



RE-ENCHANTING THE ACADEMY

Friday 25 - Sunday 27 September 2015

Canterbury Campus

“Enchantment is as necessary for the health
and complete functioning of the Human as is
sunlight for physical life.”

(Tolkien, 2005: 101; in Curry, 2012: 82)

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Welcome

Welcome to Re-Enchanting the Academy. Our conference is held under the auspices of the Post Secular Values and the Sacred research theme group within the Faculty of Education at Canterbury Christ Church University, and is also affiliated to our MA programme in Myth, Cosmology and the Sacred. Our aim is to provide a space to explore how education, in the broadest sense, can be enhanced or transformed through imagination, reflection and a sense of the sacred, and indeed, why this is so important in our current social and political climate. We are delighted with the response to our call for papers, and hope you will agree that the wealth and variety of presentations and workshops demonstrates that we are addressing a 'hot' topic with which many educators and scholars are keenly involved.

On our MA programme we are deeply indebted to Iain McGilchrist's masterful study of the relationship of rational and non-rational ways of knowing, *The Master and his Emissary*. He points to a problematic that lies at the heart of our concerns:

Today all the available sources of intuitive life—cultural traditions, the natural world, the body, religion and art—have been so conceptualised, devitalised and 'deconstructed' by the world of words, mechanistic systems and theories ... that their power to help us see beyond the hermetic world that it has set up has been largely drained from them.

(McGilchrist 2010: 244)

He concludes that it is the imagination which re-empowers these sources, and which enables a 'presencing' of their truths and values which can infuse and inspire the theories and systems which are necessary containers for our work. It is this renewal of contact with the deeply intuitive and imaginative self which is so lacking in our academic agendas, and which we hope to redeem over the course of this weekend.

We hope you all enjoy the conference, and that it is a rich source of social and professional collaboration!

Angela Voss and Wilma Fraser

Keynote Speakers



PATRICK CURRY

THE ENCHANTMENT OF LEARNING AND THE 'FATE OF OUR TIMES'

We shall consider enchantment in and as education, and more broadly learning, when the fate of our times (in Max Weber's words) is rationalisation, intellectualisation and the disenchantment of the world. I will try to answer some questions that arise, such as the following: why does enchantment matter, and what are some of its signs and dynamics? Why does it have a particular affinity with metaphor and the humanities? How can we deal with the paradox that it cannot be used for any programme, even one for re-enchantment? And how, especially in educational institutions, might its current suppression and destruction be resisted?



JEFFREY KRIPAL

THE ECLIPSE OF THE PSYCHE IN MODERN THOUGHT: OR HOW TO MOVE THE MOON

This lecture, arranged autobiographically, expresses both a complaint and a proposal, each involving the nature of consciousness and how the general materialisms, localisms, constructivisms and scientisms of the humanities have effectively suppressed, denied, erased and finally taken off the table precisely that which the study of religion was founded to encounter and analyze. More specifically, I take up the task of reflecting on the promises and problems of the secular university and what sorts of questions it might be preventing us from adequately asking, much less answering. I want to imagine a different kind of secular space that would reflect and honor the histories of our institutions but

would also be able to push beyond these histories into future forms of knowledge that are at present impossible in any broad institutional or professional sense.



ELIZABETH TISDELL

EN-CHANTING KNOWLEDGE, WISDOM AND ALIVENESS IN THE ACADEMY: ENCOURAGING SPIRITUALITY, CULTURE AND THE CREATIVE ARTS IN CLASSROOM COMMUNITIES

There are many types of knowledge. Habermas discusses instrumental, communicative, and emancipatory forms of knowledge, and many in recent years in the academy have talked about the importance of drawing on not only rationality in the classroom community, but including attention to relational, embodied, arts based, and spiritual ways of knowing in the knowledge construction process. This session (which will also be partly experiential) will

focus on ways of creating an en-chanting classroom that helps learners begin to create emancipatory forms of knowledge and wisdom by drawing on music, poetry, dance, and digital storytelling, and that at the same time attends to issues related to spirituality and culture. The session will end by re-considering the role of such forms of knowledge in emancipatory learning and for "re-enchanting" the academic landscape.

