

The Old Within The New

THE 8TH INTERNATIONAL CONFERENCE ON SOCIAL VALUES IN
EDUCATION AND BUSINESS

**The Old Within the New, Traditional Taoist Principles of Chinese Healing and the
Educational Methodology of the Lovewell Institute: Integrating Mind, Body, and
Spirit**

By Drs. George Iber and David Spangler

*Heaven, Earth, and I are living together, and all things and
I form an inseparable unity.*

– Chuang Tzu (370 B.C.E.)

Eastern philosophy emphasizes meditative and contemplative techniques with the goal of living a balanced life. A life-long interest in spiritual transformation introduced us to numerous practices that promoted expanded thinking and meditative states of consciousness. It is this shared interest that has led us to contemplate the potentialities of applying these principles to modern education.

As John Dewey so succinctly stated in 1939:

The forces are still powerful that make for centrifugal and divisive education. And chief among these is, let it be repeated, the separation of mind and body which is incarnate in religion, morals and business as well as in science and philosophy. The full realization of the integration of mind and body in action waits upon the reunion of philosophy and science in art, above all in the supreme art, the art of education (Dewey, 1939, p. 607).

Accountability, career training, immigrant student intolerance education, school safety, No Child left Behind, school grading, zero tolerance, school bullying and violence, reduced resources, and a return to the “basics” are a part of the educational landscape we have all experienced in the first decade of the 21st century. Equally revealing is the dearth of discussion about basic educational needs as delineated by Maslow (1971) and other cognitive psychologists. It can be argued that we have fallen further away from realizing even the most basic of human needs in our schools, physical comfort and safety, to say nothing of developing the higher facilities of aesthetic development and self-actualization. Programs for the latter simply do not exist in most

schools. In the name of accountability, the educational process is now modeled on behaviorist principles. The behaviorist model does not include the mind or spirit. Once the mind is separated from the student (and teacher) the entire process becomes mechanical, the teacher becomes a mechanic, and the student is a shop project. There is a need to balance teaching, to include not only behaviorist objective outcomes but to emphasize an integrated subjective experience of the mind, body, and spirit of the students. Children growing up in American culture get little training in these states of consciousness. This paper intends to discuss essential Taoist principles of mind, body, and spirit found in traditional Chinese medicine, and how these principles can be reflected in curriculum development and teaching/learning strategies through educational applications such as the Lovewell Method.

Principles In Chinese Healing Methods

To move away from the teacher as mechanic and student as shop project model, one must consider educational models that emphasize the subjective development of full human potential, including creativity, self-actualization, and fulfillment as legitimate outcomes of education. This human potential model is reflected in such western educational theorists as Chomsky (1983), Dewey (1939), Eisner (2002), Gardner (1983, 1993, 1999), Maslow (1971) and Czikszentmihalyi (1990, 1997), to name a few. Another avenue to view subjective development of full potential through integration of mind, body, and spirit, is through traditional Taoist principles used in Chinese healing methods. According to Beanfield and Korngold, (1992), Chang (1998), Cohen, (1999), and Kaptchuk, (2000), the working assumption in traditional Chinese medicine is that there is no separation between the mind, body, and spirit. The intelligence of the body is as much

a part of the mind as the intellect, in fact more so (Gardener, 1999). Human existence is integrated into the environment, and the health of both are intimately connected. On the other hand, the Cartesian scientific model separates nature from humanity, the behaviorist model then separates humanity from the mind, and brain based research delegates the spirit and emotions to the pituitary gland. It is difficult to imagine developing human potential when there is nothing essentially human with which to work.

The integrated view, expressed in Taoist science through traditional Chinese medicine offers us an effective platform to discuss the integration of mind and body and spirit in educational theory. There are educational models, such as the Lovewell Method, that have instituted a philosophy and delivery method that systematically address the integration of mind, body and spirit (Eisner, 2002). Educating the whole child requires connectivity, humanity and a new perspective on curriculum content and student/teacher interaction. The eastern world view, expressed through the traditional Chinese world view offers us an interesting cultural window to discuss educational theory. Not only does the Taoist world view offer us a philosophy, but its application in the fields of health are well documented.

