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THE TEACHER AS GUIDE

Introduction: The Sources

At the heart of all education is a relationship between the teacher and the student. Yet this relationship is always an encounter with the sacred; the sacred is a mystery that moves our lives decisively from the depths. What follows will be an attempt to re-vision the student/teacher relationship in the form of a new myth. A myth is a sacred story. Within the context of this sacred story, I wish to speak of three kinds of guides who lead students to three fundamentally different choices; these ultimate choices are in the service of a particular sacred source or god. These three gods are the three principal gods that are manifestations of the source of sources, the god beyond god, or that beyond which no idea or imagination can proceed. In the Jewish mystical tradition this ultimate source was called *ein-sof*, the origins of all beginnings. Parallel names from other traditions are *tao* in Taoism, *Ometeotl* from Central American mythology and the Cloud of Unknowing in the Catholic tradition. The first two gods, of possessive jealousy and power, actually impoverish the source of sources, the god beyond god, by refusing to allow their followers to participate in a four-fold transformation: the transformation of the self, one's neighbor, the world and of the source of sources. This personal and cosmic transformation is only possible when persons are linked to the god of transformation, indeed, become themselves gods of transformation. The source of sources is free to continuously recreate the world only when we are prepared to participate as gods of transformation.¹

All teachers, whether consciously or not, guide students to the service of one of these gods. Indeed, the teacher as guide, has at least implicitly chosen one of these gods in his or her personal life. Cons-

1. I am heavily indebted for my views of these three gods and the sacred to my friend and colleague, Manfred Halpern of the Politics Department, Princeton University. Professor Halpern is presently writing a manuscript in which he brilliantly links the various aspects of our lives to the realm of the sources: *Transformation: Its Theory and Practice in Personal, Political, Historical and Sacred Being*, especially Chapter V, "The Human Being in the Image of God: A Cosmos of Creative Participation."

requently when teachers teach, they lead others on the path that they know best. So besides providing knowledge, a teacher is always a principal actor on a deeper level in the lives of her or his students. This deeper level is the realm of the sources which with or without our cooperation commands us from the depths. The first source I would like to describe is the god of jealous possessiveness that yields security in exchange for total loyalty and subservience; this is the god of omniscience and omnipotence of orthodox traditions, in which all the truth has already been found and all that remains is to more intensely bend ourselves to its will. Secondly, there is another god, the god who justifies and gives us permission and a kind of inspiration to pursue our own self interest and power; such a god allows us to be the dominator or the dominated; relationships based on competition and mutual suspicion serve this god. Finally there is the god of transformation that re-creates with us as necessary actors to create fundamentally new and better relationships; such a god inspires us to believe that each person is uniquely sacred and another face of the divine; relationships necessarily involve a four-fold responsibility: the permanent transformation of self, my neighbor, the sacred and the world. In this realm each of us cares deeply about each other's worth and meaning, for we are all dynamically alive.

The god which is chosen will determine the ultimate value judgments and choices that we make, the kind of community that we forge and therefore, the kind of politics we practice. Accordingly, there are three fundamentally distinct kinds of teaching which will prepare young people for personal, political and sacred choices simultaneously.

Why do I use religious language and the language of myth? What renews and touches all of our lives is what happens in our deepest depths. Too often we live external, superficial lives based on observation of roles or expected behavior. What gives value to our lives is the intention that we have, the quality of our underlying meaning. This we cannot weigh or computerize. We must have ways to determine what is taking place in our most profound self. To find and explore this realm we need the language of myth and religion that points us to the sacred.² This realm renews our lives; it is the inner sources

2. For a good introduction into the world of myth and how it relates to everyday life, see the works of C. G. Jung, especially *Man and His Symbols*, New York, 1966, Dell Press and the works of Joseph Campbell, especially *The Hero with a Thousand Faces*, Bollingen Series XVII, Princeton University Press, Princeton, N.J., 1973.

which allow us to write a poem or letter in a semi-conscious state so that when we read what we wrote, we don't remember writing it at all. This openness to the realm of the sources means that our subjective ego was not in control—something rushed in and shaped the words. Again this depth sends us many other kinds of messages rooted in statements like: "Now I see" while we are doing something unrelated to the insight discovered. Why speak specifically of gods? For the following reasons: it is, first of all, not to return us to some orthodox god of fixed faith; it allows us to take a universal language that all can relate to it at least some manner; but the god language is subverted or turned around from below by reinterpretation, a re-visioning or re-telling of ancient myths that opens up a whole new vision of the sacred as it permeates our lives; god-talk also allows us to restore to our everyday conscious activity the deepest depths; and finally, the realm of the sources allows us to answer the question where does the fundamentally new come from.³