Friday 25 September

THE ENCHANTMENT OF LEARNING AND THE FATE OF OUR TIMES

Keynote: Patrick Curry

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PANEL 1 | CHAIR: SIMON WILSON

THE WALKING DEAD: OR WHY PSYCHOGEOGRAPHY MATTERS

Sonia Overall, Canterbury Christ Church University

In this paper I will discuss how psychogeographical practices can be adapted to enhance our experience of place and our creative responses to it. I will explore how current movements in Mythogeography and Counter-Tourism share some of the concerns of their Situationist origins, reacting against heritage as 'spectacle' and the commercialisation and sanitisation of historical and sacred sites. Deep Topography attempts to reassess our relationship with marginal and liminal spaces, and to re-mystify the urban and man-made: writer and deep topographer Nick Papadimitriou charts personal and collective experiences of place, seeking out locations and constructions that might serve as 'deep storage vats for regional memory'.

Walking allows for an immersive experience of place, and the *dérive* or 'drift', alongside more structured approaches to alternative walking, gives us the opportunity to reconsider our relationship with familiar environments. I will show how I draw upon these practices in my own research and teaching, using psychogeographical exercises and contained labyrinth walks to engage and focus Creative Writing students. Taking teaching out of the seminar room, and recording, observing and exploring beyond the prescribed or habitual, can help to free thought, inspire creativity and enhance problem-solving: useful skills in any academic discipline.

THE LABYRINTH: CONTAINED WALKING, CREATIVE THINKING

Sonia Overall, Canterbury Christ Church University

The labyrinth is associated with sacred spaces and continues to be used in spiritual communities for meditation, prayer and reflection. It is also valuable in an academic setting for enhancing creative practice and as a Learning and Teaching tool.

- Constructing a labyrinth on site: if an appropriate space (of between 5m² and 9m²) can be made available, I could construct a temporary labyrinth for use during the conference. This would use the Classical Labyrinth design, examples of which can be traced back 4000 years. The labyrinth could be constructed indoors using rope or tape, making it suitable for use in all weathers. Alternatively an outdoor labyrinth could be made using chalk or water-based paint on paving or tarmac, string or rope and pins on grass or earth, or groundsman's paint on grass. (A slightly more lasting structure can be created by mowing into grass.) The labyrinth could be prepared in advance of the conference opening or as an unfolding project over the three days.
- Use by conference delegates: the labyrinth would be an unusual focus for events. Individuals or groups would be able to walk the labyrinth between conference sessions.
- Site-specific workshop: I would lead a workshop in using the labyrinth as a creative tool, drawing on my practice-based research and teaching. This would run for 30 minutes for a group of up to 10 people, and could be repeated to accommodate greater numbers. (Numbers would be limited by the scale of the labyrinth and the practicalities of walking the paths.) The workshop would comprise:
 - a short interactive introduction to labyrinths with guided group walk
 - individual walks as a tool for clearing the mind, focussing thought and problem-solving
 - individual walks using prompts to generate ideas

RECLAIMING THE NON-LINGUISTIC MIND

Paul Stevens, The Open University

There is a modern tendency to attribute all experiences that are mysterious, intuitive, unusual, or simply not understood to the workings of an unconscious mind. Yet an understanding, or even a good definition, of the “unconscious” is lacking. For example, a typical definition¹ of the unconscious describes processes which “do not influence subjective experience in a way that [a person] can directly detect, understand, or report the occurrence or nature of these events”. This conflates the notion of subliminal stimuli, self-reflective processes, and the ability to articulate (usually linguistically) such processes. While it’s relatively easy to demonstrate that subliminal stimuli rarely reach conscious awareness, I question whether “unconscious” is a good term to describe either a lack of self-understanding or an inability to articulate some aspects of mental life. Instead, I suggest that the confusion arises because of the focus on linguistic aspects of thought, along with the implicit notion that something that cannot be expressed in words is therefore inaccessible to the conscious mind.

