the second semester, students take Indigenous Ways of Knowing; Expressive Arts; and Integral Healing, returning to the center and then covering the west and north portions of the whole. By the end of the first year, students' inquiries have been informed by all the aspects of the curriculum and students have completed one paper of approximately 50 pages, which is a draft of the master's thesis based on the synergistic combination of all their learning from the various lodges. Students also complete self-evaluations of their own progress.

In the second year, students complete a methodology course, research their chosen topic, and complete their master's thesis while taking a capstone course that brings together all the learning over the 2-year period. There are four elective one-unit courses required, which can be all four of the SEED conferences, or conferences plus other electives.

Table 2 is a linear table of the course requirements.

All students would receive an MA in Original Thought, with a core inquiry (not a concentration or specialization) in one aspect of learning of the whole program. Their degree would be Original Thought: Science and Cosmology; Original Thought: Ecology; Original Thought: Expressive Arts; Original Thought: Integral Healing; or Original Thought: Indigenous Ways of Knowing. It is important to emphasize that the student's personal inquiry is not a specialization, because the inquiry continues to broaden, deepen and move into connection with other disciplines rather than narrow and isolate into the fixed parameters of a particular discipline. Students do not become generalists, but instead they become what Buckminster Fuller called "comprehensivists"–understanding that any field can be informed by all other fields.

Table 2. *SEED Course Calendar 2009-2010*

Tentative SEED Course Calendar 2009 – 2010							
Winter 09 (Oct-Feb)	CR	Summer 09 (Apr-Aug)	CR	Winter 10 (Oct-Feb)	CR	Summer 10 (Apr-Aug)	CR
Indigenous Ways of Knowing	3	Indigenous Ways of Knowing	3	Research	3	Masters Research / Thesis	6
Science & Cosmology	3	Expressive Arts	3	Thesis Units	3		
Ecology	3	Integral Healing	3	Elective***	3		
Ecology Conference (Oct)	*1***	*Science & Cosmology Conf. (Aug)*	*1*	*Ecology Conference (Oct)*	*1*	*Science & Cosmology Conf. (Aug)*	*1*
Expressive Arts or Healing Conf. (March break)	1			Expressive Arts or Healing Conf. (Mar)	1	Capstone Course	3
Credits/Semester	9-11		9-11		9-11		9-10
TOTAL							40
COHORT 2				I.W. of Knowing	3	I. W. of Knowing	3
				Science & Cos.	3	Expressive Arts	3
				Ecology	3	Integral Healing	3

** Student may get 2 credits if they are selected to present at the conference or are significantly involved with some aspects of planning it
*** Possibilities: History from a Native American Perspective, Writing for Publishing, History of Wholistic Education

(Table created by author)

Curriculum Based on Begay/Maryboy Process Model

The curriculum is an adaptation of the Begay/Maryboy model, which is based upon the dynamic movement and interrelationship throughout the cosmos as understood in traditional Navajo ways of knowing. In the Navajo language, the movement of the cosmos is expressed as *Sa` ah Naaghai Nanit`a Bik`eh Hozhoon*, abbreviated by Begay and Maryboy as SNBH, and roughly translated into English as "Living the Order" (Begay & Maryboy, 1999). We have designed the various lodges of the SEED curriculum based

on an adaptation of the Begay/Maryboy process model with the entire curriculum inspired from the center of Indigenous Ways of Knowing and Original Thought. Science and Cosmology is in the *east* (place of beginning, visioning, element of Fire); Ecology is in the *south* (place of articulation, planning, element of Air); Expressive Arts is in the *west* (place of implementation, bringing into form, element of Water); and Integral Healing is in the *north* (place of evaluation and reflection, element of Earth). Maryboy (2003, personal communication) expressed the overall movement as beginning with cosmology: *where you are*, and then moving into ecology, *acknowledging the imbalances*; *moving into expression* (providing form to the beauty of the order); which moves into *healing of self, community and the world*.

The curriculum as a whole can also be conceived as *one movement of thought* manifested in different aspects of science, cosmology, ecology, the arts, and healing. In moving through the curriculum, it is possible to attain a deeper understanding of all these different expressions of human consciousness and how they are interconnected together and with the living Spirit of the cosmos. These different expressions can be impressionistically described as: Original Thought–Spirit, timeless connection to the origin; Science–a way of knowing, perceiving; Cosmology–a way of being, sense of place; Ecology–a way of relating, understanding one's niche; Arts–a way of doing or expressing, a way of living; and Healing–a way of resolving, balancing.

Unique Features of the SEED Program

Complementarity, Synergy, and Interconnection

It is important to emphasize that these different ways of knowing are not in any way oppositional. The configuration of the SEED curriculum is designed to have the different aspects be *complementary* and to flow seamlessly in synergistic combinations of interconnection that are incessantly moving toward wholeness, going beyond partial ways of knowing (or separate disciplines) held in isolation. The concept of complementarity is central to Indigenous ways of knowing. Everything emerges from and is in dynamic relationship to everything else. You can't say Mother Earth without Father Sky (Maryboy, 2000, personal communication). These are not opposites. They are not even reducible to "two sides of the same coin" as they are not reducible to two exclusive aspects. The closest parallel may be the Taoist conception of yin and yang, wherein each aspect interpenetrates the other, and gives birth to the 10,000 things. This is the reason that the SEED logo includes a stylized yin-yang (also intended to be a seed) at its center. The SEED curriculum has that dual aspect of center built into the curriculum: Indigenous Ways of Knowing and Original Thought are both at the center. Yet, the curriculum is complementary–not dualistic. From the center place of complementarity, the relationships with all aspects of the curriculum emerge. No aspect is superior. Fire is not more important than Water, Air, or Earth. They are all interrelated and inseparable.

It is critical that we implement a praxis that embodies synergy, interconnection and wholeness in our curriculum planning process, execution and evaluation of the program. We have already begun to do so by the following:

1. The steering committee planning the curriculum meets as one whole and plans the entire curriculum as one interconnected whole instead of dividing into different areas of the curriculum.

2. Upon opening of the Graduate Institute, the tradition will continue with the entire core faculty meeting at least 2 times per year. In this manner, the faculty as a whole can continue to formulate the curriculum as one whole, and also meet on a regular basis to evaluate, revise and in general keep the content and method of delivery fresh and original.

3. Synergy and interconnection between subjects will be mirrored in human partnerships between faculty, between students and faculty, and between faculty, students and administration. These partnerships occur when students complete their customized learning agreement in conjunction with the faculty and dean; in dialogue, which is by nature egalitarian and inclusive; when faculty plan and deliver the core courses (team-teaching will be the rule, not the exception for core courses); in the student/faculty collaboration in evaluation of student's performance; and in student participation on the board, where there will at least one standing member.

4. We will encourage students to conceive of their work as one whole, and we will build in the following procedures to encourage this, not just in theory, but in practice:

a. Students do not complete separate assignments for independent courses in isolation from their whole inquiry. Whatever assignments are required in individual courses will be conceived in relation to the student's core inquiry as a whole.

b. During the first year, the student's task is to gather all the resources necessary to complete a draft of their master's thesis. The assignments within individual courses will be openly used to further that goal.

c. Students will be required to keep a journal of their progress as part of a self-evaluation. The journal should document how their inquiry changes as they move through input from the various lodges (core courses) and conferences rooted in the lodges during the first year.

Customized Student-Centered Learning

Another unique aspect of the SEED curriculum is the manner in which we deliver customized student-centered learning. Each student begins an inquiry from the center of the model, which serves to orient or locate oneself in relation to one's surroundings. The first semester includes an orientation with all core faculty present, and then each student meets individually for an in-person consultation (of approximately 1 hour during the intensive week) with the academic dean and four other core faculty members (which could be the four deans or lead instructors of the four lodges). The student should chair this meeting, for it is up to the student to avail themselves of the resources that are present and to learn as much as possible in this hour. Students who would be incapable of chairing a meeting such as this about their own inquiry should not be selected during the interview process (see Chapter 12 for details).

The orientation and private meeting gives the student a good overview of the program and kickstarts their process of designing their own customized learning contract. Out of this orientation meeting, the student will select a main mentor and support mentor/advisor (which may become part of the team of faculty they later select to work on their thesis committee). When the thesis committee is formed, the student should again be the chair of that committee (this has already been done successfully at Union

Institute and University, as seen in Chapter 7). With this approach, we are embodying student-centered, wholistic learning in at least three ways: (a) We are giving the student a true opportunity to obtain an overview of the whole program before selecting their core inquiry, (b) We are facilitating a genuine working partnership between faculty, administration and students, thus giving emphasis to the human element of partnership that is sometime neglected in a theoretical conception of "wholism," (c) The student is the chairperson responsible for maximizing the resources of the faculty and administration.

The Student's Learning Agreement

The student's customized learning agreement is developed in partnership with the faculty members who teach the core courses.[23] The main purpose of this document is to provide guidelines for customizing the student's learning experience while ensuring that every student meets certain requirements for each core course and for the Institute as a whole. Students have the responsibility to develop and complete additional material suited to their particular inquiry. A tentative learning agreement for the first semester should be developed during the first intensive week and specify: course objectives; preliminary bibliography of books to be studied related to core inquiry and description of student's core inquiry and goals, which should specifically include what is the student's expected original contribution to knowledge.

A full description of the students' plans to pursue learning throughout their studies should be completed to the extent possible within the first month of the semester,

23. The learning agreement is separate from an enrollment contract, which is limited to what courses the student will take, payment arrangements, refund policy, and so forth.

and include whatever resources the student anticipates using, including: mentorship (independent study), bibliography of additional reading/other materials, audiotapes and videotapes; private consultations and interviews with experts, meetings of professional associations, communications media, site visits and fieldwork, planned travel, conferences, workshops, constructive social action, and other appropriate resources. These plans are not set in stone by this agreement, but having the plan is required. The agreement can and should be modified as necessary.

Finally, there is a clause of the agreement that will include guidelines to adhere to with regard to rigor in scholarship and ethical guidelines for research. This clause will need to be initialed as understood by the student and is a mandatory and binding provision.

On the part of the faculty, it is essential that the faculty members work closely with the student in preparing this agreement so that the faculty understand what the student is seeking to accomplish and can better assist the student in their inquiry. Ideally, the faculty will find creative ways to involve the student's passion and/or expertise in the group work. The faculty act as mentors, but ultimately, it is the student's responsibility to utilize all the resources made available to them in order to design their own transdisciplinary curriculum.

Initial Dialogue Sessions

The first semester begins with a week-long dialogue that is rooted in Indigenous ways of knowing as an opening to all ways of knowing. The dialogue begins as a science dialogue much like our Language of Spirit conference dialogue, and then unfolds

organically into an introduction into Cosmology and Ecology. It is a science dialogue in the sense that it brings the student to a greater awareness of what it means "to know" and introduces multiple ways of knowing, including those of leading-edge Western science. It will unfold into a Cosmology class by addressing how one can situate themselves in the cosmos and introduce creation stories–which could be Indigenous, Western, Eastern, or other. Cosmology enables students to situate their own vision within the shared "big picture" of the unfolding cosmos. Finally, the dialogue will address the imbalances in our present day ecology, and without attempting to solve these issues, bring out some underlying core questions in which a deeper understanding can be provoked. The questions raised in the dialogue will continue to influence the students work over the semester and subsequent semesters, and enable students to articulate their vision into planning of their proposal. (Ecology is in the South on the Begay/Maryboy model, which is the area of articulation and planning).

The purpose of the initial dialogue is manifold. The students will have a direct experience of a form of Indigenous ways of knowing through the dialogue experience and will undoubtedly learn much from each other and from faculty. However, the purpose is never for the inculcation of material, even though Little Bear likes to playfully say that the core courses are "brainwashing" in the sense of literally washing the brain of what it thinks it knows. The student could be grappling with a question such as "is it possible to come up with an original thought?"; "how did the first awareness arise?"; what does it mean to be a human being; or "what does it really mean to know something?"

We will begin the second semester as we did the first, with an extended dialogue that will literally seed the thoughts for the full semester. Students will take Indigenous Ways of Knowing, Expressive Arts and Healing. In our thinking, art is not an embellishment of life but a natural expression of the beauty of life–in essence, a way of life inseparable from the community and nature, which are the sources for our healing. In the Begay/Maryboy process model, Expressive Arts is in the West, a place of implementation. The expression of art includes the power of the vision and the articulation or planning of the vision (found in the first semester of Science and Cosmology and Ecology). It is the bringing into form of the vision and planning. Faculty will assign or give a list of possible artistic assignments in keeping with the individual student's core inquiry. Since proper expression of beauty is healing and balancing, it naturally leads into the fourth aspect of the model, which is Integral Healing. Healing will be approached as a balancing between self, community, natural world and cosmos. There are a myriad of possible assignments, experiences, projects, and opportunities for personal journaling that will unfold in the connection between the arts and healing.

On-Circle Education: A Hybrid of In-Person and Online Dialogue

Each of the first two semesters will begin with a 1-week intensive on-site in Albuquerque or in a retreat location within New Mexico. During these intensives and throughout the semester, dialogue will be the central pedagogical tool, with the first two semesters beginning with in-person dialogue and all semesters proceeding with online dialogue. The SEED program is a unique hybrid of in-person contact hours and online work. After the students have completed their intensive, the rest of their work in a

semester will be done either online or in a community project in their own community as they define it.[24] Faculty may assign various types of assignments depending on the syllabi utilized, but one binding component of the in-person and online work is dialogue.

Online education offers certain benefits that are rarely recognized. The necessity to put one's thoughts in writing in order to communicate lends itself to the kind of careful thought that is ordinarily present in a live dialogue circle. In order to retain dialogue as an important component of online pedagogy, we are currently working with a software designer to develop a new kind of online format, which is a nonlinear dialogue circle.

By setting up the flow of communication in an on-screen circle rather than a line, we are building upon the thought process begun during in-person dialogue. It is also feasible to enable students to speak in a real-time dialogue circle through a microphone and computer connection (similar to Skype with visual) or to record voice tapes of the spoken word to be played back at the leisure of the recipients at another time. Ideally, the software will have a built-in capacity to place the participants faces in the on-screen circle of communication based upon their approximate location on the globe rounded into a circle. If not, they can simply take positions in the circle. As the on-screen dialogue unfolds, the last words spoken by a particular individual become visible. (This makes it known where the last linear contribution occurred). However, you can also click on the icon of any person's face (for example, Person 3), and the last words Person Three spoke will become highlighted along with related dialogue on other faces in the circle that spoke before and after Person 3 spoke. You can backspace and forward space on any

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24. In other words, this can be where the student grew up or where they have been accepted as part of a community later in life. We discourage projects done in someone else's community. In order to do a SEED project in a community, you have to be an integral participant in that community.

participant in a similar manner; or to easily locate the key dialogue questions that are being addressed, you can click on the moderator. In any case, the immediate context will always carry through; thus, the dialogue can be reviewed more or less selectively without losing the context of what was said. This software is anticipated to be a valuable tool for faculty to review individual contributions of students to a dialogue; however, mere quantity of contributions should not be valued over quality, as is the case in so many online programs today that do not emphasize listening skills. The software is to be called Digital SEED; the whole experience of in-person and computer connection we call on-circle education.[25]

Syllabi template categories for the six core SEED courses:

Course title
Course purpose
Course materials
Supplemental materials
Course description
Organization of the course
[Or conceptual model of the process]
Synergy and interconnection between courses
Schedule
Learning activities
Specific offsite projects/gatherings
Technology required
Role of dialogue
Learner competency expectations
Policies, ethics policy

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25. We are currently working with Eluminate of San Diego, California, on this project; Digital SEED is a trademark of Eluminate.

Measurable objectives

Method of evaluation

Indigenous ways of knowing

Science and cosmology

Expressive arts

Integral healing

Chapter 12: Faculty Selection, Admissions Process, and Accreditation

This chapter concludes the praxis for implementation of the theory in light of the process for becoming a candidate for accreditation with the New Mexico Higher Education Commission for state licensure, the North Central Regional accreditation process, and WINHEC (the World Indigenous Nations Higher Education Consortium), the latter of which offers a cultural accreditation that may be increasingly meaningful to potential Indigenous students. This chapter addresses the bridge between the completion of the program design and curriculum and the establishment of SEED as a viable entity for the long term. Before becoming a candidate for accreditation, we still have a lot of work ahead. Among other things, we need to complete our selection of faculty; begin the advertising and publicity of the school; establish an admissions process; admit the students; launch and evaluate our first year(s) as a pilot program and bring the students through to graduation. Only then, can we become a candidate for regional accreditation.

Faculty Selection Process

The faculty selection process has already been going on for some time, if somewhat under the radar, through the ongoing dialogue conferences and the steering committee planning the school. Many of the people who have become regulars at the conferences have proved their merit in being selected as preliminary core faculty. At the same time, an ad hoc graduate advisory committee made recommendations and guidelines for faculty selection that have been followed to this point, pending revision. (I have included the complete document in Appendix C). These guidelines were developed in part through familiarizing ourselves with the requirements for state licensure and

accreditation, but certain additional qualifications, unique to the nature of SEED's venture, were adopted. Those unique qualifications included attributes such as: ability to be in dialogue with students and others; ability to participate in an interdisciplinary, transdisciplinary, multidisciplinary arena; demonstrated and documented Indigenous wisdom; knowledge, practice and proficiency gained in life experience, and so forth. Accrediting authorities will allow these types of unique qualifications, provided the large majority of your faculty have a graduate degree in the field or related fields to which courses are taught, supported by official transcripts, related certifications, evidence of ongoing continuing education and professional development, and so forth. The ability to include a certain amount of faculty who may not have academic degrees is vital for SEED, because this enables us to include individuals who not only have considerable life experience, but have been recognized as a knowledge holder by their community. Individuals such as Grandfather Leon Secatero, headman of the Canoncito Band of Navajo, are recognized elders who have much to bring in experience that is not often found in academic circles.

There are other special considerations in selecting faculty for SEED that would not apply to most other academic institutions. Since it is central to our philosophy to revision existing disciplines with original thought, it is important to find faculty who are grounded in the disciplines of today along with the transdisciplinary, creative thinkers who already think out of the box. Whenever possible, we should hire people who can do both. Phillip Duran is one of those people, a Native physicist who is both grounded in knowledge of theoretical physics and able to make viable points of connection to Indigenous ways of knowing. Other potential faculty include Donna House, a Diné

botanist and landscape architect; Roberto Gonzalez-Plaza, a Chilean molecular biologist; David Begay and Nancy Maryboy, Native cosmologists and adjunct physics faculty; Matthew Bronson, a linguist with extensive cross-cultural experience; Brian Swimme, a mathematical cosmologist with a rare gift for storytelling; Alfonso Montuori, a recognized expert in the field of creativity who is creative and transdisciplinary inside and outside academe, and so forth. We have a particular need to attract Western trained ecologists and wholistic MD's (such as Larry Dossey or Andrew Weil) to be adjunct or core faculty. Because we envision teaching in teams, particularly for the core courses, it is critical that anyone we hire has the capacity for working in a team. Since we work in teams, it is not necessary for individual faculty to embody everything we need for a particular course(s); additional faculty will complement each other's strengths and compensate for any weaknesses. Our thinking is to hire the right mix of faculty to create a synergistic whole. We are also mindful of hiring a majority of Indigenous faculty members, so that we literally embody our mission. We will ultimately base our hiring decisions on balance, diversity and the right mix of people who have the ability to interact successfully as a community of faculty. The ability to be in dialogue and to listen will be highly valued, since we recognize that the ability to listen enhances the thought of all involved.[26]

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26. Bruce Wilshire told an amusing anecdote: Upon suggesting to another faculty member that a professor be given tenure solely because of an ability to listen, he noticed the jaw of his colleague drop so precipitously that he thought "he might lose the contents of his mouth (1990, p. 215).