The role of “attention” is central to the learning process, but what to put the attention on remains the critical question. Attention in schooling is the act of focusing the intention to learn on a subject. Our culture, through parenting, media, and schools, focus the attention of students on what is supposed to be important, there is a working assumption that the intention to educate is in the best interest of the individuals. However, if entire fields of experience were ignored, even through ignorance of their existence, it would still leave the student vulnerable to the effects of not knowing. Just as

ignorance of the law is not an excuse for breaking that law, so too, ignorance of human potential does not relieve society of the burden of the consequences of not developing it. Failure to bring attention to the affective factor in learning has resulted in a distortion of values and behaviors by students, such as an epidemic of bullying (Kevorkian, 2006).

There is a distinction in Taoist terms between “dead” knowledge and “relevant” knowledge (Chang, 1998). Dead knowledge consists of what we might call subject area knowledge, such as mathematics, literature, and the sciences. This outer knowledge is irrelevant to real satisfaction in life. Students come to assume that attention on these subjects will bring satisfaction to their lives, because they are taught that the subject is important. But knowing this “dead knowledge” does not lead to anything other than more knowledge of the material world. Relevant knowledge is considered knowledge that attends to the meaning of life (Chang, 1985). Relevant education would teach students how to live healthier and longer lives. It would anchor students in the knowledge of the interconnectedness of all things. According to Taoist principles, “self actualization” or the highest value articulated by Maslow, comes first, not last.

According to Dr. Chang (1998), relevant Taoist education would include eight central areas of study: Taoist philosophy, internal exercises of revitalization, balanced diet, medical herbology, meridian healing arts, reproductive wisdom, study of individual personality, and the study of cycles of change. These eight areas are all concerned with individual happiness and long life, this is also known as the Tao, or the way. An observation of the areas of study shows the common thread to be the improvement of physical and mental health, leading to success. A deeper analysis reveals an interconnectedness on an energy level. All existence is a form of universal energy,

energy manifesting in different forms. In traditional Chinese healing terminology that universal energy is “Qi.” Taoist study is really a study of moving energy, or Qi, for the sake of humanity, and the environment and universe. Traditionally, this had been illustrated as the movement of yin and yang, the energy polarity of Qi. It is assumed that all creation shares in the processes of the universe, a continual pulsing of energy, thus mankind is also a product and active agent of the universe. Seen from this point of view, mankind is a microcosmic reflection of the universe (Kaptchuk, 2000). The scope of this paper does not allow an entire review of all Taoist philosophy and science, but rather focuses on one aspect, the internal exercises of revitalization, or Qigong, to demonstrate the principles involved. Qi is usually translated as vital energy and “gong” is translated as exercise. Thus qigong is vital energy exercise. These internal exercises relate to the Learning Affirmations discussed later in the section on the Lovewell Method.

Qigong, energy exercise, is considered central in Taoist healing methodology. Its benefits can overlap some western ideas regarding the benefits of exercise, such as weight loss, but depart radically on its assumptions and methods. Whereas in the west exercise is viewed as using energy to move the physical body, qigong views the body as both a source and receptor of energy. A lack of energy is viewed as the blocked flow of Qi. Sleep is considered a qigong activity in that at night the act of sleep allows the body to regenerate its batteries, replenishing the spent Qi. Qi, an enigmatic term, is both an all-pervading energy as well as energy manifest in activity through the interplay of Yin and Yang polarity of forces. According to Kaptchuk (2000), a useful analogy can be made between the Western idea of electricity and Qi. Electricity is both a general phenomena of charge between particles, as well as specific voltages and currents used to run a

particular electrical device. In terms of the physical body, the Qi takes on five principle qualities: Qi is the source of all movement and accompanies all movement; Qi protects the body; it is the source of harmonious transformation; it provides for stability and organizes flow; and it warms the body (Kaptchuk, 2000).