I think a better model is to consider that we have two discrete modes of thinking, both conscious, both operating and interacting in parallel. One mode is the language-based thinking that we tend to think of as being the conscious mind: “outward” looking and structured by learned syntax and social interaction. It has become the dominant mode, associated with science, rationality, and “civilised” ways of being. The other is a non- (or pre-) linguistic mode: “inward” looking and structured on the way our body communicates directly with itself and with its environment. It is associative, idiosyncratic, non-linear, more fluid and dynamic. While this mode of thinking has generally been seen as part of the unconscious, it is still conscious and accessible – many of us have just been taught to neglect it, to devalue it except in its socially acceptable forms: creativity, artistic expression, and so on.

Yet there are specific circumstances in which the two modes become more balanced, providing evidence for, and demonstrating the benefits of, recognising both. One of these is the way in which humans respond to natural environments, where the fractal patterns we sense resonate within us to trigger powerful, unlearned states of mind that are associated with enhanced cognitive abilities, increased creativity, and therapeutic effects.

Another is in the realm of hypnosis, where beneficial change is brought about within the twilight zone where linguistic and non-linguistic modes meet. The hypnotisee allows the hypnotist to take on the role of the linguistic mind, allowing them greater focus on the non-linguistic. Then, the hypnotist, by playing with rhythm and tone, using the language of childhood (those early learned words which map more directly into the pre-linguistic mode) and associative suggestions, encourages a journey inward to an imagined otherworld in which transformation is possible.

Using both of the above examples, I will highlight some of the techniques that can encourage a rebalancing of linguistic and non-linguistic modes, whether these are used for experiential explorations, within a therapeutic context, or as educational tools.

¹: Stafford, T. (2014). The perspectival shift: How experiments on unconscious processing don’t justify the claims made for them. *Frontiers in Psychology*, 5, 1-4.

RE-ENCHANTING ENGINEERING: ENGINEERING COMPLETES THE CIRCLE

Lisa McLoughlin, Independent Scholar

This paper describes engineering as a process through which enchantment is manifested materially. Modernism has redefined engineering as only one of three essential aspects: the middle step in which via the scientific method the designer excises a piece of the world in order to describe and conscribe it. Re-enchancing engineering as it is taught and practiced in the academy would mean re-connecting this one aspect of the process, which is wrongly assumed to be the entirety of engineering, with the roots of enchantment, with the larger whole. This could be accomplished via an existing aspect of engineering, design. Design involves creativity and thus access to the complexity that lies beneath the modern sheen of simple, straight lines.

Engineering education as a discipline understands in some sense the importance of design and seeks to teach it, but its attempts to include design and creativity in the curriculum are hindered by its current methodology. A more holistic approach must be imagined. Yet the engineers who make up the core of engineering education reform, have difficulty moving past what they call contextualization. That is, they know something is missing, they know it lies outside the scientific method, but because it is indescribable by that method, they cannot imagine it or begin to teach it. They attempt to reach it by expanding their analysis to the larger, social context but this does not work because not only the territory the analysis covers is at fault, but also the methodology used to analyze it. So when contextualizing design is not enough, they have nothing else. The step beyond Natureculture, into enchantment, is not (yet, or explicitly) on the table.

This paper contains three related sections. It discusses engineering as a process via which enchantment is manifested materially, as opposed to the modernist view of engineering as the model and method via which order is manifested. It then discusses engineering education, suggesting first that educating engineers may best entail a long-term, holistic, cross-disciplinary approach, and second reviewing and critiquing some of the more radical efforts to re-invent engineering education within the current academic system. Finally it suggests an alternative method to reconnect the current, truncated system of engineering design with its enchanted roots. The alternative method involves reimagining the academic structure and students' pathways within and outside it.