Admissions Process

The graduate advisory committee provided a working document for SEED'S admissions process. It included the statement, "SEED Graduate Institute seeks to admit students who have a strong commitment to realizing their full potential academically, emotionally, and experientially in a supportive yet challenging graduate setting." The reason for inclusion of the word "emotionally" is that the committee envisioned that an advanced level of emotional maturity would be required to prosper in the challenging environment at SEED, including having the ability to listen and sit for long hours in dialogue, balance multiple ways of knowing, paradoxical thinking, and so forth. The inclusion of language regarding "experiential" knowledge is a way of accessing if the student's abilities are grounded in the nonacademic "real world." We are looking to admit students who have the potential for "original thought," which we define as increasingly complex, interconnected, and inclusive thought. In short, we are looking to admit leaders and potential leaders who have excellent people skills, vision, and the ability to implement their vision.

Admissions decisions will be made by committee consensus, and will involve the admissions director, academic dean, president, and at least two faculty members. Without exception, the admissions process at SEED will require a face-to-face personal interview for all prospective students. The reason we do not intend to make any exceptions to this is that the kind of admissions process we are designing requires that we screen applicants as if they were applying for a job. In the case of faculty and students, we are looking for the best possible synergistic mix. Balance and diversity are factors in student selection; but the most important criteria is that the admitted student represent the crème of the crop, so

that they make a contribution to society upon graduation, and in doing so, become the ambassadors of other similarly talented students of future classes.

Accreditation

State Licensure and Regional Accreditation

The application for state licensure is a prerequisite for becoming a candidate for regional accreditation. The requirements for state licensure are very similar to regional accreditation, only less stringent. Among other things, we need to demonstrate: adequacy of administration; nontuition based cash reserves; a full description of program completion requirements; adequate and appropriate faculty; support services, including equipment and materials (library or virtual library) policies and procedures for admission; provision for advising and counseling students; and so forth. We are now in the process of revisioning many of the larger and smaller details necessary before submitting our application for state licensure, testing and retesting the theory against the praxis for implementation. We anticipate submitting our application for state licensure in June of 2008, in order to receive approval 1 year prior to admitting our first students in the winter semester of 2009.

State criteria for licensing follows similar criteria as regional accreditation; in fact, they are similar enough that our graduate advisory committee found it useful to make a comparative grid of state/regional requirements so that we could begin working on regional accreditation as we address our application for state licensure. The primary concerns of the state licensing board are that an institute of higher learning demonstrate a coherent structure and plan to implement, evaluate, and periodically review its programs,

policies, and procedures, and that it carry adequate nontuition-based cash reserves such that in the event it were to go out of business it could complete its commitment to see the currently enrolled students through graduation from the program. The amount of nontuition-based cash reserves must be a minimum of $50,000 or more, depending upon the size of the enrollment class.

Regional accreditation involves similar concerns with greater levels of complexity, including extensive self-evaluation tools and procedures that need to be developed and greater cash reserves. When I first contacted North Central, I was advised to: concretize the vision; conduct market analyses and focus groups; fill in details of the vision including mission and purposes as expressed in a course catalog, and then to contact them again. That was 5 years ago, and finally, the time is coming soon where it will make sense to recontact them. A complete discussion of accreditation is beyond the parameters of this dissertation; I will delimit my discussion to only the broad criteria for regional accreditation and select issues that are unique to this particular academic venture.

The Higher Learning Commission (a commission of North Central Association of Schools and Colleges) lists the criteria for institutions seeking accreditation (2002, pp. 13-16) as follows:

1. The institution has clear and publicly stated purposes consistent with its mission and appropriate to an institution of higher education.

2. The institution has effectively organized the human, financial, and physical resources necessary to accomplish its purposes.

3. The institution is accomplishing its educational and other purposes.

4. The institution can continue to accomplish its purposes and strengthen its educational effectiveness.

5. The institution demonstrates integrity in its practices and relationships.

On the surface, none of these criteria seem unattainable for SEED, although we still have a lot of work to do to strengthen all of these areas. The second criterion poses perhaps the biggest challenge, because we must develop considerably greater human, financial, and physical resources if we are to accomplish our purposes and goals.

Although the criteria seem fairly straightforward, there are potential looming obstacles that emerge because we are seeking to implement an original model of education that is truly synergistic and wholistic. One potential obstacle is the commonly accepted practices of designing syllabi, courses, and transcripts. Since the current organization of classes, as well as departments and schools, tends to reinforce separation, classes tend to be evaluated for their individual contribution apart from the whole. Our strategy is simple: we intend to conform to the existing standards without affecting our model. In other words, although we know that an individual class is really just an aspect of the greater whole, we create syllabi that seamlessly function as either whole or part. Then, when we evaluate students, we have a basis for evaluating the part even though we are really only evaluating the measure that the student has progressed toward realizing the whole. In this manner, transcripts can be read as either part or whole. This seems a wiser course than any attempt to persuade accrediting authorities to modify their way of looking at syllabi and transcripts; and in any case, to be truly wholistic, we must also recognize the integrity of the parts, or risk making an idol of "wholism."

The first criterion for accreditation is one area in which we are confident SEED will be able to demonstrate competency; for we recognize the vital importance of having the publicly stated purposes of the Institute be in integrity with our mission. In a sense, every other criteria for accreditation flows out of the first criterion; for, in order to be successful, an organization must develop a coherent mission and purposes that are in integrity with the mission, and then effectively and clearly communicate that message to all people involved in creating and sustaining its mission, including the general public. We position our mission in the center of our planning process with the clear intent of it naturally infusing the whole organization. *Our mission is to provide the highest quality graduate education by bringing together Indigenous and other ways of knowing in dialogue for the purpose of fostering original thought that is increasingly inclusive, interconnected, and whole.* Thus, dialogue becomes one of the primary means by which we communicate; it is integral to not just our pedagogy, but to our daily operations. Many of our internal planning sessions are structured around dialogue sessions. We also modify our dialogue techniques to deal with the general public when conducting events such as focus groups and hosting occasional public talks.

Being in integrity with our vision, mission, and purposes is something we consider of paramount importance irrespective of an accrediting process. It is essential to be in integrity if we are to manifest and operate any organization in a sustainable manner. At SEED, our intent is to design our overall school and programs in as coherent and structurally sound manner as possible. That is why the logo itself contains the idea of synergy and interconnection between five aspects of one whole; and in the future, pending funding, we intend to build a campus that is a physical manifestation of the logo,

with five buildings interconnected by pathways that represent the movement of energy between the buildings. This was the original vision that came through, which according to Grandfather Leon Secatero, needs to be honored. Our clear intent is to have structural integrity across the board, from vision, mission, purposes, to the board, advisory council, program, curriculum, faculty, syllabi, students, administration, policies, public relations, logo, and physical buildings.

At this point in time, we have not always exemplified the principles that we value because we have not made adequate use of the tools that are available to us to center and guide us toward integrity and wholeness. The word *integrity,* it should be noted, is derived originally from the Middle English *integrite,* Middle French *integrite* and *Latin integritas,* from *integer* or "entire" (Integrity, Merriam Webster Online, 2008). Thus, to be in integrity is to be whole. Its meaning has become deracinated, along with that of *originality,* to fit a linear conception of time and reality, and in common usage now means to be in alignment or compliance with values that are often not in the least sense wholistic. We consider integrity to be essential, yet our definition of integrity includes more than linear alignment; it includes and is continually informed by nonlinear cycles of nature. The Begay/Maryboy model based on Navajo ways of knowing is a tool that we are only now investing our future in; for the Begay/Maryboy model has built-in recursive "ecological checks" to evaluate vision, mission, purposes, goals, and objectives in relationship with the center and each of the aspects of the whole. By following that model, and fluidly recentering and rebalancing our efforts as we go, we are confident that we will be in greater than compliance with any requirements that accrediting authorities are looking for.

World Indigenous Nations Higher Education Consortium Accreditation

As we move ahead with plans to complete our development of program, curriculum and syllabi, to apply for state licensure, launch the school, and become a candidate for regional accreditation from North Central, we are also planning to apply for accreditation from a newly emergent organization, called the World Indigenous Nations Higher Education Consortium, or WINHEC. WINHEC operates in a similar manner as officially recognized regional accrediting authorities with an added element of cultural sensitivity to Indigenous ways of knowing and Indigenous practices of education based in the natural world. Since SEED's entire program is based in the interconnection of natural cycles and informed by Indigenous ways of knowing; and since we plan to have a majority of Native faculty and to be culturally sensitive to the needs of potential Native students; we have been encouraged by WINHEC to apply for accreditation through them at the appropriate time. While at the moment, an accreditation from WINHEC does not have the same legal status as North Central, it is a well-run organization with a coherent mission and purposes that serve to empower Native-run higher education and Native students. As it grows and establishes its reputation, it has the potential to become very meaningful to incoming Native students to SEED. Thus, we intend to pursue accreditation with WINHEC concurrent with accreditation from North Central.

The SEED Catalog

When we are satisfied that we are in integrity across the board in our vision, mission, purposes and everything else that flows out of that, including our program, curriculum, and syllabi; we can then set out to do the important task of creating a school

catalog that describes all of the above and more. A draft of the catalog (if not a completed document) is a requirement with an application for state licensure. At this time, we have begun to organize and write the school catalog per the below outline.

Outline of Catalog

President's Greeting
Contents
Vision, Mission, and Purposes Statement
Pedagogy and Values: Original Thought, Dialogue, Interconnected Learning, Collaborative learning (cohorts) Team-teaching, Research/Field-work (not course-heavy)
Educational Environment: Albuquerque office, Heartseed Retreat Center
Educational Schedule (Hybrid of Residential Sessions/Digital SEED Online Education, Fieldwork)
Program and Curriculum Overview
Description of Core Courses
Degree Requirements: Credits, Fieldwork (Research), Thesis Requirements
Admissions Requirements:
Admissions Procedures: (Application and Deadlines, Interview Procedure, Acceptance and Enrollment)
Fee Schedule
Board of Trustees
Staff
Library: Online, Howard McConeghey Library
Bookstore
Core Faculty
Adjunct Faculty
Contributing Faculty
Administrative Information:

(Student Records, Nondiscrimination Policy, Withdrawal Policy, Refund Policy, Accreditation Candidacy, Standards for Student Achievement, Transfer of Credits)

Final Thoughts on Implementation

The writing of this dissertation is a conscious step toward articulation of the underlying philosophy and praxis for implementing our philosophy. It represents an articulation of what has occurred in bringing the Institute to this moment in time, and it will help in completion of the school catalog, preparation of the state licensure application, launch of the school and eventual submitting of applications for regional accreditation. At the same time, the dissertation is not intended to be a finalized product set in stone. The living, breathing contribution of the board, steering committee members, staff, volunteers, donors and supporters is now required to bring this school into manifestation. Once the school is in place, we will continue to evaluate, reflect upon, and make course adjustments based on feedback we receive and dialogue we engage in. It is the final cycle of evaluation and reflection that I now turn to in the closing chapters.

Chapter 13: Evaluation/Reflection on Vision and Overall Process

We have now come to the time in the Begay/Maryboy process model where we enter the cycle to the north of reflection, evaluation and preparation for the next cycle. As in the other cycles, we will travel from east to south to west to north making a cycle within the cycle in the north. All four chapters will reflect upon the goals of SEED and the dissertation. Chapter 13 will reflect upon the vision, method and overall process; Chapter 14 upon the articulation of the theory; Chapter 15 will address the implementation (or joining of theory and praxis); and Chapter 16 will offer final thoughts, reflections, conclusions, and adjustments to future strategy, suggested further research, and renewal of viable goals still pending.

In the first four chapters of the dissertation, I provided the overview of the entire dissertation. Chapter 1 gave an overview of the theory of the dissertation, operational definitions, audience, assumptions underlying the research, purpose, goals and research questions, and a brief introduction to the Begay/Maryboy process model that guided the dissertation; Chapter 2 provided the methodology used in the dissertation including a more detailed explanation of the Begay/Maryboy process model; Chapter 3 looks at the history of SEED and current status of SEED in realizing its goals; and Chapter 4 delved into the history of dialogue at SEED, the practice of which has helped bring SEED to this moment in time in preparation for launch of a full graduate institute.

The Begay/Maryboy process model is proving to be a useful tool in planning the graduate institute, as it was in planning and writing this dissertation. By understanding the rhythms of vision, articulation, implementation and reflection, it becomes easier to see the whole and the recursive cycles within aspects of the whole that drive the process.

Buckminster Fuller once said that "Universe is a synergy of synergies" (1963, p. 11). The Begay/Maryboy model works in a similar way, with every cycle in relationship with every other cycle, and each cycle containing potential recursive cycles within it. As I have written this dissertation, I now realize that, although we have used the Begay/Maryboy process in the planning of the dissertation and to some extent, SEED itself; we need to begin using it more intensively and effectively in all levels of SEED, including not just the steering committee, but the board of trustees, if we are to really enact and sustain our vision and mission. It is also evident that we need to use the model more accurately, and to especially insist upon reflecting upon each cycle or stage of growth before moving on. Even after implementation of the graduate school, this will be an essential tool for evaluating and adjusting our progress and monitoring the integrity between our stated vision, mission and purposes of the school and our current implementation of said purposes. Without a steadfast commitment to an ongoing ecological check process, even the best thought out mission will eventually drift off course.

In our dissertation layout, we did not embark upon a strictly linear or teleological planning sequence, and thus these final reflection chapters of the dissertation are geared toward reflecting upon the process not to make an end, but to complete the whole in preparation for the next unfolding cycle of growth. SEED has traveled long and far to bring us to this moment in time. The initial intuitive vision that came through was of five interconnected buildings with the energy freely circulating between the building paths in a sunwise (clockwise) direction; and at the time, I thought this meant that we were to design a synergistic, interconnected curriculum with four lodges of learning and that the

central lodge would be the spirit of the school and a place of congregation, but not a program unto itself. As it turned out, during the time we were conducting the Language of Spirit dialogues until the present, the energy shifted toward embracing Indigenous ways of knowing at the center of our curriculum, and most recently, in the center of our planning process through the Begay/Maryboy model.

Purpose Statement of Dissertation

A good place to begin our reflection is to recall the purpose statement of the dissertation and to ask if that has been fulfilled. I had said that the purpose of the research was: "to understand the intellectual foundation and context for what was originally an intuitive vision behind the formation of SEED Graduate Institute, in order to better establish and maintain a successful startup graduate institute which is wholistic in its curriculum and operations."

For the most part, this purpose has been fulfilled very well, as we have successfully positioned the advent of SEED within the history of its grandfather institutions and the overall development of wholistic education. There will always be additional foundational learning to strengthen this purpose, and I will suggest some additional areas for further research in Chapter 16. One of the most important lessons I learned along the way was from my reading of Dewey, when he said that progressive education ought not to be merely a reaction to what came before. This insight is very consistent with the approach we take in dialogue to listen deeply for the purpose of understanding, not merely to react to what was spoken before; and it became very pivotal in the unfoldment of the dissertation and revision of the vision, mission and purposes

statement. If we learn well from the wisdom of Dewey's statement, it will make a great difference in how we think of ourselves and greatly increase our prospects for being around for the long-term. Thus, even if it is true that Western education is about teaching all of the branches and none of the roots; we don't want to simply react to that and end up fighting over which branches to teach. Instead, we need to radically revision education down to the roots. Thus, the initial task of grounding the enterprise in the foundations of wholistic thought has served its purpose well by unfolding into another level of understanding in what SEED can be about. The beginning of the dissertation speaks of a paradigm shift from unidirectional causality to an emerging paradigm of undivided wholeness. By the end of the dissertation, I became aware that our focus needn't be on a *paradigm shift* that displaces an old paradigm in favor of a new one; instead, we should juxtapose the new paradigm with the old one and let them both exist. In other words, the new paradigm breathes life into the old rather than displacing it in opposition. Our most important task is to root ourselves as deeply as possible in the natural world and allow for unceasing movement toward greater inclusiveness, interconnection and wholeness. Original thought is not a thing but an ongoing process of original thinking. That inclusive process is where SEED's mission needs to be rooted rather than a reaction to the failings of Western education or civilization. It is a similar idea that led Little Bear to begin dialogues with Western scientists, and is the true spirit of SEED.

The chapter on dialogue served the important purpose of establishing an accurate accounting of what is meant by Bohmian dialogue, Native talking circle, and the hybrid of dialogue implemented at SEED by Leroy Little Bear. It provided an important foundation to understanding how SEED the open university has moved to the brink of

establishing itself as a graduate institute based on the ideas that have been brought out in these fertile interchanges. As the SEED dialogues helped bring out the graduate institute, the dissertation as a whole enacted a form of dialogue with the literature surrounding wholistic education, and in so doing, enabled me to more fully understand the potential place of SEED in the overall history of education.

Chapter 14: Addressing the Underlying Theory of SEED

In the next cycle of four chapters of the dissertation, I articulated the underlying theory and philosophy of SEED within a comprehensive framework of the development of wholistic education, emerging Western thought and its relationship to traditional Indigenous ways of knowing. Chapter 5 was an extensive chapter subdivided into four sections of recursive complexity; section one gave an overview of the paradigms that affected twentieth century education, including the relationship between linguistics and quantum theory and the relationship of Indigenous thought to modern science and cosmology. Section two clarified what "Indigenous" is and then articulated the relationship between Indigenous thought and science, cosmology, ecology, arts and healing. Section three delved into the history of transdisciplinary models that are now emerging and juxtaposed them with mainstream academe; it also examined the overall structure of academe, including the professionalizing of disciplines, increasing specialization and fragmentation of thought. Section four reflected upon the emergence of nature-based wholistic education from the mid to late twentieth centuries until the present.

Chapter 6 was also an extensive chapter, and along with Chapter 5 comprises the heart of the dissertation. In Chapter 6, I sought to provide the philosophical basis for the entire program of SEED. I did so through an exploration of an emergent form of consciousness that is actually a reformulation of an ancient way of seeing the world as an interconnected whole with everything arising from origin and unfolding/refolding in the dynamic flux of the cosmos. I approached this way of understanding from Indigenous, Western (especially Gebserian and Bohmian), and Eastern sources (especially Vedic). I

examined time itself, for the way that time is viewed is central to understanding the difference in perception and actions in Indigenous and Western cultures. I made note of a shift in consciousness in Western arts and sciences around the perception of time, and concluded by grounding our philosophical pursuit in story and prayer that speaks to direct experience of the elements in the natural world.