Illness is viewed as a disharmony among the various organs and elements of the body. Traditional modalities to reestablish the harmony between the organs and the meridians include the use of herbs, foods, acupuncture, acupressure, and qigong. Qigong is primarily composed of a series of slow postures, coupled with attention to breathing and visualization. It teaches that breathing does not just involve the lungs and air, but the entire body and Qi. Visualization is an important aspect that helps focus the attention on the flow of Qi through the meridians. The self engaging feedback loop within the person becomes informative, the focus is on effortless movement of healing energy through the organs and meridians. The subjective experience of wellness is pleasant and reenergizing. Qigong is based on principles of balance, relaxation, healthy breathing, good posture, self-reliance, and it is fun (Cohen, 1997). Visualization, harmonious transformation, and organized flow are also key elements of the educational methodology explored through the Lovewell Method.

As a science of movement Qigong appears to have verifiable roots that extend back to at least 168 B. C. In 1973 an ancient Chinese tomb was excavated and a scroll with drawings and instructions of the movements was recovered. This famous “Dao-yin Tu” (leading and guiding the energy) silk scroll describes in figures and captions specific postures for specific disorders, such as kidney disease and anxiety. While technical definitions and historic roots give a firm departure point, once one begins the practice,

they enter into a new consciousness, a consciousness involving greater possibility of human experience and self empowerment.

The purpose of qigong is usually described in comfortable western terms, like improved health, or reducing pain, but from a Taoist point of view those are only byproducts of increasing the normal flow of Qi. Chinese healing views pain as blocked or stagnant qi. The secret is to increase the level and flow of qi by increasing the Jing, Qi, and Shen. Jing is the sexual essence and expressed in the sexual and bodily fluids. It flows through the blood and bones and is stored in the lower dan tien. Shen is the spiritual essence and is associated with the liver and heart. It also flows in specific energy meridians, and is stored in the upper dan tien. Tranquil states of qigong and meditation cultivate the shen. Qi, in this triad is the life energy. It is stored in the middle dan tien and flows through the regular meridians. Harmonizing, cultivating, and extending these three is the real goal of qigong (Cohen, 1997). The English words of psyche and soma come close to expressing these concepts (Bienfield, 1991). The dan tien centers are intersections of the physical, subtle energy, and spiritual intelligences. During practice of qigong, the centers are often experienced as warm fields of energy.

Moving away from the student as shop project, an alternative analogy is useful, the student as a garden. According to Biengfield (1991) the doctor of Chinese medicine is a gardener and the human body is a garden. The body has in internal and external environment of water, earth, minerals, organic material, and heat; the five elements of material creation. A healthy garden requires the five elements to be in balance and appropriate to the plants. Not all plants require the same degree of water, for example the cactus and the willow tree. In Taoist medicine a disease represents a failure to adapt,

“The man is not sick because he has an illness, but has an illness because he is sick” (Beinfeld, 1991, p. 36). If we view the problems of a student in this way, we can reorient our thinking to consider how the student is responding to the garden’s conditions. A withering plant may need protection from the sun, or more water, rather than extrication. The successful Chinese gardener would know how to balance the elements of soil, water, and sun to maximize the plant’s growth. Since the environment is a critical aspect of the cure, rather than the “sick” plant, all aspects of that environment must be considered, from posture to individual diet, to environmental considerations. For example, sitting using a computer keyboard for hours at a time is correlated with carpal tunnel syndrome, back pain, and eye dysfunction. The stress on the human system caused by this particular modern activity can be mollified by the correct practice of qigong. If, as a society, we are going to teach computer usage in schools and work, we should be obligated to teach how to avoid the distress caused by the activity.