USING WISDOM MATERIAL IN BUSINESS EDUCATION – CONTRASTING FOUR TEACHING EXPERIENCES

Bert Mulder, The Hague University & Michael Geary, Cranmore Foundation

The article describes the growing interest of business and business education for what might be termed 'non rational forms of reflection', such as aesthetics in business en spirituality in business. Not only is the volume of research in these areas steadily increasing, but business schools incorporate the subjects in their curriculums, conferences address the issues as do business publications. The article describes this context in a short overview of the trend as identified in research and general publications. This context creates a growing interest in integrating material of wisdom traditions in business education.

The article describes four different methods of working with material from wisdom traditions in different educational contexts for adult learners. In each situation material from perennial philosophy and wisdom traditions is used to inspire learners to develop a deepening connection with existential values and unlock its potential to create meaning in the personal lives and working lives. In the first case quotes from wisdom literature are used to engage groups consisting of business professionals and artists to create a deeper quality of inner listening in individual participants and the group as a whole. It compares the use of two different approaches and describes the specific effect of the use of material from sources from perennial philosophy. In the second case verses from Confucius' work 'the great learning' are used to engage adult learners to appreciate the depth of knowledge and get to a deeper level of understanding. The learners engaged in deep reading of the Chinese text and five different translations without having prior knowledge of classical Chinese language.

In the third case two different short video clips are used to engage adult business learners in the appreciation of deeper forms of understanding and connect them to the perennial tradition. One clip shows several people interviewed on the qualities of wisdom while the second shows a Native American elder addressing a business audience. In the fourth case material from wisdom tradition is used to deepen the understanding of adults learners for different aspects of personal development and create awareness on the deeper existential dynamic in personal experiences. The conclusion compares the different approaches and their results. The cases succeeded, each in its own way, to create a deepening of understanding and appreciation of perennial material in learners previously inexperienced with the material or its quality. The educational effect is repeatable in different groups of learners. On the basis of the experiences the article identifies two elements that contribute to the effect: the quality of the material learners connected with and the specific character of the reflection introduced by the learning process. It tentatively describes the qualities of that connection and the associated reflection and concludes that these two elements may facilitate the structured use of material from perennial philosophy by others.

The argument is framed in the context of the research literature on holistic and integral education, the challenges of teaching perennial wisdom in education and the transpersonal in education.

OF MYSTERY, MYSTICISM, AND THE ALIENATED

Ian Jasper, Canterbury Christ Church University

The title of this conference echoes the words of Max Weber who when describing trends within capitalist modernism and above all when he considered the dangers of bureaucracy talked about the 'disenchantment of the world'. The phrase itself was borrowed from Friedrich Schiller the German poet and philosopher who (depending on translation) talked either about either the 'disenchantment' or 'de-divination' of the world. This paper will link Schiller's work to that of Goethe and others within the tradition of Weimar Classicism.

The struggle of Goethe against the 'disenchantment' of science especially in the areas of botany and the theory of colour was particularly important as he sought to strengthen an approach referred to as 'romantic science'. It is not possible to begin to understand Goethe's notion of 'romantic science' without an appreciation of why and how he believed both the 'romantic' and the 'scientific' needed to be brought together in order to develop a true appreciation of the world. It was this which lay behind Goethe's vehement denunciation of much of the work of Isaac Newton. Goethe very definitely believed that in his lifetime he was a witness to a rising tide which would bleach not only science but many forms of knowledge of their 'human' colour.

The idea of a 'romantic science' can be traced forward from Goethe and Weimar Classicism through the work of Georg Wilhelm Friedrich Hegel and into the thinking of Karl Marx in which the notion of the 'disenchantment of the world' plays an important contributory part in the development of the theory of alienation. Throughout most of his life Marx sought to explore how the struggle for socialism and the struggle against 'alienation' were interwoven as challenges confronting humankind.

The last part of this presentation will seek to delineate some of the ways in which truly educational endeavours must always and inevitably be a part of a rational and humanistic effort to 're-enchant' the world.