Three Fundamentally Different Choices

To best explain the three gods, I would like to re-examine and therefore recapture the roots or sources of three Latin verbs: *seduco*, *reduco* and *educio*. The root word of all three verbs is *duco* which means to lead or guide. *Seducio* is a quality of leading that by means of mystique or charisma leads a person forth only to be embraced in the enchantment of the other. This kind of education and educator leads forth in order to possess the other, to create permanent disciples where only the teacher as master has the answers. The verb *reduco* means to guide or lead a person to the essential meaning; but the essential meaning often means at the expense of a richer complexity. Consequently, some teachers motivate students along the path of recognizing that everything *is only* power and the pursuit of self interest; all relationships are *reduced* to the bottom line of power and profit. Teachers provide the empowerment by providing the means to dominate others. In the meantime students have to accept the domination and power of the teacher until it is their turn to exercise control. This teacher prepares rugged individualists for the "real world" very often without any explicit philosophical justification except to assert that getting ahead is what it is all about. In this choice, the sacred source that is not even acknowledged, give teacher and student alike the right to

3. Halpern, *Ibid.*, p. 18.

use each other to increase their marketability. *Educo* is a fundamentally different choice from the other two. It means to lead a person out of themselves so that they might participate in the simultaneous transformation of their own life, that of their neighbor, their sacred sources and the world. This is a radically democratic process because it needs for its fulfilment the participation of each person. The individual is sacred and necessary to flow forth or else what is in them will die. This kind of endeavour demands that students and teachers eventually become colleagues who are embarked on a common journey together.⁴

Since we are speaking of choices and of gods who command us from the depths, we cannot unilaterally choose once for all which god, ultimate choice, or teacher we will be. It is a permanent struggle. All three gods and ways of life are always present and involved in the best of our student-teacher relationships and in the best of classroom situations. There are times, for example, when teachers are threatened by students who are articulate and who raise good reasons for doubting the teacher's views. In order to refuse to journey with the student and to resist learning from the challenge, the teacher will resort to a power play by refusing to recognize the student or subjecting the student through ridicule. Or a teacher will demand loyalty based on what they have done for the student. This appeal to the god of power and/or the god of loyalty and the rejection of the god of transformation is usually what students mean when they say that teachers are playing god. That is literally correct because at the moment that the teacher responds in a specific way to a particular student they incarnate one of our three gods. A teacher actually becomes a god, a sacred source, demanding either loyal obedience, unwilling subservience or seeking the truth again with the student. It was Ib'n Arabi who said, "In order to be merciful, be ye mercy," that is, become yourself mercy, the actual incarnation of that attribute. In a similar way we become the god that we serve. The redeeming nature of this conscious struggle is that a teacher can immediately know the choice they just made so that in the next concrete moment they can through humour, for example, acknowledge their own stubborn insistence on blind loyalty and choose again to search out the meaning of the

4. A similar understanding of education can be found in the works of Paulo Freire especially his seminal book, *The Pedagogy of the Oppressed*, Herder and Herder, New York, 1970.

student's question. This is what the politics of the classroom is all about: always taking the next step, choosing again and again to be honest and vulnerable and refusing to stifle the emergence of the student. This kind of environment which is being created by teachers and students prepares students to see politics as not only cooperation but also dissent. not only continuity but also change. Classroom politics set the tone for the politics of the wider community.

This consciousness of not believing in god as always to the good but instead asking which god we serve also helps teachers to better understand their authority. Our word authority comes from the Latin verb, "*augere*", which means to increase the other. Thus any exercise of one's office that does not increase the other, is illegitimate. Our first two gods, the god of possessive jealousy seeks to enhance the ego of the teacher and the god of power decreases the student in order to maintain the dominance of the teacher. The only sacred source that enhances both student and teacher is the god of transformation. Does this mean then that the transforming teacher will not be able to use, for example, subjection, isolation or depend on their own competence so that authority will be undermined? Not at all; but what one always has to question is *why* does the teacher command, isolate, or bargain or insist on skills. Will the relationship used lead the student to her own emergence; is it intended to demand the best so that the student will grow together with others? Students themselves have always known the difference between the teacher who commands them to be quiet so that the teacher might reign supreme and the teacher who commands so that *they* might learn and grow. In its richest and deepest sense this is what professional has always meant: a personal form of public commitment that served the needs of others. The first professionals did not organize themselves into self-serving groups to create a monopoly of certain services that they could then sell on the market to the highest bidder. The initial professional was a shaman, a *curandero*, a healer who was recognized and chosen by the community as a person with a gift to heal, to prophesize, to make whole, by putting us in touch with the sacred. It was Plato and Socrates who also spoke of the daemon, one's own fate, that comes from God. To fulfill one's daemon is a calling: to embrace their own daemon, their own fate or vocation which comes from god also meant service to others.⁵ To