Chapters 5 and 6 served to provide a broad philosophical basis for establishing SEED in the larger picture of the unfoldment of consciousness and the development and history of transdisciplinary paradigms that are affecting, or may affect the manifestation of wholistic education. In Chapter 7, I began to look more specifically at how this emerging consciousness is being manifested in select alternative graduate institutes implemented within the past century. I chose Goddard, Union, Saybrook and CIIS, looking at how these alternative graduate institutions were conceived and implemented; what makes them unique; how they organize knowledge and how they achieved accreditation; how they view themselves; and if they seem to be in integrity with their vision, mission and purposes. These schools are our grandfather institutions and an examination of their history was important, to learn both from their accomplishments and challenges, so that we could properly understand the educational milieu in which SEED proposes to take root. In different ways, all these schools have succeeded in getting to the roots of education; in getting their students to think. For our purposes, the important insight of this chapter was that being radical need not separate a school as an alternative to mainstream education as much as serve to connect it with all other schools through getting to the deeper roots of education. In Chapter 8, I addressed the question of what is the difference SEED intends to make and ended up reframing that question as: What does

SEED intend to contribute toward making education and society more inclusive, interconnected, whole and harmonious? This led to a redrafting of the SEED vision, mission and purposes statement, which concluded the chapter.

It turned out to be a highly ambitious undertaking to articulate the underlying theory of SEED. The reason it is so ambitious is that SEED is informed by Indigenous ways of knowing, and the scope and context of that knowledge is essentially as broad and old as humankind itself. We seek to ground knowledge in the natural world. In doing so, we are embarking upon a never ending process, for it is impossible to know the complete whole. Our program is fundamentally an organic movement toward greater inclusiveness and interconnection among different ways of knowing. To succeed, it must be grounded in the actual movements of nature–but it doesn't exclude abstract thought and other ways of knowing that are part of the spectrum of human consciousness. Our program is inclusive because we seek to rethink and reimagine existing disciplines with original thinking that is out of the box in a way that is increasingly interconnected and whole. Our thinking is informed by Indigenous ways of knowing and dialogue as an opening to all ways of knowing.

Chapter 15: Addressing the Integration of Theory and Praxis through the Research Questions

In the beginning of the dissertation, we began with certain assumptions and identified several research questions that would be addressed along the way. The assumptions were many; including that Western progress is limited to technological applications of the material functions of life–that, in effect, Western society is fixated upon manifest reality and less able to appreciate the underlying spiritual nature of life. I am assuming that there is an underlying spiritual nature to life; that all of nature is alive and in relationship with the rest of nature; that human beings are not separate from nature but an integral part of nature. I made many assumptions about education itself, including that educational systems serve both as a reflection of the times and a means of influencing future thinking in the overall society.

In retrospect, my a priori assumptions were framed in a somewhat reactive way to the failings of Western civilization. Yes, it is a blind spot of the West that they cannot see another society moving in rhythm with nature as progressing; and yes, the belief of the West in the myth of progress is a root cause of damage to our ecology for shortsighted human ends–but looking back on my assumptions, I would revise my thinking somewhat now. The West isn't really stuck, even if there is some stuckness in worldview. Any society is unceasingly moving and changing and there is always something unfolding and emerging, acknowledged or not. Within the dissertation itself, we discussed the emergence of interconnected, inclusive Western thought, primarily through Gebserian thinking and Bohmian dialogue, the latter of which indirectly addressed some points of

interface between quantum theory and Indigenous ways of knowing which have come out in the SEED dialogues in particular.

Research Questions

The research questions set forth at the beginning were:

1. What are the roots of wholistic, transdisciplinary education?

2. How do these foundational ideas translate into practice as one sets about launching a graduate school?

3. How does an organization establish a graduate institute with a wholistic curriculum and embody in itself a coherent whole?

4. How does the experience of the SEED dialogue sessions translate into a form of knowledge construction that leads to a viable pedagogy for the graduate school?

5. Who are SEED's grandfather educational institutions and why is SEED Graduate Institute emerging at this time?

6. What is the particular need that SEED Graduate Institute will fill in education and the greater society?

7. How can the wholistic practices of Indigenous peoples and Indigenous wisdom in general inform the creation, organization and sustaining of a wholistic graduate institute?

8. What are the parallels between Indigenous wisdom and emerging wholistic practices of Western thought?

9. What is the nature of a participatory, wholistic consciousness that is emerging from a sustained dialogue with Western and Indigenous science?

In general, I would say that all of these research questions were adequately addressed, if not systematically, due to the nonlinear nature of the process model utilized. I will now recap how each of the research questions was addressed.

What Are the Roots of Wholistic, Transdisciplinary Education?

In addressing the first question, we uncovered the roots of wholistic, transdisciplinary education by going to the roots of the natural world itself. I did this by demonstrating that many of the roots of wholistic education can be found in Indigenous ways of knowing; Indigenous ways of knowing in turn traces its roots back to nature as the primary teacher, for Indigenous societies lived with the ecosystemic changes of a particular environment for so long that they adopted those cyclic changes as the guiding principle of their life. Wholistic education, if it is to be truly whole, needs to adopt the lessons of nature and by extension the lessons of Indigenous peoples who have followed the same course. Indigenous peoples themselves need to recapture the old ways that have been forgotten. Indian educators like Gregory Cajete and Leroy Little Bear have done a great service for Indian people by rearticulating Native educational epistemology and implementing it within modern settings.

In our chapter on dialogue, we explored the nature of participatory consciousness, which has been carried forward from ancient times through stories around the campfire to talking circle and to what we are calling "dialogue." Bohm noticed that Indigenous peoples may have a greater proclivity for participatory consciousness and sought to recapture some of that spirit in his design of group dialogue. There are many other examples of Eastern and Western roots of wholistic education that were brought out in

the dissertation, including the educational genius of Haridas Chaudhuri, founder of CIIS, as well as the pioneering work of Emerson, Dewey and James. Wilshire builds upon the insights of James in detailing the moral collapse of Western education, which foretells the possibility of change. Aurobindo, Gebser, as well as Hopi and other Native prophecies, point to a coming full circle in which the old ways of whole thinking will be revived.

How Do these Foundational Ideas Translate into Practice as One Sets about Launching a Graduate School?

Ultimately, the roots of wholistic education are found in nature. In order to manifest a graduate school that is grounded in wholistic education, it is necessary to study nature and model a school after nature herself. I addressed this theme during the course of the dissertation by pointing out that nature unfolds within cycles of interconnected processes and then demonstrating how we have devised a parallel structure for organizing a school based on the interconnected elements of nature. I could have devised any level of complexity but instead have consciously chosen to keep our structure as simple as possible, modeling the aspects of learning around the elements and cardinal directions. I repeatedly demonstrated the rationale for this coherent structure in coordination with the Begay/Maryboy process model that guided the flow of the dissertation itself.

How Does an Organization Establish a Graduate Institute with a Wholistic Curriculum and Embody in itself a Coherent Whole?

I addressed this question most significantly in Chapters 9, 11, and 12, primarily through the praxis to establish the program and curriculum as a coherent whole. However, as we are only in the visioning stage of the implementation of the organizational structure, there is a lot more thinking to do along these lines as we continue to implement the manifestation of the organization. We still are rethinking many aspects of the school that were not covered in this dissertation, including decision making processes amongst different facets of the administrative infrastructure. This process will of necessity continue to be an ongoing process even after implementation of the school.

How Does the Experience of the SEED Dialogue Sessions Translate into a Form of Knowledge Construction that Leads to a Viable Pedagogy for the Graduate School?

This was a key research theme and we were very conscious of bringing this out as well as we could during the course of the dissertation. I discussed the history of dialogue, the theory behind Bohmian dialogue and talking circle, the roots of the emergence of dialogue at SEED, how the SEED hybrid of dialogue is distinguished from Bohmian and other forms of dialogue, the possible emergence of a form of participatory wholistic consciousness, and actual experiences that occurred in the dialogue conferences, how that in effect is a form of knowledge construction, and how these experiences are influencing our envisioning the program and curriculum. In short, this theme was thoroughly covered within the structure of this dissertation.

Who Are SEED's Grandfather Educational Institutions and Why is SEED Graduate Institute Emerging at this Time?

This theme was developed thoroughly in Chapters 4–8. In Chapters 4–6, I developed a broad picture of *why* SEED may be emerging at this time, delving into the process of fragmented thought that has led to a fragmented society and pointing to the indicators of a coming back full circle to more connected and integrated structures of consciousness. I examined how a formal process of dialogue may help facilitate participatory thought that is inclusive of Indigenous and non-Indigenous peoples. I discussed Vedic, Native, and Western (Gebserian) cosmologies that articulate a wholistic basis for the resurfacing of what has been dismissed by mainstream Western thought as past or archaic thought. Chapters 7 and 8 addressed Goddard, Union, Saybrook, and CIIS as grandfather institutions to SEED. CIIS had the greatest influence on the emergence of the SEED vision. The SEED vision was a natural extension of the CIIS vision; the principal difference between SEED and CIIS is that CIIS brought together Eastern and Western ways of knowing, whereas SEED brings together Indigenous and Western/other ways of knowing. The purpose of Chapters 7 and 8 was to establish the educational milieu in which SEED proposes to birth a graduate institute.

What is the Particular Need that SEED Graduate Institute Will Fill in Education and the Greater Society?

The need SEED will fill in education was developed throughout the course of the dissertation. The weakness in mainstream education is a reflection of a weakness in society that has become enamored with abstract, literal thought, and confusing this for

reality itself. In Chapters 3, 4, and 6, I brought out the need for *original thought*, which I defined as thought that is increasingly inclusive, interconnected, and whole. As I define it, original thought is a necessary prerequisite of transdisciplinary inquiry. Thus, I answered the second part of the question (what is the need that SEED fills in the greater society) by building a bridge between academic work and real life issues. Transdisciplinary education, in following a real life inquiry wherever it leads, is better suited to building a bridge between academic work and social responsibility, because real life issues do not conform to disciplinary boundaries.

Although I only alluded to it indirectly in the dissertation itself, it is clear that the development of a true dialogue process on an academic level could potentially have significant political ramifications in the society at large. These days, the word dialogue is often bantered about in superficial ways. Political commentators may say we need to "have a dialogue on race in America" or something to that effect; yet, the present reality affords precious little space to begin to dialogue on hot button topics such as race before one side or the other becomes defensive. The kind of dialogue as practiced at SEED has the potential to be applied in many forms of political mediation where opposing sides have become locked in dualistic thinking.

How Can the Wholistic Practices of Indigenous Peoples and Indigenous Wisdom in General Inform the Creation, Organization, and Sustaining of a Wholistic Graduate Institute?

This research question dovetails with the first research question, as the practices of Indigenous peoples are also the roots of wholistic education. I addressed this question

over the course of the entire dissertation, particularly in our chosen methodology. Indigenous wisdom is based on empirical experience with nature. To employ the wisdom of Indigenous peoples in designing a pedagogy is to employ the wisdom of nature as it has been passed down through oral tradition over centuries. Talking circle is based on becoming a conduit for the voice of nature, and for establishing a reciprocal rapport with nature. The Begay/Maryboy process model employed in the dissertation is based on real life experience with nature. Manmade planning practices that seek to take control of one's destiny are often pitted against natural rhythms. What I sought to do in designing the dissertation and in designing the graduate school of SEED is to work with the rhythms of nature. This is why I am employing a methodology within the dissertation based on centuries of adaptation to ecosystemic changes of nature.

What Are the Parallels between Indigenous Wisdom and Emerging Wholistic Practices of Western Thought?

There are many parallels between Indigenous wisdom and emerging wholistic practices of Western thought, and although I touched upon this at various points in the dissertation, I barely scratched the surface of possible connections that can be made. I did make some parallels between quantum theory and Indigenous ways of knowing. Both are based in an understanding of the cosmos as an interconnected, dynamic flux of process and relationship. Begay and Maryboy (1999) adopted many of the terms of quantum theory to describe Indigenous worldviews, such as "holomovement" of Bohm to describe the incessant movement of the cosmos. Yet, to include every aspect of emerging Western thought in which there are points of connection to Indigenous ways of knowing would

have required an unwieldy length to the dissertation. When appropriate, I utilized Gebserian thinking, Vedic thinking, and the philosophies of Emerson, James, and Dewey in a complementary fashion to Indigenous ways, without explicating a strict parallel. The most explicit parallel we made was between Bohmian dialogue and Native talking circle, and the hybrid of the two that has been developed at SEED. Both of these methodologies are seeking to bring out participatory thinking rather than didactic, literal abstract thinking. These forms of thinking are more original by our definition, and more wholistic.

What Is the Nature of a Participatory, Wholistic Consciousness that is Emerging from a Sustained Dialogue with Western and Indigenous Science?

I addressed this question as best as possible in Chapter 4, by describing in detail the nature of dialogue, the history of talking circle and dialogue, and what is the nature of the unique hybrid practiced at SEED. I did this in order to give the reader at least a glimpse of what is largely an ineffable and inexplicable process. I used a lot of words to describe participatory dialogue, but in reality it is something that happens on the subtle level and cannot be explained in words alone.

Chapter 16: Final Thoughts and Suggestions for Further Research

As I conclude a complete draft of this dissertation, it is December 31, 2007, at sundown. Outside it is cold and snowy over much of northern New Mexico. I never appreciated snow as much as this December. The phrase "blanket of snow" is truly fitting for a land that sleeps until it awakens in the spring. The writing of this dissertation is like the snowy blanket. It covers the material of a graduate school as thoroughly as possible so that it can awaken to its full potential when it is ready. There is a lot of work to do now that could not be addressed by this dissertation, but the writing of a dissertation for this particular subject was no small undertaking. Before I even began writing, a lot of effort by people other than myself was required to get us to the state of readiness to articulate the model of education we are proposing. I feel a tremendous sense of gratitude as I come to the end of this project. So many people and so much synchronicity have occurred to bring SEED and myself to this moment in time. I don't think it is a coincidence that as I finish this draft, the largest single donation ever made to SEED, by individual or foundation, had just been received by bank wire transfer. We still have much more money to raise and work to do if we are to fully realize our dreams, but it seems now more than ever that we cannot fail.

Our mission is so simple that is sometimes seems odd to me that no other graduate school has yet to try it. In putting Indigenous wisdom in a central position, we are not trying to elevate Indigenous wisdom as more important or more correct; instead, we are simply allowing Indigenous wisdom to do what it does best–which is to act as a connector to other ways of knowing. All we are doing, really, is calling upon all the

available wisdom on the planet at this time to address the challenges ahead. We are not excluding any person or group who has something to bring to the dialogue table.

The SEED program is an effort to reposition education in the context of the natural world where it belongs. Before abstract thought, there were no words for science cosmology, ecology, art, or healing; yet, there was a need to know one's place in the cosmos; one's place in relation to others; to express and live in beauty; and to be whole and in balance with one's family, community, and natural world. Education existed long before the concept of formal education arose.

We are devising a program that recognizes these human desires as an original form of education in relation to understanding the wholeness of life. Yet, this is not a movement backward in time. It is a movement toward reconnecting with our roots and original way of knowing for the purpose of fully understanding and being in the present. People are always looking for original thinking, but they rarely have stopped to think about what that means. I have spent a considerable time in this dissertation discussing original thought without straying from our operational definition of thinking that is increasingly interconnected, inclusive, and whole. It is always a process and never an end.

Thus, there are always more sources or more information that can be helpful to our pursuit. As it turned out, I could have discussed more thoroughly the contributions of William James and John Dewey toward framing what has been known as progressive education, since it was through Dewey that I came upon an important insight that shifted the thinking in the dissertation. It might make for interesting follow-up research to look at connections between James and Dewey and Indigenous thinking on education. The only

existing source of research I know of in this area is Wilshire's (2000) *The Primal Roots of American Philosophy* and Pratt's *Native Pragmatism: Rethinking the Roots of American Philosophy* (2002).

As we look forward to the future of SEED and consider further research about wholistic education, I am reminded of what Leroy Little Bear, our academic dean, has said, in equating research with *renewal*. This strikes me as a genuinely original thought, in that it puts research in the fullest possible context where it belongs. Begay and Maryboy (1999) have said that the concept of renewal to the traditional Diné mind involves more than the physical dimension, but also includes the mental, spiritual, and social aspects of growth, transformation, and renewal over seasons and generations. Thus, any suggestions I have for further research are akin to what Little Bear, Begay and Maryboy meant; research should be for the purpose of revitalizing and renewing interconnection with all one's relations and with future generations. In that vein, there is always more research to be done, more connections to be made, affiliations and partnerships to participate in, collaborations that bring out the best in all parties. When we research any idea we are really researching a vast network of interconnections that took place in order to bring that idea out at this time. So, it is up to other non-Native researchers to build upon ideas shared in this dissertation and connect them to emerging Western theory; it is also open to Native researchers to build upon these ideas shared in order to elaborate, clarify, correct, or address specific tribal knowledge that is beyond the scope of my experience or this dissertation. The ideas shared about Indigenous ways of knowing in this dissertation are introductory in nature and not in any way intended to be

comprehensive. I am well aware that I have only scratched the surface of Indigenous ways of knowing.

I am reminded of the story my mentor into Native America, Dan Moonhawk Alford, so liked to tell. Moonhawk was a little boy when his father, a longshoreman, took him along to work one day. He spent the morning watching his father work, going around on a jitney and stacking up logs and things like that. That was pretty fun. But then lunch came and his father, who was working among the redwood forests near the California coast, went to take his lunch break at the edge of the Pacific Ocean. That was the first time Moonhawk had ever seen the ocean. He was awestruck and he looked out over the ocean and said, "Dad, that sure is a lot of water out there." And his father just said, "Yeah. And that's just the top of it." Moonhawk always told that story as an example of how he felt about his exploration into Native American thinking. No matter how much he observed, there was always a much deeper layer underneath. Moonhawk learned a lot more about Native American ways of knowing than I will likely ever know, but I do try to remember this story at all times, because now I have at least begun to understand something of what he meant by that story. It is not the content of one's knowledge but their degree of openness that matters most.

As Little Bear likes to say, you must empty out in order to take in new knowledge. It is this spirit of openness that we hope to cultivate in students who attend SEED, because it is the seed thoughts of our students that we pray will help us all.

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Appendix A

SEED Business Plan

(Written 2003-2006)

SEED™ graduate institute

A NON-PROFIT ORGANIZATION

Executive Summary

Source for Educational Empowerment and Community Development (SEED) was founded in 1996 to bridge indigenous wisdom and Western ways of knowing. In 2009, SEED is launching a Graduate school, called SEED Graduate Institute.

The mission of SEED Graduate Institute is to provide a synergistic, interconnected wholistic education that can empower individuals to find their calling in relation to their community and the natural world. The central purpose of the Graduate program is to enable students to revision the modern paradigm in coherent, wholistic ways that are grounded in the worldview of indigenous peoples and other perennial wisdom traditions, and to prepare students for creation of new, leading-edge careers in the post-modern ecological age. This calls for a re-visioning of all academic disciplines in light of interconnection and interdependence, and all of society as well, including the scientific, economic, medical, business, political, artistic, cultural, and philosophical arenas.