RE-ENCHANTING THE ACADEMY: POPULAR EDUCATION AND THE SEARCH FOR SOUL IN THE MODERN UNIVERSITY

Linden West, Canterbury Christ Church University

It seems, at times, that universities, in their websites, are more preoccupied with the allure of world class research status, than with the problems of many of the communities that helped give them birth. By engagement, for instance, with the difficulties experienced by marginalised communities, which seem peripheral in a business university discourse of institutional positioning, or survival, in the market place, and the pursuit of what will make money. This includes research agendas that can get dominated by the pursuit of the most income, sometimes of a quick fix, don't ask too many questions variety, rather than with forms of research and scholarship that take time and challenge the taken for granted. Within the academy itself, knowledge can get commodified, packaged, in effect, for extrinsic, individualistic ends, like status or the opportunity for conspicuous display and consumption. Older ideas of the inherent worth of education or of the civic responsibility of universities, and of the role of popular education in cultivating the common good, and democratic society, seem passé in this neo-liberal world.

All the above takes place at a time of deep social un-ease, and of rising levels of racism, xenophobia and fundamentalism, often in the most marginalised communities. There is growing social and economic inequality, with its well-documented effects on mental health, alongside insecure workplaces, zero hours contracts in the 'flexible' labour market, and a hollowing out of representative democracy itself, as smaller numbers of people bother to vote. There is, among many, a loss of faith in politics and politicians. The high levels of stress and mental ill-health seem to some to be a consequence of social Darwinism and the privatisation of the self, as ideas of solidarity diminish. At such a time, it is as if the university itself has turned inwards, uncertain of purpose, and losing connection with many beyond its walls. Even the language of the academy is penetrated by managerialism, which can alienate and add to disenchantment. And if more people may enter the academy, than ever, those left behind, the forgotten ones, the 50 percent and more of the population who 'failed' at an earlier educational hurdle, are neglected. They or people like them used to be the concern of popular education; the remnants of that tradition have to make money too, and the middle classes once again benefit.

In this paper, I revisit older ideas of university education for social purpose and for what was called ‘an experiment in democratic education’. The ideas, for instance, of Christian Socialists like Richard Henry Tawney and A.D (Sandy) Lindsay, as well as humanist Marxists such as Edward Thompson and Raymond Williams. All of them saw in forms of popular education – forged in an alliance between universities and workers’ organisations – glimpses of the good, fraternal, more egalitarian society with its echoes of the teaching and learning ministry of the early Christian church. Knowledge, in this autodidactic tradition, constituted a quest for enlightenment, by asking awkward, difficult, troubling questions, in the company of others, seeking answers outside conventional and often oppressive systems of thought. They (and admittedly, they were often on the margins of the academy) saw a prime purpose of the university to be one of helping to build more of a humane, thoughtful, inclusive, democratised culture. This, as Tawney perceived it, might release the better angels of human nature (although such language would not have appealed to them all). Of course, that older world of working class self-help has largely gone, as have the industrial economies on which it was based; and yet there are myriad contemporary efforts to re-establish or strengthen a spirit of questioning, inclusive, socially purposeful education, including on the margins; so as to create what Williams called ‘resources of hope’; or what we might call the re-enchantment of hopefulness.

The very idea of the university itself may be at stake here. Re-enchantment might just be found, if with difficulty, by cultivating more and better relationships with local communities: in alliance with diverse agencies like Citizens UK, Philosophy in Pubs, the churches, adult education organisations, Children’s Centres, mental health campaigners etc. Maybe by re-establishing the idea of university settlements in marginalised places. Academics and students could find greater meaning in what they do, through giving to others, and from learning on the margins. Maybe by reinventing the idea of knowledge for the common good, to help re-energise civil society, civic cultures and collective well-being. Tawney would have seen, from a Christian Socialist perspective, that this was part of a wider mission of creating, in everyday actions, social solidarity, inclusivity, and more of the Kingdom on earth (rather than resignation, wilful blindness, or excessive narcissism). Maybe the more cynical, or postmodern, might regard such moral earnestness as old hat, even dangerously sectarian; at the very least we need more debate as to what and who a university is for, as well about the troubling business of serious education, often lost in the mantra of student satisfaction. Enchantment can lie in finding light in darkness, self in giving, solidarity in inclusivity.

