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The Communication of Care and School Success: Exploring the Link between Care Theory and Invitational Theory

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Abstract

Care is one of the five core elements of invitational theory, and plays a central role in invitational education. In this conceptual paper, the author explores the link between care theory and invitational theory, highlights key elements of the care-theory dialogue, and reviews key research findings about the characteristics of caring teachers. Recognizing that care, itself, is far more complex than a simple checklist of caring behaviors might suggest, the author concludes by considering a number of implications for educational practice.

Introduction

William Purkey, one of the pioneers of invitational theory, echoed Theodore Roosevelt when he wrote, "Nobody cares how much you know until they know how much you care" (Purkey & Novak, 1996). Although they did not name it in their original publications, William Purkey and John Novak (2015) have since identified care as one of the foundational elements of invitational theory). Novak also refers to a "caring core" as a central aspect of invitational education (Novak, Armstrong, and Browne, 2014). Care plays an important role in the theory and practice of invitational education.

In this article, I explore the link between care theory and invitational theory, highlight key care theory insights, and review key research findings about the characteristics of caring teachers. I conclude by considering a number of specific relevant implications for educational practice.

The Relationship between Invitational Theory and Care

In their recently updated introduction to invitational theory, the authors included a visual representation of their theory (Purkey & Novak, 2015) (Figure 1). This graphic provides a number of important entry points for an exploration of the relationship between invitational theory and care theory.

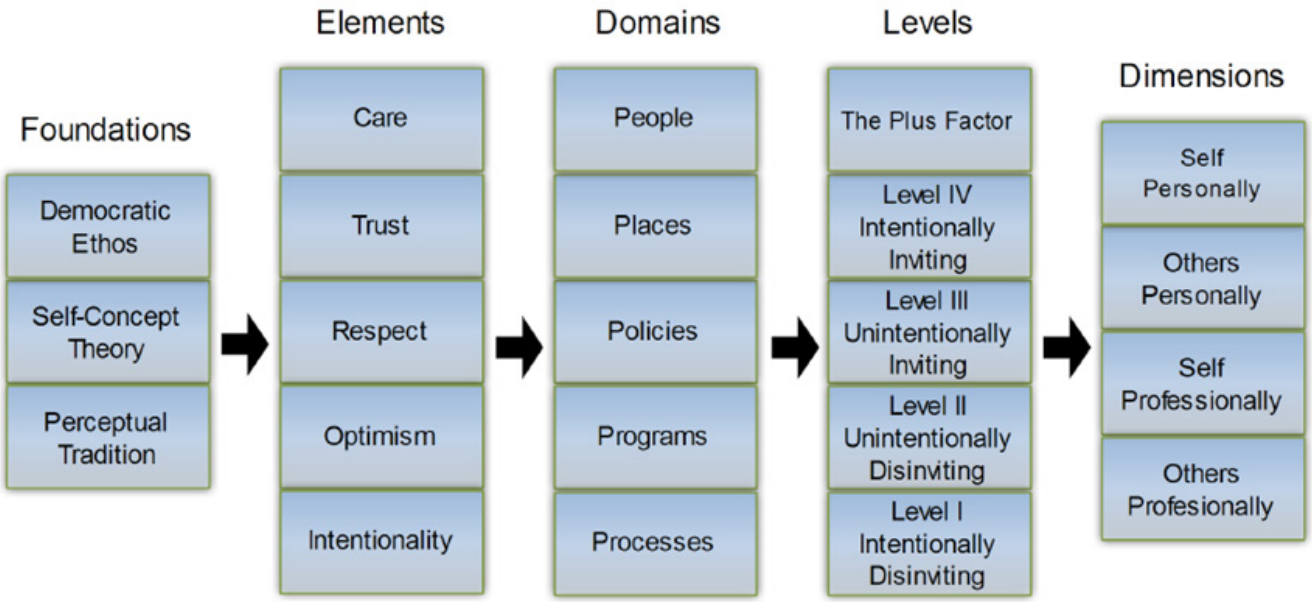

Figure 1. Foundational Invitational Theory concepts (Purkey & Novak, 2015, p.1).

Invitational Theory Foundations

Invitational theory is built upon three important **foundations**: a *democratic ethos*, *self-concept theory*, and *perceptual theory* (Shaw & Siegel, 2010, pp. 107-108). Care theory connects directly to **perceptual theory**. Building on the work of Art Combs and his colleagues (Combs, 1999; Combs, Richards, & Richards, 1976), Purkey and Novak (2015) note that "Human behavior is the product of the unique ways individuals perceive the world. To better understand why people do the things they do it is necessary to explore perceptions within and among individuals" (p. 2). The communication of care is profoundly shaped by perceptions. A teacher's perception of care and of their students influences the teacher's *care capacity* and *care communication*. More significantly, a student's experience of their teacher's care is completely dependent on the student's own perceptions. If the student does not perceive their teacher as caring, care has not occurred, regardless of teacher intentions and intention-directed behaviors. As Noddings (1984) suggests, such care has not been *completed*. To a great extent, care is defined by perception.

Invitational Theory Elements

Invitational theory is also shaped by five primary **elements**: *care*, *trust*, *respect*, *optimism*, and *intentionality* (Purkey & Novak, 2015). Since earlier lists of invitational theory elements did not specifically identify ***care*** as one of the theory's elements, it is of particular note that care appears as the first element on the 2015 list. As Purkey and Novak (2015) point out, "Care is at the core of the inviting stance. Of all the elements of invitational theory, none is more important than a person's genuine ability and desire to care about others and oneself" (p. 2). In their review of the basic tenets of invitational theory, Shaw and

Siegel (2010) defined care as "concern expressed warmly in the welfare for others" (p. 109).

Other Foundational Concepts

Care also informs and impacts other foundational invitational theory concepts. Invitational theory identifies five **domains**: *People, Places, Policies, Programs*, and *Processes* (also known as **The 5P's**). While it could be argued that care should inform all five domains, as suggested in the previous paragraph, care most certainly exercises an important impact on the ***People*** domain, which is foundational to all the others. Noddings (1984) emphasizes that care is, first of all, a *relationship* between two people. In their summary of the *People* domain, Purkey and Strahan (1995) explain:

In planning efforts that improve the quality of life for the PEOPLE of the school, we can ask ourselves how we see ourselves and our students, how we envision our relations with each other, and how we can extend and nurture those caring relationships in ways that summon forth human potential. (p. 2)

Care also connects with the four **levels** of invitational theory, also known as the four stances or messages: *intentionally disinviting, unintentionally disinviting, intentionally inviting*, and *unintentionally inviting*. Care can also be assessed using this same matrix. In their explanation of the *unintentionally disinviting* stance, Smith and Mack (2006) capture the importance of care: "At this level, people behave in careless and thoughtless ways and their actions are seen as being disinviting toward others despite their best intentions." (p. 38) Toward the end of this paper I explore a number of implications of care theory and educational care research.

One of the challenges facing educational care theory is the fact that there is often a disconnect between care theory and care practice in education. Teachers intend to be caring, but too many students do not perceive, receive, and experience this intended care. Noddings (2005) observes that many students believe that "nobody cares." Noddings (1988) also describes this situation as a "crisis of care." Drawing on the language of invitational theory, Noddings notes that one of the challenges in education is that too many teachers are perceived as *unintentionally uncaring*. Yet there are steps that can be taken to more effectively and intentionally communicate care in a way that parallels the intentionally inviting stance. Care theory also connects with the four **dimensions** of invitational theory, informing the way one can be both *personally* and *professionally* inviting with the *self* and *others*.

A Review of Educational Care Theory Basics

Care theory first emerged in 1971 with the publication of Milton Mayeroff's *On Caring*. Mayeroff defined care as "the act of helping another to grow and self-actualize" (p. 1). The theory garnered critical attention in 1982 when Carol Gilligan's *In a Different Voice* responded to Kohlberg's theory of moral development, which, Gilligan asserted, had

limited the moral development of women. Gilligan (1982) proposed a more "caring" stance that valued the needs of the individual in making ethical decisions. The pre-eminent voice in the care theory dialogue has been Nel Noddings, who entered the conversation with the publication of Caring: *A Feminine Approach to Ethics and Moral Education* in 1984. Her seminal text, re-released as *Caring: A Relational Approach to Ethics and Moral Education* in 2003 and again in 2013, provides much of the foundational vision and language of care theory. The key concepts of care theory will be briefly reviewed in the following paragraphs.

Two Care Needs

Care theory identifies two human care-related needs: the need to care for others and the need to be cared for by others (Groenhout, 2004; Noddings, 1984/2013). Noddings (2013) writes, "To receive and to be received, to care and be cared-for: these are the basic realities of human being and its basic aims" (p. 173).

Care is a Relationship

Noddings emphasizes that care is a direct personal and reciprocal relationship between the *one-caring* and the *cared-for* (Noddings, 1984/2013). A relationship involves two contributing parties, and the participation of both is needed. The relationship need not be equal to be reciprocal.

Three Characteristics of a Caring Relationship

Noddings (1984/2013) identifies three characteristics of a caring relationship: *engrossment* (attention and receptiveness to others), *motivational displacement* (the ability to set aside one's own motives and intentions in order to recognize and respond to the feelings and desires of the other), and *response* (the cared-for's completion of the relationship by responding to the one-caring, even if only through their actions).

The Completion of Care

One of the hallmarks of care theory is its insistence on *completion*. Care is not "completed" until the cared-for receives and responds to the actions of the one-caring. If the cared-for does not perceive and receive care, care has **not** occurred (Noddings, 1984/2013).

Caring About vs. Caring For

Noddings (1984/2013) also introduced a helpful distinction between caring about (intentions) and caring for (action). It is far too easy to care about something. Unfortunately, this theoretical care is easier to talk about than to put into practice. Caring for someone or something demands intention-rooted actions.

Natural vs. Ethical Caring

Noddings (1984/2013) also distinguishes between *natural* and *ethical* caring. *Natural caring* refers to caring that comes naturally, like that of a parent for her child. *Ethical caring* involves an ethical decision TO care for another. Noddings notes that teachers may not always "feel" natural care, but they can always make an ethical and professional decision **to** care for their students.

Not Gentle Smiles and Warm Hugs

Educational care theorist Lisa Goldstein (2002) provides an important clarifier, stressing that care is **not** gentle smiles and warm hugs. Such behaviors may appear to be caring, and may be evidence of a caring relationship, but they are not sufficient. Goldstein (2002) describes educational care as an intellectual act that is a "crucial factor in the teaching-learning process" (p. 2).

Soft Care vs. Hard Care

Similarly, Antrop-Gonzalez (2006) describes a continuum of educational care ranging from **soft care** (*gentle, kind*) to **hard care** (which combines both ***authentic relationships*** and ***high expectations***).

Leaping In vs. Leaping Ahead

Sandra Wilde (2013) bemoans the loss of care in education, which she describes as a "sign of deeper social malaise" (p. 1). She suggests that care may be part of the process of healing for people as well as for our world. Wilde also provides a helpful distinction between *leaping in* and *leaping ahead*. With the best of intentions, teachers who *leap in* will step in for their students, taking steps and exercising authority to get their students to do what they are called to do. By contrast, teachers who *leap ahead* take pains to provide their students with the space and opportunity to make their own choices and decisions. Such teachers provide scaffolded, authentic, and caring support and feedback.

The Communication of Care: Characteristics of Caring Teachers

Mayeroff's (1971) landmark text, On Caring, introduced one of the first articulations of a definition of care. However, Mayeroff also introduced seven ingredients of care: (1) *knowledge,* (2) *patience,* (3) *honesty,* (4) *truth,* (5) *humility,* (6) *hope,* and (7) *courage*. It will soon become apparent that a "checklist" of care ingredients is insufficient for the communication of care. Nonetheless, Mayeroff's list was the first such articulation, and it contributed significantly to the care theory dialogue. Subsequent research into care in education has generated a number of empirically-grounded characteristics of care.

How Students Perceive Caring Teachers

Kris Bosworth (1995) completed an empirical study of two schools and over 100 students, describing how students perceive caring teachers. Caring teachers (1) help with homework, (2) value individuality, (3) show respect, (4) listen to and recognize students, (5) display tolerance, (6) explain class assignments, (7) check for understanding, (8) encourage and motivate, and (9) plan fun activities. Bosworth's study provides valuable insights into student perceptions of caring teachers.

Eight Caring Themes

Barbara Tarlow (1996) developed a grounded theory of care by interviewing 84 care-givers and care-receivers in schools, families, and care facilities. Tarlow defines care as "a process best understood as a phenomenon with a past, present, and future" (p. 57). Tarlow generated a list of eight themes of care: (1) time, (2) "being there," (3) talking, (4) sensitivity, (5) acting in the best interest of the other, (6) care as feeling, (7) care as doing, and (8) reciprocity. Tarlow's grounded theory contributes a number of important insights into the complexity of the phenomenon of care, drawing attention both to teacher dispositions and to teacher behaviors.

Perceived Teacher Care Dimensions

Jason Teven and James McCroskey (1997) interviewed 235 university students, analyzing data in order to define the students' perceived teacher-care construct. The researchers identified three dimensions of perceived teacher care: (1) empathy, (2) understanding, and (3) responsiveness. Teven and McCroskey (1997) also developed a perceived teacher care scale. Their oft-cited construct and scale serve as important resources for the exploration of educational care.

How Educators Conceptualize Caring

Teacher educator and researcher Robin McBee (2007) completed a research study seeking to understand how teachers conceptualize educational care. She interviewed 144 student teachers, practicing teachers, and teacher educators. Her study identified five characteristics: (1) *offering help to learners,* (2) *making efforts to get to know and show interest in learners,* (3) *showing compassion,* (4) *giving time,* and (5) *listening.* While it is perhaps not as significant to the completion of care as student perceptions, perceptual theory also reminds us of the importance of *teacher* perceptions. McBee's research focused attention on teacher perceptions of the care they communicate to their students.

Student Perceptions of Caring Teachers

Drawing on her review of the educational care literature, Heather Davis (2009) produced an article on teacher care for an encyclopedia focused on the psychology of classroom learning (Anderman & Anderman, 2009). Davis (2009) differentiates between

two key student perceptions of caring teachers: (1) *feeling understood,* and (2) *feeling that their understanding matters.* She further discriminates between each of these, noting that **feeling understood** focuses on (a) *student locus and sense of responsibility;* (b) *class culture, climate, and classroom management orientation*; and (c) what she describes as *cultural synchronization* (which implies that teacher behavior is "in synch" with student behavior), while **feeling that their understanding matters** addresses (a) *academic content*, (b) *the role of student interest*, and (c) *expectations of success.* Davis's study provides an important foundation for further reflection on the communication of educational care.

Each of these studies contributes to a greater understanding of the perception and communication of care in education. Nonetheless, it is important to recognize that these empirically-grounded lists are insufficient. Care cannot be defined by a checklist of characteristics—there is no single recipe for care; it is far too complex, relational, and negotiated. As Noddings (1992) notes, "Caring is a way of being in relation, not a set of specific behaviors" (p. 17). Still, such lists are valuable as touchstones for better assessing and understanding a teacher's communication of care. This is particularly true for inviting teachers who are willing to draw on self-assessment, peer feedback, and student feedback. Because care is both perceptual and negotiated within the context of specific relationships, this type of ongoing reflection is necessary to truly appreciate the nature of one's care communication. To do so, however, takes courage and vulnerability.

Implications for Practice: The Communication of Care

Care is an ongoing, negotiated, unique relationship with every single student in the class. And each relationship is always at risk. In some cases, it takes only a single error in judgment (or perceived error in judgment) to lose the banked trust between a teacher and a student, and to set back an emerging caring relationship, sometimes irrevocably. Care is relational. Care is perceptual. Care only exists when it has been completed—perceived, received, recognized, and responded to by the cared-for.

Too often there is a mismatch between a teacher's caring intentions and the perceptions and experiences of their students. Many good-hearted, well-intended teachers are surprised by their students' inability to recognize, appreciate, and respond to the teachers' intended communication of care. In fact, some such teachers may even be perceived by their students as uncaring. Such teachers' care capacity has not been successfully communicated to their students.

The care theory literature identifies a perpetual gap or disconnect between theory and practice. Noddings (1988) describes this as a "crisis of care in education" (p. 32). More recently, Wilde (2013) has described a "loss of care in education" (p. 1). In *No Education Without Relation*, Bingham and Sidorkin (2010) describe a "fog of forgetfulness" (p. 5), suggesting that too many teachers appear to have forgotten that education is about relationships. Noddings (2005) provides some clarity when she notes that teachers want to care, and students want to be cared for, but that caring relationships between the two

groups often fail to develop. There is a gap between educational care **theory** (a teacher's caring intentions) and educational care **practice** (student experiences and perceptions of teacher care).

Invitational theory's *levels of functioning* can serve as an important clarifier here, providing insight into the nature of this disconnect. Part of the complexity, of course, is the fact that people are imperfect. Their communication of care, therefore, will also be imperfect. And because of the nature of perception and relationality, imperfect care will always be an obstacle to the establishment of a caring relationship. One mis-step can set a relationship back significantly.

A review of the educational care theory literature suggests that care often fails to be communicated because well-intended teachers are often *unintentionally disinviting* (or, perhaps more accurately in this context, *unintentionally uncaring*). Because care must be perceived, received, and completed in the context of a relationship, it is important for caring teachers to be much more reflective about their care communication. They must seek to be *intentionally inviting* (or, perhaps, *intentionally caring*). The other elements of invitational theory (trust, respect, optimism, and intentionality) also come into play here. *Trust* needs to be earned. It also needs to be banked, so that when care fails to be perceived and received, sufficient trust capital has been accumulated in order to sustain the relationship, allowing it to weather the storm of imperfect care. In their summary of *respect*, Purkey and Novak (2015) write "People are able, valuable, and responsible and should be treated accordingly" (p. 3). Authentic respect for the person and the potential of others is essential for the communication of care.

Similarly, caring relationships must be rooted in optimism. Caring teachers must believe in the capacity and potential of their students, confident that each can find her own, best way (particularly when receiving scaffolded support from a caring learning community). Perhaps most importantly, caring teachers need to be characterized by *intentionality*. Because the communication of care is so complex and perceptual, teachers need to be transparent and intentional about their objectives and actions. They need to regularly "use their words" to describe their caring intentions, particularly in moments that are perceptually problematic (e.g., conflict, criticism, emotionally charged). If sufficient trust has been banked, and respect recognized, the fact that the teacher has stated their caring intentions may be enough to transform the situation—or at least to plant seeds of care for the future.

The care theory literature provides a number of important implications for practice. It is worth noting that, like the lists of characteristics of caring teachers, none of these practical implications is sufficient on its own. And all of them require recognition of the complexity, perceptuality, and relationality of care. Each of these implications has significant invitational and perceptual overtones. And each can be easily overlooked or simply assumed to be present. Indeed, each demands reflection, attention, and intentionality.

A Vision for Flourishing and Well-being

Invitational theory is rooted in *humanist psychology*, building on the groundbreaking work of Carl Rogers, Abraham Maslow, Art Combs, and others. Maslow (1943) introduced self-actualization as humanity's highest need. Similarly, Combs (Combs, Richards, & Richards, 1976) emphasized the importance of *adequacy*, which is described as the need to pursue personal fulfillment. Others have emphasized the centrality of *self-realization* and *self-fulfillment*. Each of these concepts points to the importance of pursuing the *flourishing* and *well-being* of self and others. Caring educators are directed and motivated by their desire for the flourishing and well-being of each of their students. It is not about the teacher. It is not about the teacher's agenda, nor the objectives and demands of their curriculum and instruction. Their relationships with their students are, first and foremost, founded on the pursuit of flourishing and well-being for all—each student individually, and the class community as a whole.