SEED Graduate Institute bridges indigenous wisdom and modern knowledge, and as such, is on the leading edge of the post-modern ecological age. It is education that seeks to be wholistic in its total approach, with the curriculum of each college inseparably linked to the curriculum of all other colleges in the Institute. It is education whose time has come, because the modern, scientific paradigm has reached its limits in describing the world it once thought it knew and could control, and because the exploitation of the natural world has brought about mass extinction of species and placed the human species itself in peril. Today, all our institutions, including education, are being reexamined in light of a trend toward more wholistic, systems analysis that provide a larger framework of understanding and a more ecological, interconnected view. SEED Graduate Institute builds upon this shift in consciousness to offer a new paradigm of education that is radically synergistic and interconnected in alignment with the natural world.

Five areas of study are proposed: **Earth, Air, Fire, Water and Spirit**, granting an MA degree in "Original Thought" with aspects of study in **Global Ecology; Science and Cosmology; Integral Healing; Expressive Arts and Indigenous Ways of Knowing.** The elements Earth, Air, Fire and Water were chosen as college headings to specifically imply the interconnectedness of all of nature and all subject matters. The fifth area,, Indigenous Ways of Knowing, or Spirit, is envisioned in the middle of the other colleges to embody the animating principle of the universe that connects and interpenetrates the elements. Indigenous wisdom will serve as a central, foundational core for the whole school. Students may apply the principles they learn in Indigenous Studies to the other programs or they may elect to go deeper in their exploration of indigenous thought and pursue an MA in Indigenous Ways of Knowing. SEED Graduate Institute will be the first Graduate school to place indigenous wisdom in the center of its learning process.

For its first five years of existence, SEED operated exclusively as an open university, establishing a learning network of classes, seminars and workshops in northern New Mexico and beyond. SEED has offered more than one hundred different classes each semester facilitated by approximately sixty different instructors. In 2001, SEED moved into a new 5000 sq foot facility in Albuquerque under a lease/option to purchase contract, and began the transition period between operating exclusively as an open university and commencing operations as a Graduate School. For the past year and a half, a Graduate Advisory Committee has been steadily meeting, earnestly planning the new curriculum, administration, and

structure of the Graduate school. In the year 2003, the Open University restricted its offerings to select conferences and programs that support the programming of the future Graduate school departments and special event fund-raisers. At the same time, the organization has begun to increase its focus on planning and fund-raising for the Graduate school.

SEED's greatest strength is its faculty and staff. The Academic Dean is Leroy Little Bear, renowned moderator and former Director of Native Studies at Harvard University. Other faculty include Gregory Cajete, current Director of Native Studies at UNM, Brian Swimme, renowned mathematical cosmologist and author of The Universe Story (with Thomas Berry), and Nancy Maryboy, Native cosmologist and co-author of Sharing the Skies.. SEED also has helped to establish its own market. Since 1996, over 8000 students have taken its open university classes or attended its conferences and certificate programs. For the past three years, the quarterly SEED catalog has prominently advertised the coming of the future Graduate school, and over 100 prospective students have inquired about potentially enrolling in the Graduate school through contact from the Open University program. The past programs that SEED has offered are our obvious strengths. The Language of Spirituality Conference has been our signature Conference, and has helped establish SEED as an authority on bridging new science and indigenous wisdom.

The market for alternative Graduate education that is wholistic and ecological has already been established in California and in Europe. SEED builds upon its predecessors to offer a vision for today's times that will appeal to a national and international market yet is uniquely suited for New Mexico. It is appropriately located in New Mexico because it is the first alternative graduate school education to position Indigenous Studies in the Center of its educational experience, and Albuquerque itself is positioned in the heart of Native American tradition. The alternative Graduate schools that came before us, such as California Institute of Integral Studies, John F. Kennedy University, Saybrook College, Naropa, and Union Institute, all established themselves in the turbulent times of the 1960s and 1970s. SEED is distinguished from its predecessors as the first of a new generation of alternative Graduate schools that offers in its entirety a coherent, wholistic program.

In the first year of Graduate school operations, SEED is anticipating enrollment of between 20-35 students. With 25 students, our first year net loss is projected to be $70,000. Our first year break-even point is 33 students. In our second year, our break-even point is 39 students. We expect to reach that goal in our second year of operations. In our third year of operations, with a projected 70 students, SEED will be able to reinvest $100,000 in profit toward capital expenditure and expansion of the Graduate school campus. After investing in the capital campaign, our break-even point for the third year of operations is 69 students.

History of the Organization

Source for Educational Empowerment and Community Development (SEED) was founded in 1996 to bridge indigenous wisdom and modern knowledge, established disciplines and new leading edge fields, and experiential and academic learning. SEED is a 501c3 tax-exempt non-profit educational organization. In the year 2004, SEED is launching a Graduate school, called SEED Graduate Institute, granting MA degrees in Indigenous Studies; Global Ecology; Perennial Wisdom, Science and Cosmology; Integral Healing, and the Expressive Arts.

For its first five years of existence, SEED operated exclusively as an open university, establishing a learning network of classes, seminars and workshops in northern New Mexico and beyond. An open university is about teachers teaching their life passion to students who want to be there; not for credit, but because they are genuinely interested in the course material and because it can make an immediate

difference in their lives. Since 1996, over 8000 students have participated in SEED programs. Each semester, SEED has offered more than one hundred different classes facilitated by approximately sixty instructors.

From 1999 to 2003, SEED sponsored an annual summer camp for children, called SEEDlings. SEEDlings Summer Camp seeks to bring to our future generations much of what we offer to adults. The camp emphasizes environmental education, Native American practices and story-telling, mind-body disciplines, and the expressive arts. It is held in conjunction with Hummingbird Music Camp in the beautiful Jemez Mountains.

From 1999 until the present, SEED has sponsored the Language of Spirit Conference, featuring quantum physicists, Native American elders and linguists. The Language of Spirituality Conference is an international conference conducted primarily in a talking circle dialogue format, and has included Nobel Laureate physicist Brian Josephson, Leroy Little Bear, former Director of Native Studies at Harvard University, and authors Fred Alan Wolf, Joseph Rael and Nancy Maryboy, among others. The history of the conference goes back to 1992, when Leroy Little Bear first approached David Bohm, and initiated a dialogue with Bohm, David Peat, Sagesh Youngblood Henderson, Dan Moonhawk Alford, and others, sponsored initially by the Fetzer Institute and then MIT. The 1992 dialogue coincided with the 500th year since Columbus came to Turtle Island, and completed a cycle in which indigenous, wholistic thinking, once suppressed and disregarded, reemerged on equal footing with leading edge Western science. SEED agreed to sponsor these historic dialogues when funding sources ran dry, as they are the embodiment of our mission. Leroy Little Bear has been the moderator of all the dialogues.

SEED has consistently brought nationally recognized talent to the city of Albuquerque, including best selling authors Thomas Moore, Matthew Fox, Rupert Sheldrake, Barbara Marx Hubbard, Jeffrey Mishlove, Kevin Ryerson, Kathleen Desmaisons, Ralph Metzner, Peter Russell, Claudio Naranjo, Charles Tart, and more, while at the same time providing a grass roots forum for local talent to teach courses in which they have real life experience and passion for their subject matter.

Within the first five years of operations, the open university business became a $250,000 gross operation per year. SEED is proud of serving all facets of the community in providing practical training and spiritual fulfillment for the residents of Albuquerque, New Mexico and beyond. At the same time, The Board of Directors of SEED have agreed that, in order to bring forth its greater mission of establishing a visionary Graduate School, the open university format needed to undergo focus and consolidation.

Strategic Plan

SEED Graduate Institute is education that bridges indigenous wisdom and modern knowledge, and as such, is on the leading edge of the post-modern ecological world. It is education that seeks to be wholistic in its total approach, with the curriculum of each college inseparably linked to the curriculum of all other colleges in the Institute. It is education whose time has come, because the modern, scientific paradigm has reached its limits in describing the world it once thought it knew and could control, and because the exploitation of the natural world has resulted in mass extinction of species and placed the human species itself in peril. Today, all our institutions, including education, are being reexamined in light of a trend toward more wholistic, systems analysis that provide a larger framework of understanding and a more ecological, interconnected view. SEED Graduate Institute builds upon this shift in consciousness to offer a new paradigm of education that is radically synergistic and interconnected in alignment with the natural

world. To understand the context for the emergence of SEED Graduate Institute, it is necessary to review the unfolding of civilization that has preceded our times.

Indigenous Peoples

Every place on the Earth has indigenous peoples akin to their particular land. The indigenous, or 1st peoples, are still today, for the most part, tribal societies. In tribal societies, there are some basic commonalities of experience. The people in the tribe understand their individual place within the context of their community and the natural world. They view nature as completely alive and imbued with spirit. They are co-participants in nature and as such, close observers of the patterns, or "regularities" of nature, but do not generally formulate fixed "laws" about the world they live in. This doesn't mean Native peoples do not have a science – it is just that their science includes both spirit and manifest realities. Indigenous peoples actively participate in a conscious maintaining and renewal of the balance of nature appropriate to their place and season. The language and worldview of indigenous peoples is rooted to place, and yet suited to change and process. Indigenous culture is oral culture, yet capable of chronicling thousands of years, past and future, through story and prophecy. Native languages are rich in verbs, and have little need for nouns. The worldview is that of a cosmos in motion. The only constant is flux.

The Classical Religions

The earliest religions of the world flow out of the indigenous worldview, and maintain strong ties between the human and natural world. Evidence suggests that the earliest religions were primarily matriarchial or matricentric. Figurines and statues of the female body as a microcosm of the Earth Mother date back to Paleolithic times. It is believed that Goddess worship prevailed until approximately 4000 BCE. There was then about a thousand year transition period between ancient matricentric cultures and the imposition of patriarchal cultures in both India and Old Europe. The religions of Hinduism, Buddhism, and Zoroastrianism emphasize a balance of the masculine and feminine forces. These religions are generally regarded as pantheistic or dualistic as opposed to the monotheistic religions that came afterward, but in practice, they recognized an essential oneness or interconnected unity to the universe even more so than the later religions that followed. Judaism served as a bridge between the matriarchal and patriarchal worlds. Within its esoteric, tribal roots, Judaism maintained a wholistic view of the universe. In its exoteric, public side, nature and women became disempowered and disconnected. Still, Judaism is matrilineal, a likely vestige from its matriarchal beginnings.

The Scientific Revolution

For much of the past five hundred years, from medieval times through the Renaissance, the Reformation, the Enlightenment and the industrial revolution, Western culture has been predicated on a fundamental split between spirit and nature. As modern science developed, the unspoken truce was that science would not challenge the transcendent realms of the sacred and the spiritual, as long as religion eschewed the material world of forces that could be measured and manipulated. This split arguably gave science the freedom to develop great inventions and new technologies. It also gave science the license to turn the world into a mechanistic universe without a clear moral or ethical compass. This period coincided with the shift from feudal states to monarchies to nation-states to colonialism to global corporations, and the indigenous peoples of the world have been under siege throughout. Indigenous wisdom with regard to our ecology was largely ignored as irrelevant vestiges of antiquity, and the consequences to the indigenous peoples, not to mention our environment and global security, have been and continue to be potentially disastrous.

During the Enlightenment, science began to assert its prominence over all spheres of life, reforming the economic, political, educational, and to some extent, the religious systems in the culture. This amounted to a complete rethinking (and elevation) of what it is to be human occurring at the same time as the accomplishments of humans reached new heights. Copernicus postulates the heliocentric view of the universe, Newton completes the puzzle by discovering that planetary motion was caused by gravitation, and the whole picture of the cosmos begins to be explained as a machine. Descartes' concept of thinking itself as separate from the body and the "material world" becomes accepted. Our own bodies become to be viewed as machines and modern medicine comes into power based on that premise. The scientific method emerges out of this period and truth becomes limited to what we can see and replicate. What was not readily seen at the time is how much of past wisdom was discarded in the rush to establish a new paradigm. It was not until the 20th century that David Bohm said, "The great strength of science is that it is rooted in actual experience. The great weakness of contemporary science is that it admits only certain types of experience as legitimate." The same could have been said during the Enlightenment.

With the advent of a mechanistic worldview, there is a radical break from all aspects of wholism. Increasing specialization in research becomes the trend. Education divides into subjects that are separate departments. Humans, now considered separate and superior from the rest of the natural world, were freed to become rapacious users of the earth's "natural resources." The Scientific Revolution coincides with Adam Smith's laissez-faire capitalism, and provides justification for the "natural" greed of humans. As we head into the middle of the industrial revolution, it seemed the entire society had become complicit in enabling Mother Earth to be sacrificed for the sake of "progress." Our modern industrial machine made some individuals and companies rich beyond all previous recognition, in many cases by profiting from limited "natural resources" such as oil and gas. At the end of the nineteenth century and the first half of the twentieth century, the loss of species on the planet was accelerating at an alarming rate. Our rivers and lakes were being severely polluted and the resulting hazardous conditions threatened us, and everything around us, with extinction. We were becoming wealthy from a material standpoint, but at what cost. Only the "new" field of ecology continued to base its science on the interconnectedness and interdependence that was seen in the natural world. Therefore, ecology, when it avoided being marginalized as "environmentalism," developed the reputation as the "subversive science".

In the first half of the twentieth century, at the apex of colonialism, humanity embarked upon "the war to end all wars." Less than thirty years later, we were at it again in the Second World War, culminating in the invention and use of the atomic bomb. With the advent of the nuclear age, the consciousness on the planet begins to shift to reconsider our path of fragmentation. The scientists themselves were profoundly disturbed by what they had wrought. Oppenheimer quotes The Bhagavad-Gita, for we have become "the destroyer of worlds," and Einstein seeks a reconciliation, saying that "Science without religion is lame. Religion without science is blind."

Coming Full Circle Back to Wholism

In the beginning of the twentieth century, new theories began to rapidly emerge that revealed a story of a creative, self-organizing cosmos. Einstein's relativity theory and quantum theory were first to reframe, if not completely displace the Newtonian paradigm. Inside the atom, there was, in a very real sense, no *things* anymore – just process and relationship. The split between man and nature becomes obsolete, once the "observer" is demonstrated to affect the experiment itself. General systems theory and cybernetics, chaos theory and complexity science, all revealed the self-organizing, creative capacities of nature. Bell's theorem of non-local causality conclusively demonstrated that the occurrences in one region of space are instantaneously matched in a distant region – that the universe is a quantum wholeness. Could it be that everything is alive, just as in the animist view of the world embraced by all indigenous cultures. The Gaia Hypothesis of Lovelock called for seeing the whole Earth as a living, self-regulating organism. The

cosmologist Brian Swimme sees the whole universe as alive in an ever-emergent, unfolding embryogenesis."

Although there is still a clear and present danger of species annihilation, there are other indications that we are in fact moving out of the industrial age and into the beginning stages of the "ecological age." Admittedly, the changes have come in fits and starts, but that is to be expected whenever the status quo is threatened. In 1962, the biologist Rachel Carson wrote the landmark book Silent Spring, in which she details the lasting effects of pesticides and toxic pollutants in the food chain. At the time, she was ostracized from the scientific community, but the ideas took hold. DDT was banned at least within the US. Other changes were soon to follow. The Clean Air and Clean Water Acts have been implemented with reasonable success. Company ecological policies rarely exceeded mere compliance with the law, but there were some notable exceptions. One example is Coors Brewery, who built Colorado's first biological water treatment plant, back in 1952, before Coors was a publicly traded company. Coors went on to be a leader in aluminum recycling, and create spin-off companies (such as Coors-Tek ceramics) to manufacture or recycle their waste products from beer. Other companies are also discovering that by implementing sustainable practices, they actually become more profitable. "Socially responsible" companies (sometimes called the Future 500) have been demonstrated to outperform on average the S & P 500.

Automobile emissions, one of the chief polluters of the twentieth century, have improved their standards dramatically. Leaded emissions have all but been eliminated in the US. Today, after The Rocky Mountain Institute patented and then *gave away* the technology, hybrid gas/electric vehicles have become firmly established in Japan and Europe and are beginning to make an impact here. Organic farming and organic food companies have begun to make significant inroads into the conventional (i.e.– pesticide laden) food markets. Seeds of Change, Wild Oats and Whole Foods are just a few of the success stories. Farmers markets offering organic produce are enjoying a renaissance, increasing by a remarkable 56% in the last four years (USDA). This past year, the Federal Government has finally instituted a federal standard for organic produce, after years of lobbying from environmental groups. Genetically modified foods, which heretofore had not been required to be labeled at all, are now not permitted in food labeled as organic. In Europe, by 2006, no cosmetics will be permitted to use animal testing or animal products.

The seeds of these recent changes were being sown in the 60's. The counterculture brought together the diverse movements of civil rights, the women's movement, the ecological movement, and the alternative health movement. All of these movements have not gone away, but have tended to coalesce into an overarching shift in consciousness as the baby boomers assumed positions of influence in the culture. Recently, the social scientist Paul Ray and feminist Sherry Ruth Anderson published their landmark book, "The Cultural Creatives," in which they claim that there are 50 million "cultural creatives" (roughly 26% of the total population of the US) creating a rapidly expanding new subculture in America, and that there are probably 80 million more in Europe alone. The single most unifying belief of the cultural creatives is a belief in the sacredness of the earth and a desire to build a sustainable future. They understand that we belong to the Earth, not the Earth to us.

The core group of cultural creatives, estimated by Ray and Anderson to be 24 million people in the US, are the most educated, leading-edge thinkers. These people have undoubtedly been the students of the new wave of alternative graduate schools that have cropped up mostly in the 60's, including the California Institute of Integral Studies, John F. Kennedy University, Saybrook College, Naropa, Union Institute, Institute of Transpersonal Psychology, Pacifica Graduate Institute, and the open universities such as the New York Open Center, Omega, and SEED. The common theme of all these alternative graduate schools and open universities has been an interdisciplinary integration of different fields in a movement toward wholeness and away from fragmentation.

In their various different ways, these schools have been evolving in accord with prophecy that foretold a time when feminine and masculine forces would return to balance, and when humans would turn away from their destructive impulses toward the Earth, and instead embark upon a re-sacralization and new ecological beginning where human-earth relations are mutually beneficial. Thomas Berry, the great theologian, or "geologian," as he is now called, refers to this as "The Great Work."

SEED Graduate Institute

SEED has been integrally involved in the overall movement of society to re-embrace wholistic worldviews that help reframe the issues of our times in the bigger picture of human-earth relations. Much of SEED's programming, and the Language of Spirituality conference, in particular, has put Native worldviews on equal footing with modern paradigms regarding the workings of the universe.

The primary objective of SEED Graduate Institute is to establish a flourishing, sustainable Graduate school program in Albuquerque, NM that serves as an effective bridge between indigenous wisdom and modern knowledge. SEED Graduate Institute will be the first Graduate school to place indigenous wisdom in the center of its learning process, and not merely as a peripheral department. Students would become the leaders in new, leading-edge careers in the post-modern, ecological age. These careers would not be isolated specializations, but instead new synergistic combinations of existing and yet to be named fields. Our students would become the "comprehensivists" that Bucky Fuller envisioned when he coined the term, always seeking to view the overall picture from both inside and outside the box.