PANEL 4 | CHAIR: ANGELA VOSS

WOMEN WITH WINGS: RIGHT-BRAIN CONSCIOUSNESS AND THE LEARNING PROCESS

Laura Shannon, Canterbury Christ Church University

This paper asks the following question: In our quest to restore the enchantment which the academy has lost, what might we learn from those whom the academy has excluded? Before the emergence of modern science, information was encoded and transmitted through largely nonverbal means, in the realm of right-brain consciousness which precedes, surrounds, and runs parallel to the left-brain thinking dominant in academic institutions and the scientific worldview.

Oral cultures have developed complex ways of preserving and passing on information without the technology of writing. Non-literate and semiliterate peoples are no less intelligent, and often have phenomenally better memories, than those immersed in print culture. The right-brain learning process is cyclical, artistic, and intuitive, using symbol, metaphor, myth and other forms of condensed wisdom, in what Walter Ong calls the ‘holistic immersion of orality’. The reduction of information to its essence transmits nonrational and nonlinear information while allowing scope for imagination, intuition and individual interpretation.

For thirty years I have been researching artistic traditions which make use of just such a learning process. Eastern European village women, often semiliterate and excluded from the possibility of entering the academy, continue to transmit information through a sophisticated system of interrelated traditions including myths and legends, songs and dances, and textile patterns. These interwoven artistic media enable both education and expression, and activate both the right and left sides of the brain. They are beautiful, joyful and meaningful; they enchant. Together they form a system of preserving and passing on information which has existed outside of, and parallel to, the academy, for many centuries.

I chose to immerse myself in this culture after earning degrees in Intercultural Studies and Dance Movement Therapy. This paper will briefly describe the methodology developed in the course of my lifelong research and teaching, and will more closely examine one key motif, the woman with wings. The winged woman appears in myth, song, textiles, archaeological artefacts, and dance, frequently in association with life transitions such as puberty and marriage. Marguerite Rigoglioso suggests that legends of winged women reference priestesses of pre-Christian times and their shamanistic ability to fly between the worlds; I contend that Balkan women of today, arguably the living descendants of the priestesses of antiquity, use folk arts to intentionally preserve key elements of an ancient culture.

My proposal therefore is that we consider how we may draw inspiration from this parallel, non-academic education system, and invite into our learning process those things which have been missing from the academy: nature and the body; intuition and poetry; creativity, celebration and play; and a sense of meaning in the part we play preserving knowledge and wisdom for future generations. As we seek to strengthen both wings of the mind, and to think with both hemispheres of the brain, we too can learn to fly between the worlds, out of the ivory tower and over the garden wall.

IT'S A KIND OF MAGIC: MYTH, WOMEN AND THE IMAGINARY

Jacqueline Cartlidge, Canterbury Christ Church University

In the 21st century I argue that different paradigms used to understand the self and its interpretation of the world are necessary, particularly in with regard to the feminine and psychoanalysis. (Irigaray, Mitchell). I suggest a return to myths which supplement, not replace Freudians' insistence on the Oedipal paradigm, which I find is unsatisfactory for women. I revisit, citing Jacobs, Aeschylus' Oresteian Trilogy and I will demonstrate that themes found in the trilogy which include matricide, patricide, jealousy, revenge, guilt, and metaphors of ingestion/introjection, sleeping/death/rebirth are also found in fairy stories and are able to add different psychological and somatic dimensions to ontological discussions of women and the feminine. I argue that the Oedipal paradigm, which privileges the male, may impede rather than contribute to interpretations of women and their sense of selfhood. I will go on to demonstrate, using Sleeping Beauty, and The Winter's Tale, that these themes are present in our fairy stories and are part of a cultural consciousness, but have been edited out of a masculine interpretation of women. In an effort to re-enchant the academy for women other readings of myths are needed to empower women and allow them a status that is equal but different from the male. In this way the feminine imagination can be freed.