Two Dimensions of Educational Care

Heather Davis (2009) distinguishes between a teacher's making their students *feel understood* and making the students *feel that their understanding matters*. Similarly, Lisa Goldstein (2002) draws on the work of Noddings (1984/2013) and Vygotsky (1978) to make an important distinction between the *interpsychological* (intellectual, based on Vygotsky) and *interrelational* (affective, based on Noddings) dimensions of care. It is helpful to distinguish between two essential and interrelated dimensions of educational care: ***relational*** care and ***pedagogical*** care. On the one hand, teachers care about their students as people. They care about who their students are and how they are doing, and seek to get to know them "for who they are." On the other hand, teachers communicate care about their students as learners. Through their interactions and their pedagogical choices and decisions, teachers demonstrate an awareness of and concern for the diverse and particular needs of each of their students. *Relational care* and *pedagogical care* are two important dimensions of educational care. Although they are certainly interrelated, they are also perceptually and experientially distinctive. Educational care is not completed unless both dimensions are communicated successfully.

A Commitment to Relationality

That care is a *relationship* is foundational to care theory. In this context, care is not completed until both participants recognize it as care. This seems to be self-evident. But it is actually quite easy to overlook, or at least superficially to apply. A caring teacher does not simply care for their class, or for "all of their students"; rather, a caring teacher cares for **each** student. And the teacher must be constantly aware of the need to build and maintain a unique caring relationship with every single student, both interdependent with and independent from their relationships with the rest of the class. As invitational theory reminds us, every single interaction is an opportunity to extend a caring invitation.

However, every single interaction is also an obstacle in the way of care. In the day-to-day busyness of a classroom teacher (particularly one who assumes they ARE caring), this reality is far too easy to overlook.

Autonomy Support, Power, and Control

An important part of human flourishing is the individual's ability to retain a clear sense of *self-efficacy* and an appropriate *locus of control*—to own responsibility for one's own choices and behavior. Wilde's (2013) distinction between *leaping* in and *leaping ahead* suggests that a significant element of this is the teacher's ability to support the autonomy of their students, providing them with the time and space to develop their own autonomy in the context of community and relationality. The concept of *autonomy support*, an important element of *self-determination theory* (Deci & Ryan, 1985; Ryan & Deci, 2000), provides significant insights in this regard. One of the potential causes for the disconnect between teacher caring intentions and student perceptions of teacher care is likely linked to the fact that some teachers fail to sufficiently value and support the autonomy of their students. Teachers who fail to distinguish between *autonomy support* and *teacher control* threaten the development of *student autonomy*, and likely limit the development of student potential, as well as their students' well-being and flourishing. The autonomy support-related literature (Assor, Kaplan, & Roth, 2002; Reeve & Jang, 2006) provides important insights and resources that can assist teachers in their communication of care. It is also important to note that Deci and Ryan's (1985) understanding of autonomy support is firmly rooted in a context of community and interdependence. The pursuit of autonomy, as defined by self-determination theory, includes a healthy awareness of relationships and mutual dependence.

Teacher Perceptions

The work of Art Combs and his colleagues draws attention to the centrality of perceptions for those working in (what he refers to as) the *helping professions.* Combs and Gonzalez (1994) have noted that what separates *effective helpers* from *ineffective helpers* is their perceptions (of self, of others, of their task, of their methods). Methods, themselves, are a *behavior*, which exhibits *symptoms* of the helper's underlying *perceptions.* Combs and Gonzalez (1999) observe that "One cannot tell the difference between good helpers and poor helpers on the basis of what they know…Neither can one find reliable differences between good and poor practitioners on the basis of methods" (p. 17). The difference-maker is the perceptions of the helper. In an earlier study, Combs and a number of his colleagues (Combs et al., 1969) specifically focused on teacher perceptions, identifying four key perceptions of *effective teachers*: perceptions of self, students, their subject, as well as the task of teaching. These perceptions have been affirmed and elaborated on in the work of Mark Wasicsko and his colleagues in their research on *teacher dispositions* (Wasicsko, 2002, 2007; Wasicsko, Wirtz & Resor, 2009). Teachers must be more aware of the nature

and impact of their own perceptions. This is particularly central for the communication of care. A teacher's perception of the nature and impact of their work with students, of their communication of care, of the nature and innate potential of their students (including the students' need for relationality and autonomy), and of their students' perceptions of care are all likely to exercise a formative impact on the teacher's ability to communicate care.

Student Perceptions

In order to support the growth, development, and flourishing of their students, caring teachers must come alongside them, seeking to influence student behavior by recognizing, responding to, and building on student perceptions. As the autonomy support literature reminds us, it is not a question of the teacher drawing on *power* and *control* in order to direct the student's behavior, but rather of positioning the student to shift their own perceptions in order to change their own behavior…and perceptions. As noted above, this process is significantly influenced by the teacher's own perceptions. But an awareness of the nature and impact of student perceptions (of self, of others, of the teaching task, of their relationship with their teacher, of their own personal experience with care and the communication of care from others) is likely to have a foundational influence on the student's behavior and their ability to perceive and receive care from their teachers. A teacher must be aware of, sensitive to, and responsive to the perceptions of their students. This is particularly important given how easy it is to overlook student perceptions and to focus instead on the student's (mis)behavior.

Empathy

Noddings identifies *motivational displacement* as one of the three central elements of a caring relationship. She defines this as "stepping out of one's own personal frame of reference and into the other's" (Noddings, 1984, p. 24). Goldstein (2002) notes that this involves setting aside one's own motives and desires in order to "give primacy, even momentarily, to the goals and needs of the cared-for" (pp. 12-13). For a number of years, Noddings was challenged by Michael Slote (2007) vis-à-vis Noddings' reluctance to use the word *empathy*, which Slote felt was more familiar and accessible than "motivational displacement. Initially, Noddings clearly differentiated between the two terms, rejecting empathy as too *projective* and *analytic* (Goldstein, 2002). Slote (2007), however, suggests that Noddings over-focused on one type of empathy—*projective empathy*—and that *associative empathy* is much more in line with what she refers to as motivational displacement. Shen (2011) defines **associative empathy** as "a mechanism through which audience members experience reception and interpretation of the message from the inside, as if the events in the message were happening to them" (p. 406). In 2012, Noddings recognized that this "newer" understanding of empathy is consistent with her understanding of motivational displacement. One of the most important characteristics of caring teachers

is their ability to authentically empathize with their students; to understand their perceptions and needs and wants. This, too, demands ongoing reflection and sensitivity. It is impossible to care, or to participate in a caring relationship, if the one-caring does not empathize with the cared-for. Busy teachers will find this a challenge they must persevere to overcome. It is far too easy to draw too-quick analytic conclusions or to over-project in assessing and responding to student behavior. This, too, is a significant obstacle to the communication of care.

Attention

Another central element of a caring relationship is receptivity, or what Noddings (1984) refers to as *engrossment*. Noddings defines engrossment as an "open, non-selective receptivity to the cared-for" (Noddings, 1992, p. 15), which she later (2005) simply describes as a passionate interest (p. 172). Both Noddings (2012) and Jane Tronto (2013) specifically mention Simone Weil and her focus on attention as an important part of the communication of care. Weil (1942) notes that attention requires that one empty oneself of anything self-focused, suspending one's own thoughts and concerns in order to pay complete attention to the other, as they truly are. She writes, "The soul empties itself of all its own contents in order to receive into itself the being it is looking at, just as he is, in all his truth" (Weil, 1942, p. 5). Attention demands that we empty our own minds, waiting without seeking anything other than the true nature of the person or object with which we are interacting. This sense of accepting the other *as they are*, without any preconceptions or prejudgments, is a critical element of authentic care. Students who notice that they are the focus of a caring teacher's attention will be affirmed by it, and are likely to be invited into a caring relationship. Too often, busy teachers fail to attend to and notice their students, allowing their eyes to look past and beyond their students while focused on task completion and lesson plans. While understandable, this, too, is an obstacle to the communication of care. Weil (1952) reminds us that "Every being cries out silently to be read differently" (p. 188). Caring teachers daily pay attention to and notice every single student in their class, *and their students know it*.

Conclusion

Care is important. It is also complex and perceptual, and can only emerge in the context of an authentic relationship. Care is also potentially transformational. As Wilde (2013) suggested, "by enlivening acts of care we begin to heal ourselves and our collective world" (p. 1). Caring and inviting teachers may have a profound influence on their students. Caring and inviting *students* may become caring and inviting adults, who may then become part of a more caring and inviting society and world. To be sure, care has the potential to change the world.

Educational care requires not only caring and invitational educators; it also demands courage. This, because care is complex and always at risk. It balances the

human need for *love* and the need for *justice* (Wolterstoff, 2015), a fact which also requires teachers to hold students accountable for their behavior and their responsibility to other members of their classroom and school communities. Attempting to do so while pursuing both love and justice can be a precipitous and perilous position. Yet this is what caring teachers, committed to the flourishing and well-being of their students, are called to do.

Educational care is always inviting. It is appropriate to conclude this paper by returning to a variation on the *invitational theory matrix* (see figure 2). Teachers who are *intentionally uncaring*, whose behavior is mean, bigoted, demeaning, manipulative, and destructive should be removed from the profession, lest they exercise profound and lasting harm to their students and, through them, to others. Teachers who are *unintentionally uncaring* do not intend to be uncaring, yet their actions and impact have this same effect on their students, who are subsequently harmed by such teachers—despite the teacher's potentially good intentions. Care theory, invitational theory, and perceptual theory provide important resources for breaking through the lack of intention and the failure to communicate care. Teachers who are *unintentionally caring* are often fortunate to have a positive impact on their students, who benefit from their caring behaviors and interactions. Such teachers may have caring intentions, but their actions are not as intentionally and consistently caring as they could and should be. Should such teachers be positioned to focus their perceptions and their intentions, their communication of care is likely to increase, potentially exponentially. Teachers who are *intentionally caring* understand their students, understand care, and recognize the nature and impact of perception. They are also committed to an ongoing reflection of their care communication, and, more importantly, to exercising their empathy and attention in order to ensure that every single one of their students perceives, receives, and responds to their care.

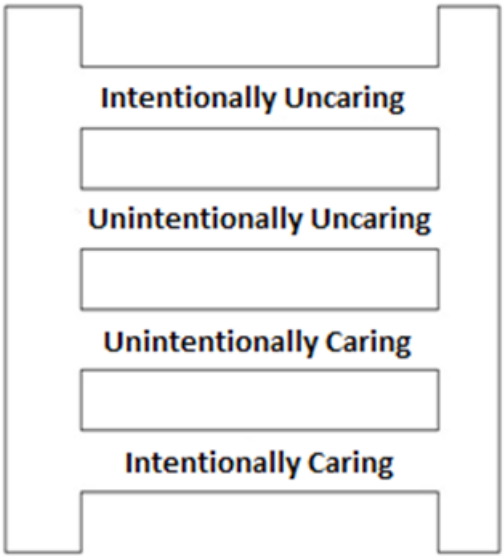

Figure 2. An Educational Care Matrix (adapted from the Invitational Care Matrix).

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Toward a Typology of Learning Invitations

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Abstract

Learning invitations are strategies that encourage learners to engage with education. Learning invitations take many different forms but the aim is to create these invitations intentionally and systematically. This might be easier if there were some guidance to different styles of learning invitations. The Dharmic typology proposed builds upon ideas from Sāṃkhya—Yoga, particularly the notion of the three qualities of life (Triguṇa), which together are thought to construct everything much as pixels of three primary (RGB) colors create every photograph. Sattva is light, peace, harmony; it evokes a reflective, ethical, and holistic approach and learning invitations based on emulation and spiritual self-realization. Tamas is heavy, veiled and obstructive; it evokes feelings of inertia, lethargy and fearfulness and learning invitations based on disgust, repulsion and the wish for reform. Sattva and Tamas are static but the third quality, Rajas, burns with the fire of action. Rajas is desire, movement, change and energy; it evokes personal passions, material desires, emotion, excitement, ambition, anger and greed and its learning invitations invite change, often using personal gain as their lure. Three Rajasic invitational styles are discussed; those where action (Rajas) itself is the goal, where goodness (Sattva) is the goal, and where the domination of others is the goal (Tamas).

Introduction

Learning invitations are positive interventions that instructors provide to encourage learners to overcome the inhibitions that prevent them engaging with education. Ideally, a learning invitation is "an intentional and caring act of communication, by which the sender seeks to enrol the receiver" in a learning process (Shaw and Siegel, 2010, p. 109). Where it succeeds, it does so because of the learner's belief that the benefits they might gain outweigh both the dis-benefit of investing their effort in engagement and their inertial and emotional inhibitions, including fear of failure and worries about consequence. Much of Invitation Education concerns setting in place the ('Five Powerful Ps') processes, programs, policies, places and, above all, people that provide positive learning environments and the positive psychological influences that enthuse, encourage and, ultimately, empower learners with self-belief (Purkey, 1992; Haigh, 2011). The "purpose is to create total learning environments … where people want to be and where they want to learn" (Paxton, 2003, p. 23). However, Novak, Armstrong, and Browne (2014) remind us that learners should be "participants in the exploration of ideas and skills … not … competing but co-operating in self-correcting ways; [and that] Knowledge

is …. an active and thoughtful relationship to possibilities" (p.9). There seems to be room for some additional thinking about different styles of learning invitation.

Learning comes in many forms and by several routes: formal learning (that occurs in the classroom and curriculum), non-formal learning (that occurs outside the curriculum and in less structured learning situations such as sports, clubs, etc.) and informal learning (that occurs through daily experience both within and outside the educational establishment but mainly through social interactions in the outside world). Invitational Education, excludes unintentional incidental learning, which happens pretty much at random, but its emphasis on the '5 Ps' of people, places, processes, programs and policies means that its approach is more holistic approach than most educational thought. However, while Formal and Non-formal learning are affected by the '5Ps', most Informal and Incidental learning occurs because of casual interactions with people, the media and the environment (Task Force on Adult Education, 2005). Invitational Theory considers four behavioral styles – appropriate, which invites learning and inappropriate, which disinvites learning, both of which can be overt or invisible or covert (Shaw, Siegel, & Schoenlein, 2013). Together with the unconscious, unintended, impacts of the 5Ps, these invisible or covert interactions create the Hidden Curriculum, which inheres in every learning experience, and help define the boundaries of the Null Curriculum of that which shall not be taught (Kumar, 1992). All too often, this includes both ethical reflection and anything not firmly embedded especially in Western culture (MacPherson, 2012; Cotton, Winter, & Bailey, 2013; Haigh, 2009a).

The intention of this article is to suggest some theory and a way of expanding, refining and perhaps slightly redirecting the concept of the 'Learning Invitation' as it might be applied in the classroom. It also aspires to push the boundaries of Invitational Education a little wider by emphasizing non-formal educational practices and exposing aspects of the Null and Hidden Curricula. The theoretical basis of its core idea has already been introduced to readers of the JITP in the context of a classroom exercise; this was oriented to encouraging learners to think about the emotional impacts of their learning environments and the role of the 'Powerful P' of place (Haigh, 2008). Almost simultaneously, Satish Kumar, disciple of Acharya Vinoba Bhave and spiritual leader of the Deep Ecology Movement in the UK, published Spiritual Compass: The Three Qualities of Life (Kumar, 2007), using those same ideas from the Sāṃkhya-Yoga tradition, as a guide to a sustainable life. Kumar's (2007) justification was that "we need a spiritual compass to find our direction in life [and to] help us navigate our path through confusion and crises, through the suffocating allure of materialism, and through delusion and despair" (p.7). For many years, the ideas of Invitational Education have provided a spiritual compass for those hoping to make their schools, colleges, curricula and

classrooms better, more uplifting, places for learners. This contribution aspires to bring these two traditions together and, in the process, offer more support to the classroom teacher.

One model for this task is Keith Taber's (2006; 2012) 'Science Doctor' guide for Science teachers, which offers a typology of the learning impediments experienced by science learners and offers remedies for how to overcome them. This scheme is not 'Invitational Education', nor is it Sāṃkhya-Yoga; it is negative, allopathic and remedial rather than positive, homeopathic and developmental in its approach to learners. Its approach to 'learning blocks' is more mechanical rather than spiritual (Figure 1); in other words, it deals more with the learning process problems and their symptoms rather than the consciousness and self-concept of the learner as a whole person. However, it is a nice, practical, easy to use, diagnostic tool and the aim, here, is to produce something similar for the construction of Learning Invitations.

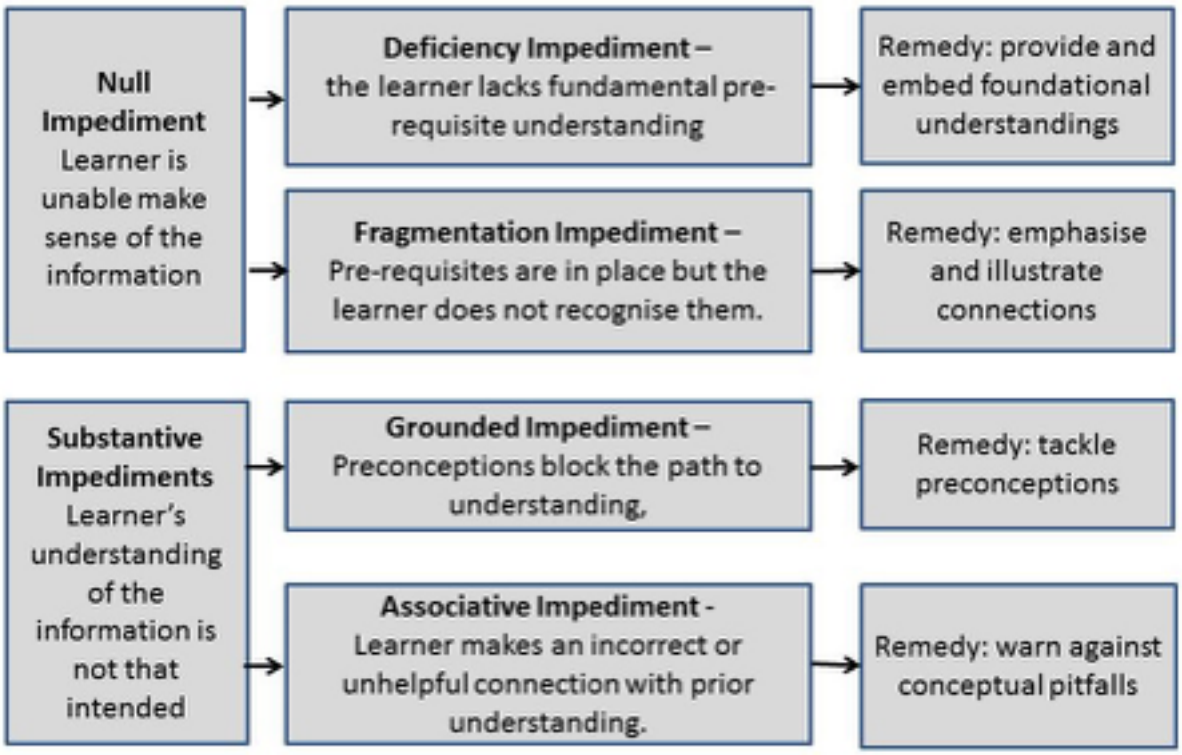

Figure 1. Typology of Learning Impediments (modified from Taber, 2006; 2014)

The Three Modes of Nature – Some Sāṃkhya – Yoga Theory

The typology of learning invitations proposed here emerges from Dharmic rather than Western thought and, in particular, from the foundational philosophies of Sāṃkhya – Yoga and their concept of the three modes of Nature (triguṇa, guṇa) (Kumar, 2007; Haigh, 2008, Jacobsen, 1999). In Sāṃkhya – Yoga reality has two components: first is the witness, pure, changeless, consciousness (Puruṣa) and second is everything else,

material Nature (Prakṛti). Prakṛti contains three strands, modes or qualities (guṇa) (Figure 2). In Sāṃkhya cosmology, originally, these three are in balance and un-manifest but when puruṣa 'glances' upon them, they become disturbed and begin a 'dance' of combination and recombination creating a myriad of material forms in the process (Davies, 1881; Larson, 2001). As the 'dance' proceeds, the whole diversity of creation evolves and manifests. Everything in nature, every human being, thought or action is an outcome of the interplay of these three modes of nature, which are the primary colors for the whole material universe. In fact, these three qualities (guṇa-s) create and control everything in the material universe in much the same way that pixels of three primary colors 'RGB', in different proportions, construct every color photographic image. This scheme both massively antedates and reverses Darwin's evolutionary vision; so, while Darwinian evolution builds upwards from the material world towards consciousness, here, consciousness, cognition, constructs everything in the natural world, much as it does in most human-created habitats.