SEED Graduate Institute is scheduled to begin operations in the spring of 2004. In our first year of operations, our goal for enrollment is between 20-35 students. Our break-even point is 33 students in the first year, and 39 students in the second year. We anticipate reaching break-even in our second year of operations. SEED Graduate Institute expects to become regionally accredited at the conclusion of our third year of operations. Accreditation will boost enrollment, and SEED's enrollment target by our seventh year is 250 students, and within the first 10-12 years of operations, 350-400 students. Gross revenue would exceed $5,000,000 by the tenth year of operations.

The school is located on the West side of Albuquerque in a building that has been purchased by SEED in 2003. Our building is located near a major interstate exit in Albuquerque's rapidly growing west side. A capital campaign will be initiated in 2004 to raise the pledges necessary to break ground for the second building and the campaign will be continued in 2005 and 2006 if necessary in order to raise 5.5 million dollars in pledges to complete the campus of 9 total buildings by 2010.

Four conferences, each with a different theme in keeping with the four elements, but all in relation to indigenous wisdom, are being planned to promote the different departments and the school as a whole. The conferences will begin issuing credit with the summer of 2003 and serve as an excellent marketing tool for recruitment of future students and faculty. They will be seasonal conferences that fall in the middle of each semester and be required of first year students.

Mission

The mission of SEED Graduate Institute is to provide a synergistic, interconnected wholistic education that can empower individuals to find their true calling in service to their community and the natural world. SEED Graduate Institute seeks to bridge indigenous wisdom and modern knowledge, existing and new, leading-edge fields, and experiential and academic learning.

www.seedgraduateinstitute.org

The central purpose of the school is to enable students to revision the modern paradigm in coherent, wholistic ways that are grounded in the worldview of indigenous peoples and other perennial wisdom traditions, and to prepare students for creation of new, leading-edge careers in the post-modern ecological age. This calls for a re-visioning of all academic disciplines in light of interconnection and interdependence, and all of society as well, including the scientific, economic, medical, business, political, artistic, cultural, and philosophical arenas.

SEED is the first graduate school to place indigenous wisdom in the center of its learning process. In placing Indigenous Studies in the center, we are also *displacing* the inflated position that humans have given themselves with respect to the natural world. In other words, we are proposing a paradigm shift similar to a Gestalt figure-ground reversal in how we imagine our relationship with the Earth. By placing Indigenous Studies in the center, we are making our interdependence with the biosphere stand out in the foreground, highlighting our relationships with the natural world, and allowing our separate identity from the natural world, which we have maintained despite sometimes disastrous results, to recede into the background.

In the process, we are adopting many indigenous beliefs among our core values. Some of these values are deep listening and mutual respect for different points of view and multiple ways of knowing; speaking from the heart; respect for elders; learning by doing; learning through storytelling and ritual; learning directly from the natural world; paying attention to pattern and process, spirit and manifest realities, abstract thought and practical action, artistic expression and creativity; cultural diversity that mirrors biospecies diversity; collaboration and synergy; and being thankful for the blessings that nature brings. Indigenous wisdom serves as a central, foundational core for the whole school.

SEED Graduate Institute is the next step in a new emerging paradigm for education. In standard academia, the model is to artificially separate the known world into distinct, independent subjects. In recent years, new inter-disciplinary approaches have sought to integrate two or more "separate" disciplines. At SEED, the overriding principle of the school will be that all the learning centers will be interconnected in every way. The physical layout of the campus will connect the individual college buildings in a fluid structure; the curriculum will serve to interconnect the departments in subjects, resources, and experience; students will be encouraged to make trans-disciplinary connections to any number of fields in their research; and the different departments or colleges will meet together in open budget forums, agreeing as a whole rather than competing against each other for funding.

Everything about the school will be grounded in connection to the sensuous Earth as a self-emergent, creative, unfolding story. Students will spend time, in groups and with academic counselors/guides, to help them identify on a deep level what their calling is and how to actualize it out into the world. In other words, instead of having the students fit themselves into an existing mold of already defined disciplines and careers, SEED will encourage students to trust their inner guidance in alignment with the ongoing creativity of the universe.

"We live and die and recirculate in a world classroom where all 'subjects' interconnect, and all 'studies' overlap…where all things, and all occurrences, are woven into a seamless Gaian fabric. We are at best a part of the Earth, educating itself in wholeness." Jesse Wolf Hardin

Future Direction

In 2001, SEED moved into a new 5000 sq foot facility in Albuquerque under a lease/option to purchase contract, and began the transition period between operating exclusively as an open university and

commencing operations as a Graduate School. Classes previously held in the Open University format have been held at the new SEED Center. Classes were restructured to fit the format of the future Graduate school, and open university programs are being evaluated and streamlined in terms of their profitability and fit with the Graduate school curriculum. For the past year and a half, a Graduate Advisory Committee has been steadily meeting, earnestly planning the new curriculum, administration, and structure of the Graduate school. In the year 2003, the Open University will restrict its offerings to select conferences that support the programming of the future Graduate school departments, CEU and certificate programs, the SEEDlings Summer Camp, select major speakers and special event fund-raisers. At the same time, the organization has begun to increase its focus on planning and fund-raising for the Graduate school. The Graduate school is scheduled to begin operations in the spring of 2004.

Five colleges are proposed: **Earth, Air, Fire, Water and Spirit**, granting MA degrees, respectively, in **Global Ecology; Perennial Wisdom, Science and Cosmology; Integral Healing; Expressive Arts and Indigenous Studies**. The elements Earth, Air, Fire and Water were chosen as college headings to specifically imply the interconnectedness of all of nature and all subject matters. The fifth college, Indigenous Studies, or Spirit, is envisioned in the middle of the other colleges to embody the animating principle of the universe that connects and interpenetrates the elements. Indigenous wisdom will serve as a central, foundational core for the whole school. Students may apply the principles they learn in Indigenous Studies to the other degree programs in Global Ecology; Perennial Wisdom, Modern Science and Cosmology; Integral Healing, and the Expressive Arts; or they may elect to go deeper in their exploration of indigenous thought and pursue an MA in Indigenous Studies. A sixth degree option will be offered to students who elect to not declare a major and seek an overview of the entire curriculum. This degree will be called "Comprehensive Studies," in honor of Buckminister Fuller's concept of the "comprehensivist" who excels in connecting all fields.

The Curriculum [under revision]

The **Ecology program** (Earth) addresses the social/cultural/political nexus surrounding the world's ecology. Students will seek to discover the underlying, tacit assumptions that were made in Western culture as we moved from coherent, wholistic ways of imagining our relationship with the Earth to more specialized methods of how we can apply the Earth's "resources" toward human needs. We will explore the world ecology in relation to the economic needs of the nation-state or multi-national corporation, and revision business philosophy and the global economic paradigm in terms of promoting a sustainable economy that is in harmony with the Earth. Basic business skills, in both the for-profit and non-profit sectors, will be addressed. Students prepare for or enhance their careers as policy advisors, cultural liaisons, socially responsible entrepreneurs, managers, diplomats, lobbyists, teachers, writers and foreign correspondents.

The master's program in **Perennial Wisdom, Science and Cosmology** (Air) integrates Native science and new scientific models of wholeness, including quantum theory, general systems theory, chaos theory, and complexity theory with comparative philosophy and religion, mythology, depth psychology and cosmology. Students practice many ways of thinking and knowing, and give attention to process as well as content, and practical action as well as abstraction. Students prepare for or enhance their careers as writers, philosophers, psychologists, teachers and leaders in developing new paradigms for future society.

The master's program in **Integral Healing** (Fire) looks at healing in a wholistic context, with the human body seen as integral to community, Earth and cosmos. Alternative healing methodologies will be explored from this context, understanding that healing is not a state but a process of moving into integration, balance and wholeness. Practica are completed in conjunction with the Ayurvedic Institute, NM School of Natural Therapeutics, The Institute of Chinese Medicine, and other approved organizations

or apprenticeships. Students obtain certification in their chosen practice while obtaining their MA in the field of Integral Healing.

The MA program in **Expressive Arts** (Water) explores the myriad ways of human creativity as an expression of the world we live in and our relationship to that world. The program nurtures the blossoming of the student's artistic work and living, enhancing or launching the student's professional life with a completed body of work that demonstrates an existing connection with society. The overall historical context of art in relationship to the Earth and society will be explored, including art therapy, which emerged as a field during the middle of the twentieth century, offering healing through art to a population that has become alienated from the natural world and is now seeking reconnection.

The master's program in **Indigenous Studies** (Spirit) emphasizes a deeper exploration into the indigenous worldview and how it informs and interweaves with all paradigms throughout history. The program gives the student time to develop an understanding of Native art and science that is grounded in the practical applications of Native thought, and emphasizes learning by doing, both in the classroom and, when appropriate, through on-site participation in storytelling, ritual and ceremony. The second year of the program includes some of the political and legal issues facing indigenous peoples today and the ramifications for the Earth and society at large. A basic language course in Blackfoot, Tewa or Navajo or previous experience as a Native speaker is required. Students who graduate from this program will become the leaders in working on the issues facing indigenous people today, and/or the bridge people between indigenous and mainstream culture.

Academic Calendar

The academic calendar is envisioned with two semesters named Winter and Summer, in keeping with a Pueblo worldview. Winter semester would go from October – early Feb, and Summer semester from April – early August. Conferences could be planned to coincide with the beginning and/or end of the semesters. See attached spreadsheet for calendar of courses offered and approximate units. (Exact number of semester units to be determined based on number of necessary contact hours).

First year students are required to attend an orientation of one day which includes an initiation ceremony, selection/meeting with peer group/mentor(s) (where they set personal, programmatic and career goals), followed by a dialogue-based course in Indigenous Ways of Knowing, facilitated by Leroy Little Bear. Students will take a total of six core courses. The courses will consist of two from Indigenous Ways of Knowing (the second being Indigenous Literature) and one course from each of the other four areas. In the beginning of the first year, students would declare their "major" –(or "Comprehensive Studies" general major) and select their committee of 3-4 people. The chair of the committee must be SEED faculty and at least one committee member must be from outside SEED. Note: A "major" does not imply specialization that excludes other subjects or ways of knowing. Our assumption is that any field can be informed by all other fields, and the synergistic interconnection of the subject areas is the norm, rather than the exception as in other schools "Interdisciplinary Studies."

Each 20+ contact hour weekend would be equal to 2 quarter units. Attendance at conferences is optional, but they will be encouraged, and students will receive one credit for attending a conference, unless they are integrally involved in the presentation of the conference, as a speaker or planner. In that case, they can receive up to two units. Without conference credit, students

will receive six credits per quarter and a total of 24 credits for the year. In the first year, projects or out of class assignments would be integrated into the curriculum and not be assigned separate units. In the second year, with the exception of Indigenous Literature and a research course, the rest of the time will be entirely devoted to thesis project.

Conferences

SEED will host four annual or bi-annual conferences, each in its own season. The conferences will be encouraged, particularly for first year students, and are scheduled to be concurrent with the intensives whenever possible. The tentative conference schedule is as follows:

a. Language of Spirituality (Science and Cosmology –Fire) – in Summer (August)
b. Oil and Water: (Ecology - Air) - Conference in Autumn (late October, Nov)
c. Art and Soul/Cinema and the American Indian (Expressive Arts - Water) – Bi-Annual Conference in Winter or early Spring
d. Songs of the Earth (Integral Healing – Earth) Bi-annual Conference in Spring (April or May)

Every conference will include indigenous ways of knowing as an important element of the conference. . The conference structure will be integrated with the course material for the particular program . SEED will network with other schools to be co-sponsors of our conferences and to offer credit to their students for our conferences.

The Campus

SEED intends to build a campus for the Graduate school at a new location to be determined. A size of between 5-10 acres is envisioned. Eight buildings in all are envisioned on the campus. The second building will be for a library, as well as for expanded classroom and administrative space and temporary book-store. The size of the second building will be approximately 3000 – 4000 sq. feet. The next buildings to be constructed are the five buildings, or lodges, which would house the centers for each College (Earth, Air, Fire, Water, and Spirit). The target date for construction of these buildings is between 2010-2013. The college buildings are estimated to be about 3000 sq foot each and to be custom-made Southwest style adobe or straw-bale structures. We are seeking land to be donated for the purpose of building the campus and are open to any location in New Mexico.The Indigenous Studies building is designed to be in a circular kiva style building. The final building would house a Performing Arts Center and, underneath it, a Student Union, as well as a restaurant and shops. Target date for construction of the final building is between 2010-2012.

Target Date for Launch of SEED Graduate Institute

As required for state licensure of the graduate degrees, a Graduate Advisory Committee has been meeting since late 2001 planning the future Graduate School. We expect to submit our application for state licensure in 2006,a dn to receive an okay to promote a legal MA program within the first quarter of 2007.

Marketing Plan [needs revision and amplification]

SEED Graduate Institute is education that bridges indigenous wisdom and Western ways of knowing, and as such, is on the leading edge of the post-modern ecological world. Perhaps the most distinguishing characteristic of SEED is the central position of utilizing dialogue and other indigenous processes as the core of it educational pedagogy and in its administration.

Today, all our institutions, including education, are being reexamined in light of a trend toward more wholistic, systems analysis that provide a larger framework of understanding and a more ecological, interconnected view. SEED Graduate Institute builds upon this shift in consciousness to offer a new paradigm of education that in its entire structure is set up to embody a coherent, wholistic approach.

SEED is the first graduate school to position Indigenous Studies in the center of its learning experience, and this in turn positions SEED as an alternative graduate school with a unique approach to wholism. Today, increasing numbers of people are interested in indigenous approaches to life, as they search for more wholistic ways to imagine our relationship with self, community and the Earth. SEED's educational model is on the cusp of a very successful trend in education for the mature, working adult who wishes to further their educational goals while continuing their existing professional commitments.

Objectives

The primary objective of SEED Graduate Institute is to establish a flourishing, sustainable Graduate school program in Albuquerque, NM that serves as an effective bridge between indigenous wisdom and modern knowledge. Students would become the leaders in new, leading-edge careers in the post-modern, ecological age.

Our goal for first year enrollment is 25 students. Within the first seven years of operations, our target is 250 students, and within the first 10-12 years of operations, 350-400 students. Gross revenue would exceed $5,000,000 by the tenth year of operations.

To achieve long-term financial stability, we intend to procure an endowment, with an initial seed investment of approximately $250,000. The endowment target goals are 5 million dollars by 2015 and 25 million dollars by 2025. The earnings from this endowment would provide $250,000 in operating expenses in 2015 and up to $1,000,000 by 2025. The remainder of the endowment earnings would be used to establish a foundation to help other like-minded pursuits. This foundation would be used to encourage new corporations to establish long-term, sustainable growth strategies that are in harmony with the natural world.

Situation Analysis

There are over 150 million Americans that have attended postsecondary education in the past twenty years and may be seeking further higher education. Enrollment at the undergraduate college level reached an all-time peak in 1997. Enrollment at the Graduate level of education is also now at all-time high levels, after flattening in the late 90's. The demand for Graduate education always increases during a difficult economic cycle, and in the current economic climate, that pattern is again proving true. A Graduate level degree provides students with a 10% more earning potential on average, and as much as 100% more earning potential when the student continues on to receive doctoral and professional degrees. (US Census Bureau, Press release, July 18, 2002). Interdisciplinary and dual degrees are becoming more popular, as are certificate programs. (CNN)

In Europe, with the price of a graduate education significantly lower than in the US, enrollment in Graduate school is even more prevalent. MBA degrees and science masters programs are the most popular. In Japan, the government has made a major push to double Graduate school enrollment, as a tight economy has given pause to rethink the old system of drafting potential employees only from undergraduate school.

Within New Mexico, there are few options for students who wish to attend Graduate school. UNM is the leading provider of higher education in the community. NM State University, NM Highlands, NM Tech, NM Western University, NM Institute of Mining and Technology, Southwestern College and University of Phoenix are the only other options currently available. Of these institutions, Southwestern College is the only alternative Graduate school option available.

Alternative higher education has a long history, with Antioch, Oberlin, Goddard College, DePauw University School of New Learning, UC Berkeley, Bennington, and Black Mountain College as a few of the institutions that, in their time, have been leading-edge schools. In the 1960's and 1970's, a new wave of alternative Graduate schools began to crop up, mostly in California. John F. Kennedy University, California Institute of Integral Studies, Naropa University, The Union Institute, The Institute of Transpersonal Psychology, and Saybrook are a few of the now accredited Graduate Schools that began in that period. Pacifica Graduate Institute, Evergreen State College and the University of Santa Monica have followed.

All of these alternative schools have been successful to varying degrees. John F. Kennedy University began with a class of 17 students in 1964 and now enrolls approximately 2,000 students per year, and has graduated over 7,500 students. California Institute of Integral Studies began with a similarly sized inaugural class, and now has over 800 students per year.

The market for alternative Graduate education that is wholistic and ecological has already been established in California and in Europe. SEED builds upon its predecessors to offer a vision for today's times that will appeal to a national and international market yet is uniquely suited for New Mexico. It is appropriately located in New Mexico because it is the first alternative graduate school education to position Indigenous Studies in the Center of its educational experience, and Albuquerque itself is positioned in the heart of Native American tradition. The Annual Gathering of 500 Nations, held in Albuquerque, is the world's largest pow-wow. Tourism, a substantial part of NM's economy, features Native American culture as a big part of the draw to the Land of Enchantment. People come to New Mexico from all over the world in part to experience Native American culture. These days, there is a tremendous resurgence in interest in Native American culture throughout the world, and this is true in Europe and Asia as well as in the US.

New Mexico is also famous for the arts, and history has shown that education and the arts tend to have a symbiotic effect. Today, in Albuquerque, there is an artistic community surrounding UNM, and another artistic hub has begun to form in a revitalized downtown. SEED is located very close to downtown, and, upon establishing itself on the West Side, could help to stimulate an influx of arts and entertainment oriented businesses surrounding SEED. Researcher Richard Florida rates the Albuquerque market as number eight overall on the "creativity index" (which measures economic development potential) and Number One among mid-sized cities. (Santa Fe also ranks Number One among cities its size - Albuquerque Journal, Nov 2002). With Albuquerque and New Mexico increasingly becoming known for being a favorable artistic climate, this also bodes well for an educational venture.

It used to be that few students worked while attending school, but the numbers of working adults attending postsecondary school has been rapidly rising. In 1999, the percentage of students who worked while attending school reached 63% (1999 US Census Bureau). Institutions that have specialized in

offering programs for mature working adults have flourished in the past forty years, such as the University of Phoenix and John F. Kennedy University. The University of Phoenix is now the world's largest provider of private, post-secondary education. John F. Kennedy University was founded in 1964, and was one of the first colleges to specialize in education for the mature, working adult. Their first graduating class was 19 students. They now have over 2000 students annually (including certificate programs) and have graduated over 7,500 students from five colleges of liberal arts, management, psychology, wholistic studies and law. One of the reasons John F. Kennedy has succeeded is that it offers an effective bridge between established disciplines and new, leading-edge fields, and SEED Graduate Institute proposes to position itself in the same manner.