Qigong practice, as one of a number of traditional Chinese healing modalities, makes use of attention, visualization, breathing, and graceful movement to instill a balance of energy. That balance creates the proper setting for growth and healing. The Qi can naturally flow through the body, enlivening all the organs. The stress, which is blocked energy, is removed or transformed. In the process the physical body is healed, the mind is put at ease, and our human potential is increased, for some that human potential can be defined in general spiritual terms. In Taoist terms, humans are at the intersection of the heavens and the Earth. Distress in humans will be reflected as distress on the Earth, and distress on the Earth will be reflected as distress in humans. One of the

verses of the Tao Te Ching (Laotsu, 550 B.C.) reflects on the decline of inner knowledge, the Tao.

*When the great Tao is forgotten,
goodness and piety appear.
When the body's intelligence declines,
cleverness and knowledge step forth.
When there is no peace in the family,
filial piety begins.
When the country falls into chaos,
patriotism is born.*

In order to restore mankind's future to a positive outcome, education can be designed to incorporate specific methodologies of revitalization. One re-vitalizes that which already exists as potential. Developing inner human potential has many health and educational benefits. Likewise, the Lovewell Institute seeks to incorporate a methodology of creativity and revitalization in its methodology.

The Lovewell Method

As pointed out in the opening paragraphs, our current educational construct tends to fragment and marginalize the wholeness and synergistic interaction of the human condition. Resonating with this reality, problem-based learning constructs led to the development of the Lovewell Method. The Lovewell Institute is a complex concept, although, when broken down into its various components, it is not a complicated idea. Building a "cultural community" is at the core of Lovewell Institute's mission with the understanding that cultural implies multi-cultural, and community implies global community. The theory is that through merging creative process, education, the arts, and social involvement, an effective methodology has emerged. The Lovewell pedagogy and curricula have developed out of blending key elements from the various domains

included in the interdisciplinary arts (music, dance, design, theatre, and literature), education, and the social sciences.

The core of the Lovewell Method is the creation of an interdisciplinary work of art (sometimes referred to by the more accessible but misleading term *musical theatre*). Participants in a collaborative workshop or classroom/studio setting establish the theme for the production through a series of guided brainstorming sessions. After the theme is selected, the staff artists and instructors guide the participants through the creation of the characters who will “play out” that theme and the creation of the dialogue, the music, the lyrics, the visual design, the choreography, and the staging of the scenes. This work is then performed publicly, videotaped, and audio recorded for archival purposes and then reflected upon by the participants. Assessment and evaluation of the experience is enhanced by feedback from the audience. Lovewell policy dictates that participants in the workshops are given maximum ownership over their creations. Eliot Eisner comments on this type of arts-centered educational experience:

The arts teach children that in complex forms of problem solving purposes are seldom fixed, but change with circumstance and opportunity. Learning in the arts requires the ability and a willingness to surrender to the unanticipated possibilities of the work as it unfolds. (2000)

When the concept of Lovewell was taking form in consciousness, there was an intention to instill into the philosophy a code, a procedure, or a ritual that would set the right tone for creativity. Something was needed that would center and calm the participants and enable them to become more receptive to new ideas. It needed to be something that would quiet the noise from the outside world, create a safe space, and encourage a vulnerability that would, in turn, allow a more compassionate heart and a more open mind. It was a major goal to establish an environment that promoted

cooperative collaboration and invited a free flow of ideas without fear of destructive ego-driven criticism or harsh competitiveness. I had enough of that as a professional actor, director, writer, composer, and producer in the consumer-driven Arts and Entertainment Industry. Experience taught me that many good projects were being destroyed and vast amounts of creative energy and money continued to be wasted through colossal displays of pride, arrogance, greed, ignorance, and insecurity. There were also vast resources destroyed by quieter displays of covert hostilities stemming from pride, arrogance, greed, ignorance, and insecurity. Of course, constructive criticism is an essential element in establishing and maintaining high educational standards and high artistic standards, but there are ways of optimizing quality without demeaning the participants or damaging their spirits and self-esteem.