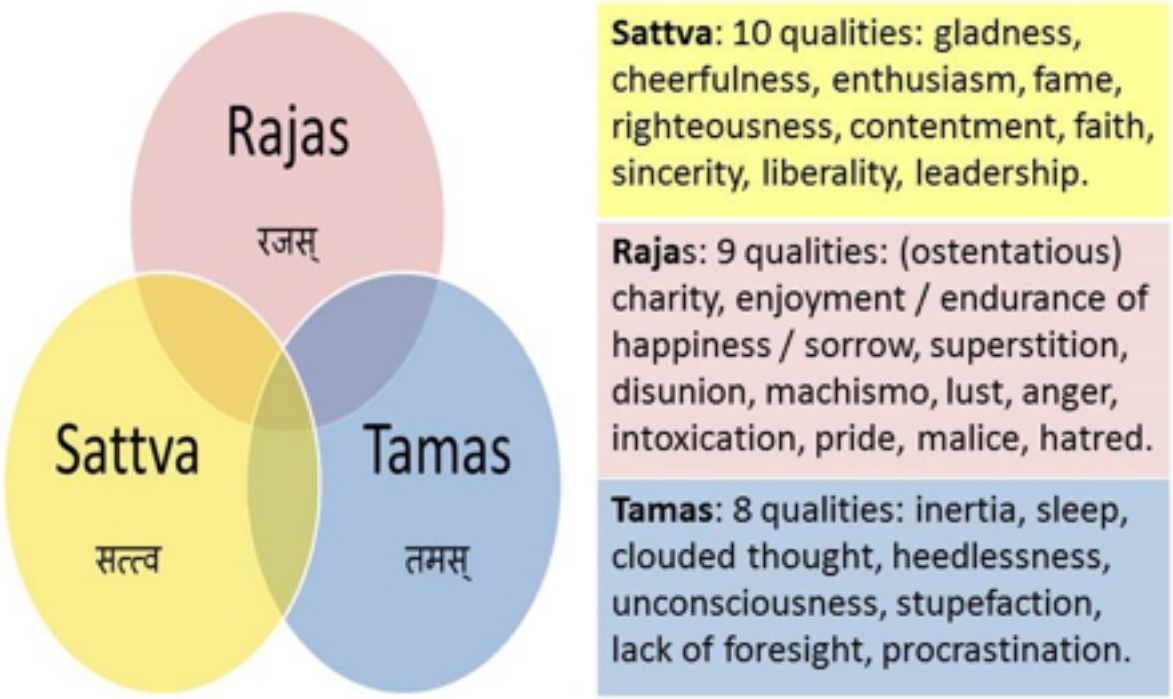

Figure 2. The Three Modes of Nature (Guṇa-s) and their qualities according to the venerable Bhishma in the Mahabharata's Shanti Parva (Ganguli, 1883-1896).

The concept of the three modes of Nature, Triguṇa theory, stands slightly apart from Sāṃkhya – Yoga and has a larger existence that is independent of its roots (Kumar, 2007). The three guṇa-s are Sattva, Rajas and Tamas; they form a ladder where Sattva is the closest to pure consciousness and Tamas is the furthest way. Golden Sattva embodies all that is light, bright, harmonious, sentient and serene; it concerns mindfulness, or now, the present moment. Fiery, red Rajas creates everything active and dynamic and that moves because of desire or passion; it is the stuff of dreams, plans, ambitions and it concerns

the future. Grey, heavy, Tamas restrains everything through inertia, immobility, dullness or banality; it smothers all beneath fearful helplessness and nostalgia for the past (Harzer, 2005). Every situation is colored by these three working in different proportions (Haigh, 2008; 2009b). However, Sattva illuminates when Rajas rests and is Tamas exposed; Rajas dominates when Sattva and Tamas are overwhelmed by the desire for action; Tamas obscures when Sattva is ignored and Rajas stifled by indolence. For example, in human communication, Sattva is dialogue, where truth is brought from within by shared understanding and trust; Rajas is about diplomacy - it promotes self-interest while offering a smooth and agreeable exterior; while Tamas is about Law and laziness. It is trapped in monologue, unquestioned, and fearful of argument. Guided by Sattva, the 'beneficial presence' (Shaw et al., 2013), Rajasic energy can become creative, the power needed to make something new and good but, guided by Tamas, it becomes negative and destructive. However, Sattva alone is merely an enlightened vision while Rajas alone is just undirected energy and Tamas only insensate immobility; the three guṇa-s always work together (Prabhavananda and Isherwood, 1953, p. 17-19).

Styles of Teaching

The three modes affect everything; this includes teaching. So, in education, Tamasic teaching is oppressive, prescriptive, shallow, and oriented to unquestioning memorization; it is the 'lethal presence' of Invitational Education (Shaw et al., 2013). The Tamasic teacher is someone who, demanding obedience and discipline, lays down the law of what must be known, what must be done, what is right and what wrong, whether this be true or not. For the Tamasic teacher, learners are empty vessels to be filled with information and skills, which are final, static, and uncontestable; their progress is assessed by parrot-like recitations of memorized facts, lore and law as in much multiple-choice testing. Sometimes, Tamasic teaching happens simply because a teacher is out of their depth and fearful of their subject matter. Ram Dass (1973) memorably described some 'math-averse' school teachers as 'plague carriers' because of their tendency to spread negative attitudes towards mathematics among learners. Of course, Tamasic teaching corrupts any source material and deflates learner enthusiasm.

However, Tamasic teaching is more than 'bad teaching'; sometimes, it is constructed deliberately for the purposes of social control, disempowerment and repression (Kali Ma, 2013). Bay notes: "…much of what is going on in our schools and universities … I would rather refer to … as training, molding, socialization, mystification, memorizing of facts, obfuscation of meaning … to produce intelligent citizens … to execute jobs faithfully and not ask any questions about their meaning or purpose or value.." (Bay, 1981, p.77). Philip Riner (2010) adds: "At large, great effort is exerted for individuals to conform in all types of social organizations…from family units, to schools, to the workplace, and even nations to have the "right" view where "right" is provided pre-packaged and not subject

to inquiry" (pp 103-104).
Different styles of Tamasic teaching appear with admixed with more Rajas. Some teaching, as in old-fashioned Technical Education, is designed to produce tools, automata, unthinking human robots with 'correct' skills and attitudes. Learning is enforced by coercion, through fear of failure in tests or by other species of 'name and shame'. Teaching is conducted by a teacher who is already proficient; the role of the learner is to become a 'mini-me' replica of that teacher. Driven by the micro-managerial enforcement of performance standards, teachers are also becoming encouraged to act as robots. For both teacher and learner, standards are enforced by performative examinations, while innovation, originality, and autonomy are discouraged and often punished. The aim is to produce someone who performs, reliably, according to predesigned specifications, e.g., a robot.

Rajasic teaching emphasizes performance. It aims to inspire learners to target success, recognition, 'progress' and 'profit'. Rajas bathes in reflected glory, it is less about being a good, ethical person with a secure ethical and spiritual compass than about winning admiration, wealth, power, spectacle and performance. In education, "Success is defined as doing well academically, behaviorally and socially. Therefore, students who choose to behave in ways which provide rewards, success, and acceptance by others are said to have a positive self-concept or success identity" (Zeeman, 2006, p.15).
In the modern world, Rajas may dominate the entire educational process. Its mantra of change, action at all costs, reduces ultimately to action for the sake of action. For the Rajasic, new is always better, change is always good, hence it encourages the development of skills, projects and the endless fixing (or disposal of) that which is not broken. Rajasic teaching is always goal driven; it emphasizes optimism about future benefits, and the ways of achieving those benefits. This involves analysis of the task, operations research, logistics, focusing on what is 'important' and working, efficiently, step by step. However, inevitably, this focus leads learners to see things in isolation and separation; Rajas encourages a reductionist understanding.

The Indian epic, the Mahabharata, contains the story of the Pandava brothers' archery examination; their teacher offers them a target and asks what they can see? The saintly, Sattvic, Yudhishthira, sees the target, the tree where it stands, his brothers and himself. He does not pass the test. His brother, the heroic, Rajasic, Arjuna sees nothing but the eye of the target; he passes (Ganguli, 1883-1896, Mahabharata, Adi Parva, Sambhava Parva, Section 124-125). Later, Arjuna preserves his being 'the best' by having a rival of superior skill disabled. Rajas breeds pride, discrimination, and a host of other destructive attitudes and it pervades our modern world. Rajasic teaching may develop leadership qualities and the ability to inspire trust in others but its intentionality is self-serving and, ultimately, amoral (Purkey, 1991). Always, it appeals to ambition and serves

some distant, usually selfish, goal, perhaps defined by the ephemera of shifting fashion. Hence, it causes restlessness, dissatisfaction, envy, greed, stress and sorrow. To escape the destructive consequences of Rajas, it is necessary to move beyond pride, desire, thoughts of possession, and the eternal enthusiasm for action. It is necessary to see the world as more than an exterior of individual objects.

Sattvic teaching evokes Puruṣa, the silent witness, and peace; in Invitational Theory, it is the 'beneficial presence' (Shaw et al., 2013). It encourages learners to see things as a whole; it evokes synthesis and holistic learning, it values the eternal and not the ephemeral. It works by setting a good example for learners to emulate. For example, Eknath Easwaran describes how he followed the example of his role model, Mahatma Gandhi, emulating his method of 'experimentation with Truth' (Easwaran, 1989). Elsewhere, Western Buddhist teachers promote 'Contemplative Education', which employs meditation to enhance calm and self-awareness (Hart, 2004, Bush, 2010; Bai, Scott, & Donald, 1999). Sattvic teaching, then, promotes mindfulness, compassion, reflection, ethical awareness and the holistic perspective, and an appreciation of both unity and interdependence in the world (Hanh, 2013).

Learning Invitations

So, everything in the material universe is created by a particular combination of three primary qualities or 'Guṇa-s'. Two are static opposites, Sattva, which is light, and Tamas, which is dark and heavy (Harzer, 1995). The third is an active agency, Rajas, which can pull towards either Sattva or Tamas. The task of most Learning Invitations is to encourage the learner to use Rajas, their own volition, to rise above Tamas and move in the direction of Sattva (Haigh, 2010a), albeit sometimes no further than Rajas itself.

Table 1.
Five types of Learning Invitation.

Invitation Type	Applied Motivation (Rajas)	Example
Sattvic	Attraction by good example.	The role model (Acharya; Bodhisattva, saint, Gandhian-style leader) inspires the learner who resolves to follow their path.
Rajo-sattvic	The will to do good.	Compassion, empathy and the desire to make situations better.
Rajasic	Action for the sake of activity.	The joy of accomplishment, the 'adrenalin rush', thrill, the self-assertion that gains the admiration and respect of others.
Rajo-tamasic	The will to win and to defeat.	The lure of 'victory', the learner is encouraged to be the best, to compete, to win, to defeat and destroy rivals and so, ultimately, 'beggar their neighbor'.
Tamasic	Repulsion from bad example.	Darpana Guru – the teacher acts as a mirror

that shows learners unpleasant aspects of themselves or their life and so invites them to change for the better.

Five types of Learning Invitation are suggested (Table 1). Two, dominated by the qualities of Sattva or Tamas, are mainly static. Three, dominated by Rajas, engage action for its own sake, through repulsion from Tamas, or, through attraction, to get closer to Sattva. Hence, Sattvic learning invitations involve the display of a good example to be emulated, while Tamasic learning invitations display a bad example, often in the form of a mirror, to be rejected. Of course, the typical learning invitations of Invitational Theory and Practice are Rajasic; they invite conscious action as in the similes of the dance or model of the '5P' starfish (Novak et al., 2014, Haigh, 2011). Rajasic learning invitations motivate, energize and sustain action and change through inspiring developing enthusiasm and, usually, personal ambition. Learning Invitations wholly dominated by Rajas, invite action for the sake of activity or for Rajasic values such as competition, thrill seeking, or the construction of personal self-esteem and pride.

Tamasic Learning Invitations

Tamasic Learning Invitations are the most perverse and dangerous. Their aim is to play 'Devil's Advocate' by providing an intentional display of bad practice with the intention of provoking positive learning as a reaction. These kinds of Learning Invitations are central to much case-study analysis in the applied disciplines: engineering, medicine, business, etc. Here, the case describes some kind of problem, failure or disaster. The question addressed in class becomes what went wrong, what can be done to prevent a recurrence and what, in general and theoretical terms, can be learnt from the experience? Learning from past mistakes is a fundamental part of education and central to the theories of preventative, reactive and aspirational ethics (Harris, Pritchard, & Rabins 2005).

Another class of Tamasic Learning Invitations is that associated with the 'Crazy Wisdom' style of teaching (Feuerstein, 1990). Here, the role of the teacher is to hold a mirror to the learner that demonstrates their own failings and signals a path to self-improvement and development. For example, the Puranas tell a story about King Ayu's quest for a son, which leads him to approach the Sage Dattātreya (Haigh, 2012). When he appears, Sri Dattātreya assumes the form of a dissolute oriental potentate, King Ayu in other words: "Dattātreya, his eyes red due to spirituous liquor, was sporting with women... sang, danced, and heavily drank liquor. The best of the meditating saints, without a sacred thread..." (Padma Purana 2.103.110-113 in: Shastri, Bhatt, & Deshpande, 1989). Thus, Dattātreya set the learner the challenge of rejecting their own behavior and to aid this holds up a mirror (Markandeya Purana 17.17-24 in: Pargiter, 1904). Of course, the King recognizes Lord Visnu beneath the theatrical mask, created from his own personal

failings, and so reforms his way of life and obtains his desire (Padma Purana 2.103.124-138 in: Shastri et al., 1989). In modern America, the Guru Adi Da taught for 16 years using 'Crazy Wisdom' "theatrically dramatizing his [learners] habits, predilections, and destinies" (Bonder, 1990, pp 449-451). Again, my Department's guidance to student project teams on the arts of interviewing includes some amateur dramatics in which teachers role-play under-prepared or uninterested student interviewers and uncooperative or distracted interviewees. The aim is to highlight the pitfalls and problems of the interview technique. However, while this interlude has been much enjoyed by all involved, clearly, some learners only see the problems of the interviewee, ignore the mirror held up to their own behavior, and make precisely the same errors in their own research practice. Of course, the danger of using such Tamasic learning invitations is that they may not be recognized and all kinds of damage can be the consequence. As, Sage Bhishma cautions that Tamas has threeoutcomes: incomprehension, partial comprehension, and miscomprehension (Ganguli, 1883-1896, Mahabharata, Santi Parva, Section 302). By contrast, a Tamasic invitation to learning relies on combining Rajas with the Sattvic power of reflection and the ability to recognize and learn from mistakes—especially one's own.

The problems inherent in using Tamasic Learning Invitations are compounded by the fact that so much in education is already, genuinely, Tamasic. If it is not actively dis-invitational, then it aims to pulls the learner toward Tamas, guided action by promoting distinctions between 'us and them'. As such, it may invite a whole array of negative attitudes: not only Tamasic qualities such as hedonism, laziness, callousness, but also Tamasic Rajas expressed through xenophobia, chauvinism, egotism, dogmatism, sexism, racism, in fact, a whole array of 'beggar-thy-neighbor' attitudes. Tamas alone may be inert, sullen and negative; it attracts learners through laziness, carelessness, as well as fear and despondency. However, mixed with a little Rajas, it can provide the base for action motivated by negative desires such as anger, greed, envy, lust, and hatred that can transform disgust, envy, and feelings of superiority/inferiority into denegation or destruction. Rosandic (2000) describes how Serbian schoolbooks and schooling helped construct the roots for the 1990s war, beginning with teaching that functioned as the transmission of directives that reinforced paternalism, that emphasized the over-arching need for preservation of the community against all outsiders and that contained the presumption, indeed glorification, of conflict. Of course, the whole field of Peace Education exists to transform the similar Tamasic qualities that exist in the educational system of all nations; "the classroom is a microcosm of the world; it is the chance we have to practice whatever ideals we may cherish. The kind of class-room situation one creates is the acid test of what it is one really stands for" (Tompkins, 1990, p. 656).

Rajasic Learning Invitations

Some purely Rajasic Learning Invitations invite action for the sake of action itself; the paybacks are adrenalin and dopamine hormonal releases. However, most Rajasic Learning Invitations motivate learners by offering the glittering prizes and possibilities of self-improvement, often competitive self-improvement; the invitation is that they will become wealthier, more respected, more attractive sexually, and gain a better situation in the material world. Rajasic Learning Invitations inspire the learner to be a success, a winner; they evoke the desire to triumph, to achieve, to solve and to create. Of course, they permeate the ideology of teachers and teaching that aims to inspire, to enthuse, to instill passion and the will to succeed. Hence, Rajas includes all forms of active 'learning by doing': Constructivist problem solving, experimentation, analysis, classification, action to engage with experience, as well as any form of competition.

Inevitably, Rajas dominates Sports, Leadership, Management, Enterprise and Business education, where the aim really is to produce 'winners'. However, "for all too many of the pundits, politicians, corporate leaders and others, education is a business and should be treated no differently from any other business" rants Apple (2006, p.1). Of course, on a certain level, Rajas works. The Rajasic qualities of achievement motivation and conscientiousness proved the strongest associates of academic success in a major study of European Psychology undergraduates (Busato, Prins, Elshout, & Hamken, 2000). However, the associate of Rajas is also selfishness and egotism (e.g. Grayling, 2015).

Today, education is trapped in a culture of performativity where, Rajas, current and future performance is everything. "Performativity is a technology, a culture and a mode of regulation that employs judgements, comparisons and displays as means of incentive, control, attrition and change based on rewards and sanctions (both material and symbolic)… performances ... serve as measures of productivity or output, or displays of 'quality' [and] represent the worth, quality or value of an individual or organization" (Ball, 2006, p.144). For many years, teachers applied these measures to learners and today, they are beaten with the same stick and offered the same carrot of success. "Last year's efforts are a benchmark for improvement – more publications, more research grants and more students. We must keep up; meet the new and ever more diverse targets…" (Ball, 2012, p.30).

Rajasic learning invitations appeal to the self-serving and animal instincts within every human, as in animal behavior, action is geared to the reward offered and reinforced by conditioning (Powell, Symbaluk, & Honey,, 2008). Positive and negative reinforcements defined the transformative pivot points in the experience of 640 undergraduates, where a tutor-learner interaction had a major impact affect, either positive or negative, on learning (Dorcan-Morgan, 2009). Often the interaction involved discussion of grades,

assignments or course content and, sometimes, punishment, perhaps expressed as ridicule/discipline or a shame reaction to bad grades, which, commonly, had Tamasic effect leading to reduced learning (Turner et al, 2013).

By contrast, a study of Hispanic undergraduates in the USA, found academic achievement valued as a way of honoring the struggle and sacrifice of parents, a more Sattvic motivation (Easley et al. (2012). As sage Bhishma reminds: Rajas has two outcomes the will to act and, ultimately, to sorrow, when that action is no longer possible, goes wrong or otherwise is unsatisfying, while Sattva's only outcome is enlightenment (Ganguli, 1883-1896, Mahabharata, Santi Parva, Section 302).