The future of education is for working adults, taught by working adults who are experienced in their field. The University of Phoenix took advantage of this already existing trend in the seventies. SEED Graduate Institute will fulfill a need much as the University of Phoenix did for the Albuquerque area a few years ago, only this time with a different curriculum. Like the University of Phoenix, SEED Graduate Institute will be for working adults and staffed by faculty who are working in their field. In addition, it will be a unique graduate school with a mission that will attract students from across the USA and internationally. New Mexico is the ideal location to bring into existence a Graduate Institute that bridges traditional wisdom and modern knowledge, as we are home both to the leading edge technology of Los Alamos, Sandia and Intel, and also to the cultural strength of the Indian Pueblos and Hispanic community. It is also true that Albuquerque and New Mexico have precious few institutions of higher learning, and that once established, it will be likely that SEED Graduate Institute can attract public support and/or funding on the local and state levels.

Target Market

Our primary market is baby boomers in transition, and other creative, working adults who are seeking deeper meaning in their lives and an opportunity to advance themselves with a degree that addresses the issues that are meaningful to them at this time. There are approximately 24 million core "cultural creatives" in the America, according to Paul Ray, social scientist and market researcher. There are an estimated additional 30+ million core cultural creatives in Europe, and a similar trend is believed to be occurring in Asia, although there is no statistical research on the Asian market at present. Of the 24 million core cultural creatives in America, approximately 500,000 – 1,000,000 are seeking graduate education at the present time. (This estimate is based on US Census Bureau statistics of 3.2 million Americans attending graduate school per year, one third of the population being cultural creatives, and one half of that group being the core cultural creatives who are the most highly educated).

Cultural creatives are deeply concerned about the global ecology; they are disenchanted with the modern medical model that views the body as a machine and are more likely to use alternative health care; they are strongly interested in psychological and spiritual development; they are advocates of women's rights, children's rights and feminine values of communication and interdependence. The single most unifying belief of the cultural creatives is a belief in the sacredness of the earth and a desire to build a sustainable future. They understand that we belong to the Earth, not the Earth to us. This new worldview often changes the way they conduct their lives. As Aldo Leopold once said, 'once you change your mind about what the environment is for, you change your mind about everything.'

The core group of cultural creatives, estimated by Ray and Anderson to be 24 million people in the US, are the most educated, leading-edge thinkers. These people have undoubtedly been the students of the new wave of alternative graduate schools that have cropped up mostly in the 60's, including the California Institute of Integral Studies, John F. Kennedy University, Saybrook College, Naropa, Union Institute, Institute of Transpersonal Psychology, Pacifica Graduate Institute, and the open universities such as the New York Open Center, Omega, and SEED. The common theme of all these alternative

graduate schools and open universities has been an interdisciplinary integration of different fields in a movement toward wholeness and away from fragmentation.

SEED Graduate Institute is proposing an academic structure that will allow working adults to attend school on a full-time basis without leaving their own job. Classes are to be offered in week-long intensives, with further independent research and practical application required to be completed in between sessions and through on-line contact. Two intensive weekends, at the beginning and end of each quarter, coupled with attendance of a SEED conference pertaining to the area of study, will allow the student to achieve the necessary semester units to graduate.

Market Analysis: (Need pie charts)

Overall Educational Market Surveys,

Graduate School Pool

Alternative Graduate School Pool

Schools that offer education for working class adults growth chart
as opposed to schools that offer traditional models of education, where students need to take time off to get their degree

Barriers to Overcome

Competition

UNM is the leading provider of higher education in Albuquerque and New Mexico. It is an important part of the New Mexico economy, and receives the lion's share of public monies that go to education. UNM has recently appointed a new Economic Development Officer who will work directly with the State Economic Development Officer to procure funds for both the university and the state. There is no question that UNM is a potential barrier to establishing a flourishing Graduate program in Albuquerque. However, SEED can offer a clear alternative to UNM, which is, with rare exception, traditional education, and there may be opportunities for SEED to work in collaboration with UNM, in particular with the UNM undergraduate Native Studies program, and possibly their new Integrative Health program.

SEED Graduate Institute will have to cast its net wide to attract its student body. The population of the state of New Mexico is too sparse to attract sufficient numbers of students. Potential SEED students will be comparing SEED with other like-minded alternative Graduate schools that currently exist across America and Europe, with the bulk of the schools in California. It is these alternative Graduate schools that are SEED's true competition more so than UNM. Most of these schools, such as the California Institute of Integral Studies, John F. Kennedy University, Saybrook College, Naropa, and Union Institute are from the sixties and early seventies. SEED needs to distinguish itself as one of the next generation of alternative Graduate schools that offers in its entirety a coherent, wholistic program.

There is one wonderful silver lining to the "competition." The alternative Graduate schools of the past forty years have been the pioneers that have established a market for the type of venture SEED is proposing, and are, in effect, furthering the prospects for our success. This is because the competition is helping to shift consciousness, and create an awareness of the need for wholistic thinking. Such a shift in consciousness makes it possible for academic institutions such as SEED to take root and thrive. The

alternative Graduate schools that came before us established themselves in the turbulent times of the late twentieth century. Instead of our competition, we prefer to see them as our grandfathers who have paved the way to make the next step possible. We are very much in this together.

In fact, the alternative Graduate schools in California have been successful in no small part because they actively collaborate with each other. In doing so, they each dip into the labor pool of talented faculty that makes their living by being a serial part-time or adjunct faculty at the various like-minded schools. New Mexico does not enjoy that same advantage, and this is a barrier that needs to be carefully considered. However, there are a number of alternative institutions in New Mexico, albeit not Graduate schools, that do provide a potential labor pool of faculty. Among them are the Ayurvedic Institute founded by the world famous Dr. Lad, The Institute for Chinese Medicine, The NM School for Natural Therapeutics, and Ecoversity. The only accredited alternative Graduate school is Southwestern College in Santa Fe. There is ample potential for collaboration with Southwestern, as several members of SEED's Graduate Advisory Committee are adjunct faculty at Southwestern, and one member is a consultant to Southwestern. With SEED's flexible program structure, and with the current affordable airfare between California and New Mexico, SEED can still piggyback from afar on the intra-California labor pool, as long as we are able to offer a competitive salary and transportation. The reputation of New Mexico as a nice place to visit should prove helpful in this regard.

One significant barrier that needs to be addressed is SEED's own infrastructure and staff. Below is an organizational chart as envisioned for SEED Graduate Institute. At present, SEED is very short of Executive staff, and does not have a fully functioning Membership, PR/Marketing or Prospect Review Committee. The Board of Directors has some excellent members who have served well, and yet is still low in both overall number of Directors, full representation of the Hispanic and Native American communities and in specific leadership positions. The staff to assist the President is low as well, and increased funding is imperative to adequately staff the offices of SEED in preparation of the opening of the Graduate School. There is a need for raising a minimum of 50K in the next three to six months for SEED Graduate Institute to be launched on time. For funding and working capital plans, please see Financial Plan.

Organizational chart

Board of Directors

Advisory Board – meets once a year

Exec Director, executive assistant, receptionist

Dean, Executive Assistant

Ad Hoc Committee – Graduate Advisory

Membership committee

PR/Marketing Committee

Prospect Review Committee

Finance Committee

Other Barriers - Licensure, Accreditation

In order to become an accredited school, an academic institution must be in business giving legal degrees. In order to be able to grant degrees, the educational institution must be licensed by the NM Commission on Higher Education. The Graduate Advisory Committee and Board of Directors of SEED have been working on fulfilling the requirements for both licensure and subsequent accreditation from North Central Regional Accrediting Authority over the past 18 months. The requirements for licensure are, in brief, adequacy of administration; adequacy of financial condition; adequacy of curriculum and program completion requirements; adequacy of faculty; adequacy of support services, including access to equipment and materials (library or virtual library); adequacy of policies and procedures for admission, advising and counseling students, and so forth. . The committee is working toward the goal of completing the actual catalog that will elaborate on the programs, policies and faculty. Once SEED has in place all the requirements to the best of our knowledge, the organization will apply for licensure and be granted a two- year provisional license enabling us to advertise and enroll students. During the two- year period the school must demonstrate the ability to meet all standards and site review will be conducted during the initial start-up phase and just prior to final review for licensure. Requirements for accreditation are similar and yet more stringent regarding financial solvency and integrity of mission and values throughout the organization.

Our Strengths

SEED's greatest strength is its faculty and staff. The Academic Dean is Leroy Little Bear, renowned moderator and former Director of Native Studies at Harvard University. Other faculty include Gregory Cajete, current Director of Native Studies at UNM, Brian Swimme, renowned mathematical cosmologist and author of The Universe Story (with Thomas Berry), and Nancy Maryboy, Native cosmologist and co-author of Sharing the Skies.

SEED has also established strong collaborative relationships among other like-minded organizations. We have a particularly strong connection with the Message Company, which sponsors annual conferences on Business and Consciousness, Science and Consciousness, and other special programs. We have also worked closely or co-promoted events with the California Institute of Integral Studies, Naropa University, and Ecoversity, and have established initial overtures toward collaborating with The Ayurvedic Institute, NM School of Natural Therapeutics, and the International Institute of Chinese Medicine.

Our network and mailing list is a good start for future students and fund-raising efforts. SEED has been receiving increasing donor support in every year since its origin. According to a feasibility study to test our fund-raising capabilities conducted by an hired consultant, SEED has the capability of raising approximately a half million dollars in the first two years of a capital campaign to build a second building comprised of a library and additional classroom space.

SEED has attracted dedicated Board members who have served without any term limits. Kathrin Morris, a native of Santa Fe and an expert in media and political relations, has served on the Board since its inception as a non-profit. Howard McConeghey, Professor Emeritus from UNM, and founder of UNM's Art Therapy Department, has served on the Board for two years, and is the choice for Chairman of the Expressive Arts Department when it begins in 2004. Robert Thompson, retired CEO and successful businessman at Cimarron Health Care and a long-time health care executive, lends his business experience to the Board. Morgen Grey, former producer at PBS and independent film maker, is promoting the new Graduate school through producing of her own films. Executive Director Glenn Parry has over twenty-five years experience in business and education, has been running SEED since its inception in 1996, and is an alumnus of the California Institute of Integral Studies, which he attended in the 1980's.

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There is also a very strong Advisory Board in place, which is particularly representative of many influential Native American elders. They include Leroy Little Bear, J.D., Blackfoot, well-known moderator and the former Director of Native Studies for Harvard, Leon Secatero, Ceremonial Leader, Canoncito Navajo, the principal organizer of the Council of Indigenous Elders for North America, Joseph Rael (Beautiful Painted Arrow), a Native mystic, scholar and author of many books, and Greg Cajete, the current Director of Native Studies at UNM, and author of books on Indigenous education, Native Science Ecology and archaeo-astronomy. Non-native members of the Advisory Board include Fred Alan Wolf, one of the leading exponents of new physics, and Yogi Bhajan , the leader of the Sikh Dharma community in the Western Hemisphere, Jerry Ortiz y Pino, one of the most influential social workers in Albuquerque, Robert Levin, with forty plus years of experience in Non-profit management, and Stanley Weinstein, one of the country's top fund-raisers for non-profit causes. Pauline Beauregard, a retired Unity minister, and Joe Fortin, a green builder who can help us build our campus, round out our Advisory Board.

The Graduate Advisory Committee is a very strong committee as well. Cheryl Skinner, M.A.P.A., and RN, chairs the committee, Jeff Dalia, a consultant for accreditation for Southwestern College, has served as well, along with MJ Zimmerman, Darlene Hess, RN, Digby Henry, Alison MacLeod, Denise Ames, and Po Hall. Many of the people planning the school have been or are students, faculty and administrators in other like-minded alternative Graduate schools, and know the advantages and pitfalls of an alternative Graduate school.

For SEED Graduate Institute to succeed, it is imperative to attract public support from the major institutions and political and business leadership of the community. At this point, SEED has received a pledge of support from one significant Foundation in New Mexico, a letter of recommendation from the Mayor of Albuquerque, and established preliminary contacts with the Albuquerque Economic Development Officer, the State Economic Development Officer and the incoming Governor's administration.

Advertising, Publicity, Special Event Fund-Raisers and Conferences

Throughout the year 2003, SEED intends to use all of its programming and special events to promote the opening of the Graduate School. These events will include major name presenters who are potential faculty for the Graduate School, The Language of Spirituality Conference, whose moderator, Leroy Little Bear, will chair the Indigenous Studies program, and the Integral Healing Conference.

SEED conferences are a key element to the success in launching the Graduate school. The conferences will be advertised in tandem with the Graduate school program and all attendees will be eligible for CEU or 2 quarter units at the Graduate School. SEED will seek co-sponsorship of our conferences or otherwise network with other like-minded institutions to offer credit to their visiting students as well. Students already enrolled in the Graduate school will be eligible for a discount conference admission. Advertising for the conferences will include a description of the Graduate school as the sponsor, and not specify that the Graduate school program is new.

We will also pursue a public speaking agenda at educational institutions, other appropriate organizations and radio and television, addressing a new model of education that can promote the Graduate school as that model. We will seek print publicity announcing significant breakthroughs, such as the completion of a building purchase, obtaining licensure from the state to operate, the public phase of a capital campaign and the call for admissions to the school.

Our advertising strategy will mostly follow the path of John F. Kennedy University, California Institute of Integral Studies, and other like-minded institutions, utilizing Parabola, Gnosis, Common Ground and other similar publications that represent our target market of cultural creatives. Parabola magazine, a quarterly magazine of "myth and tradition," is both a very popular instrument for alternative graduate schools and particularly on target for our mission (for example, the twentieth anniversary edition of Parabola Magazine that came out in 1994 was entitled "Earth, Air, Fire, Water"). The California Institute of Integral Studies has been advertising in Parabola magazine for approximately twenty years, and Southwestern College also has used Parabola. The Common Ground magazine is a networking publication aimed mostly at the California market, but the cost of advertising in Common Ground is inexpensive, and we can safely project that there are significant numbers of Californians who may be attracted to a school outside California that offers a comparable but different experience. The Ayurvedic Institute of Albuquerque is already advertising in Common Ground. Other potential advertising vehicles include Native Peoples, Shaman's Drum and Yoga Journal.

Fund-raising events of all kinds can be structured to emphasize publicizing of the Graduate school. Possible fund-raising events include a "Walk for Wisdom," walking from the SEED location to the river, a musical event and/or dinner party with a prominent guest speaker, and smaller gatherings and luncheons that acknowledge significant private donors.

Goals and Objectives

1) Real Estate – Establishment of permanent Base

a) Purchase of SEED Building and 1.25 acres
b) Loan for Working Capital
c) Secure options on surrounding acreage

2) Programs -

a. Produce small catalog of high-powered successful individual presenters
b. Produce Four Conferences that are integral part of future curriculum
c. SEEDlings Summer Camp
d. CEU programs
e. Certificate programs
f. Continue Planning Graduate school programs

3) Development

d) Network with Board of Trustees of like-minded institutions
e) Evaluate Base of Donors – establish $100, $250 clubs
f) Cultivate clubs through regular social functions
g) Seek further involvement
h) Form Active Prospect Review Committee identifying prospects for foundations, individuals, corporations, local businesses, other
i) Revise Fund-raising materials, develop short case statement
j) Expand Development Council (Steering Committee)
k) Strategize how to approach prospects
l) Train volunteer solicitors
m) Set quota for asking for contributions

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n) Seek 5 Major Donors to Kick-start Campaign
o) Establish Target Goal
p) Plan special fundraising event for April or May

4) Public Community Support
   a) Focus Group (s)
   b) PR campaigns
   c) Public speaking tour
   d) Economic Development from state
   e) e)Contact with top city officials

5) Grants

   i. Small foundation grants to build portfolio of support, inc. McCune Foundation, Albq Community Foundation
   ii. SEED Grants for Graduate School, Fetzer Insititute, Laurance S. Rockefeller, Yogi Bhajan
   iii. Language Immersion Grants - in conjunction with tribes, Urban Inter-tribal Development
   iv. SEEDlings Grants (PNM, Sandoval County)
   v. Alternative Healing (NIH)
   vi. Environmental (Ted Turner)
   vii. Arts Grants –
   viii. Public Monies – State Economic Dev. City Money – for specific project to be named later

6) Graduate School Opening
   1. Structure of School
   2. Curriculum
   3. Faculty
   4. Draft of Catalog
   5. Press Release/Publicity
   6. All Board Retreat
   7. Finalization of Catalog
   8. Second Round Press Releases
   9. Initiation of Advertising – based around promotion of conferences
   10. Language of Spirituality Conference – co-sponsorship from like-minded schools, credit given to their students

7) Infrastructure –
   i. Board Development, focusing on diversity
   ii. Support Staff with development experience
   iii. Prospect Review Committee
   iv. Volunteer Development Staff
   v. PR/Marketing committee

www.seedgraduateinstitute.org

5 Year Plan
Year 1 (2003)

2) **January** – Fund-raising goals: Minimum $5,000 working capital, additional 50K upon close on Purchase of Building,
   a) Secure Options on Surrounding acreage
   b) Apply for additional 75-100K loan for working Capital
   c) Graduate Advisory Committee Retreat January 11th & 12th working on overall structure of the school, finalizing curriculum, criteria and amount of faculty needed
   d) Revise working budget with Jeff Dalia, Stanley Weinstein and Finance Committee, budget for Department Heads on attendance-linked salary base
   e) Evaluate goal of completion of Graduate School catalog by March 2003
   f) Board Meeting Jan 14th reviewing Marketing and Operational Plan, development of shorter Case Statement
   g) Attend CIIS Reunion – Network with Alumni Office to make contact with Board of Trustees to recruit advice and financial backers
   h) Networking with Tribe(s) and with urban Inter-tribal dept (Indian Pueblo Cultural Center) Submit Native Language Revitalization Grant to ANA (Dept of Health and Human Services, Administration for Native Americans) – determine what tribe or consortia will be official submitter
   i) Come out with small catalog (1 12"X26" double-sided page with 16 5" X 5"sq inch sectional folds) advertising 8–12 major programs scheduled for Feb-Apr, including certificate program(s), Kundalini yoga, SEEDlings Camp and the Language of Spirituality summer programs plus advertisements for the new Graduate school.
   j) Plan timeline of writing and submitting Seed Grants for Graduate School as a whole, and SEEDlings and Language of Spirituality grants
   k) Meet with Economic Development Officer for City of Albq, ask Mike Albers to set up meeting with Rick Homans and Bill Richardson to plant seed of future Graduate school, get leads, prospects, letter of support
   l) Send out solicitation for in-kind donations of material, research feasibility, cost-benefit analysis of opening a non-profit Thrift store, seek investment for start-up capital
   m) Plan and set date(s) for Fund-raising events that will publicize coming of Graduate school
   n) Begin working on Logo for Graduate School that is expressive of interconnection (between the elements) and has a Native American theme
   o) Make Lists of Prospective Faculty, Conference Presenters
   p) Invite Brian Swimme to be a member of the inner Circle for Language of Spirituality Conference and Target/Invite one or two other new big names, such as Fred Begay, Vine Deloria, Brooke Medicine Eagle, etc, and send informal invitation to regular returnees
   q) Establish contact/nurture future relationships with NM Natural Therapeutics, Ayurvedic Institute, Institute of Chinese Medicine

r) Call past attendees of adventure travel programs to explore possibility of doing another program in Costa Rica or Panama, consider other Adventure Travel programs
s) Set Focus Group Date – determine who to invite