5. Paul Friedlander, *Plato, And Introduction*, Bollingen Series LIX. 1, Princeton University Press, Princeton, New Jersey, 1973, pp. 32-44.

connect to one's own daemon was to find one's god, not *the* god, but your god. To profess this sacredness was to see the sacredness in others and to refuse to reduce one's services to others as mere economic pursuit. So what professionals really profess is a sacred calling, a calling to serve others in a particular way according to one's charisma or gift. But as we have seen earlier, we can also profess to serve the sacred in the form of the god of possessive loyalty and power. Therefore, ultimately whichever god we profess is how and where we will guide others. Each of the three gods calls us to be a particular kind of professional; it is our task to name the gods and their fruits and to choose which we will serve. This choice will in turn determine how we guide others. Here the personal and the political, the private and the public realm become inextricably linked together: the personal god we choose will determine whether we relate to others as possessions, as a means to our power or as mutual pilgrims on the journey of transformation.

Education as Subversion

Good teachers are always free to subvert so that loyalty to others becomes loyalty to one's own inner voice. To subvert is literally to turn from below, to reorient, to turn a person's life around. A teacher who is conscious of the temptations of the first two gods and the challenge of the transforming god can deliberately set about using *seduco* and *reduco* for the sake of *educu*. Teachers are teachers because they can touch others in a significant manner beyond the sharing of facts. Through their personalities they can attract others. This charisma is always risky but the attraction can be used to influence the student to begin the search for their own sacredness. Thus when the student comes to see the sacredness of their own life *because* of their attraction to the teacher, they begin to realize that what drew them to the teacher was what the teacher awakened in them: the mystery of what it means to be who you are, a self, another face of the sacred. So what began as enchantment is transformed into an awareness of one's own unrealized mystery. *Seducu* is thus subverted turning a student from attraction to another to the realization of his or her own daemon. In this instance, the teacher as the guide of transformation leads them away from false gods to initiate the journey to become themselves the god of transformation. In this manner, *seduco* serves the god of *educu* the emergence of one's own life.

Similarly, *reduco* can be redefined to mean taking students back to reducing or releading them anew to their original roots, to their

sacred sources. Once good teaching and education has taken us back to our origins, we can recognize the choices available to us. What ultimately lies behind any construction of the world and the patterns by which we live is human beings responding to sacred sources. Any new view and re-creation of the world can only come from people breaking with the gods who dictate inherited patterns of loyalty or power and choosing to ask new questions such that *reduco* becomes *educa*. *Educo* means leading people forth out of themselves so that once again in touch with a different sacred source, the god of transformation, they can participate in shaping a new world.

Characteristics of the Authentic Guide

In the encounter of teaching, the most rational and logical approach cannot avoid the eruption of the underlying sources. Even in courses dedicated to transformation we have no power. In a course description, for example, we might describe the journey into mystery. We rationally explain and analyze the process of transformation, or explain characteristics of the true guide. Yet there is always the non-rational transpersonal depths which demand that we let go, risk ourselves and let the process begin anew in us. Even though the teacher as guide alerts students to this process they will not be truly aware until they experience in their deepest selves the call to depart the safeguards of formulas and rational statements. But even the teachers, especially the teachers, having taken the journey with many classes before, are asked to risk themselves again because they know the process and yet not in this way: the reality of new persons sitting in front of them. Only this willingness to re-experience the call again and again into the depths of uncertainty and the surrender to new birthing and transforming is what allows the teacher to be the authentic guide and prevents the whole process from being manipulative. This is not a power relationship, authority, yes, but not power. To use power is to exercise control over the process, actually over the student, to literally handle their lives while teachers become the possessive tyrannical god or the self-interested god who wants to make others clones or rugged individualists. The power that comes forth when there is *mutual* doubt and discovery is capacity, or linked power. The students and teacher in the crucible of an authentic journey of re-visioning initially entered either as disciples or fragmented individuals. The alchemy of the process has transformed them into colleagues; a community of equals.