Sattvic Learning Invitations

"Don't just do something, stand there," advise Business Gurus Weisbord and Janoff (2007, p.1) attempting to overcome unproductive reactivity in meetings. In the Sattvic state, the learner just looks and learns; here, they are closest to Puruṣa, the inactive, detached, conscious witness. Purely Sattvic learning invitations are static and calm. Typically, they involve peace of mind, conscious reflection and detachment from the Rajasic froth of material existence. The key is reminding the Self that it is not the doer—only the witness—and developing the detachment to see the dance of Prakṛti for what it is—simply a spectacle (e.g. DeBord, 1967).

Rajas strives for the future, while Tamas lounges in the past, but Sattva rests in this moment now. Being in the present moment is not easy. However, the mind can be steered away from fidgeting about what may happen in the future, what might have happened in the past or what might be 'if only', and if it can, it can be freed from a great deal of unhelpful stress and distraction and better able to deal with the current situation (Bays, 2011). The purpose of Yoga, of course, is to still the fluctuations of the mind (Patañjali's Yoga Sutras 1.2-1.4; Prabhavananda and Isherwood, 1953). Only then does it become possible to be fully alive as your true self rather than some fantasy concocted from desires, dreams, angsts and worries. To escape these, it is necessary to construct some dispassionate detachment from the tumult of everyday life. One exercise employed by a course on 'Stress Management and Forgiveness' at the College of Vedic Studies (UK), involved learning how to stop 'drinking the poison' of brooding and resentment. We all brood about the injustices meted out to us, real and imagined, but brooding and angst do nothing about the injustice—they only damage the one who broods. So our teacher, Mahatma Das, invited us to write a list of all those things than cause us to brood, all those things that raise anger- adrenaline levels or prevent sleep. When the list was written, the next task was to screw the paper up into a ball and hold it, tightly, in the clenched fist of one hand. The final task, when ready, was to relax and throw the ball, and its problems with it, far away. The same activity, repeated every time the self-destructive tides of

Rajasic anger and Tamasic resentment begin to flow, gradually solves the problem. Finally, an awareness dawns that the sources of the problems are less the issue than the mind's craving for a rush of adrenalin. In Sanskrit, the object of each sentence is called its 'karma' and defined as that which the actor most desires, good or bad. As Sri Dattātreya asks: "O Mind, why are you wandering about like a restless ghost? Realize that you are Puruṣa, consciousness, alone. Give up all craving and be happy" (Avadhūta Gītā 1.18 in: Chetanananda, 1994, p.9). Goleman (2003) agrees that the mind can be "trained to dwell in a constructive range: contentment instead of craving, calm rather than agitation, compassion in place of hatred" (p.4), i.e. Sattva rather than Tamas and Rajas.
Never have Sattvic Learning Invitations been more necessary than in the present Rajasic caffeine-fueled, electronically-connected age. Increasingly, today's learners arrive in class with distracted, restless minds, short attention spans and an inability to focus. Often, they carry further distractions into class with them mobile phones, computers, and instead of thinking, questioning, and possibly learning, they trying to listen with one ear while worrying about their social media interactions. Not coincidentally, Paul, Baker, and Cochran (2012) report "a statistically significant negative relationship between time spent by students on online social networks and their academic performance" (p.2117) because learners in class, who are not in the present moment and who are not paying full attention are incapable of learning.

Many teachers face the problem of how to settle a class of distracted, stressed, and jittery learners in preparation for learning. One told me she placed lavender oil on the classroom radiators and let 'aroma therapy' soothe and still her otherwise boisterous high school class. Here in Oxford, my Sanskrit teacher begins each class by inviting a brief meditation on the mantra: 'Om Paramatmane Namah', a bow to the supreme Puruṣa.

Meditation is a transformative practice that produces measureable changes in the brain, boosting the immune system and may enhance problem solving capabilities (Davidson et al., 2003; Fergusson, Bonshek, & Masson,1995). Repetti (2010, p.11) agrees that "classes that meditate together and engage in other contemplative exercises create safe spaces for opening up that are normally unavailable to the highly stressed, multiply challenged, and generally alienated … student." Haight (2010) talks of transforming each class into a community of friends (Sangha) who practice the Sattvic principle of 'Ahimsa', mean non-harming, which is also the first part of the first arm of Astanga Yoga. The aim is to detach from the Rajasic, self-serving, Ego and so foster empathy, compassion, emotional intelligence as well as creative thoughts born of the Sattvic vision. As in Invitational Education's approach to making schools safe, the goal is to create, intentionally, an atmosphere of respect and trust, and if not Rajasic optimism, then calm and clarity (Purkey, 1999).

Today, meditation is one key aspect of 'Contemplative Education', a movement inspired by John Dewey as well as Lord Buddha (Bush, 2011). Contemplative Education develops two key skills needed for success in life: attentiveness and concentration (Haight 2010). Its practices include meditation, reflection on information and practice, creative writing and thinking, and 'mindfulness' (Orr, 2012). Kabat-Zinn (1994,) defines 'mindfulness' as paying attention "on purpose, in the present moment, non-judgmentally" (p.4). Of course, learners' attention levels rise and fall through every class but attention lapses occur more frequently as time goes on (Bunce, Flens, & Neiles, 2010). Mindfulness training helps sustain attention and reduce mind-wandering (Morrison, Goolsaran, Rogers, & Jha, 2013). Riner and Tanase (2014) have already shown how, combined with Invitational Education, this approach can help combat even severe Attention Deficit Disorder. However, almost any classroom experience may achieve the same effect by slowing the activity down enough to allow the class think deeply and reflect upon what is being considered – whether that be that an image, verse, short text equation or argument (Kroll, 2010).

The classic Sattvic Learning Invitation is that of the good example that inspires the onlooker towards emulation and self-improvement. In India, the word Acharya is used to describe a Sattvic role model. One such is Acharya Vinoba Bhave, Gandhi's disciple, for whom "Education is a well spring within, overflowing naturally into the outer world…" (Bhave, 1986, p. 12). Subhash Mehta (2001,) comments, "Perhaps none of Gandhi's followers, have created so many worshippers of Truth and Non-violence, so many genuine workers as has Vinoba Bhave. In Vinoba, as in very few others, thought, speech & action work in harmony, so that Vinoba's life is like a melodious song" (p.1). From 1951, the Acharya walked the length of India to persuade villagers to give land (Bhoodan) or labor (Gramdan) to help their less well-off neighbors (Sen, 1964). Satish Kumar (1987) notes that Vinoba:

> walked with the message that … air, sunshine, and water are nature's gifts which you cannot own or possess… However, since he …could not change the law … he went to the landlords and said, "If you have five children, consider me, the representative of the poor, as the sixth child, and give me one-sixth of your land to distribute among the landless"…. And it was quite a miracle. He collected five million acres of land in gifts. That was quite impressive…. So I … joined Vinoba and walked with him for three years. (p.12)

In sum, a Sattvic invitation represented by the Acharya inspired Rajas with Sattvic direction.

Mixed with more Rajas, Experiential Learning involves reflection upon past experience (Kolb and Kolb, 2005). It is about creating a creative system that combines

abstract conceptualization and reflective observation, which are Sattvic, with active experimentation and concrete experience, which are mainly Rajas. Kolb and Kolb (2005) explain the process as their famous learning spiral that involves, sequentially, experiencing, reflecting, thinking and acting. For example, the author's 'Mirrors in the Trees' exercise (Haigh, 2016; 2013) invites learners to engage with (Rajas) and then reflect upon (Sattva) some tree-planting that they perform themselves with the intention of showing how, "meaningful actions are created by careful thinking and careful observation" (Roka, 2006, p. 144). The exercise encourages learners to act locally but think globally, and consider what it means to be a Global Citizen. Education for Global Citizenship is about persuading learners that they have agency in, ownership of, and a real responsibility for the world that those yet unborn will inherit (Annan, 2001). It challenges teachers to find ways of teaching about the world that are both affective and foster critical self-reflection.

Analysis of 283 questionnaires completed by volunteers, over a seven-year period, found that several themes dominated these messages, in rank order: 'Environmental Sustainability', 'Peace on Earth', the welfare of 'Future Generations', and then wishes for 'Personal Wellbeing', 'Economic Prosperity' and 'Family Well-beingeing'. Participants found personal meaning in the larger exercise at two levels. For some, it was Rajas, the creation of a practical outcome variously expressed in terms of trees, Carbon Neutrality or course credit. For others, it was Sattva, it concerned their personal development and intended to encourage them to reflect on their lifestyle choices with respect to the Future World (Haigh, 2015/6). Similarly, a survey of teacher perceptions of active learning practices at two new universities in the UK identified three main concept clusters. Forty percent of those surveyed emphasized Rajas: 'doing' the task in hand, practice and communication, while 14% emphasized Sattvic elements such as reflection and ethical responsibility. Finally, around 26% engaged with all three Guṇa-s by discussing the whole process from conception to conclusion (Wright &Romer, 2008; CeAL, 2010).

Discussion

Commonalities between Eastern, Dharmic, thought and Invitational Education have already been noted by Riner (2010, p.91), who also notes the role of the individual and divides knowledge from action. "Knowing what, knowing how, and choosing to do are three distinct phases of education… Buddhist psychology and Invitational Learning …. both recognize others may invite, but only the individual can accept". While, the Sāṃkhya-Yoga tradition is different to Buddhism, a Sāṃkhya curriculum would share these three key stages and the idea that education is a project of the learner's self (Haigh, 2009a).

This paper has used the concept of the three Guṇa-s to evaluate different styles of learning invitation. Among the Guṇa-s, Sattva is about being good, serene and compassionate and about seeing things together as an interdependent whole in the

present moment. Rajas is about is about doing and aspiring, it is task oriented and considers only what is important to a particular future goal (c.f. Shamasastry, 1915). Tamas is about inertia, ignorance, fearfulness and the Law; it looks only to the past. The Guṇa-s are also conceived as ropes that bind Puruṣa to the material and ephemeral rather than spiritual and eternal, so seekers try to detach themselves from all three after first gaining the platform of Sattva.

Sattva and Tamas are static qualities, Rajas is the active ingredient and may pull in three ways – towards Sattva through creativity, towards Tamas through negativity, or to itself through attachment to movement and change. So, the three Guṇa-s suggest five classes of learning invitation (Table 1). The first is the Sattvic vision, where Sattvic enlightenment, goodness provide, in teaching terms, an inspirational example of peace and serenity. This inspires the learner to purify and improve their own lives, to self-realize their own Sattvic qualities, to emulate the good example, and learn to live in Sattvic harmony through contemplation, reflection and meditation. In Honey and Mumford's (1992) typology of learners, Sattvic Learners are theorists and those who engage in reflective observation.

The second is where the Sattvic vision of a better situation inspires the Rajasic energy to do good works. For Kumar (2007), the Sattvic virtues are trust, gratitude and Rajasic participation because Sattva is the spirit of the collective 'we'-self (Coward, 2000).

The third is one dominated by Rajas, the will to act. A Rajasic learning invitation encourages learners to act, investigate and explore, to live life, have fun, keep busy and be productive. Usually, it is attached to some form of material reward such as wealth, power, status or recognition for the individual. In Honey and Mumford's (1992) typology of learners, Rajasic Learners are activists and pragmatists, those who want to enact or experiment.

The fourth is where Rajas is colored by negative Tamasic ambitions, the urge to win, to defeat, to overpower to dominate, overturn or destroy. These invitations are all too common in the real world where political processes and elites use them to preserve their position at the expense of excluding or eliminating outsiders or, sometimes, simply to disempower and demotivate those they would control. India is still struggling to shake off the legacies of a Colonial education system that sought to exalt Western ways of thinking and dismiss local culture (Kumar, 1992).

Finally, there are truly Tamasic Learning Invitations that work by inspiring repugnance and repudiation. Many involve learning from the mistakes of others or oneself. By displaying failure, or by holding a mirror to the learner's own failings, they invite the learner to remove themselves from and reject the observed situation and to be different.

As in 'Crazy Wisdom' teaching, the invitation invites revolutionary and transformative change in the learner sought, initially, by inward reflection and latterly by external action.

This Triguṇa approach somewhat resembles other learning typologies (e.g. Honey & Mumford, 1992). For example, Jarvis (1992) has a three level typology of learning that begins with Tamasic 'non-learning' through non-consideration, presumption or rejection. The second is 'non-reflective learning' involving the Rajasic development of skills along with, Tamas-tinged, preconscious conditioning and memorization. The third, highest, level involves Rajasic experimental learning and the more Sattvic arts of reflective learning and building of cognitive skills. Of course, none of these modern learning typologies have the deep cultural roots of Sāṃkhya-Yoga and the Guṇa-s; at best, they are reinventions of a very ancient wheel and in, each case, lack the important spiritual and self-developmental associations of the Triguṇa model. The idea that 'newer' is, necessarily, preferable is itself a Rajasic social artefact, Rajas mixed with Tamas, because its consequence is very liable to become the flat spin described by Post-Modern theorists. As Hari Krishna (2013,) points out "leaders in the mode of 'Rajas' only think passionately of winning the self-created rat race where leaders only start focusing on achieving the ends without any concern about the righteousness" (p.97). Instead, as even Kautilya's Arthaśāstra (Shamasastry, 1915) argues, a wise leader must mix wisdom with both passion and compassion. By contrast, existing, always in the present moment, the Sattvic perspective accepts what already exists, new or old. This paper evokes Sattva, which involves serenity, harmony, interdependence and stillness, the peace of cognitive deep thought, ethical reflection and introspection. These are spiritual and personal values that are deficient in many Western teaching models (Hari Krishna, 2012). From the Sattvic platform, the dance of the material world may be observed and comprehended. This seems to be a suitable culmination for an educational curriculum.

Conclusion

Learning invitations may take many different forms but all are intentional strategies that encourage learners to engage with education and learning. The art of invitational education is to create appropriate learning invitations systematically. The argument here is that this might be aided by the creation of a practical typology to guide the positive and intentional creation of learning invitations. The typology proposed is based on Dharmic rather than conventional Western thought patterns but such ideas have already a footprint in Invitational Education, thanks largely to the work of Philip Riner (Riner, 2010; Riner and Tanase, 2014). This typology, however, builds upon ideas described in Satish Kumar's (2007) 'Spiritual Compass' (or, more formally, from the Dharmic root philosophies of Sāṃkhya—Yoga), and particularly, on the three qualities of life (Kumar, 2007) or Guṇa-s (Jacobsen, 1999), which were introduced to the JITP by Haigh (2008).

The Guṇa-s, or three qualities of the material world, are Sattva, Rajas and Tamas. Together, they combine in different proportions to construct and control everything in the material universe, much as the pixels of three primary colors create and control every photographic image. Sattva, as light, peace, harmony and interdependence, fosters a reflective, thoughtful, ethical, syncretic and holistic approach. From Sattva are constructed learning invitations based on emulation and consciousness transformation for self-improvement. Tamas is heavy, veiled, obstructive, unyielding and fosters feelings of inertia, lethargy and fearfulness. However, from Tamas are created, not merely learning dis-invitations but also positive learning invitations based on disgust, rejection and repulsion and a transformed consciousness. The third Guṇa, Rajas, is desire, movement, change and energy and fosters all kinds of desire and passionate emotions including excitement, ambition, anger and greed.

Since Sattva and Tamas are static qualities; Rajas is the key to all learning invitations. Sattvic invitations demonstrate a positive example, their message is that this is good; you should strive to emulate this. The better Tamasic learning invitations work by repulsion, their message is that you do not want this – you can do or be something better. Most Rajasic invitations use the material world as their lure, their message is you can be better off, more admired, and more successful. The Guṇa-s always work in combination. So Rajas combined with Sattva invites good works such as peace-building or with Tamas then destruction or oppression as in war.

Thus far, Invitational Education, indeed Western Education in general, has emphasized Rajas. It has been oriented to creating thirst for active learning and offers as an incentive the advancement and individual benefits that learning can bring. Its call to action has sought to overcome the, largely socially-repressive and negative, Tamasic, elements that emerge from Education's Hidden and Null Curricula but, until recently, Rajas was key. By recognizing Sattvic learning invitations, it is hoped also that the Sattvic goals of peace, harmony, holism, compassion, ethics, reflective practice and the appreciation of interdependence, may become more widely and intentionally adopted as learning objectives.

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Moments of Intersectionality: Moving Invitational Theory into Practice Through a Constructivist Approach

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Abstract

The study explored in this paper describes a course that was purposefully designed using a constructivist approach to teaching and learning. The intent was to stimulate learning within a traditional classroom environment with the specific aim to promote the retention of theory in such a manner that student's would apply it into his/her own professional practice. Eighteen graduate students participated in a teaching, learning, and development course in a university in Southern Ontario, Canada, and learned both invitational and holistic approaches to education. Using constructivist strategies such as self-selection of journal articles and developing a personal synthesis project to name but two, students were encouraged to deeply reflect on their current professional practice in light of both invitational and/or holistic theories of education. This teaching approach encouraged both the retention of knowledge and more importantly the subsequent application of invitational theory into both their personal and professional lives.

Introduction

When Master of Education students experience a graduate course, they often comment on the cookie cutter approach to the overall evaluation process. There is generally a critical review of an academic article, an in-class presentation, a final formal academic paper, and at times a certain percentage is set aside for class participation. This trifecta of assignments (alongside the participation grade) is understood to reflect the theoretical knowledge each student acquired during a twelve-week graduate level course. When students enter my course they often tell me that they find this evaluative template unimaginative as they are given a prescribed reading list, direction on how to lead and participate in discussions, and often given a specific rubric indicating how they will be evaluated on the final paper which often times stifles both their creativity and their autonomy. Many students follow the instructor's direction to a "tee", move on with an "A" in the course, and not long afterwards they are unable to recall what they learned.

Counter to this approach, this course was designed with the specific intention that students would learn both invitational and holistic theories and subsequently apply the theory into practice long after the course was completed. In order to create the type of learning environment that would encourage the application of theory into practice, I had to hone in on the lived experiences of the graduate students enrolled in the course. Thus, the goal of this study was to foster engaged student learning within a traditional classroom such that the theory would become embodied and ultimately embedded, hence employed

in practice in their personal and/or professional lives. The theoretical framework of this study draws on constructivist teaching and learning, but the content of the course, both invitational and holistic theories, play an equally supportive role in bridging theory to practice (Author, 2016). When the lines are blurred between the method of teaching and the content being disseminated, this is where transformational teaching and learning moments are created. This paper explores these moments of intersectionality.

Literature Review

In the following section I provide an overview of the learning theory constructivism as it relates to teaching and learning. As well I provide a brief overview of the two theories that the students were exposed to in the graduate course, Invitational and Holistic Approaches to Education, as the content played a pivotal role in the study.

Constructivism

In constructivism emphasis of learning is placed upon the learner in order to understand the learners' perspective and how the body, emotions, spirit, and environment can affect the learner (Merriam, 2008). Constructivism is not about transmitting information and facts, as in traditional learning models, but about engaging the learner in the process of inquiry, and taking information and making a connection that stimulates the inner self (Knowles, 1975). The domains of knowledge are the products of classroom activity as 'beliefs', 'values', 'conceptions', and 'norms' (Packer & Goicoechea, 2000), which allow individuals to engage in problem-solving, inquiry, or design tasks. It entails sharing responsibilities and ideas about problems through active dialogue and negotiation (Hansona & Sinclair, 2008; Mintrop, 2001), in order to foster higher levels of critical thinking (Akar, & Yildirim, 2010; Baines, & Stanley, 2000; Gordon, 2008; Palincsar, 1998). "Knowledge is personal and arises out of the experiences and interactions which are unique to each individual" (Baines, & Stanley, 2000, p. 327). It is attained when individuals exchange ideas, "articulate their problems from their own perspectives, and construct meanings that makes sense to them" (Gordon, 2009, p. 738).