3) **February** – Purchase of Building – Secure Options on Surrounding acreage, Apply for additional 75-100K loan for working Capital
   a) Evaluate Donor Records, Find Volunteer to Convert Access into Fund-raising database
   b) Begin Advancement Gathering "Quiet" Phase of Capital Campaign
   c) Establish Budget
   d) Finalize Curriculum
   e) Finalize enrollment guidelines (student info, admission process, standards, registration, tuition and fees, financial assistance
   f) Form Active Prospect Review Committee identifying prospects for foundations, individuals, corporations, local businesses, other
   g) Revise Fund-raising materials
   h) Expand Development Council (Steering Committee)
   i) Strategize how to approach prospects
   j) Train volunteer solicitors
   k) Set quota for asking for contributions
   l) Seek 5 Major Donors to Kick-start Campaign
   m) Establish Target Goal
   n) Plan special fundraising event for April or May
   o) Print Brochure of SEEDlings Camp
   p) Write Grants for SEEDlings Camp and Language of Spirituality Conference
   q) Have Sean Etigson and staff begin tour of Middle School and Jr. Highs to promote SEEDlings camp
   r) Develop excellent Web-site to promote SEEDlings camp and link it to major Camp sites
   s) Begin operation of Second Hand store
   t) Research SEED Grower's market, begin recruiting process for selling space to farmers and other vendors
   u) Board Development, targeting diversity, especially of Native Americans and Hispanic populations, prominent and high profile potential fundraisers, network with like-minded individuals to get Board member form CIIS Board of Trustees or contact list
   v) Expand list of potential faculty/initiate contact with top choices
   w) Touch Base with NM Commission of Higher Education and North Central regional accrediting authority to give progress report
   x) Continue work on Logo Design for Graduate School
   y) Begin Active PR/Marketing Committee to work with in-house staff to promote current line-up of programs
   z) Hold Focus group to receive community input on Business plan
   aa) Graduate Advisory Committee to Begin Planning 4 Total Conferences to Support Future Colleges, Recruit Faculty of Future:

a. Language of Spirituality (Science and Cosmology -Air) – 5th Annual Conference in Summer (Aug 8-10) 2004
b. Integral Healing (Integral Healing Fire) Conference Autumn (Oct) 2004 Healing conference
c. Water (Expressive Arts - Water College) - Conference in Winter (early Feb) 2004
d. Global Ecology (Global Ecology - Earth) - Conference in Spring (June) 2004

4) **March** - Seek 5 Major Donors to Kick-start Campaign
   a) Evaluate progress of Prospect Review at committee and Board meeting
   b) Continued Board Development
   c) Completion of ANA Language Grant By March 28th
   d) Completion of McCune Foundation grant
   e) Continued Board Development
   f) Complete Graduate School Faculty Search for 2004
   g) Complete Logo design for SEED Graduate Institute
   h) Complete Graduate School Catalog Draft, prepare shorter brochure version
   i) Put catalog printing out to bid, Print catalog and brochure
   j) Assemble mass mailing list to send brochure out to Institute of Noetic Sciences, CIIS, JFK, alternative undergraduate schools
   k) Press Release of Formation of SEED Grower's Market
   l) Gather Farmers, Crafts People for Grower's Market
   m) Apply for 2 year conditional Acceptance of Grad Program from State
   n) Follow-up with City officials and Bill Richardson – ask Richardson to give opening remarks at Language of Spirituality conference kick-off
   o) Continue tour of Middle and Jr. High schools to promote SEEDlings Camp
   p) End of March - have Retreat focusing on Graduate School Philosophy & Adoption/Consensus on Graduate School Catalog – invite Board, Advisory Board and Graduate Advisory Committee, making a 2 day Pow-wow facilitated by Leroy Little Bear, Cherie Skinner or independent facilitator

5) **April:** Seek 5 Major Donors to Kick-start Campaign, Meet 10% of Fundraising Target Goal
   a) Early April – Finalize Graduate School Catalog
   b) Hire Development Personnel and/or Consultant
   c) Print Brochure of Language of Spirituality Conference/SEED Graduate Institute and mail to Institute of Noetic Sciences mailing list (20,000 – 25,000 names) – Consider feasibility of combining into one brochure advertising Grad school and two conferences, plus new Continuing Ed offerings
   d) Begin Advertising Campaign in Parabola, and other ecological magazines and/or Native American magazines such as Shaman's Drum and Native Peoples,

possibly N. M.(Mag) – Advertising campaign to spotlight upcoming conferences hosted by SEED Graduate Institute

e) Gather Farmers, Crafts People for Grower's Market
f) Apply for NM Licensure

6) **May** – Seek 5 Major Donors to Kick-start Campaign

a) Have major Fundraising event to promote Graduate school/Invite Largest Donors/potential donors/get lots of media attention, also promote upcoming conferences/camp

b) Receive Licensure

7) **June** - Meet 50% of Target Goal for Capital Campaign, Kick-off Public Phase of Campaign

a) Schedule a Well-thought our Press Conference, with Board members, the steering committee, major donors, as much media as possible for public announcement of campaign
b) Send invitation of press release to all potential prospects in the area.
c) Show scale of giving that indicates that 50% of the target goal has already been met.
d) Distribute campaign press packets.
e) Announce a challenge grant if possible
f) Begin SEED Grower's Market at SEED facilities
g) Print Integral Healing conference/SEED Graduate Institute Brochure and mail to Institute of Noetic Sciences/other select mailing lists – 25,000 copies

7) **July – December**

b) Hold Successful Language of Spirituality Conference and Promote Awareness of Graduate School at the event
c) Continue Cultivating Donor Prospects
d) Line-up Staff to Administer Graduate School, including Support Staff/Consultant in lieu of Dean
e) Finalize syllabi for classes
f) Work on Alternative financial Aid packages to facilitate enrollment
g) Apply for Grant from NIH for Alternative Healing Research and Wellness Center
h) Plan Expressive Arts Conference on Water
i) Seek Major sponsors for Ecology Conference, consider name change to more Local Theme
j) If major sponsors are not found, postpone Conference until 2005
k) October or November Mailing of Expressive Arts Conference with additional advertising of Graduate School, possible inclusion of Global Ecology Conference
l) Plan Additional Certificate Programs to Launch as funding accrues – such as Native Language Program, Herbology, Hypnosis Certification, and so forth

m) Continue cultivating relationship with NM Commission of Higher Education and North Central Regional Accrediting Authority
n) Order textbooks

Year 2 - **2004**

1) Host 1st Annual Expressive Arts Conference on Water – Winter 2004

2) Mailing of Ecology conference with additional advertising of Graduate School

3) Hold Global Ecology (Land & Culture) Conference in late April if sponsorship is strong

4) Faculty Orientation

5) Begin Graduate Program in Spring of 2004

6) Plan Additional Certificate Programs to Launch as funding accrues

7) Hold Farmer's Market and continue Thrift Store operations

8) Hold Language of Spirituality conference in the Summer and Healing Conference in the fall – Healing conference to take place in a retreat facility such as Ghost Ranch

9) Begin Promoting Planned Giving

10) Intensify Lobbying for State Monies

11) Receive Federal Grant for Language Program

12) Initiate a Student-run Newsletter of SEED Graduate Institute to be published quarterly

13) Open School Book Store – managed by Work-study students

Year 3 - **2005**

1) Continue Annual Conferences

2) Initiate Native Language Program

3) Initiate a Magazine of SEED Graduate Institute – give to donors, make preparations for selling on Open Market, have magazine be student run, with faculty contributions and supported through a grant or donations

4) Coordinate Other Student Run Social Initiatives with community Initiatives of Board of Directors

5) Open Coffee House beside Book Store, Have poetry readings, art exhibits open to students and general public

Year 4 – **2006**

2) Receive Initial State Funding

3) Break Ground on Second Building - Library, Coffee House, Book Stores

4) Establish Endowment Plan to Maintain Facilities for the Long Term

5) Break Ground on Department Buildings, Earth, Air, Fire Water, Spirit

Year 5 – **2007**

2) Break Ground on Department Buildings, Earth, Air, Fire Water, Spirit

3) Establish Global Non-profit subsidiary of educational initiatives to bring greater world interdependence and ecological sustainability, perform practical deeds of improving infrastructure while being sensitive to traditional ways, Non-profit subsidiary serves also to bring attention to SEED Graduate School and works in concert with Global Ecology program – Possible name – SEED of World Peace

Year 6 – **2008**

1) Break Ground on Performance Center/Conference Retreat Center

Appendix B

Indigenous Leadership Track Needs Assessment

Indigenous Leadership Track Program

Needs Assessment

SEED Graduate Institute
Albuquerque, New Mexico

Needs Assessment Conducted by:
Indigenous Education Institute
Dr. Nancy C. Maryboy
Dr. David Begay

April 15, 2005

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Purpose and Methodology

The Source for Educational Empowerment & Community Development (SEED) received a grant from the Christensen Fund Foundation in Fall 2004 to conduct a needs analysis, and to plan and design an Indigenous Leadership Track Graduate Level program based on indigenous ways of knowing which will serve Native communities in northern New Mexico and the Colorado Plateau.

The needs assessment is an integral component of the Christensen grant. SEED contracted the Indigenous Education Institute (IEI) to conduct the needs assessment on behalf of SEED. Dr. Nancy C. Maryboy, President of IEI and Dr. David H. Begay, VP of IEI, conducted the needs assessment as official authorized agents for SEED.

The needs assessment was made to determine the actual higher educational needs of tribal constituents and communities primarily in the southwest area of the U.S. and to determine the feasibility, methodology, and organization in launching a comprehensive new MA graduate school curriculum. Specifically, the intent of the needs assessment is to enable SEED to develop short and long-term goals that will guide the development of customized academic programs and courses to adequately address the educational and unique needs of the tribal populations.

To administer the assessment, IEI consultants first secured up-to-date information including phone numbers, emails, and individual or office directly responsible for tribal education administration.

Every attempt has been made to contact knowledgeable administrators directly responsible for tribal education programs and scholarships so that a representative sample of tribal information can be aggregated and used for future references and follow-ups. Two lists of contact information were acquired for the southern and northern Pueblos, but the lists required major updates to coincide with the recent elections and changes in top administration. The list is hereto attached as **Appendix A.**

Preliminary contact with the southern and northern Pueblos and area tribes revealed the Pueblo Governors and CEOs needed to first approve the request for the needs assessment. IEI consultants were advised to inform SEED to make an official written request explaining the purpose for the assessment. Accordingly, President Parry wrote individual personalized letters and a sample copy is included in this report in **Appendix B.** He also included a separate one-page description of SEED's mission statement and the proposed Leadership Track Program. The description is in **Appendix C.**

IEI consultants developed a comprehensive questionnaire, also attached as **Appendix D,** to administer the needs assessment and to get a truly accurate appraisal of specific individual tribal community needs. Consultants were able to conduct the assessment

with more than half of the tribes on the list; more might have been interviewed had there been more time and resources. Considerable effort was made by both the consultants and SEED personnel in attempting to reach people but in many cases, response time was slow or non-existent. Numerous follow-up calls had to be made to make contacts and appointments.

As part of the methodology and organization, consultants designed a matrix code in order to protect the privacy of responders. The Findings from the needs assessment questionnaire is in **Appendix E.** The Summary of Responses from the needs assessment questionnaire is in **Appendix F**. Each tribe or person interviewed was assured of confidentiality and all interviews were carried out with mutual respect and integrity as expected by cultural and traditional protocols. Most of the interviews were conducted in March, 2005 and the list of people interviewed is in **Appendix A.**

Findings

The specific findings are directly connected to the questions and answers of each respondent. IEI consultants choose not to reinterpret the verbatim answers provided by the interviewee. The Findings are attached as **Exhibit E.**

Summary of Responses

For summary of responses from the Findings see **Appendix F**. The summary of responses should be kept within the context of the questions so that responses are coherently and systemically understood.

Results

While there is substantial interest and support for the MA Indigenous Leadership Track Program, tribal education needs are primarily at the associate and baccalaureate levels. As indicated in the Summary of Responses under Question Four, there was a great variety of tribal interest in the subject areas mentioned, including many of the areas of proposed curriculum for the Leadership Track but also a diverse array of educational needs as generally offered through conventional colleges and universities.

IEI consultants explained the proposed Indigenous Leadership Track Program in some detail, and some of the tribes indicated a strong interest in working with SEED on the program, while others expressed little interest in the program offerings. It is also necessary to bear in mind that those interviewed are providing general education-related information as administrative representatives of the tribes and as such do not necessarily speak directly for the potential individual students.

Additional interviews with potential students in all the tribal communities included in the needs assessment may well provide additional interest in participating in SEED's MA Indigenous Leadership Track Program. Additional interviews with potential students may be subjects for future consideration and discussion.

From all indications, SEED would reach a greater number of Native students if it were to modify its immediate focus or priority from the Indigenous Leadership Track MA Program to a BA completion program, possibly with the incorporation of additional life-long learning credits. The MA Indigenous Leadership Track Program should, however, be a long-term strategic goal of SEED. In the interim, SEED is in a good position to partner with an accredited institution, possibly a tribal college, to initiate a BA completion program.

The needs analysis provided a more complete understanding of the educational needs of the community, including other related concerns, perceptions, observations, and experiences of residents of the tribal communities. The interviews were all transparent, open and honest which allowed for more authentic discussions of the issues and needs of tribal people. All interviews were conducted in a respectful professional manner.

In the process of interviewing, IEI consultants educated the tribal constituents about SEED. The interviews raised awareness and increased visibility of SEED and its mission. Information gained in the interviews were coded, aggregated, and generalized so as to provide a general comprehension of the data and further to respect the confidentiality of all individuals.

Recommendations

The following recommendations are offered as a result of the needs assessment:

- SEED should begin to develop a BA completion program including the exploration of partnerships with BA degree granting higher education institutions.

- SEED should begin exploring accreditation through North Central Association (NCA). In the interim, SEED should establish a partnership with an accredited institution in order to assure transferability of courses and federal funding for students.

- SEED should investigate partnership with New Mexico State University including other partnership opportunities through Don Pepion, NMSU Professor.

- SEED should begin to investigate alternative course delivery: distance learning via internet, on-site, and regional cohort groups

- SEED programs should accommodate differences in needs and resources among rural and urban tribes.

- SEED should accommodate differences in needs and resources among casino and non-casino tribes whenever appropriate and feasible.

- SEED should develop relevant environmental education and art programs including marketing of arts and crafts. Partnership with Institute of American Indian Arts (IAIA) should be explored.

- SEED should examine the possibility of offering graduate-level certification or recertification courses in the summer for teachers including courses on cross-cultural learning styles

- SEED should consider offering courses leading to bilingual and bicultural endorsement with surrounding states.

- SEED should consider offering courses leading to ESL endorsement with surrounding states.

- SEED should consider designing courses that are highly individualized to meet specific educational needs of students.

- SEED should consider hosting a workshop for board members and other supporters to determine the next step of development of the Indigenous Leadership Track Program. IEI could facilitate the workshop utilizing the indigenous planning model and needs assessment as a basis for relevant decision making.

- SEED should develop a comprehensive recruitment program for the proposed BA completion program and/or MA Indigenous Leadership Track Program.

Indigenous Education Institute
Matrix
Final

INDIGENOUS LEADERSHIP TRACK PROGRAM
NEEDS ASSESSMENT

1. **Does your tribe/Pueblo currently coordinate with a higher education institution or multiple institutions in providing professional or career development programs that is/are culturally customized to address the individual and community professional development needs?**

1-A No

1-NB Yes. We have 16 total students in higher education, 7 are going for their bachelor degree. As far as master degree goes, we have 1 in education and 2 in business administration

2-NB Yes. We coordinate with UNM Taos and we collaborate with SIPI and NMSU. There is no culturally customized program, and we need one! We have about 3 students enrolled in masters' programs, about 15 in BA and about 15 in an associate degree program. 20 students are enrolled in certificate training.

3-NB Yes. We have MOUs with the major universities in the area, to work with tribal communities. NMSU is the one that is most trying to address our concerns. But there are limited instructors in area of tribal management. New Mexico Tribal Higher Education Committee exists, includes Native Studies at UNM, TVI, NNMCC in Espanola, Northern Pueblo Institute (Julie Abeita – 747-2141) and (Corp. Tsay – Ron Lovato – 747-0700) for further information.

4-NB No.

5-NB No real customization. Our students attend UNM, SFCC, NMNCC, UNM Los Alamos, Notre Dame and universities in Texas. We have 37 to 40 enrolled members in higher education at present. We have about 350 tribal members. We offer ITV classes at our training center. Most of our students already know what they want to do, in high school. Most of them do not want to travel out of state.

6-NB Yes. We are coordinating with Dr. Don Pepion, NMSU (Blackfeet), on a program to help incoming freshmen.

1-SB No

2-SB Yes. We have several MOA agreements with colleges and universities, including UNM, NM State, Highland University. From these agreements, one person per tribe is given a tuition waiver. Our CHR programs and staff members are involved with courses provided by these institutions.

3-SB None by formal agreement. We are working through one agreement with SIPI in AA-Early Childhood Education. These courses are taught for Headstart people. We have to improve on education for our people due to the NCLB.

4-SB We are working with UNM, University of Phoenix, SIPI, ITT, and others. None of the courses provided by these higher education programs provide culturally customized courses. Most of the courses are business related courses. Our higher education students carry full time jobs. We also coordinate with UNM Los Alamos campus and some courses provided are linked to tribal communities.

5-SB We are currently working with NM State, UNM, Ft. Lewis, NM Highland, UOA-Tucson, Webster University, University of Phoenix, ITT, Apollo College, TVI, SIPI, Pima Medical School, and UNM-S/W Health.

1-D Just individual arrangements, like Prescott College, one student. There was a program with SIPI for art certification, but it was discontinued. Some students are interested in the Native American Studies and South West Studies programs at Fort Lewis.

1-E Yes, we coordinate to meet the needs of our people. The School Board makes the decisions for K-12 education. We work closely with UNM Gallup, and have for several years. UNM Gallup just build a new campus at Zuni and so we offer classes on site. Since 2003 UNM Gallup and Zuni have focused on the incorporation of cultural needs into the programs. Eg, diabetes information. We offer professional development classes through UNM Gallup and we offer a masters' degree in teacher education as well.

2. **If your tribe/Pueblo provides financial support, how is eligibility (qualification) determined?**

1-A Very small financial support is offered. There is no criteria. The students have to justify that they are in school and have a financial need.

1-NB We give full funding to students who are tribally enrolled and keep a 2.0 GPA.

2-NB We give financial support based on unmet needs of students enrolled full time. For part time students we pay for books and tuition. Most of our students are on Pell grants. There is additional funding available from the Pueblo so we can

meet the parents halfway in the expenses. This is if the student can't pay for unmet needs. We are no longer under the 8 Northern Pueblo education program. And since we withdrew out student numbers have quadrupled. It is our priority to get our people degreed. Many are females, returning to school.