There is another kind of frightening education, a perverse transformation because it is fundamentally new but worse. It is another form of *reduco*, literally to reduce, to strip oneself and others of all meaning, of all sacredness, of all of our resources by which to face life. It is different from *reduco* which may be cynical but it leaves us with three credits, a grade on our transcript and the fulfillment of a requirement. *Reduco* at its worst leads us into nothingness, into no exist. It is taking *re/duco* which belittles, and regresses, and taking it a step further into the deepest denial of self and others. This kind of teaching and education takes a wound, a hurt, a resentment, a fear and builds a whole world of meaning around preserving the hurt. This approach creates scapegoats for the hurt, never leading the person inward to confront the wound. In so doing we have teachers that preserve and enlarge forms of racism, sexism and classism. They take a fragment of life, one's anger, give it a name—women or men, Latinos, Black, or gay people—and turn it into a whole way of viewing the worlds. Such un-naming strips the other of their sacredness and personhood. It violates to the point where many feel *nothing* when they hurt others. This has to be the deepest kind of wounding because in feeling *nothing* we also cannot feel our own selfhood. For this reason, such people look for strong others to direct their ideas and hatred. Only increasingly outrageous statements and acts satisfy the plunge into nothingness. The seductiveness of this kind of teaching is that it can be taught in a very rational way. Every god and ultimate way of life has a logic. But the seduction of nothingness is not a whole way of life, it is the end of any way of life. This is why we speak of gods and demonic sources. Clearly here we are no longer in the realm of purely subjective persons acting on their own—a god, the lord of nothing, known as Satan is re-incarnated. We cannot be naive about our guides and teachers. A guide is only as good as the god to which they lead us.

Underlying all of this approach toward teaching is a tradition of guides of transformation that is at least 2,500 years old and that was practiced by people like Plato, Buddha, Lao-Tse, Jesus, Ib'n Arabi, Moses Maimonides, William Blake, C.G. Jung and Rainer Maria Rilke. All of these individuals practiced the heresy that god, the world, and humanity were unfinished. In their own ways, they believed that the individual and god were co-creators building a new society. Each spoke of a knowledge, a *gnosis*, a knowledge of the process of transformation to new life. All spoke of a way, a process, a journey by

which to achieve wholeness, a four-fold wholeness: connectedness within oneself, to one's neighbor, to the sacred from which we all come and to the nitty-gritty of the world's problems. Individuals were called to realize their own spark of the divine, their own sacredness to find their own lord, not *the* lord but their lord, i.e., their own selfhood, so that the source of all would be fulfilled in this unique way. This fulfillment by becoming a god of transformation was accomplished by successfully completing the journey. We are not intended to be disciples; the guides of transformation ferry us across the river.

Since time immemorial, we have known about guides and heroes/heroines. But too often we gave ourselves to the guide or to the great person because we despaired of our own significance. Hesse in his magical novel, *Demian*, told a story of the false guide and the true guide. The very title, *Demian*, contains within it the two opposing principles of the demon who seeks to make us permanent disciples through possession and the daemon, our own fate, that calls us from the transpersonal depths to be our own self.⁶

The following characteristics allow us to see the difference between authentic and false guides:

- * the true guide knows that they are not the source or final answer; they themselves are in touch with the source of sources that renews us all
- * the authentic teacher knows when to put himself or herself out of business, knows when to let go so that the other can grow
- * the honest guide always leads us back to our own sacredness and helps us to realize all of our potential
- * the guide of the truth is a wounded/healer; they acknowledge their own confusion and pain since to approach others to heal them unilaterally is a power relationship based on condescension; the healing is *mutual*
- * the true guide helps to create a community of guides where people are guided by each other; nobody is an authority on all things and nobody is called to permanent authority; the spirit speaks through our lives and gifts to enhance the other.

6. Bantam Books, New York, 1981.

This then is the tradition to which I appeal when I wish to speak of the teacher as guide, the professional educator as one who invites others to participate on a journey of transformation.