The goal was to devise a way to address matters of the spirit within a creative arts methodology without entering into the polarization and fractiousness often engendered through religious debate. These are, therefore, some of the areas addressed in the “Learning Meditations.” The Lovewell Institute provides a forum for sharing ideas, feelings, and experiences containing spiritual overtones without the need to necessarily tie them into a specific theology. This kind of exploration of philosophy, aesthetics, and ethics deals with many of the same subjects and phenomena as theology and religion but allows each participant to maintain his or her own religious affiliation without making that affiliation the focus of discourse.

In order to create this nurturing environment of trust and honor I called upon some ancient Eastern philosophical meditations found in the *Life and Teaching of the Masters of the Far East* by Spalding (1964, 1972a, 1972b, 1976a, 1976b). The

philosophical approach described in Spaulding's five-volume study would help meet the objectives outlined for the "ritual" centering exercise that was developed and adapted into an educational application. Building trust and honor is an elaborate process, and that first step in cooling down the customary flagrant energy of teenagers would be establishing a sense of *presence* in them. Sustaining attention on the present moment is often not easy at any age and especially difficult for young creative artists. However, if the students know that their future as an artist depends on their ability to sustain focus on abstract situations, then they will be more highly motivated to engage in exercises that build that skill.

The challenge became how to integrate some of these principles into a methodology of creative process training. Most young artists are drawn to Lovewell out of a love for art and a desire to learn how to create it. *Experiencing* art leads a child to the threshold of *making* art (Alexander, 1987; Campbell, 1995; Dewey, 1934). The Learning Meditations, a foundational activity of the Lovewell methodology, offer students an opportunity to acknowledge and access the same state of mind that they experience when they witness a great work of art. Wilber (2000), a noted American philosopher, integral psychologist, and practicing Buddhist, commented on this state so familiar to artists and those who appreciate art:

Great art grabs you, against your will, and then suspends your will. You are ushered into a quiet clearing, free of desire, free of grasping, free of ego, free of the self-contraction. And through that opening or clearing in your own awareness may come flashing higher truths, subtler revelations, profound connections. For a moment you might even touch eternity; who can say otherwise, when time itself is suspended in the clearing that art creates in your awareness. (p. 541)

The Learning Meditations help guide the student into a mental state of *presence* that facilitates both experiencing art and creating art, a state that Csikszentmihalyi (1990,

1997) called *flow*, and Campbell (2001) called *esthetic arrest*. Each day of every Lovewell project begins with this exercise and uses it to focus the attention and intention of the students on their creative capacity aligning it with the achievable goals of the day. This practice has been so effective that other arts groups and programs familiar with this technique have adopted the Learning Meditations and integrated them onto their programs.

One of Lovewell's primary educational objectives is to help students *see* the world through the eyes of an artist. This heightened sense of observation and integration occurs as any great artist absorbs the phenomena in his or her universe and reflects it in their craft and their work. Altering our perceptions, transforming the way we look at simple things, are tools of the trade for any artist. Bypassing the thinking part of the brain and speaking directly to the heart and spirit is another aspect of being an artist. Alexander (1987), in his book *John Dewey's Theory of Art, Experience and Nature*, summarized Dewey's position on intellectual expression through the arts and aesthetics:

One does not have to read far in Dewey to discover the central emphasis he places on art and aesthetic experience. Art epitomizes the resolution of "hard and fast dualisms"; it is the "culmination of nature"; as intelligent action integrating means and ends, art is the "greatest intellectual achievement in the history of mankind"; art is not only the ultimate judgment on a civilization, it *is* civilization. Finally, as noted, Dewey himself acknowledges that the crucial test for any philosophy's claim to understand experience is its aesthetics. (p. 1)

This is the state of mind that the Learning Meditations foster. They encourage the participants to perceive the world as an artist perceives it, full of wonder, beauty, discovery, connections and possibilities. The students are not asked to believe the statements made in the Learning Meditations, they are simply asked to *contemplate* the ideas and philosophy brought forward as they would contemplate a work of art. The

Learning Meditations are designed to stimulate thinking, feeling, integration and intuitive knowing that benefit the creative process whether or not the students agree with them.