3-NB We have Popay scholarships, federal supplements for financial aid, and Oke Owinge scholarships for certificate to PhD levels. We also have private donations for scholarships from corporations. They are merit based. All scholarships are based on eligibility for federal funding.

4-NB We have no resources for financial support for scholarships. We may have one or two students in college at this time. There is no tracking in place. We have 350 members of the tribe.

5-NB We offer financial support for higher education students. We offer grants, the pueblo gives money. Our students get federal FAFSA funding. We cover additional expenses but sometimes the family has to cover more expenses, eg a student at Stanford. Our students get funding from the Eight Northern Pueblo Association. Some students are going for MA degrees. We are getting more educated members each year. Students can get a stipend of $1000 per month, or keep working for the pueblo, but not both.

6-NB Our students are mainly funded through the EITC (Eight Indian Tribal Councils) scholarship program. The EITC gets the funding resources for the students.

1-SB School must be accredited to be eligible for funding for students

2-SB Scholarships are granted by needs basis. We work with the higher education institutions to establish needs for students. Most of the funding for higher education is federal funding. Tribal funding is very minimal, about $1,000 a year for full time students. Students must maintain 2.0 average grade to be funded.

3-SB Our students have to be enrolled members of our tribe. Students have to be accepted by the institutions. We provide $1000 per semester to our full-time students. This support excludes the summers. Vocational programs are generally different because their policies are somewhat different.

4-SB The tribe provides 100% of unmet needs and it all depends on individual student needs. There are families with high income and others that don't. The tribe also works with elementary and secondary schools. These schools are more "preparatory" or like "private school".

5-SB At graduate level, we only provide support for tuition and books. At undergraduate level, we also provide funds for room and board. Most of our

scholarship resources come from federal higher education programs. We also receive donations from Cortez pipeline and Lafarge gravel. The tribe also contributes some funds. We follow all federal regulations, including securing Pell grants for our students. Needs assessment of students are coordinated with colleges and universities. Most of our students are in business related courses including marketing, hotel management, and golf recreation. Our students are also in Art Design school in Abuquerque on San Mateo Blvd. We also have some students at IAIA in Santa Fe. Our students tend to do better in private schools. We provide no child support services. Students must maintain 2.0 GPA. We encourage students not to take out student loans. Students also don't like to take developmental courses.

1-D We have full scholarships for BA and MA degrees from accredited schools. Qualifications include 3. gpa for masters, and 2. gpa for bachelors degrees. Students must be enrolled full or part time appropriate hours.

1-E We offer a scholarship program for students attending 4 year institutions away from the area. Some of our education needs, like scholarships are funded by the Salt River Casino, where we gave our allotted slot machine quota). Eligibility: students must be at least 1/4 Zuni, have a census number, keep a gpa of 2.4 or 2.5 or be improving from 2.0.

3. **If students accepted into the SEED program are permanent tribal employees, how will they be permitted some time off (if any) to participate in the SEED Indigenous Leadership Track Program? When can they start? (e.g. Fall 2005, Spring 2006, etc.) Should courses be offered in evenings, during the day, weekends?**

1-A Oh sure, they will be permitted time off. Weekends and evenings are the best times for classes for these students.

1-NB The best time would be evening. Most of our students are working.

2-NB Our educational policy allows tribal employees up to 5 hours per week for school, which is counted as work time. It would be helpful to have courses in the evenings, like the local university offers. There is not much in education available on the weekends here.

3-NB It varies. Each department has its own policies for professional development.

4-NB Absolutely, we can make it happen.

5-NB Yes, they could have time off. We are a casino tribe. At the Casino pueblo members could not have time off for education or ceremonies, so most members

would rather work for the tribe than for the casino. Training is offered in life skills, tutoring, Microsoft, business skills.

6-NB Permanent tribal employees do get time off for education training, if it is seen as part of their job. Otherwise they are not compensated. It is best not to offer evening classes, people are too tired after working all day. Weekends are better, maybe two times a month. Saturdays would be good too.

1-SB We are always supportive of our staff furthering their skills, through tuition, books, time. But it is understood that the first priority is one's job.

2-SB The tribe does allow for educational leave base on supervisor's approval. It is up to each department. Time allocated can be case by case basis. For example, the Adult Education Program staff members are taking courses evenings and Saturday mornings, 9am – noon.

3-SB Although tribal employees are granted 5 hours per week for educational leave, we don't take advantage of it. We need to train our EMT so they can get license or certificate. There are others too. Courses should be offered in the evenings and weekends. We can probably create a working adult program, one that is more comprehensive and effective.

4-SB Sandia offers tuition assistance. Tribal employees are eligible, but non-tribal members are provided some tuition support. Employees are granted up to 5 hours a week for educational leave. Most people work 8-5 daily. Best time to offer a course is in the evening. It is harder on weekends because most people are committed to other matters. UNM now provides 6-8 classes for our tribal members.

5-SB We provide 5 hours of educational leave for employees. We are centrally located among all Pueblos and a good place to offer on-site courses. Los Alamos comes on site and SIPI will probably do the same with the management classes. We are also equipped to do distance learning. We want SIPI to check on our computer system. Headstart teachers are doing distance learning and some of our on-site education courses are really good.

1-D Weekends and evening would be best. Students have family concerns. It is difficult to attend school during the day when you work. We used to have educational leave but it has been discontinued by the tribe, as more non-Indians were taking advantage of it, than the tribal members.

1-E Yes the village would support time off for tribal employees for education, if they were going for a customized degree or career development. This is a good way to get new blood into the tribal administration system.

4. **If your tribe/Pueblo or program (employees, etc.) were given the opportunity to participate in the SEED Indigenous Leadership Track Program, what recommendations (e.g., course design, curriculum organization, etc.) do you anticipate should be made so that the program course offerings would specifically meet the students' unique educational needs?**

1-A It would be good if the students could learn more of their own identity as native students. It would be good to have a program that would help develop strength and wisdom so the students can continue their own pathway, from their own traditions, and be able to bring together native tradition and western education.

1-NB Environmental, Early Childhood (Head Start), Tribal Management, Business Administration. BA completion is really needed. Other areas needed are in political, gaming and librarian degrees. NNMCC is the only librarian tech degree offered in this area and it is being eliminated. So the students have to get a degree in another field.

2-NB We have elders who should be Ph.D.s. We have been successful in fighting for our water rights, but when we get them, what should we do with them? Economic development and education go hand in hand. We try to blend western and traditional knowledge. See how we built the adobe building we are housed in! We need seed banks, to preserve our knowledge of the past. That is our future. Traditional knowledge is very strong here. Our boys have an 18 month initiation program where they speak the traditional language and only eat traditional foods.

We live in an area of high unemployment. We need cottage industries like Farmers' Market. Use the land as an agricultural base, to generate income. We have a high tourism rate, need to sell our arts and crafts, as business. Also have a small casino so could use training in that area. We are going to put greenhouses all over, for community members to use. We need programs in renewable energy practices. So agricultural, ecological programs would be our priority. Also language programs. And economic development, since our federal funding is going out the window. We used to be sustainable, now we are not and we need to reverse this trend. Business and management skills are needed. Even at the casino, tribal members only have the low level jobs. We need internships, mentorships.

We could use degrees in biology and midwifery. Those are traditional skills we had here. SEED would be great for our pueblo. We want to document our knowledge. We want to get back to healthy living styles. We have older models of equine therapy and garden therapy. We could get back to them.

We need teachers at all levels. We don't have enough native teachers. We need teachers who will teach out of the box, not just copy western ways of

thinking. We can teach through beadwork, etc. It is important to know the learning styles of native kids: cooperative learning, big picture first, less eye contact, not be the first to answer. We have crab in the bucket syndrome here. Miscommunication. We need a communication model to bring things back together, repair what has been broken.

Need a writing curriculum, writing oral history. Document our tribal history. Communication based curriculum.

Need technology. How do we use it in a good way, to benefit our people. Without jeopardizing our traditional values. Need for information systems. Need for upgrading tribal libraries, museum studies, repatriation issues, building capacity for these concerns in the community.

3-NB Tribal management, Tribal law, tribal courts, (UNM gives a course in tribal law). Also environment, agriculture, accounting/financial (BA, MA), all courses involving traditional knowledge go through the Tribal Council (language certification stays within the Pueblo, need for technology however. They developed a CD rom on the language with restrictions. You need to be an enrolled member to use it.)

4-NB Develop curriculum in a native way, cyclical. Art, marketing art, counseling, forestry. Right now we have to depend on outside experience.

5-NB Continue cultural program, with traditional cultural arts and crafts. Hands on education, not so much rote and memory learning. Make classes relevant to the students, who they are. Areas of interest – water rights, use of water, mapping, internet marketing class. Also elementary education – indigenous values and learning styles. Also something in the area of math, to pass the elementary education requirements. Algebra is a stumbling block for our students.

6-NB We want our native people to get educated and run our administration. Right now the tribe pays for some education but when one works for the tribe they do not receive any benefits: retirement or health. So people get educated and go work somewhere else. Areas of need include BA degree in environmental science, computer skills, Forest Ranger, Tutors for children's center, Tribal Courts, Traditional ways of agriculture (including herbs), environmental health (diabetes). Other ideas: a history course of the pueblo, of Native American history. Teach the interconnections among tribes.

1-SB Trust responsibilities of Federal Government, state responsibilities, philanthropy resources, jurisdictional issues – state, federal, tribal, judicial issues, federal laws, 638 history, Traditional Ethics and Leadership, policies of Department of Education (keeps changing), strategic planning models.

Environmental, important, affects our policies (eg. Laguna has uranium curriculum.) Science. Arts, Wellness. Curriculum development, Economic development (casino, tourism, customer service, Smile!, work ethics).

2-SB It would take more than me as Director of Education to give adequate recommendations for courses and program designs. It would depend largely on those that will be taking courses. Pueblos have their major dances in January and February. It might be better to offer courses after Easter and summer and fall.

3-SB Probably a course or courses that provide more hands-on. Courses may need to be provided where it is more safe and healthy for our students. For example, lights from light bulbs have bad effects on our students' reading. Our library may have to change the light bulb. People also read in different color. This concern also affects reading abilities of students.

4-SB It is really is up to students as to what they want to study. We only provide assistance with funding, process, and administration. We also consult with outside entities for professional services, for example, we make referral to outside career counseling professionals.

5-SB We are trying to revitalize our language and culture. People tend to learn in different ways and currently people favor language immersion. But I don't think it is true immersion because English always enters into the curriculum and instruction. People are beginning to put language into CDs these days and using technology in this way. Men, unlike women, are less responsive to language and culture teaching. A leadership program should include how to be tribal leader. This kind of program could include traditional speaking, when to be silent and when to ask questions. Courses should be designed to meet these unique needs. Young people need to learn to function appropriately in tribal meetings and follow traditional protocols. Most of the tribal leaders only want a one-pager (abstract) for discussion and deliberation purposes. People need to learn the art of asking questions and meeting tribal deadlines.

1-D Tribal government leadership, BA completion would be good. We have older students who do not want to finish because they don't want to take algebra, history, etc. They are not relevant courses to them. Perhaps programs in anthropology, archaeology, business, art and Native studies would be good. In regards to teaching language, we are struggling just to find teachers. Our casino offers career development and certification programs.

1-E We would recommend programs that would address our education needs. Right now we rely a lot on non-Zunis for their experience. Areas of concern are students' learning styles, aligning secondary education with the state standards, using an integral rather than fragmented approach to education, mindset and physical structure need to change at K-12 level. Many of our senior students (50

years and over) are coming back, for language classes. Another idea would be marketing arts and crafts.

5. **If your tribe/Pueblo decides to participate in SEED Leadership Track Program in Albuquerque, what transportation assistance, if any, would be provided to students (cohort, if cohort)? If transportation is an individual student responsibility please indicate in your answer.**

1-A Yes, we can provide transportation, we are in a position to do this. Especially if the program becomes accredited.

1-NB We already give a stipend for transportation, books, tuition, just everything. Most of our students attend Fort Lewis, NM Highlands, U Phoenix (Business Administration, on site), Santa Fe Community College, TVI, Stanford.

2-NB Transportation "could" be covered, but right now it is covered by the individual student.

3-NB No. It is the responsibility of the student.

4-NB Yes, if it fit our needs.

5-NB We offer a monthly stipend for transporation. The pueblo pays tuition, books, but not room and board.

6-NB We are a poor tribe, non casino. We would need grant money to support student travel to Albuquerque. Parents and students have to cover any extra expenses.

1-SB Cohort group Partners for Success, helped with dropout rate. Travel is student responsibility.

2-SB Tribal vehicles are available but use of vehicles are determined case by case. Students have also provided their own transportation in the past.

3-SB We can explore providing transportation or we could car pool if students are tribal employees. We have to justify our transportation cost for the federal government and funding agencies.

4-SB We don't provide transportation for higher education. We don't have any problems with transportation needs of our students.

5-SB We don't provide transportation assistance for students.

sovereignty, water rights, are taught here. We also have math and English courses.

5-SB Yes

1-D Yes.

1-E Yes. Our high school facilities are occasionally opened for other uses.

7. **Would your students be best served with program delivery that was limited attendance on site in Albuquerque? In other words, the students would attend class on site for the first two and last two days of the semester, with community based assignments and Internet support in between.**

1-A Definitely yes.

1-NB Yes. Right now some of our students take on-line classes, like at NM Highlands.

2-NB We have good internet support and on line courses would be fine.

3-NB Yes. We did have a course on environmental issues like that and it was helpful to have that kind of delivery.

4-NB Yes.

5-NB Yes, internet course delivery would be beneficial.

6-NB Yes, internet course delivery would be okay. Also good to have course begin somewhere and then the student would work at home in his own community. End the semester back at the school location, with computer support in-between.

1-SB On-site delivery of classes on weekends, evenings, with release at 3:00 or 4:00 pm. On Thursday our tribal meetings take place, not a good time for classes.

2-SB We have internet capability and we can coordinate or arrange a program that will be most beneficial to students.

3-SB Yes, we have capability. We now have 12 computers and delivery of courses through the computers is possible. NM State University has on-line courses delivered through the internet.

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Appendix C

Faculty Qualifications Guidelines

Faculty Qualifications … as prepared by Graduate Advisory Comm 2004
Seed Graduate Institute

Each teaching faculty will have an educational background and experience
appropriate to the teaching assignment. This will include appropriate degrees, licensure, certification, continuing education, post degree training and credentials.

At the graduate level of instruction teaching faculty will hold a Masters or
Doctorate degree in the field of instruction from an accredited institution.

At he graduate level of instruction teaching faculty may hold a Masters or
Doctorate degree in a related field and will have five or more years of documented, current, on the job experience in the subject taught.

For each degree offered SEED Graduate Institute will employ at least one
Masters or Doctorate degreed faculty member (Department Chair) who will have
responsibility for oversight and supervision of the instructional program.

The Institute may employ or contract with specialized instructors who will
have specific skills, knowledge, ability, training, expertise and proficiency in a subject or practice area which is not documented by the
traditional collegiate coursework and degree. These instructors may hold
documentation in the form of certification, diploma, or licensure, OR may
have title and proficiency gained in apprenticeship, OR may have demonstrable evidence of skill and practice appropriate to the subject to be
taught. These instructors will be supervised by the Department Chair or
will team teach with an appropriately degreed faculty.

The Institute will employ faculty and instructors sufficient in number to
ensure appropriate instruction and attention to the work of enrolled students.

The Institute will keep the following records for each faculty and specialized instructor, as appropriate:
- original official transcripts of record sent from the issuing degree
granting institute.
- original official copies of licensure/certification sent from the issuing institute or agency.
- original official notarized copies of any appropriate and relevant

certification, credentials, continuing education, post degree training and education.

- documentation of membership in professional organizations and other relevant professional affiliations, societies and associations.
- original letters of recommendation or letters of certification/documentation of experience, expertise and proficiency.
- all additional original documents used to support qualification, validation and authenticity to teach in the assigned subject area.
- results of student, peer and supervisor assessments of teaching.
- a current and updated professional development plan with documentation and evidence of ongoing professional development and continuing education.
- a documentation file of all complains lodged against a faculty or instructor in the past twelve months, to include response and outcome.
- any other documentation deemed necessary by SEED Graduate Institute to ensure a quality of instruction, quality of character and required knowledge and proficiency to teach and have association with the Institute.

The Application for Licensure of a Private Postsecondary Institution, section (A-23):

[3]Please provide a brief description of the process you use to select, employ, and retain teaching faculty. Please also provide appropriate sampling of faculty resumes.[2]

Selection.

Potential faculty and instructors will submit an application packet to SEED Graduate Institute. This packet will include a letter of interest and intent and all requested credentials and documentation (such as resume, degrees, licensure, certifications, credentials, experience, continuing education, post degree training and education, letters of recommendation or letters of certification/documentation of experience, expertise and proficiency, and documents used to support qualification, validation and authenticity to teach in the assigned subject area.)

Following receipt, review and acceptance of documentation the potential faculty or instructor will be invited for interview. The interview process will include a presentation of current work, a professional paper and/or a demonstration of proficiency.

Screening and interviewing of potential faculty and instructors may include current faculty, instructors and students as part of a faculty selection panel.

All faculty and instructors must demonstrate:

- an understanding and support of the concept and philosophy of SEED Graduate Institute.
- knowledge, skill and proficiency in the areas and subject they teach.
- ability to create and facilitate an interactive, transactive, collegial learning environment.
- ability to be in transactive dialogue with students, peers and all persons.
- ability to join and participate in an interdisciplinary, transdisciplinary and multidisciplinary arena.
- ability to comprehend, interface, integrate and transcend cultural boundaries.

Faculty and instructors must have at a minimum a graduate degree in or related to the subjects taught, supported by appropriate documentation required by the Institute,

OR

Certification, licensure and documentation of demonstrated knowledge, practice and proficiency in the area of the subject taught.

OR

Demonstrated and documented indigenous wisdom, practice and proficiency specific to the subject taught.

Employment.

Faculty and instructors must complete all the requirements for application and acceptance to teach courses and subject areas.

Faculty and instructors will meet all Federal, State and local laws and requirements of employment or contract.

In each degree program SEED Graduate Institute will employ at least one appropriately degreed, credentialed faculty who will oversee the instructional program and activities of the teaching faculty and instructors.

Each faculty and instructor will complete, maintain and provide to the institute and course students a current, detailed course outline, syllabus or curriculum guide for each course or subject taught. The course outline or syllabus will accurately describe course objectives, content, participation requirements, course completion requirements, methods of instruction and methods of evaluation. The objectives, content and methods described and practiced by the faculty and instructors will meet the

Institutes accepted standards of quality. Each faculty and instructor will
maintain and provide to the institute a class roster, attendance record, and
student grade or evaluation report for each course or subject taught.

To maintain employment or contract with SEED Graduate Institute each faculty
and instructor will comply with and meet all employment or contractual requirements of the Institute.

Retention.

All faculty and instructors will participate in ongoing professional development both as a participant and as a provider of development programs.

All faculty and instructors will participate in peer review process and student/peer assessment of teach