Education as Guiding and Being Guided into the Creative Depths

Is it possible for teacher of all subject matter to be guides of transformation? The roots of all disciplines whether math, astronomy, literature, physics, chemistry, biology are to be found in the mythic that is, sacred sources. The sciences developed out of the desire of human beings to know and to reveal the workings of the universe poured forth by the source and given direction by human beings. All teaching is an invitation not only to knowledge of a particular science but an invitation to return to the sacred origins of that science. For example, math and numbers are related to astronomy which in turn are related to theology, which in turn are related to a sacred story of creation and the intervention of the gods. Furthermore, the invitation into a particular universe of discourse is a call to return to the creativity and imagination that produced all fields of human knowledge. And to return to these sources is again to return to sacred sources in the depths that reveal to us the fleeting images that creative people know how to en-flesh. For example, Poincare, the famous French mathematician, knew that his breakthrough in math was not due to rationality hard at work. At certain points he clearly lost control of the process and had to risk himself, i.e., leave himself open to stirrings within. Indeed, this process took place while he was asleep.⁷ Similarly Werner Heisenberg, of atomic physics fame, spoke of a similar return to philosophical and theological sources in order to recapture what the community of science was really experiencing.⁸ Thomas S. Kuhn in his work spoke of "leaps of faith" necessary before the rational work of science could go on. The whole community experienced this anomie, this normlessness growing in the face of increasing anomaly, the inability of their world view and way of doing science to explain the emergence of the fundamentally new.⁹ Honest teachers just as honest scientists, must acknowledge when they have lost their way. And so we find ourselves here using the language of the journey and therefore of guides.

7. See Brewster Ghiselin, *The Creative Process*, Mentor Books, New York, 1963, pp. 33-42.

8. *Physics and Beyond*, Harper and Row, New York, 1971.

9. *The Structure of Scientific Revolutions*, University of Chicago Press, 1970, especially pp. 111-159.

When a student confronts mathematics, philosophy, history, art, physics, they can be led by the faculty member as guide into not only the rational *result* of diagnosing the world but back to the sources, the sacred roots of the creativity which led persons to be in awe of the world and from that awe-ful experience differentiated a language of concepts and methods by which to grasp the world. This is the deeper meaning of teaching, and again, it is rooted in *educio*, leading the student out of themselves so that they can for the time being leave in abeyance their skepticism and allow themselves to be touched by the *mythos*, the sacred sources, of the subject matter they are about to explore.

Granted, in regards to some subject matter the language of the sacred is more acceptable. But what is called for here is the teacher who realizes that they teach not only numbers and facts but also the creative process by which they approach their subject matter. Through attitudes of wonder and reverence and indeed confusion, they allow the student to see the non-rational dimension of all true learning. Every teacher must never lose the utter sense of amazement and humility when another person truly *sees* and experiences what algebra, or philosophy, or biology, is all about. This feeling of awe on the part of teachers often takes place when they know they have fumbled in expressing a problem and have explained it badly. Yet a student approaches and thanks them because for the first time they truly know the material. This is the creative process to which the rough hand, of rote learning and memorization cannot give birth. In addition it helps all teachers to remember that they are not the source, that it is not they who make the waters flow. At this point, the teacher as guide has to step back and let the process take its course in the student.

Teachers who are aware of this mythic or sacred process do not have to preach it but live it and still more urgently, *be*, at this point the creative process they teach. But so as not to be overwhelmed by what fascinates them they must share it, become the guide for others into a field of human knowing. This is similar to the process of the journey of the hero/heroine that all are called to make described by Joseph Campbell. The teacher as person and in their service as teacher are asked to participate in the archetypal process of departure, initiation and return. What is so exhausting for teachers is that they are asked to do this with many people semester after semester and year after year.

Some teachers refuse the new call to depart again into the re-experiencing of the journey of transformation. To remain in the previous insight is to have to resort to what we have discussed before: they must exercise power through demanding rote learning or mystification through overwhelming the student with their brilliance. This corresponds to and parallels the orthodox approach when knowledge and god are only one truth and a truth which has no more to reveal, only affirm. Thus such burnt-out teachers turn to producing disciples, clones of their insights or into power seekers who consume math, physics or theology, computers or biology because it will give them power over facts and skills and therefore over others. The gods of possessive jealousy and self interest are incarnated by such teachers.

Too often teachers themselves are taught methods by which to inculcate knowledge—basically a power relationship. It is no wonder that so many play god. So-called teacher training has not provided them with guidance but with formulae of power and mystification. They have never departed from the container of being mere extensions of their own teacher-trainers. Only those guides who have taken the full journey at least once know something of the process. To depart from the container of fixed truths is to descent into doubt, confusion, searching. We know that we do not know. But this time of doubt is crucial for teachers because it is the time of a new gestation, a pregnancy that can only be fruitful if brought to term. We have to empty ourselves of old methods, old truths and let the new emerge. This is the mystery of we ourselves re-experiencing the sources, our own personal sources and those peculiar to our subject areas, although ultimately all such sources are interconnected. To know again this commingling of the sources within us is what prepares us to return to the classroom prepared to lead students through a similar process. We teach who we are.