Constructivism is stimulated through collaborative efforts of learners. In interacting with others, learners are able to reflect on their existing knowledge structures (Baviskar, Hartle, & Whitney, 2009), which in turn, allows learners to retain more of the acquired information (Akar & Yildirim, 2010). Knowledge gathered from dialogic conversations, in safe spaces created for the speaker and listener, is then actively created, interpreted, and reorganized in individual ways (Gordon, 2009b). "Dialogue moves beyond mere understanding of what is being said to understanding of speakers' reasons for choosing to say what they say in specific contexts" (Rodriguez & Berryman, 2002, p. 1020). When learners are able to discuss what is being learnt and put knowledge into practice the information gained becomes manageable and valuable.

Invitational Theory

According to Purkey and Novak (2015), invitational theory is a "collection of assumptions that seek to explain phenomena and provide a means of intentionally summoning people to realize their relatively boundless potential in all areas of worthwhile human endeavor" (p. 1). The underlying theories that are foundational to invitational theory are the perceptual tradition, which holds that everyone has a unique view of the world, self-concept theory, which honours the beliefs and values that each person holds, and democratic ethos, which is based on the conviction that all people matter and that they can meaningfully participate in self rule (Purkey & Novak, 1996).

The key ingredients to invitational theory are the elements of care, respect, trust, optimism, and intentionality. They "offer a consistent 'stance' through which human beings can create and maintain an optimally inviting environment (Purkey & Novak, 2015, p. 3). The 5 P's that make up the ecosystem of invitational theory are the domains of people, places, policies, programs, and processes. These five domains contribute to the success and or failure of an individual in almost every environment human beings operate (Purkey & Novak, 2015).

How the 5 P's are integrated into one's professional practice is dependent on the level in which a person typically functions. According to Purkey and Novak (2015) this "determines their approach to life and their ultimate success in personal and professional living (p. 5). The levels are as follows; intentionally disinviting; unintentionally disinviting; unintentionally inviting; and intentionally inviting. The levels provide a check system for the 5 P's. One can function in an intentional manner at the lowest toxic level, subtracting from human existence. This is being intentionally disinviting. In contrast, one can function at the highest level of being, which is intentionally inviting, adding to human existence. When functioning at an unintentional level, whether it is unintentionally inviting or disinviting, a person is not as aware as someone who is functioning at an intentional level. Hence, guiding graduate students to become aware in all dimensions, with self and others both professionally and personally, is the aim in invitational theory. As mentioned earlier, becoming intentionally inviting has the potential to add to human existence. This is the ultimate goal of invitational theory.

The aforementioned fundamentals of invitational theory are simplistic to teach, and are easy to "sell" on paper. The theory displays beautifully into a concise easy to follow flow chart (see Purkey & Novak, 2015) starting with three foundational theories; elements that are easy to understand, an ecosystem made up of 5 P's, a manageable four levels of functioning, and finally, the four dimensions personal/professional, self and other. However, putting invitational theory into practice is difficult since it requires a tremendous amount of intentional effort in all facets of both one's personal and professional life. This

was the impetus for conducting this study. I wanted to find out if using constructivist teaching strategies would promote the transformation of knowledge from theory into practice rather than a one-way transmission of knowledge that remains static in a 2-D flow chart.

Holistic Education

Holistic education is when the whole person mind, body, and spirit are attended to through the planning and implementation of a curriculum. It is creating a connected space that "fosters relationships between subjects and various forms of thinking, and builds community" (Miller, 2010, p. 12). Inherent in this environment are the three principles of holistic education: balance, inclusion and connection (Miller, 2007). Creating a balance between imparting knowledge and cultivating creativity and imagination is something I always strive towards. Within the principle of inclusion, I attempt to link the various educational orientations such as teaching to transmit knowledge, using two-way transactional approaches, and teaching for transformation. Transformational moments are best realized through experiential learning opportunities where learning can be "felt–understood in a bodily and sensuous way [offering] an emotional learning experience" (Jickling, 2009, p. 167). The third principle of holistic education is making connections through relationships in order to "move from fragmentation to connectedness" (Miller, 2007, p. 13). The various contexts that can be explored are the relationship between linear thinking and intuition, mind and body, domains of knowledge, self and community, and finally, relationship to the earth and to the soul (Miller). Planning a curriculum with a holistic stance in mind increases the chance for embodied leaning to take place.

Description of Course Assignments and In-Class Activities

A brief description of the course assignments is presented next. If a more detailed description is required, see Two Theories in Attunement: An Invitational and Holistic Approach (Author, 2016).

Personal Experience Assignment

In the personal experience assignment, students were asked to explore an invitational or holistic approach using their personal context (teaching, administrator, and/or health care) in order to discover their values, beliefs, and assumptions about invitational and holistic education. The goal was to become intentionally inviting. The final product of the personal assignment was unique to each learner. They had the option to complete a blog, a dialogue journal, write a personal narrative grounded in the theory or examine their personal invitational and/or holistic approach to name a few.

Knowledge Assignment
Students were required to write a formal academic paper and critique the concepts explored by either an invitational or holistic educational theory and conclude with an overall assessment of the major contribution(s) and quality of the work.

Synthesis Assignment
The synthesis assignment gave each student an opportunity to explore the topic of invitational and/or holistic education, or both, in a way that made sense for them. They were free to choose any aspect of the theory and choose any presentation format. Some examples include, but are not limited to, power point presentation, a game, image collage, daily log, concept map, oral discussion/presentation, video presentation, graphic display, formal writing, poetry, and so forth. The expectations were clear that (a) invitational and/or holistic literature was clearly incorporated into the assignment, (b) the product was well designed and well executed and showed substantial treatment of the topic, and (c) the students thinking had to move beyond description or narrative to include some aspects of analysis, synthesis, evaluation, integration and /or contextualization.

Circle Meeting
Integrating Kessler's (2000) council process into each session, I opened each class by inviting students to sit in a circle. I ceremoniously lit a candle while making a dedication to the group and then proceed to listen attentively to each member as s/he holds council when in possession of the speaking rock. The rules that guide our circle meeting are simple: opening dedication; value of the speaking rock; active listening; right to pass; closing remarks, and last; what happens in the circle stays in the circle (Kessler). It is a strategy that evokes emotions and in doing so opens the door for building community with a group.

Collaborative Conversation
Participants were tasked to search for two or three academic articles for each class that aligned with the session topic, that were of interest to them and that if possible it related to their professional practice. The students would arrive prepared to discuss the content in groups of four students. Each week groups were reformed. My role during the collaborative conversation was to physically move from group to group. I would listen, engage, question, provoke, interrogate, and make anecdotal comments before moving on to the next group. There is an embedded element of trust, as well as the ability to relinquish power and embody the qualities of a facilitator when using this in-class strategy.

The assignments and the in-class activities described above, informed many of the participants responses during the semi-structured interview, hence I felt it was important

to provide a brief overview so there was a familiarity with what was expected from the students who enrolled in this course.

Methodology

Within the educational community, self-study of teacher education practices has emerged as an important field of inquiry (Loughran, 2004). For this study, self-study is used as a methodology that attempts to better understand the theory/practice divide by focusing on my constructivist teaching approach. Although there is much debate around what constitutes a standard self study, the essential qualities of self-study are that, "there is a commitment to a quest for understanding…it is formed and maintained in relationship with others…at its core, it embraces a moral imperative…and ultimately there is a point where the self is invited to be more than, or better than, itself" (Bullogh & Pinnegar, 2004, p. 340). In addition, is it commonly understood that the role of self in a self-study project is less about looking at the self than it is about look at what is going on between self and practice (Bullough & Pinnegar, 2001).

In the present study all essential qualities were present. I needed to explore if teaching through a constructivist lens allowed knowledge to become embodied and practiced in one's day-to-day life and these results would then inform my practice. For me, there is a moral imperative to critically reflect on my practice so that I can provide the most effective teaching and learning environment possible. With this in mind, in order to explore my teaching practice, six to eight months after the completion of the course, I conducted semi-structured interviews with the students who consented to participate in the study (see Context and Participants as well as Data Collection for additional detail).

Context and Participants

The participants of this study were graduate students enrolled in a Master of Education course Invitational and Holistic Approaches to Education. A diverse group of students came together in the course ranging from nurse educators, to nurse practitioners, educational administrators, therapists, and finally elementary and secondary teachers from both the private and public sector, including a range from beginning to seasoned teachers. Most were enrolled in the teaching learning development field of specialization (FoS) but a few were enrolled in the socio/cultural FoS as well as a few in the administration and leadership FoS who were taking this course as an elective. When Research Ethics Board (REB) clearance was granted and all assignments were evaluated, I invited all the graduated students from the class to participate in the study. Of the 18 students enrolled, 14 consented to take part.

Data Collection and Sources

The data for my study was collected from semi-structured interviews, my personal journal, and a course feedback form.

Semi-Structure Interviews

Six to eight months after the completion of the course, I conducted and tape-recorded semi-structured interviews with 14 of the 18 graduate students who consented to participate in the study. Most interviews took approximately one hour, but many went on much longer. I asked the following questions:

1) Could you share with me anything you recall about the course content for Invitational and Holistic Approaches to Education?
2) What course materials were utilized throughout the term and how were they utilized?
3) In your opinion, how was the course delivered?
4) In the past 6 to 8 months, have you implemented any invitational or holistic strategies into your own practice?
   If so, could you explain what they are, how you implemented them and why you chose to implement them?
   If not, why did you not choose to implement them into your practice?

I personally transcribed all the tape-recorded data. (see Data Analysis)

Course Feedback Form

At the end of every course I teach, in addition to the mandatory University course evaluation, I ask students to anonymously provide me with feedback. Here is the invitation:

> I would appreciate if you would take the time to fill out this Feedback Form so I can continue to improve my practice as a Teacher Educator. There are four sections: Course content, materials used, delivery, and professional growth. In the space provided would you be so kind as to reflect on the topic and make any comments specific to that area.

It is not mandatory, but rather an option to fill in the form, however most students do take the time to provide me with feedback.

Data Analysis

The purpose of the study was to determine whether my constructivist teaching practice enhanced a student's learning experience such that s/he was more likely to apply the invitational and/or holistic theory into their practice. I initially transcribed all the interview recordings and analyzed them. Open coding began by reviewing the data line-by-line and taking initial notes in order to gain an overall sense of the content (Creswell, 2013; Merriam, 2009). Axial coding was utilized for comparison within and across participants' data (Merriam & Tisdell, 2016). Using a constant comparative method

allowed the category scheme to be reworked and adjusted to maintain relevance as the data were reread several times (Merriam & Tisdell, 2016). The resultant categories informed interpretation of the data and provided the basis for reporting (Creswell, 2013). What emerged from the data was a direct link between the assignments and in-class teaching strategies. At this point I revisited my journal and the Course Feedback Form to triangulate the data since the interview questions echoed the intent of the Feedback Form. The process of data analysis took on a spiral approach in which I moved "in analytical circles rather than using a fixed linear approach" (Creswell, 2013, p. 182). This movement between the three sets of data became indispensible since I was able to track the emergence of how the students perceived they were both taught and evaluated and then was able to make connections to potential retention and implementation of the theories.

Findings

The data from the semi-structured interviews, journal, and course feedback form, illuminated an intersectionality between my constructivist teaching approach and the course content. Since both invitational and holistic theories of education have the potential to be experienced at an embodied level, the findings suggest that using strategies that also draw on emotional spaces created transformational learning moments that carried over into the participants personal and professional lives well after the course was completed. In many cases the intersectionality experienced by the participants elicited an emotionally driven response. As a result, one hundred percent of the participants shared stories and examples of how they were applying primarily invitational theory into either their professional practice or their personal life. In this section, the findings are categorized according to 1) Strategies Employed (including assignments and in-class activities), 2) Making Sense of the Experience: Moving Theory to Practice which answers my research question.

Strategies Employed

The participants were asked how the course was delivered. Considering I had many teachers enrolled in the course, only one participant was able to name my teaching approach as constructivist and this response came from a nurse educator. However, the remaining participants clearly described a constructivist approach. Comments such as:

> "you were able to draw from our own meaning", "there was flexibility", "what I learned in class what not just the knowledge, but the experience", "class was taught in an invitational manner", "instructor made content connect back so I could make my own connections", "incorporated student issues", "student centered", "self-directed", and "the course was an inner reflection of me",

clearly indicated that they experienced a constructivist approach to teaching and learning. It made no difference that they could not name constructivist as the learning

theory employed as their embodied memories of the class certainly exemplified what a constructivist class looked like and more importantly what it felt like. The participant's comments validate Merriam's (2008) statement that in constructivism, learning is placed on the learner in order to deeply understand one's own spirit, emotions, and the environment which can affect the learner. The results also support Baines and Stanley (2000) who articulate that knowledge is personal and that it emerges out of one's own unique personal experiences. Using strategies such as the circle meeting and the collaborative conversation while modeling invitational theory has the potential to bring the cognitive process into the body and out of the head.

In-Class Activities

Every week I started the class with a Circle Meeting. As described earlier, it is an integrative holistic approach I have been using since I conducted my Master of Education research when I explored the question, "XXXXXXX?" (Author, 2002). However, within the context of this study, I was surprised by how many participants mentioned the opening circle. Ten out of the 14 participants mentioned the circle meeting in response to each of the questions. They mentioned it when asked about course content, course materials (mentioning the rock and candle), how the course was delivered,"spiritually, getting at the heart of things", and one participant had even implemented it in his own classroom. The circle meeting seemed to transcend the interview questions, which begs the question, why? One gentleman suggested this:

> The circle at that beginning…I've never done anything like that, and you know, it is the start of the day, and it brings emotions right to the surface, and you could see it because it was not like we were just sitting there talking; we were also looking at each other. I think the circle is related to everything else because again, like I said, you get used to being there, and you get a sense of who everyone is and a sense of trust, and so with the conversation that follows people, I think, felt freer to disagree and to push each other. Maybe it is that idea of creating a safe space.

This comment gets at the heart of intersectionality. The circle meeting is both a holistic approach as well as a constructivist teaching strategy. It also honours many of the tenets of invitational theory such as a democratic ethos, care, trust, and respect. Also, there is a level of intentionality to the circle meeting the premise being that when we are in the circle we will all be intentionally inviting towards each other. Kessler (2000) calls it active listening. There is a depth to the learning experience in the circle that is beyond the cognitive impulse to simply memorize theory. In fact there is a embodied experience that encourages each person to open his/her heart to the Other, and in doing so prepare one's self for knowledge to become embodied.

Here is a broad representation of responses that cited the experience of the circle meeting:

> "The silliest little thing like eye contact and looking someone directly in the eye and acknowledging them", "looking at each other forced us to go deep into topics", "safe", "non-confrontational", "supportive", "laid back", "right to pass", "opened up", "not a lot of pressure", "I could go off topic", "sharing", "connection", "comfortable", "connected", "mutual respect", "emotional", and finally, "people let down their guard when they feel accepted and valued."

All of these comments support Gordon's (2009b) notion of constructivism when he suggests that when knowledge is gathered in safe spaces and created both for the speaker and listener, that this teaching strategy encourages knowledge to be actively interpreted and reorganized in different ways. It also supports two principles of Miller's (2010) holistic education that are inclusion and connection. Through this potentially transformational experience the participants opened up, felt safe, and felt a connection they had not experienced before in a graduate course. This will be discussed in more depth in the Making Sense of the Experience: Moving Theory to Practice section. For now, what became evident was that the circle meeting experience, which participants responded to throughout the semi-structured interview, clearly laid the foundation for theory to be applied in practice.

Collaborative Conversation

Six participants specifically mentioned the collaborative conversation when asked about course content. One of the weekly tasks was for the graduate students to search for academic articles that were of interest to them under the assigned topic of the week. For example, when searching for invitational education articles, students found examples reflected in administration, self-talk in therapy, and strategies for utilizing an arts-based approach to teaching to name a few that reflected the interests of the students I was working alongside. The articles directly reflected their professional interests. One of the comments was "I like how we made it our own." Another participant commented on the "diversity of the articles brought to the table". One further comment was "we used our critical faculties to find readings which were more authentic and useful."

Each week, a group of four students would meet together and delved into the theory topic or that session and discuss the article(s) in relation to each person's professional interest. Having the students work in these collaborative groups, the members developed a deep connection with each other since oftentimes personal stories would emerge as a result of the personal article selection. Also, regrouping so they could meet with different students each week encouraged them to become aware of different points of view in relation to both the theory and the person's values and beliefs. This became a popular weekly task.

One participant stated that this was the: "best course [she took] in twenty-two years – the group was dynamic and diverse and came to the table with all kinds of perspectives, which made it both professionally and personally enriching." Another woman was lost when I first introduced this weekly task, but quickly figured out a personal strategy:

I didn't know where to start, and then I started to take the research into it, and I was like, this is really cool. It was cool because there was not a lot of pressure for me to learn what you wanted me to learn. I was learning what you wanted me to learn, but I was doing it on my own time through my own experience.

She took control of her own learning and negotiated a strategy that worked for her. A final comment comes from a woman, who concluded:

You modeled how to create community and how to set the tone for the course. You did not have to tell me about invitational and holistic concepts since I was experiencing them while I was learning this way, and I was able to directly apply those concepts to physical education. I could explore the theory in my own way to develop an understanding of it.

The comments from the participants validate Baviskar, Hartle and Whitney's (2009) notion that constructivism is stimulated through the collaborative efforts of learners. By having the student's meet, share, discuss, and reflect on their existing knowledge structures in relation to invitational and holistic theory, they were able to retain more of the acquired knowledge. Also, according to the participants, sharing responsibilities and ideas about problems through active dialogue and negotiation seems to foster a higher level of critical thinking which is in alignment with Hansona and Sinclair (2008).

Similar to the gentleman's comment regarding the circle meeting in the previous section, the final comment above also gets at the heart of intersectionality but from a different vantage point. She understood that I was modeling the theory through a constructivist approach and in doing so I did not have to "tell" her about invitational and holistic concepts since she was experiencing it. Through this embodied experience she was able to apply the theory.

Making Sense of the Experience: Moving Theory to Practice

To my surprise, when asked how the course was delivered, many participants responded by sharing how it wasn't delivered. They chose to juxtapose their experiences with other graduate courses to make sense of their experience in this course. As I reflected upon their responses, I came to the conclusion that the course delivery was so vastly different from anything they had previously experienced that this was the only way they could make sense of it. Many of the responses answered my research query: Does teaching in a constructivist manner encourage engaged student learning such that invitational

and/or holistic theories become embodied and ultimately embedded, hence employed in practice in the participants personal and/or professional lives? As I mentioned at the outset, there seems to be a trifecta of assignments that permeate the graduate course evaluation process: a critical review of an academic article, an in-class presentation, and a final formal academic paper. This template apparently stifles both the student's creativity and their sense of autonomy. When graduate students enter my course they told me that they experience self-directed learning, choice, collaboration, modeling of theory, and in-class activities that call upon one's emotions and even engages their spiritual nature. One participant directly stated: "in comparison to other courses, this one helped me to retain [content] and therefore implement it into my practice." However, he did not go on to share specifically what part of the course helped him to retain content.

Another participant stated that, "the manipulation of the framework is what I want and need. I want to experience other ways that push my boundaries. That's what I want from a grad program. I can regurgitate and write a test but what am I getting out of it?" This response confirms that experiencing knowledge in different ways such as circle meetings, collaborative conversations, synthesizing knowledge, and so forth, is more meaningful than a one-way transmission of knowledge.