Learning to see through the eyes of an artist is a skill that can be applied to almost any task and any profession. The perspective of an artist is not exclusive to the arts, and this skill can be transferred to many other applications in various domains. In the context of a Lovewell workshop, the arts are used as a vehicle to teach this form of perception. The sense of *presence* and the ability focus on abstract symbols and ideas are valuable proficiencies in any context.

The Learning Meditations have become a cornerstone of the Lovewell philosophy and the main ingredient that sets the Lovewell Method apart from all other interdisciplinary arts pedagogies and theatre programs. They are most effective when accompanied by appropriate music or meditative sonorities prerecorded or played live by an artist/instructor or student. Similar to the way visualization, yantras, or poetry set up themes and images to be contemplated, these meditations, in the hands of a skilled Lovewell instructor, set the focus on creativity and cooperation. The intention of these meditations is to steer the participants' attention inward towards deeply personal attitudes and perceptions, and then align them with *presence* in the here and now. These are the seven meditations (Spangler, 2007):

1. *Within me there is boundless creative power.*
2. *I am now at this moment all that I need to be.*
3. *I visualize perfection daily until I breathe it into expression.*
4. *I am pure energy and awareness.*
5. *All my needs will always be supplied by my understanding of creativity.*
6. *I have a kind thought for everyone, may we create today in the spirit of cooperation and joy.*
7. *Now let me in silence reaffirm why I am here.*

The resultant state of mind is referred to in educational jargon as “the teachable moment.” It is the synergistic by-product of holistic perception and integrative learning technique. It is our observation as educators and students of Eastern philosophy that the current educational system modeled on behaviorist principles does not prepare learners for a balanced life - emotionally, intellectually or physically. The arts and the aesthetic experience speak to the creative spirit of humankind. The primary challenge is that unless public education evolves and finds some way of addressing the human spirit in addition to the mind, body, and economic needs, our culture stands little chance of pulling itself up out of our descent into unprecedented war, terrorism, non-sustainability and greed. As mentioned above, we should put self-actualization and aesthetics first, not last in our developmental schema. This fundamental challenge has been clearly articulated in

Education and the Significance of Life by Krishnamurti (1981):

Though there is a higher and wider significance to life, of what value is it if we never discover it? We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance. (p. 11)

Perhaps the difference between *knowledge* and *wisdom* has finally become more than a philosophical debate. Knowledge can fulfill the requirements of job training, but only wisdom can give life meaning and context. We suspect that the future will call upon the past in an effort to balance an incomplete educational system.

Summary Table

Principles found in traditional Chinese healing methods	Teaching and learning principles found in the Lovewell Method
Subjective measurement – doctor and patient are partners	Faculty and students work together for common understanding and production
Simultaneous arising of events – cause and effect are not central	Eureka or “ah ha” experience Connection of subject and object
Interactive and holistic – we are in the universe and the universe is in us	Group and individual identity View the world as an artist
Cultivate Self knowledge using traditional methods of insight	Seek full potential through “presence” of mind
Healing comes from within – revitalization	Awareness of choices and victim mentality patterns Use of Learning Meditations
Treat process of life, not symptom, for health using principles of balancing Qi through eight branches of study	Allow the process of discovery to be central to the educational objectives Change methods and expectations for success Reflective introspection of context without damage to self-esteem
Cyclical timeframe – ends are beginnings and beginnings are ends	Lifelong learning through the arts
Mankind is both a product and influencer of Heaven and Earth	Universal motivation and themes of life – Self Actualization using art
Treatment of mind/body/spirit for happiness and long life	Multiple intelligences accessed through art in group context in supportive framework
Practice of Qigong involving <ul style="list-style-type: none"> • Attention • Visualization • Breath • Graceful movement 	Lovewell Methodology <ul style="list-style-type: none"> • Viewing world as artist • Visual affirmations • Breathing affirmations • Dance
Energy meridians and Qi used for improving health	Search for full potential through self-actualization and aesthetics
Importance of attention - Qi follows attention	See the world through artists’ eyes Practice Learning Meditations
Individual actions are integral to world harmony	Creative Process is intimate to product and self awareness Student satisfaction leads to a desire to share ideas and enthusiasm