Guiding students to touch the *habitus*, or mythos, of a particular science or field of study is not to expect all students to become another biologist or linguist. But it does allow the student to make a choice of a particular area of human knowledge that corresponds to her or his inner gifts or inclinations. This is radical education at its most profound since it leads us to the sources from which all knowledge ultimately draws its inspiration. This means also that career choices would be subordinate to the student's *daemon* or fate and how they can help shape the environment as the member of a particular com-

munity. In this regard, in this kind of human economy each person is worthy of their hire. Whatever they contribute to the community is also in keeping with their own inner processes of transformation. This links the private and public realms. Work performed in this context is not done to preserve a *status quo* or in the spirit of self interest; it is work that has another sacred thrust and that is to create an alternative world. For teachers and students to follow their *daemon* is also to refuse to see their work as merely the pursuit of economic gain; it is always to see their work as participation with one's own inner sources responding to the needs of their neighbours.

Conclusion

The above understanding of teaching as an invitation to participate on the journey of transformation also carries with it certain implications for styles of teaching, of sharing and communicating. If, then, a teacher ultimately invites students to join a process, a journey, one cannot give prefabricated truths or experiences. It is an invitation to participate on a common journey that needs all of our individual and collective resources. In this sense, nobody has the truth. The teacher as guide has earned this right because they have travelled the road before. Guides can provide structure as grides to keep us on the right path but the risk to descend into the depths must be made by us alone. Thus dialogue, mutual discovery, gives a legitimacy to each person's ideas and feelings. The teacher has more than a store of facts to give; she also is offering a depth experience beyond the facts of the science. She leads students to the imaginative and creative sources where she encountered the meaning of history or physics. The teacher lives again the story of chemistry or literature by telling his story, his discovery of not only numbers and concepts but of how the underlying realities touched him. Each student is therefore invited to weave their understanding with both a factual or rational content and one which is rooted in the myth of what chemistry is really pointing us towards.

This ability to weave stories regarding biology or philosophy or physics is what makes room for the emergence of students as great individuals in all fields of human learning. In telling the stories, the students do not repeat only but always bring to it their own creativity and embellish the story with what they have learned as a result of their own insight into a particular field of knowledge. In this way, it is never a cumulative knowledge only but a transformative knowledge

which is revolutionary; creative individuals due to their departure, initiation and renewal return to tell us of a new world. Contrary to the usual history of science, science is always renewed, not through linear expansion, but by a scientist who although rooted in the old story, uses the story as a base to weave a new vision.

This is not an elitist adventure. All of us student and teacher alike, can participate in departure, initiation and renewal. Part and parcel of the relationship between teacher and student is to encourage each student to move towards their own articulation and understanding. To do this is to rediscover students not as students but as colleagues. Attitudes and methods of teaching that encourage this kind of emergence spoken about in our myth also socialize students for a particular kind of task—radical participation in shaping their daily lives wherever they find themselves. Politics is what we can and must do together; furthermore, politics is participation on a plane of equality with other by which we shape our daily lives and world. Education is therefore, always political; either we will prepare students for a life of being dominated and possessed in order in turn to control and possess others or we lead them forth for liberation, their own and that of others. To question, to criticize, to doubt, to dissent in the classroom prepares students to question authority and to call it to authenticity. Teaching students through appeals to authority, not allowing them to create conflict or change prepares them for authoritarian liberalism wherein they can pursue their own self interest if they are loyal to the powerful. Power relations that stress contracts and individualism prepare students to compete with others in the larger society. Building a questing community of learners in a classroom where each person's views are taken seriously is a beginning for true democratic citizenship where each sees the other as sacred because I am sacred.

Thus how we seduce, reduce or educate students will have enormous implications for the kinds of community and politics they will create. Schooling is indeed socialization. Students are learning to reproduce in the larger world the reality of either bring disciples of others, dominators of others, or mutual friends. These distinct options will mean different kinds of democracy: authoritarian, liberal or participatory democracy. All are called democracy but we now know that there are three gods underlying the same label. Our choice is clear: to lead students to create a fundamentally new and loving society.