Creating an environment where difference flourishes and boundaries are pushed, allows other ways of knowing to emerge. Another participant corroborates my point: "I know you want learners to learn. You are trying to push the class to a point where they will extend their thinking and I don't think you could do that if you didn't have the open-endedness of the class." She is correct in her assumption. The open-endedness allows for other ways of being and knowing to thrive.

A further participant stated: "I left that class feeling different than how I felt after a course in a regular university classroom." Last time I checked, we were in a regular university classroom but for her it did not feel like one. It seems teaching in a constructivist manner does move theory out of the abstract and into another realm while increasing the chance of it being applied in practice. She continued: "I felt different …it was all those feelings and the delivery of the course, it was very laid back and very relaxed. It was paced for each individual student. The pacing was good." Again, one of the tenets of constructivism is to cognitively meet the students where they are, not where the instructor insists they be and in turn guides them towards new ways of learning, exposes them to new theory, and along the way, if possible, encourages collaboration with as many different people as possible so they do not get too comfortable with like minded colleagues.

The final cluster of examples came from teachers who provided me with an overabundance of examples of how they had either implemented the invitational and/or holistic theory in practice or how they have changed their ontological position as a result of experiencing this course. For example, one woman said, "I am more open to give a 'redo' assignment to a student that needed it" whereas before she wasn't open to that option. This is not a concrete example of moving theory to practice…or is it? What constitutes theory? Perhaps now she is attempting to be intentionally inviting. Regardless, for me it does not matter, what matters is that she is more open to giving a 'redo' to a student who requires another opportunity to demonstrate what s/he has learned. It is a win/win situation.

Participants became more reflective. One woman said, "I am trying to be more intentional in my classes – the problem is that days when my energy is low and I am withholding something, I am wrestling with that. Disinviting policies are hard to navigate." What I respect about this woman's response is her authentic self. Implementing invitational theory is not easy, in fact becoming intentionally inviting is hard work. I suspect from her response that she is attempting to put invitational theory into practice since her response reflects the inherent challenges that are present when working towards becoming intentionally inviting.

Another participant reflected on how he is perceived, "I am working on how I can be more open to how I present myself. I think people should come to me [for assistance] but am I inviting them to come to me? I never looked at how people perceived me until now." This fellow is working within the dimensions of self and others in a professional capacity. Before learning invitational theory he never even thought about how he was being perceived by others. This example illustrates a deeply reflective stance. How he reconciled this has yet to be determined.

Another teacher stated that he, "made connections with his students and is trying to be more invitational by reflecting on his actions." His inner voice now says, "Let's see how I can rephrase that to that student so I can make him feel good instead of making him feel not so good." Again, this illustrates a retrospection and reflection in action, where in the moment he is attempting to be intentionally inviting.

Another woman brought a concrete example of a grade one community wall with her to the interview to share with me how she had adapted an idea I had shared with the class from when I was an elementary grade eight school teacher. The Community Board example I shared was presented on mural paper attached to a wall. She had her students write positive comments to one another on a thin piece of foam board the size of a bristol board. This way the grade one students could take the board to their desks and access it

easily when writing their positive words. This was a developmentally sound example of how she took an upper grade level idea, adapted it, and is now guiding her young students to become intentionally inviting.

Another participant shared a transformational experience:

> Sitting in the classroom and experiencing that way of teaching even though it wasn't really you teaching us, it was you leading, I felt that I was very productive. I felt so productive that I took ideas [from a classmate's presentation] and used them in my professional development meeting. I was not hesitant to do so even though I knew that when I let [my staff] go, I would not know what to expect. It just made me realize that everyone does have great input from their own life experiences that they may want to share. I would never have thought of doing this because I had never experienced letting a staff do that. They are happier since they got to share their ideas and experiences. Our school culture is better, more positive now."

In this example, this woman was an audience member for an in-class personal synthesis presentation from a fellow classmate. Long after the class was over, she had retained the idea she had experienced. As a school administrator, she tweaked the idea and made it fit into her own school context and implemented it with her staff. Instead of trying to control the outcome, as she always did in the past, she allowed her staff to share their ideas and experiences, gathered all their ideas and then implemented them into the school culture. As a result, her school culture is better and more positive. This is a exemplary case where not only is the theory brought to life in practice, but her story also illuminates the risk often required and more importantly the fear she overcame in order to implement this professional development exercise.

A further example is from a woman who shared a story where she picked up on what someone presented in one of the synthesis presentations. In the presentation the woman stated, "I want to make my students feel like they are guests in my living room." Now, when this teacher is in her classroom, she has a new understanding and awareness of who she is, what her role is, and the power she has over how she could make someone else feel. She never realized she had the power to both make someone feel really good, or really bad. Now she just wants to make everyone who enters her classroom feel like they are "a guest in her living room." Simply put, she is practicing becoming intentionally inviting.

Another participant shared that she "took something every week from the course and implemented it because it was demonstrated. She continued, "I felt your genuineness through all the course material and the way we discussed the course material." Modeling theory in action within a sterile classroom is an organic way to bring the theory to life for

students. It requires thoughtful planning. Even though I am not certain what she "took" and "implemented" from each class I do know that modeling the theory so she could see it in action is what was meaningful for her.

Finally, one woman used her final synthesis assignment (a video illustrating holistic education's balance, inclusion and connection) as her Professional Development plan and showed it to her Department. All of these examples clearly illustrate how invitational theory and one example of holistic theory was implemented and applied in practice months after the course had come to the end.

I found it interesting that not one participant mentioned the knowledge assignment, writing a formal paper, as a memorable learning moment. I believe this is because writing a formal academic paper is an exercise that graduate students experience in every graduate (and undergraduate) course they take. Its absence in this study suggests that this type of assignment does not foster application beyond the course. Perhaps this is why the theory/practice divide exists.

I will end this section with two examples that were personal in nature. One woman recalled the impact of her final synthesis project where she created a map that helped her to synthesize all she was experiencing in her young adult life. What she realized was that she wanted to become a more positive person and also become more appreciative of all the good things that were happening in her life. This clearly illustrates someone who is working on the dimension of self on a personal level.

Finally, one participant talked about mindfulness and some of the embodied ideas that were discussed in class such as ritual and routine. Her response was more metaphysical than any other participants. She said,

> Invitational and holistic approaches are more of a mind set than anything else because you know, all things aside, teaching is life and not just about your life. It's also about the lives of others. It is that holistic idea that we are on this earth, we are connected, and what we can we do, you know, so we can feel that positive energy in the midst of all these crazy things that life throws at us – change routines. Changing routines involves changing priorities. To make change you need a genuine commitment and follow through.

The intersectionality of both invitational and holistic theory is intricately woven throughout her response. I do not know where one theory begins and the other ends. I will let the intention of her words lead me to my final thoughts.

Conclusion

When I evaluate student course assignments, students often share with me that they will be applying invitational theory in their professional practice. I believe they tell me this for two reasons, one because the invitational theory on paper looks manageable and easy to apply. Also, I believe they tell me what they think I want to hear with the hope of earning an "A". As a result, I become skeptical of their declaration. It is for these reasons that first, I feel ashamed of my biased assumptions, and on the flip side, I am elated by the findings of this study.

The findings clearly indicate that being immersed in a constructivist-designed course stimulates learning. This corroborates the findings from a previous study I conducted (Author, 2012). However, when the content being taught provokes an emotionally driven response such as invitational and holistic theory, the constructivist strategies create an intersectionality that deepens the learning experience. It is at the intersection of the content that is being taught, and how it is being taught, that heightens the learning experience. This not only promotes the retention of knowledge but also encourages the participants to move the theory from the abstract and apply it in either their professional or personal lives. I was pleasantly surprised that one hundred percent of the participants in the study could provide concrete examples of when and how they were applying invitational theory in practice six to eight months after the course had come to completion. This supports the notion that knowledge has the potential to become embodied when non-traditional teaching strategies are employed. When a teacher solely uses a one-way transmission approach s/he rejects the body and soul as potential spaces that can both absorb and hold information. Many participants provided examples from the learning experience that reflected connection, a safe non-confrontational environment, being valued, being listened to, mutual respect, becoming emotional, and accepted for who they are as a learner, to name but a few. I believe in fostering a learning environment that honours the learner first. I firmly believe that this creates a space for deep learning to occur. Content from the invitational theory being taught such as care, respect, trust, optimism, and becoming intentionally inviting, were not just theoretical buzz-words independently read by the students in a journal article during a solitary homework reading assignment. Rather the theory came to life through a constructivist driven curriculum where I intentionally modeled the theory so the students could live it.

This intersectionality between teaching strategy and content meets at the point of authenticity. When the participants felt accepted and valued they let their guard down and in doing so exposed their authentic self. At this level of authenticity they wanted to become self-directed autonomous learners, they want their boundaries pushed, and they wanted to become better human beings. This is what invitational theory asks of all of us, myself included. It asks us to "realize our relatively boundless potential in all areas

of worthwhile human endeavor" (Purkey & Novak, 2015, p. 1). This is not a flighty call but one that requires focused intention through all aspects of both our personal and professional lives. I have answered the call and in turn I now guide graduate students to do the same.

Personally, I attempt to live a life where the whole person, mind, body, and spirit are attended too. It is from this balanced, inclusive, and connected holistic (Miller, 2007) position that invitational theory found its way into my life. The two theories are in attunement (Author, 2016). Balancing the five P's, the four levels of being invitational, the dimensions of self and others, as well as becoming aware of perceptions in relation to my own self-concept is a holistic approach to invitational theory (Purkey & Novak, 1996). At the core of inclusion is a democratic ethos where all people matter and need to be taught in such a manner that their individual needs are met. This is why I feel at home teaching in a constructivist manner. Finally, the principle of connection is in direct relationship to the key ingredients of invitational theory, which are care, trust, respect, optimism, and intentionality (Purkey & Novak). These core elements, when connected, offer a consistent "stance" through which I can continue to live attending to the mind, body, and spirit of those whom I teach. In essence, as a constructivist teacher, coming to invitational theory through the holistic door, gave me a solid theoretical foundation that broke down the theory/practice divide at the level of the self. This created the opportunity for a transformational moment to emerge, where real change had the potential to take place, and it did. The graduate student participants were able to apply invitational theory and in doing so create a more engaged and meaningful life for themselves. In short, becoming intentionally inviting opened the door to enhancing human existence. More than one participant stated that, "this course changed my life." I am humbled by their words. As a guide I show, not tell with the hope that in the student's own time they will adopt what they find sound and useful and apply it in their own lives in their own way. It seems that their time is now.

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Voices of the Disinvited: The Dream and Reality of Invitational Education For Underachieving and Apathetic Students Reflections from a "Long Marcher" in Invitational Education

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Abstract
The purpose of this study was to see if invitational teaching techniques and procedures, used to help college students become clearer about their personal commitments to teaching and more purposeful in their course in school curriculum development, were related to their behavior patterns of (1) achieving far below their potential or (2) apathy or indifference to normally challenging course activities.

In my own classes I have a few students who, every once in a while and perhaps too often in my judgment, seem to be bored or indulging in reverie. They, more often than most students, ask not only me, but also their classmates to repeat statements or directions. These few students don't really appear to be very interested in what is going on in the course. They would rather stay on the sidelines and let others do the participating. When confronted with a required assignment, they may even copy from others because they aren't interested enough to figure out what to do on their own. I notice these same few students looking out the window, doodling or playing with their keys, purse, pen, etc. They appear not to be paying attention to class discussions and to be thinking of something else.

It concerns me that these students seem to be characterized by an attitude of indifference or apathy to course activities that either I've designed or to naturally occurring spontaneous situations introduced by their classmates that most students find interesting and challenging. These apathetic students don't seem to enjoy the course in particular or, as will be described, their college work in general.

My efforts to get them interested by using invitational approaches aren't very successful. They still display less enthusiasm, less involvement, and fewer ideas than most of their classmates. Rather than having the zest for learning and wanting to become a teacher as most of their classmates do, these few students seem to be characterized by a tendency to "drift."

The reality of how these few apathetic students perceive themselves is revealed from time to time during our discussions about their course assignments when these students share their introspective thoughts about college in general. In these self-revelations there appears to be a plea for maturity, self-knowledge, a personal identity, and direction in life. These students seem to want to know themselves better—to understand their goals, discover why they want them, and discern if they worth having at all. Their remarks include the following:

1. "I don't say much in class because my teacher and other students have so many opinions about things and I don't."
2. "I don't see why others get so excited about these issues."
3. "About the few things that interest me, I change my opinions a lot, especially after I hear someone else's point of view."
4. "I don't often feel strongly about things, but I admire people who do and fight for them. I wish I had some real important goals in my life."
5. "I don't participate much in class. Maybe it's because I don't see a personal connection to what I want to do."
6. "I don't like to argue, tell others what to do or say things to others that they might not like to hear."
7. "Lots of times the class period is over before I get a chance to say something. It seems to take more time or it's harder for me to focus on what's going on. I sometimes have to force myself to concentrate."
8. "In other classes lots of times I copy someone else's assignments because they don't interest me. It's not that I can't do the assignment, but I don't see the point of them."
9. "I'm bored with most of my classes. To me it doesn't seem important to say anything in class because most of the time they don't talk about what I'm interested in."
10. "I'm kind of unsettled."
11. "Even in sports I'd rather stay on the sidelines and watch."
12. "My teachers used to remind me to pay more attention to my assignments because they were often sloppy."

I've talked with other instructors of these students to check my perceptions of their behavior. Most instructors agreed that these students didn't always act in the ways that I described, but in the instructors' opinions, students did so more often than they should have. The indifferent behavior pattern was noticeable.

Two intriguing thoughts resulted from my conversations with other instructors about these students who didn't seem to enjoy their courses. One was that a few of these students were not aware of how their instructors viewed their behavior or that a problem

existed at all. However, most of them were made aware of the image their instructors had of them, as they were reassured, exhorted, or offered unsolicited plans for dealing with their behavior pattern by their sincere instructors. But, even when they were made aware of the image their instructors had of them, they (l) didn't seem to care about it; (2) didn't express any anxiousness about it; and (3) appeared to be little bothered by it.

It is not being suggested that traditional techniques of advisement or counseling are useless. What became clear was that for these students, who manifested symptoms of being unsure of their direction in college or who were unclear about their personal commitments to teaching or to the course objectives, the techniques of telling, reassuring, exhorting or judging appeared to have little effect upon their behavior.

As other instructors of these students shared their comments with me, the pattern of their lack of purpose to committed ends became clearer to me. The concern and frustration of these instructors can be seen in many of their descriptions:

1. "She doesn't seem to have any initiative or inspiration. She needs to be drawn out more."
2. "She won't exert any effort or go out of her way to do anything."
3. "I'd like to give her a shove. Her grades range from A to D. She has ability but doesn't seem to care."
4. "Seems to lack initiative."
5. "She has missed some quizzes and doesn't appear to care whether or not she makes them up."
6. "Very unenthusiastic and doesn't get involved in much."
7. "Absent quite a lot, and doesn't pay too much attention when she's here (in class)."
8. "She studies and participates very little. Her facial expressions indicate complacency and little emotional involvement in what's going on."
9. "He looks so bored much of the time."
10. "She often appears to be 'off in a cloud.' No real enthusiasm."
11. "He's competent, but just doesn't give a damn!"
12. "I rarely see him. He doesn't show up in class too often."
13. "He doesn't strain himself. He's not in 'the swim of things' and participates little."
14. "A rather careless individual."
15. "A bright boy but works only on 2 cylinders. Absent a lot. A nice boy that needs to be properly motivated."
16. "Not very dependable or responsible, and cuts classes a lot."
17. "Passive; if she would only get started."
18. "She has an attitude problem. She doesn't know what's going on in class."

19. "Disinterested—shows by her appearance—almost sleepy."
20. "A vegetable."
21. "Seldom volunteers but will attempt an answer when asked."
22. "A nothing."
23. "I honestly wonder if she knows what it's all about."

Another pattern of behavior well known to teachers at all levels of schooling is students with high potential who achieve far below their potential. Why do these bright students earn poor grades in relation to their potential? Is underachievement related in some way to goal orientation or how a student views him/herself in relation to his/her goal of graduation?

Underachievers tend to rate themselves low on a semantic differential measuring self-evaluation of intelligence. How to get these bright students to see themselves as more "smart" than "dumb" is a challenge for invitational education. How do we get these students to develop a higher estimate of their own sense of adequacy, to feel that they are persons of worth and have much to be proud of instead of feeling dissatisfied with their school work in particular and their future in general? The following disinvited perceptions reveal students' estimates of their perceived adequacies:

1. "I don't have very much to show or be proud of for my time in college."
2. "I'm not too satisfied with myself."
3. "Am I the equal of my classmates? I'm not sure."
4. "I scored pretty well on some of my exams, but I don't seem to be working up to my ability as often as I should."
5. "My teachers say I don't plan my time for studying very well. I do tend to let things slide and my mind wander. Others seem to concentrate better than me."

Other remarks by students demonstrate that they reflected on their own responsibility over the direction of their college experience. A degree of fatalism or procrastination is noticed. Rather than being the "Captain of their fate, the master of their soul," they say:

1. "I could do a lot better if I really concentrated."
2. "I sometimes overlook parts of my assignments, so they don't turn out nearly as well as they could."
3. "I often put off finishing papers."
4. "Even when I was younger I found school uninteresting unless the subject matter dealt with an area which I was especially interested in. Then I did much better."
5. "I skim over requirements."
6. "In high school my report card said, 'This student is not work to capacity because of not sticking to the job.'"

7. "I knew I could do better in school but as long as I passed it was O.K. with me."
8. "I don't plan to ever use some of my courses so why should I bother a lot about them? Some of my friends are doing pretty well without those courses."
9. "Lots of students don't do well in school unless they're pushed. I could do better if I really had to."

I shared my concern for my underachieving students with my colleagues who also had them in their classes. I wanted to see if they behaved in a similar way with others. But more importantly, I wanted to get some hints about what seemed to work in getting these students to become more purposeful about teaching and to achieve closer to their estimated abilities. With few exceptions most of my colleagues' replies acknowledged their awareness that a problem did exist.

Typical replies were:

1. "My classes are too large. My students don't have much opportunity for discussion, let alone probing. I really don't know my students as well as I should."
2. "I wish I had more time to know them better and to help them. I've been meaning to check on them more thoroughly but I never seemed to have enough time. I did have a chance to work with a few of them, but not as many as I would have liked."
3. "I don't know what to do with some of my students who behave in immature ways. I'd just like to sit down with a group of the faculty and talk about them."

Most of the faculty members felt that they didn't do enough to help their students while they had them. They desired to do as much as they could for their students. Rare indeed was the instructor who didn't seem to care about how his students were doing other than their grades.

Many instructors indicated a sincere concern for helping their students who behaved in some of the ways described. They revealed that they have tried different ways to help their students. Most of their techniques were of a directive nature, indicating to the students their problem and then giving some advice. With one exception, all other faculty members reported that they haven't been too successful in the past and don't know how to get these students to understand themselves. One instructor told me that one of his techniques in talking to these "real tough cases" was to "lay down the law." He later added, "Now that I think of it, I haven't changed many minds this way."

His parting insightful remarked touched upon the essence of the problem: "Some of these discontented hard-to-reach kids seem to improve once they begin to see a purpose in

college and get their goals and values straightened away."

The following disclosure reminded me of the study conducted by David Furuto with his students in his required mathematics course at Windward Community College in Hawaii, which we presented at AERA in New York in 1982: "In my course in mathematics we don't need discussions. You're either right or wrong. You read the chapter, do the problems, and have them checked."

David was interested in determining if strategies designed to help students develop a positive academic self-concept would have an affect upon (1) student's attitudes toward math, meaning their liking and enjoyment of and increased interest in mathematics; (2) reducing their anxiety and tension in common situations that interfere with the solving of mathematical problems; and (3) their achieving closer to their mathematics potential and ability.