References

- Alexander, T. M. (1987). *John Dewey's theory of art, experience, and nature*. Albany: State University of New York Press.
- Beinfeld, H. & Korngold, E. (1991). *Between heaven and earth: A guide to Chinese medicine*. New York: Ballantine Books.
- Brothers, C. (2005). *Language and the pursuit of happiness*. Naples, Florida: New Possibilities press.
- Chang, S. (1998). *The great Tao*. Reno, Nevada: Tao Publishing.
- Cohen, K. (1997). *The way of Qigong: The art and science of Chinese energy healing*. New York: Ballantine Books.
- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York: Harper and Row.
- Csikszentmihalyi, M. (1997). *Creativity: Flow and the psychology of discovery and invention*. New York: Harper Collins.
- Campbell, J. (1995). *Understanding John Dewey: Nature and cooperative intelligence*. Chicago: Open Court.
- Campbell, J. (2001). *The collected works of Joseph Campbell*. Novato, CA: New World Library.
- Dewey, J. (1939). *Fundamentals of the Educational Process. Intelligence in the modern world: John Dewey's philosophy*. New York: Random House.
- Eisner, E. (2000). Quoted in *Crossing Boundaries*, Accessed August 17, 2007.
- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York: Basic Books/Harper-Collins.
- Gardner, H. (1993). *Multiple intelligences: The theory in practice*. New York: Basic Books/Harper-Collins.
- Gardner, H. (1999). *Intelligence reframed: Multiple intelligences for the 21st century*. New York: Basic Books-Perseus Books Group.
- Houston, P. & Sokolow, S. (2006). *The spiritual dimension of leadership: Eight key principles to leading more effectively*. Corwin Press: California.

- Kaptchuk, T . (2000). *The web that has no weaver: Understanding Chinese medicine*. McGraw-Hill: New York.
- Kevorkian, M. (May, 2006). *Preventing bullying: Helping kids form positive relationships*. Roman & Littlefield Education: Lanham, MD.
- Krishnamurti, J. (1981). *Education and the significance of life*. New York: Harper and Row.
- Laotse, (c.a. 550 B.C). *Tao Te Ching*. Translated by S. Mitchell, <http://acc6.its.brooklyn.cuny.edu/~phalsall/texts/taote-v3.html> obtained 12/12/2007.
- Spalding, B. (1964). *The life and teaching of the masters of the Far East*. Marina del Rey, CA: DeVorss and Company.
- Spalding, B. (1972a). *The life and teaching of the masters of the Far East* (Vol. 2). Marina del Rey, CA: DeVorss and Company.
- Spalding, B. (1972b). *The life and teaching of the masters of the Far East* (Vol. 3). Marina del Rey, CA: DeVorss and Company.
- Spalding, B. (1976a). *The life and teaching of the masters of the Far East* (Vol. 4). Marina del Rey, CA: DeVorss and Company.
- Spalding, B. (1976b). *The life and teaching of the masters of the Far East* (Vol. 5). Marina del Rey, CA: DeVorss and Company.
- Spangler, D. (2007). The Story of Lovewell Institute for the Creative Arts: vision, theory, method. Dissertation Abstracts International (UMI No. 3268233)
- Wilber, K. (2000). *The collected works of Ken Wilber* (Vol. 7). Boston: Shambhala Press.

Citation: Beatitude Past Utterance: Balancing Life's Issues, Volume XII (2008). Natale, Libertella. New York, NY: Oxford University Center for the Study of Values in Education and Business and GSP Publishers.