Samples of self-concept-inviting teaching strategies David used as the course instructor included: (a) providing assignments which could be done with a high probability of success, (b) making positive written and oral comments on student's work, (c) using the name of students frequently, (d) praising students when they performed at a level commensurate with their ability, (e) encouraging students to express ideas and personal experiences in relation to the mathematics topics and to make students feel what they said was worthwhile, (f) using mathematic applications which were relevant to students' interests and goals, (g) using students as tutors, and (h) interviewing students individually about their personal and academic interests, activities, and goals.

Analysis of the data from standardized criterion-referenced mathematics anxiety, attitude and achievement scales revealed that David's students over the period of one semester in comparison with a control group in a "normally taught classes," (1) performed better in mathematics, (2) developed more favorable attitudes towards mathematics, (3) had less anxiety about mathematics, and (4) performed more commensurately with their mathematic ability than the control group. Therefore, we concluded that more attention should be paid to the affective and inviting variables that influence mathematical learning in particular and school learning in general.

Hints about how this might be done were analyzed from the remarks of students who described the attitudes of teachers towards them. Sadly, these attitudes range from disinviting teachers who reflect a lack of faith in their students by criticizing them publicly to those who were caring and trusting.

This last group of students' voices reveals that they intuitively recognize the differences between inviting and disinviting teachers. They recognize the differences between those teachers who create a class climate that tends towards self-determination and originality and those who look for conformity, where students are overly dependent on them:

1. "Some teachers like things about students and let them know it. Others, if they do like things, keep it to themselves, except for grades."
2. "One instructor sets goals that are too high, at least initially. Not too many of us are successful in that course."
3. "I like when teachers make an effort to find out what each student does well and take the time to mention it to us."
4. "Not only does he give us a chance to state our opinions about issues but (he) tries to make us feel that our thoughts are important, even though he and other students don't agree sometimes."
5. "Some teachers assume you know nothing about their subject. Some of us don't, but some of us do."
6. "She often asks personal questions, 'What do you believe?' It puts you on the spot a bit; but, even though I may not answer at the time, I tend to think about the question after class."
7. "When our class was asked to make recommendations for future course activities, we held back a bit to see if she was sincere."
8. "In her course everyone is expected to learn the same things in the same way. In another course I found out about 'learning styles' and realized that I do better with divergent and cooperative assignments that appeal to my emotions and imagination."
9. "I know it's hard to do and it's not meant as a personal put down, but I'd rather be criticized in private. I have one instructor who, when he has to correct something during our group evaluation, asks if it's O.K. to discuss it in front of the group or would we rather go over the problem alone. Most of the time we say it's all right to discuss it publicly because we know our group trusts each other."

It is not difficult to understand why students prefer teachers who are amiable and considerate rather than those who are cool or unconcerned about how well individuals are learning. This is not a terribly profound notion. What is important is to see if inviting teaching behaviors used in a consistent and concerted manner would have an effect upon apathetic and underachieving students' behavior patterns.

The inviting activities and assignments that I developed for students to engage in weekly included:

1. An opportunity for students to observe and participate in teaching individual or small groups of children in a grade level of their choice. It was hoped that

this experience would be a way for them to test whether their goal of becoming a teacher would be satisfying enough for them to make that commitment. Acting upon a goal in a real-world setting is a way of initially and periodically testing that goal to see if it is good for oneself.

2. Students were asked as many divergent and personal questions regarding their beliefs about teaching, as well as the usual convergent questions about course content. In asking these clarifying questions, I wanted to create a climate in which the students felt free to express themselves. I tried to show an interest in what the student said without expressing any signs of approval or disapproval. The intent of the questions was to stimulate thought and to get the students to ponder and speculate about their answers. The technique was to react to students' answers by gently challenging, but not disputing; provoking reflection, but not disapproving; leading, but not directing; and indicating understanding without praising. This was designed to get the students to examine their own attitudes and beliefs about teaching. It was hoped that the non-evaluative comments would be different from the replies of "That's right," "That's good," or "You're wrong there," that the student more commonly encountered in school.

3. Students were asked to take leadership roles by teaching others in microteaching situations.

4. They were required to role-play being a teacher with children during these microteaching sessions. These activities were designed to get students to imagine themselves more clearly in teaching situations and to help them understand what their purposes are in teaching, what they wants to do, why they wants to do it, and whether it is worth doing at all.

5. Students were asked to make choices in the designing of their microteaching lessons. Although all students had to plan, teach and evaluate a micro lesson focusing on skills, they had use criteria to choose the grade level, the textbook, and the skill they wanted to develop. Rather than just evaluating the micro lesson during and after teaching, students were offered the option to review their plan with me before conducting their lesson. It was found that not only was their success greater, but they also accepted advice better during the process of their planning, rather than after their plan was completed. The planning of these lessons with personal conferences was seen as a way for students to make choices and decisions after consideration of alternatives. Conducting micro lessons allowed them to test if they were pleased with their choices after acting upon them. It was hoped that these choosing, planning, and teaching activities would create a relatively safe environment in which students could determine whether teaching was a goal that they wanted to integrate into their life's activities.

Several kinds of activities and assignments were planned for these apparently apathetic or

underachieving students both in and out of class as part of the course in "Foundations of Curriculum and Instruction." John Dewey famously warned that we cannot say that we really know what our ends are before we have reflected upon the probable consequences of carrying them out. These activities of microteaching to peers and observing and participating with children went beyond the usual verbal and written commitments students were asked to make to teaching.

After a semester of engaging these apathetic and underachieving students in the weekly group and individual inviting activities and conferences described, I asked them to evaluate these activities. I explained, "Since I am still trying out these kinds of course activities and individual conferences I would very much like to know what you think about the whole process."

All students in the course participated in all of the course activities, including the invitational activities and processes described, but the apathetic and underachieving students engaged in them more frequently. They spent more time in them by role-playing, teaching children, microteaching peers, answering divergent questions, and individually planning and evaluating with me in private conferences. Several of these students began to see themselves as "special" and perhaps began to exhibit a "halo" effect.

All they knew was that I was trying out some new course instructional activities. No mention was ever made directly of their apathetic or underachieving behavior. One underachieving student wrote his impressions of the course activities:

> These talks between you and us for the purpose of discussing our attitudes, problems and goals in preparing to teach is a good idea in my opinion. I feel this course is useful because it helps college students to be better understood by the faculty. The students you spent most of the time with, I felt, should not just be the 'top students' in the class, but should include everyone.

It was not clear how he came to regard himself as a "top student" insofar as he was originally identified as an underachiever!

An underachieving student wrote the following remarks. It is interesting to note that several students came to see their role in participating in these pilot course activities as helping me! He advised:

> The conferences we have had have proven to me to be very helpful and informative. I have gained insight to many different things. The conferences have allowed me to talk to a teacher as I never had before. I feel that the common boundary

line between teacher and student has been somewhat eliminated. My impression of teachers has changed somewhat. I now realize more fully that teachers are essentially no different than anyone else. I don't know how much I have contributed to this course revision, but I was glad to contribute what I could. As far as my opinion of the conferences, microteaching and 0-P is concerned, I think they will prove helpful in the future. I am wondering why such activities haven't been set up in the past? I think there should be some sort of a get-to-know-each-other campaign for teachers and students. I don't know if I would have the same impression if this course had been taught by anyone else.

Another young lady who was also an underachiever wrote:

> I think the idea of asking students personal questions is a good one. It gives the student a chance to express his opinion in more than a one or two word answer. Students often don't give their true feelings on assignments because they can't. I find that many times I have an opinion that does not quite fit with any of the expected answers. Often too I am unsure of the exact situation and find that the situation would have a strong influence on my answer. The planning and evaluating talks give a more personal feeling to the course. It is easier to answer an interested person rather than a piece of paper. The microteaching gives the opportunity to choose the subjects and grade levels, which interest students most.

The summarizing remarks of the next young lady were particularly interesting to me. She was a student who failed to improve her grades. She showed little initiative in class and in our planning conferences, which was evidenced not only by her statements, but also by her facial expressions and posture. She wrote of the course activities:

> I really don't know how to start this. I was going to say I thought the course activities were interesting, but that isn't the right word because the purpose of them wasn't to be interesting. I enjoyed most of them, although sometimes I wasn't too interested in the topic—that was my fault because I hadn't brought in student texts or plans for my micro lessons. I have always found it hard to organize and express my ideas and opinions. These activities have made me think more about them and to express them more often. It would be easier for me if you gave me a certain topic to teach. I liked planning and microteaching in my group so I could compare my ideas with theirs. Sometimes I'm not too sure of what to teach. I get kind of confused, but I do think it's a good idea for us to bring in our own plans and materials. These show what grade level we're really interested in teaching.

The summary of the next underachiever indicates the natural defenses that many of the students had during the first couple of microteaching planning conferences and post microteaching role-playing discussions. She wrote:

> I enjoyed the microteaching very much. It helped me greatly because it made me more aware of things that my thoughts had not dwelled on previously. I think it will help me in the future to be able to talk to my instructors in a more relaxed manner. The first few weeks, I felt that your questions were asked in order to find things out about me as a person, rather than my opinions about teaching.

The next young lady, who was identified as apathetic, was a particularly interesting, though puzzling, student. Her instructors had identified her as, "silent as a grave," "an enigma," "doesn't seem to have her heart in it," "I can't reach her," and "just shrugs when I ask her something." The contrast of her classroom behavior and her sparkle and interest during our individual microteaching planning sessions was so great that I rechecked with her other instructors to make sure that she was the same student they had identified.

> You have asked me to write a little paragraph or two about our class activities. I only wish we had more time to carry on our talks and had begun them sooner. I enjoy being asked my views on teaching certain subjects because it gives me a chance to express myself truthfully and to the point. I definitely think that these activities should be continued next semester. When you sit in our group and ask questions during our post microteaching evaluations, I feel each person's lesson should be evaluated alone and not in front of the group because some students are shy and are not willing to speak out so that you could get their full understanding of their lesson plan. These are the only suggestions I have. I wish to say that the course activities have been a great deal of fun and I have enjoyed them. I hope you continue them next semester.

The suggestions of this next student, previously identified by his teachers as "apathetic" regarding professor-student relations and the role of self-direction in the life of a prospective teacher, reveal the effect of the course activities and individual attention of the professor:

> I think it's a good idea to try new activities in courses for teachers. This should be undertaken after each professor has assured himself that he is taking every possible step to become a better teacher and raise the standards of the college. I always felt that students acquired most of their ideas about teaching before they took these courses. Now I'm beginning to wonder. A student tends to give his professors the answers he thinks they want. He can do this in writing as well as in a group or individual conference. But I think a student would talk more freely to a professor he knows and who knows him. It's often hard to give answers with integrity but generally speaking I think this is a sound course and the activities should be continued. I hope this will be of some help to you in planning the course for next semester.

The next student, who was earlier identified by his teachers as "comparatively apathetic," summarized her thoughts about the course activities in which she was engaged:

> You've asked me to give my opinion about our class activities together with any suggestions for the future. I certainly enjoyed most of them. They gave me the opportunity to express my attitudes on many subjects, and a few times I learned that my plan wasn't as complete as it should have been. It needed more thought. I think you should try to allow for more individual conferences during class time. The more you do this the more students would gradually begin to share more freely and comfortably their ideas about teaching. If the activities accomplished in a small way what you were seeking, I think they should be tried again next year using the lessons learned from this year's trial run.

Part of the remarks of the next student, who some of her instructors identified as "indifferent" to their course content, hint at the need for self-knowledge and direction in her life:

> It has been a pleasure talking to you in our short meetings about my microteaching and 0-P plans. I am glad to find someone who seems to care about students or someone who will take time to listen rather than just telling. It seemed to me that some of the professors here have little concern for the student and that teaching is just a job. This may be wrong. In these discussions about my teaching I could examine my standards or ideas, which I hadn't thought about. I don't know if I have helped you in any way, but I think these conferences have helped me. After these discussions about my teaching I feel more confident in myself and if I could keep this confidence, I could overcome the fear of participating in classroom discussions. I haven't any ideas or plans of changing the methods or discussions in the course. They seemed to be effective the way they were.

The underlining of the particularly revealing remarks of the last student, who was an underachiever, is mine. As in most of the other students' letters, she also remarked that she was glad she could help me.

> As I once told you before, our weekly meetings about my microteaching participation were an inconvenience. I don't know if inconvenience is the appropriate word to use or not. This fits in with one of my poorer characteristics—my inability, or should I say laziness, in accepting responsibilities. I think, and this is only my opinion, that you have helped the students you have talked with. Often time it is good to talk to someone who is interested in what you are saying. It is good to talk about problems and certain ideals and feelings and know they are in confidence. Many times I have left your office feeling a lot better having talked out my plans for teaching. The conferences have been very relaxing and never have I felt ill at ease

speaking with you about anything. I don't believe anyone has. I want to thank you because it was a learning experience—a good one.

These results seemed clearly related to the invitational techniques and processes the students engaged in. One was that these underachieving and apathetic students began to reflect more and more about their reasons for being in college and in a teacher education program in particular. Their remarks indicated that they were becoming clearer about their goals and were taking more responsibility for them. It could be argued that this increased clarification between how they saw themselves and how they wanted to be, together with their perceptions of how others (their professor and peers) viewed them, was related to developing a clearer sense of self. Evidence that the reflective process was taking place included these reflections:

1. "I don't know. I really haven't thought about it much."
2. In referring to a plan discussed during the previous meeting, a student remarked, "I've been doing a lot of thinking about it and…"
3. "I'm not quite so sure any more about my feelings about…"
4. "I've thought about things a lot more."
5. "I've really thought through, back at the dorm, and realized that my ideas about children getting along with each other were so vague."
6. "In the past I haven't thought much about the future."
7. "One thing I thought about after our last talk was whether or not…"
8. "I'd like to clear up some of the things I said last time because I think I gave you the wrong impression."
9. "I never quite realized the commuter's point of view before."
10. "I spoke to some other students to find out what they thought about what we talked about last time."
11. "I'm not sure, I'll have to think about it some more."
12. "I think I gave you the wrong notion that last time we talked."
13. "Now that we have discussed it, I'm doubly sure—that's what I want to do in my plan."

A second result was that students began to express themselves in a more positive manner. As the semester progressed, negative statements such as, (1) "I don't think...," (2) "I wouldn't care if…," (3) "I don't like to participate in…," and (4) "Children shouldn't... " became fewer; and more positive statements such as, (1) "I'm very interested in…," (2) "Kids should learn to...," (3) "I like to work with," and (4) "It just gives me a good feeling..." became more frequent.

A simple tabulation of these students' comments revealed that during the first half of the semester most of their comments were negative. During the second half of the semester, most of their comments became positive, an increase of over 50 percent. By the end of

the semester these students were making twice as many "I-Me" statements as compared to the beginning of the semester. This relationship between increased positivity and personal purpose was true for every student originally identified as apathetic or underachieving. The third result was that about 80 percent of the underachievers improved their grade point averages.

At the end of the semester I asked other instructors of each underachieving student about the student's performance in their courses. Most knew nothing of the concentrated inviting approaches I had used. A sample of instructor's comments about their underachieving students, with my underlines for emphasis, included:

1. "I think the reason for his academic improvement is that he seems better adjusted now. He's more sure of himself and knows who to study better."
2. "He's more professional now in his attitude. He had some gripes about things in class, but he handled them well."
3. "He seems much happier and determined to do something about his ability."
4. "His attitude has really improved. He's more eager to help now in situations where I formerly had to 'pull teeth.'"
5. "I think her values have changed. She pays more attention to her studies."
6. "I used to think that she was just dumb!"

The one suggestion that practically all of the instructors I talked with offered was that there were lots of students who needed to be clearer about their commitment to teaching and their course work leading to their certification as teachers. They also agreed that the job of helping those who have achievement or "attitude" problems was too big for just a few specialized guidance counselors to cope with. This problem was the concern of the whole faculty and these personally involving experiences should start early in the teacher education program.

If students then can become more positive, more purposeful, and achieve better as a result of inviting processes, not only may benefits accrue to colleges in conserving time, money, and effort normally wasted on drop outs, underachieving, and uncommitted students, but also these students themselves may begin to more clearly comprehend their direction towards purposefulness for teaching.

A Personal Epilogue:

At a school in which I taught, it took two years to ease some fellow teachers' suspicions of this "invitational creature," which was not really understood by them. It changed roles, threatened vested interests, clashed with developed norms and administrative practice, and was disruptive and revolutionary, as well as easier said than done. In the schools in which my graduate students and I taught, organizational and curriculum changes were not sufficient to maintain the innovation of invitational learning. Changes in the

personal experience of the teachers, parents and administrators involving their attitudes, perceptions and feelings were necessary conditions for success. Some, but not all of us, understood that this change to a more inviting school was not an event but a process taking considerable time to unfold—a marathon rather than a sprint.

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Taking Action: Inviting Diversity into Our Classrooms through Literature

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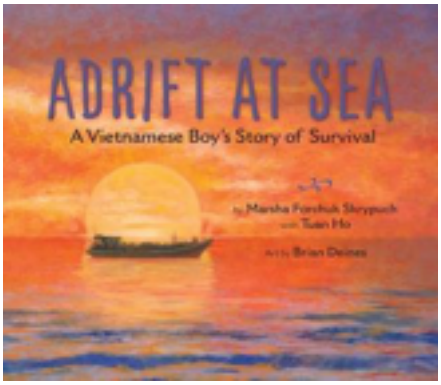
So much recent attention has been focused on the need for quality books featuring diverse characters, themes and settings. While parents and teachers may look to annual book lists selected for the International Literacy Association's Notable Books for a Global Society, the United States Board on Books for Young People's Outstanding International Books, and the Jane Addams Peace Association's Children's Book Awards, there are several new trade books for young readers that seem perfectly poised to help readers explore the meaning of diversity as well as learn more about the wide world around them. Here are some recent favorites that explore some territory previously untrammeled.

Grades K-3



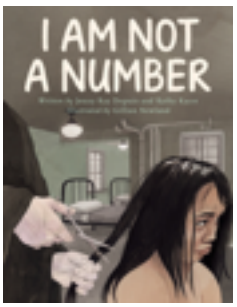
Adrift at Sea: A Vietnamese Boy's Story of Survival. (2016). Marsha Forchuk Skrypuch with Tuan Ho. Illus. by Brian Deines. Toronto, ON: Pajama Press.

The end of the war in Vietnam brought peace to the once-divided country, but also new worries for those South Vietnamese who had supported the Americans. The first picture book of its kind, this one tells the story of six-year-old Tuan Ho and his family's desperate flight to freedom in 1981. The family slips away during the night, first by land and then by sea. But the overcrowded fishing boat on which they are traveling has short rations, they grow hungry and thirsty in the relentless heat as the boat leaks, and then its engine stalls as they drift for days before being rescued. Certain to touch the hearts of anyone who has sought sanctuary in another country even while missing their homeland, the book provides some context to readers unfamiliar with what happened at the end of the Vietnam War. The illustrations, created with oil paint on canvas, alternate pages filled with bright colors splashed with the sun's brutal heat with those covered with dark tones that highlight the family's fears as they try to outrun bullets at the start of their journey.

The book also contains family photographs, showing them during the period of their escape and now as well as historical notes explaining what led to the family's flight from Vietnam to Canada. This well-written account of bravery at a young age takes readers inside the hearts and minds of Tuan's family.

As a Boy. Plan International. (2016). Toronto, ON: Second Story Press.

Being a boy means different things according to what part of the world in which one lives. But in some places, not only do boys have certain life choices and enjoy some freedoms that girls do not have, but they also must make difficult decisions and sometimes shoulder certain responsibilities. Written and photographed by members of Plan International, a charity whose work focuses on improving children's lives, this photo essay is filled with large, colorful images of boys from various countries as they go about their daily lives. The text describes how a thoughtful boy would want the same freedoms he has for his mother, his sister, and his daughter. After all, as the text reminds readers, self-determination and having choices in life should be basic rights for everyone. Small captions indicate what country is represented in the photos. This brief book gently highlights some of the inequities that still exist in our world, while undoubtedly sparking discussion about the different lives of boys and girls and the impact an education might have on these youngsters' possible futures.



I Am Not a Number. (2016). Jenny Kay Dupuis & Kathy Kacer. Illus. Gillian Newland. Toronto, ON: Second Story Press.

Boarding schools in the United States and Canada often existed to erase their residents' cultural identity, including their language, names, and ties to family traditions. At

the tender age of eight, Irene Couchie and her two brothers are forced to leave their Northern Ontario home to attend a boarding school. The author refers to it as "kidnapping," and in many respects it is. At the school the Anishinaabe girl endures all manner of cruel treatment at the hands of the nuns who run the school. Not only is she assigned a number instead of a name, thus attempting to erase her individuality, she is punished for using her own language, has her hair cut, and is burned with hot coals to teach her a lesson. To make matters worse, she is not allowed to communicate with her parents during the time she is at the school. Somehow, she and her brothers survive, but not without scars. Once they return home for the summer, her halting use of her own language, and revelation of what life at school was like prompt her parents to find a way to avoid sending her back to school. The text is heartfelt and moving, and the watercolor illustrations show the family's affection for one another and the determination with which their father, a chief of the community, faces down the agent when he arrives. Back matter includes photographs of the family, including the author's grandmother, and additional information on the Canadian residential schools that existed for more than a century, going about the cruel business of systematically separating youngsters from their own culture with little regard for the consequences and long-term effects.

Mama the Alien/Mama la Extraterrestre. Rene Colato Lainez. (2016). Illus. Laura Lacamara. New York, NY: Children's Book Press/Lee & Low Books.

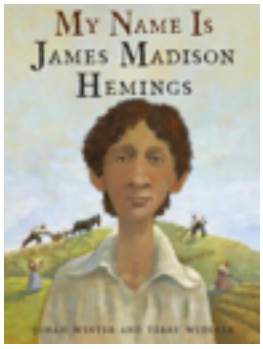
Although this picture's book title and cover may lead readers to think it's about aliens or extraterrestrials, it examines a different type of aliens than those featured in science fiction titles. In fact, the story functions as a clever and humorous way to introduce the ideas of immigration and citizenship to young readers while reminding them that words often have more than one meaning. In this particular bilingual story, after Sofia sees her mother's alien card when it falls out of her purse, she wonders if she, too, might be part alien. After all, her father doesn't have an alien card. Like any good student, Sophia heads to the library where her library research leads her to conclude that her mother must be hiding the parts that make her an alien, a notion that seems even more likely

after she overhears a conversation between her parents and sees what she thinks is her mother's alien form in the dark. As it turns out, she's completely off base, and her mother is actually preparing for her citizenship ceremony. The acrylic and collage illustrations feature scenes that show Sophia's imagination at work while the text serves up an easy-to-digest story about an assumption many children might make about the word "alien." Containing additional information about Resident Alien cards, often called green cards, this book offers an excellent but amusing introduction to the topic.

The Three Lucys. Hayan Charara. (2016). Illus. Sara Kahn. New York, NY: Lee & Lowe.

The destruction of war and the conflict between two different sides can be especially confusing for youngsters. When Luli, a young Lebanese boy, and his family are unable to return from a visit to Beirut to their home on the border between Lebanon and Israel due to violence in the area, the boy is especially worried about the three cats that live with his family--Lucy the Fat, Lucy the Skinny, and Lucy Lucy. Returning to the area after seeking refuge with other family members for a month, Luli is heartbroken to find that only two of his cats have survived. Appropriately, the author describes his feelings about the loss of Lucy Lucy in this way: "My heart feels as heavy as an apple falling from a tree" (unpaged). Even while mourning his lost cat and watching his town being rebuilt, Luli finds solace in his memories and his dreams of a world no longer at war. The text and watercolor illustrations beautifully capture his feelings and this experience. Drawing from his own family's experiences, the author includes a note providing background on the July War of 2006 that is at the story's heart. Although the book is filled with sadness, it also contains elements of hope and shows the resilience of Luli and those around him.

Grades 4-6

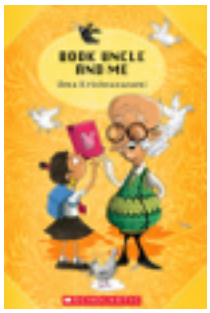


My Name is James Madison Hemings. Jonah Winter. (2016). Illus. Terry Widener. New York, NY: Schwartz & Wade.

Although the architect of the Declaration of Independence, President Thomas Jefferson, was a firm advocate of fairness, it is clear that there was a conflict between his written words and his own actions. Told from the point of view of James Madison Hemings, his son with his slave, Sally Hemings, this picture book describes his life as one of his younger children who were not freed until his father's death. Although he knew who his father was and was treated differently than the other slaves, that somewhat easier treatment did not make up for not being free. Even receiving some form of education and training as a carpenter did little to atone for his father's neglect. Afterward, Madison makes his living as a carpenter, never taking his father's name, and continuing to wonder about his own father's complexity and unfathomable ways. The handsome acrylic illustrations effectively evoke the confusion of Madison as he grew up living in the shadow of a great man whose greatness seems never to have been extended to this, his second family. In the book's images, Madison is often depicted as peering around corners or looking through windows, on the edge of Jefferson's life. The topic is handled gracefully and appropriately here, clearly an important part of this nation's complex and conflicting history concerning race. In some respects, Madison's story is every bit as important as his progenitor's.

Save Me a Seat. Sarah Weeks & Gita Varadarajan. (2016). New York, NY: Scholastic Press

The alternating voices of two fifth grade boys from very different backgrounds tell a story in which they realize they have more in common than might be noticed at first. A recent transplant to New Jersey from Bangalore where he was popular and at the head of his class, Ravi Suryanarayanan now must contend with various misunderstandings, including those of his teacher, Mrs. Beam, who thinks he needs help with English. His classmate, Joe Sylvester, has watched Ravi's struggles, and even though he has always lived in the same place all his life, he struggles with school because various noises cause him to lose focus. At first, Ravi is sure that Dillon Samreen, the only other Indian in his class, will be his friend. But Dillon is a bully desperate for attention. His offer of friendship turns out to be sly trickery with Ravi even being labeled a "curryhead" by his would-be friend. Interestingly, Ravi assumes that all of his misfortunes are due to Joe. The book is organized according to the school's lunch offerings, which in and of itself, offers much to consider since Ravi brings his lovingly-prepared meals from home even while being tricked into eating meat by Dillon. The title clues readers to the inevitable ending in which these most unlikely friends just may end up saving each other a seat at lunch and watching each other's backs from now on. Perfect for raising questions about the assumptions we make about others and heightening cultural awareness, this is a great read aloud that vividly describes some of the silly reasons youngsters have for teasing one another; for instance, Dillon's calling Joe "Puddy Cat" because of his last name after the cartoon cat Sylvester who lisped.



Book Uncle and Me. Uma Krishnaswami. (2016). Toronto, ON: Groundwood Books.

Nine-year-old Yasmin loves nothing more than to read, and she ambitiously determines to read a new book every day. A free lending library operated by Book Uncle, a retired teacher, offers her many choices until its existence is threatened by the town's mayor. Despite her youth and inability to vote, Yasmin refuses to let this injustice continue, and mounts a campaign involving her friends, family, and neighbors as well as some unlikely politicians, to make things right again. Readers will enjoy watching the campaign gain momentum, and while they may be just as confused as Yasmin at the start of the story when Book Uncle recommends a folk tale to his young patron, its significance and relevance will be readily apparent as the story picks up speed. This Canadian import, originally published in India, offers some insight into the culture and daily life of Yasmin's world. Readers should prepare to fall in love with this bibliophile who refuses to let the system get her down and chooses to make a difference in the world. Filled with humor, many offbeat characters and situations, and true heart, the book is a tribute to the power of reading and someone's desire to make books accessible to all. Having illustrations sprinkled throughout the book enables readers to connect readily with the characters and the setting.

Grades 7-8

Every Falling Star: The True Story of How I Survived and Escaped North Korea. SungjuLi & Susan McClelland. (2016). New York, NY: Amulet Books.

Eleven-year-old Sungju's idyllic life in Pyongyang, Korea is interrupted in 1994 when his family is forced to move to the small town of Gyeong-Seong. Conditions are bleak there, and both parents disappear while foraging for food in the woods and streets. In order to survive, Sungju bands with seven other homeless boys who steal whatever they can and hone their fighting skills in order to intimidate others. Eventually, they roam from town to town since the local merchants have become too leery of them, and the pickings are slim even for skilled thieves like they have become. The story of how a sheltered, innocent boy must harden himself in order to survive is well told, describing vividly the desperate straits to which hunger will force someone. Readers are sure to examine their own hearts and wonder what they might do in order to survive. While the account is gritty, honest, and incredibly detailed on many levels, it is also inspiring because of the loyalty and bonds shared by the author's unlikely created family and because Sungju always remained hopeful that things would change. This glimpse into life in North Korea two decades ago is powerful, compelling, and eye-opening, and will surely encourage readers to learn more about the political and economic situations in that country. Many passages are so vivid that readers will feel as though they, too, are shivering on the town's street alongside Sungju, facing loss, deprivation, and incredible loneliness but also finding moments of joy in the simplest pleasures, and determined to survive, come what may.

Grades 9-12

The Girl in the Blue Coat. Monica Hesse. (2016). New York, NY: Little, Brown Books for Young Readers.

Hanneke Bakker keeps her family financially stable in occupied Amsterdam in 1943 through her work in the black market of her city. Although she has a legitimate job, it's the procuring of hard-to-find objects that brings money to her employer, and Hanneke has become quite adept at avoiding the attention of the Germans who fill the city streets. As a favor to one of her customers, she reluctantly agrees to find the whereabouts of a missing Jewish teenager who had been hiding with the elderly woman. At first the mystery seems impossible to solve, but with help from her own contacts and the older brother of her boyfriend, Bas, who died earlier in the war, Hanneke unravels the mystery. However, each time she comes close to the truth, there is even more to be revealed. With the

revelation of missing girl's identity and the reasons for Mirjam and her family's betrayal, readers will be initially surprised, but then realize just how fallible human beings are. The author has created a wonderful, believable character in Hanneke whose evolution from uninvolved outsider to a participant in the resistance is fascinating to watch. Her own guilt over the death of Bas and the estrangement between Hanneke and her lifelong best friend, Elsbeth, add even more interest to this well-written historical fiction whose twists and turns will keep readers guessing almost to its last page as Hanneke tries desperately to save the girl in that distinctive blue coat.

Salt to the Sea. Ruta Sepetys. (2016). New York, NY: Philomel Books.

Following what worked in her earlier Between Shades of Gray (2011), Ruta Sepetys unearths a little known event from WWII and creates unforgettable characters whose interwoven fates matter to readers. Drawing inspiration from the largest maritime disaster in history--the torpedo sinking of the Wilhelm Gustloff--this incredibly detailed historical fiction title will have readers looking for more information about the tragedy even while their hearts are breaking from what they've read here. Germany is clearly losing the war as WW draws to a close, and many citizens are fleeing the Russians who are marching inexorably through the European countryside. Like others, they are hopeful that a ship will take them to safety and a place where they can begin their lives anew. Four different teenagers, each with a different secret and different fear, are drawn together on the ship. Joana is filled with guilt while Florian, Emilia, and Alfred are concerned with fate, shame, and fear, respectively. The four different points of view allow readers to see the book's events from different perspectives as well as to meet the characters as they encounter one another, sometimes mistrustful and sometimes having to rely on one another. Alfred's own self-delusion about his choices and his role in the war are shown clearly in his imaginary letters to Lore, the girl back home. Even the secondary characters have their stories and particular charms, and readers won't soon forget blind Ingrid, gruff and selfish Eva, the shoe poet, and the wandering boy. This is a remarkable, moving account of an event once lost to history but now unearthed for the current generation to ponder. History teachers should include it as a supplemental text in a unit on WWII or the Holocaust while also pondering why the sinking of this ship and others similar to it received such little attention at the time while others such as the Titanic and the Lusitania were so widely publicized.

Watched. Marina Budhos. (2016). Wendy Lamb Books. New York, NY: Random House. Immigrant Muslim teen Naeem is sure that he's always being watched when he dashes through his Queens, New York neighborhood. If it isn't his hard-working parents from Bangladesh or their elderly neighbors, it might be someone he's trying to impress. While school is hardly a priority for him, getting ahead is. But when a friend leaves him holding the bag during a shopping expedition, he gets more attention that he ever wanted from the local cops. Determined to turn things around and make the best of a very sticky situation, Naeem ends up spying on those around him and searching websites for clues as to possible terrorist links in exchange for cash. Instead of his being watched, he has now become the watcher, but he is also keenly aware of how closely the police are watching him and expecting results. At first he sees himself as someone heroic, but as the lines between right and wrong seem to blur even more, he wonders about the price he's paying in order to appease these law enforcement officers, and the lies he is telling himself to keep doing the job he's agreed to do. Naeem is so lost at certain points in the book that it is doubtful that he can find his way back to the right path.

Book Review

A Heartfelt Look at an Inviting Life

Tony Monahan, Ph.D.
Queensborough Community College, New York

Until I say goodbye: My year of living with joy, by Susan Spencer Wendel with Bret Witter. New York: Harper. 2014 (paperback)

Being personally inviting is to be a beneficial presence for oneself and others (Purkey & Novak, 2015). But how does this occur during a tragedy? Until I say Goodbye: My year of Living with Joy is the first-person account of the life struggle of 44 year old Susan, a journalist, wife, and mother of three who was diagnosed with Amyotrophic Lateral Sclerosis (ALS), a degenerative disease that destroys the nerves that power the muscles. Instead of fighting the disease with medical treatments, Susan decided to live one last year enjoying the company of her family and friends with a series of outings and trips. As her muscles deteriorated, Susan wrote her memoir – eventually reduced to writing with just her thumb on her iPhone.

Personally Inviting with Oneself

Three hours after she was diagnosed with ALS, Susan and her husband arrived at the ALS clinic for a series of affectless appointments and tests, a process she likened to "speed dating." Susan suddenly decided to leave. Her doctor, after reminding her there were more appointments to be had, proclaimed she had a patient who had ALS for thirty years and still golfs. "…you could end up like that" she noted. Susan's thoughts were, "Maybe I have years. Maybe. But not because I attended this clinic. This was a cattle call, not treatment…They were measuring my slide to death." On this day, Susan decided she did not want to be poked, prodded and tested in such a seemingly heartless environment, stating "I had been an official ALS patient for less than a day, and I already knew how I did not want to approach my disease." On this day, she chose to be personally inviting to herself, even if it accelerated her illness. Invitational theory states that "people are able, valuable, and responsible and should be treated accordingly" (Purkey & Novak, 2015). Susan decided this illness would not define her. Her dignity and spirit were more important. She made the decision to live one last wonderful year. On this day, she chose to write her book; not a "book about illness and despair," but a personal account of her final joyful year. The book would be a gift to her children to help them understand who she was "and learn the way to live after tragedy: with joy. And without fear." If being inviting is indeed a means to address humanity, Susan chose to be human, both with herself and with those around her.

Personally Inviting with Others

Susan's ultimate intention was to share her remaining time with her loved ones traveling, reliving memorable moments, and granting wishes. Being inviting to others takes into account their feelings, wishes, and aspirations. In doing this, Susan embarked on bucket list adventures with the seven most important people in her life. These trips presented a variety of different experences: the Yukon, Hungary, the Bahamas, Cyprus, swimming with dolphins, and seeing her teenage daughter in a wedding dress at Kleinfield's Bridal shop in New York. The book also touches upon her award-winning career as a journalist and details many examples of professional invitation by both her and her colleagues.

As Susan lived her last year, her muscles began to fail. Some of the trips she took caused irreparable damage. A trip to a Vancouver beach involved climbing down, then up, four hundred steps. Susan was unable to walk correctly after that. She understood that with ALS, damaged muscle fiber does not repair itself, stating, "I left a lot of muscle on those stairs." When asked if she regretted it, her simple answer was "no." What was more important was the experience shared with her best friend.

The Inviting Stance

Throughout the book are examples of care, trust, respect and eternal optimism; all surrounded by Susan's intention to be positive, loving, and inviting. Her deteriorating body was not to be lamented. Instead, she proclaimed gratitude for a life well lived, for the love in which she was surrounded, and for the inner ability to stay strong, positive and in control. She was determined to write about strength instead of illness. Although afflicted, Susan maintained an inviting stance with herself and others throughout. She dutifully served her roles as mother, wife, daughter, and friend, while also introducing herself to the world. Her memoir allows the reader to live in her shoes, to understand life through her eyes, and grasp what it truly means to be inviting – even when one is dying.

References

Purkey, W. & Novak, J. (2015, September). *Introduction to invitational theory.* Retrieved from http://www.invitationaleducation.net.

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JITP Guidelines for Authors

The Journal for Invitational Theory and Practice (JITP) (ISSN-1060-6041) publishes once a year and promotes the tenets of invitational theory and practice, self-concept theory, and perceptual psychology. First published in 1992, it is currently indexed in the ERIC and EBSCO databases.

The JITP seeks to publish articles under two priorities: research and practice. First, manuscripts are encouraged that report research that examines and expands the theory and practice of invitational learning and development, investigates the efficacy of invitational practices, relates invitational theory to other theories of human development and behavior, or focuses on theories that are compatible with invitational theory and practice. Second, manuscripts will be considered that are more focused on the practice of invitational theory. These articles are less data-oriented and could describe authors' attempts to apply invitational theory to a variety of settings or activities related to invitational theory. We will also consider book reviews of professional books related to invitational or related theories.

The JITP accepts articles for submission year round; however the submission deadline for each issue is July 1st. The Journal uses a blind peer review of articles with final decisions regarding publication being made by the editors. Upon publication, authors will receive an electronic copy of the Journal. Manuscripts being considered for publication by other journals are not accepted. Authors must follow the following guidelines when submitting manuscripts to be considered for publication:

1. Prepare manuscripts in APA style. Refer to the Publication Manual of the American Psychological Association, 6th Edition (2010).
2. Submit manuscripts as email attachments to JITPeditor@invitationaleducation.net. All submissions will be acknowledged by return email to the originating email address. Questions about submissions should be addressed to the Editor, Robert Lockwood (rlockwood@kaplan.edu).
3. Please include your home and business phone numbers should the editors wish to contact you quickly.
4. All manuscripts must be created as Microsoft Word© documents. Please remove embedded comments, tracked changes, and hidden personal data in your file.
5. Submit two copies of the manuscript – one with identifying information and one blind copy to be sent for review.
6. Manuscripts should be no longer than 10,000 words, double spaced (including references and quotations) using Times New Roman 12 point font and

have one-inch margins on each side, top, and bottom.

7. The cover page should have the author's or authors' names, institutional affiliation(s), and title of the manuscript.

8. The second page includes the title and an abstract of 150 - 250 words. For the blind, do not include authors' names on this or following pages. The author(s)' name(s) should not appear anywhere in the blind manuscript. If the author(s)' own research is used, insert the word Author for all within manuscript citations and all References. For the Reference Page, include only Author (year) for each citation – do not include the name of the article/book, etc.

9. Use tables (created with MS Word table function only) and figures sparingly per APA style. All tables and figures should be placed within the document. All artwork and diagrams should be included as separate digital graphic files, .tif, .gif, or .jpg.

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11. Manuscript review usually takes approximately eight weeks. However, feel free to contact the editors at any time for a status report.

12. The Editors will notify you of the publication decision and, if accepted, for which issue.

13. If your manuscript is accepted with revisions, please be prepared to use the Track Changes function of MS Word to complete them.

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