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A DISCUSSION OF CONTEMPORARY DEBATE REGARDING THE INCORPORATION OF ENCHANTED KNOWLEDGE INTO THE ACADEMY

Melissa Harrington, University of Cumbria

This paper discusses long term and recent debates amongst scholars of Esotericism that have come to define two divergent academic paradigms, currently known as "Western Esotericism" and "Pagan Studies". These academic communities have previously been broadly defined by historical vs integrative social scientific approaches, but have recently become more divisively divided by their attitude towards enchanted knowledge. The paper demonstrates this divide with two case studies of insider research on similar populations of British Witches, which presented diametrically opposed findings on cognitive dissonance. These findings were met with diametrically opposed receptions, which clearly delineate the differences between the aforementioned paradigms, and how these differences can be attributed to choices of research theory and methodologies, and subjective experience of enchantment and academia. The paper concludes by discussing this conference, agreeing that the academy benefits from incorporating "the divergent epistemologies of critical reason and the many different ways of knowing exemplified in altered states of consciousness, spirituality and the arts", but that this approach faces some resistance, and suggesting ways to negotiate that resistance when building the 'third way'.

LEARNING VIA THE LIMINAL PORTALS, TRANSFORMATION AND INDIGENOUS ARTS

Stuart Abbott , Cardiff Metropolitan University & Louise Child, Cardiff University

Both pedagogical literature and anthropological analysis have been interested in the ways in which learning can be facilitated by transformative experiences. Meyer and Land have drawn from anthropology to explore how learning happens in liminal situations, advancing the notion of threshold concepts to emphasise that transformation for the learner can often be preceded by a bewildering and challenging process that ultimately gives way to insight and new ways of seeing the world. Whilst Meyer and Land's analogy with theories of adolescent rites of passage (Van Gennep 1909 and Turner 1963) initially springs to mind, pedagogical models of transformation can also facilitate entrance into skills sets that enable personal empowerment through psychological, convictional and behavioural change, as Jack Mezirow's analysis of adult learners exemplifies (2009). Although this pedagogical work can be applied to most if not all disciplinary subjects, the transformations they describe can be far reaching and fundamental and therefore also evocative of religious transformations. Such models discuss changes in worldview, frames of reference, belief systems, and norms and values, via meaningful learning that is grounded in the experiential and the corporeal. Meyer and Land (2003) suggest that a threshold concept is 'akin to a portal, opening up a new and previously inaccessible way of thinking about something', while Hume (2007) uses the concept of portals to explore ways in which ritual practices may stimulate the senses and thereby provide a gateway to altered states of consciousness. Moreover, students exploring indigenous religions in the classroom may encounter views of the world in which engagements with 'other than human persons' including animals, ancestors, and spirits, are not only a part of the fabric of myth but a lived reality (Hallowell (2002 [1960], Harvey, 2005, Harvey, 2013). In these instances they may be introduced to portals through which a range of beings pass to communicate with humans, but also find themselves in a portal in which their taken for granted views of ontological reality are challenged in exciting and creative ways. In this paper, therefore, we explore a range of methods through which students can physically engage with indigenous arts, including material objects, music and film to facilitate a sensual learning environment in which transformative emotional response is both utilized and better understood. We do not assume, however, that ritual learning is always, by its very nature, a positive learning experience, and therefore examine how structure and authority in the classroom can be managed to enable the empowerment of, rather than overwhelming a range of individual students who each bring different perspectives to the study of religion. Using examples from film and digital media we will be asking how can we engender student centred learning that introduces students to worlds beyond their previous experience and in doing so creating beneficial liminal spaces in order to evoke constructive transformational learning?

ACADEMIC SÉANCE? THE LIMITS OF READING

Julia Moore, Canterbury Christ Church University

This workshop will use some of the conventions associated with reading groups and psychic development circles to explore the limits of reading within academia.

A reading group is widely understood as “a group of people who meet regularly to discuss a book that they have all read” (Collins Dictionary). Such a group might be seen as sharing an interpretation of a text the group become familiar with beforehand. Within academia, reading set texts in private and discussing them in a group is a frequent occurrence. However, the curious mechanisms whereby marks on paper have meaning is often left unexplored. Similarly, other ways in which we might ‘read’, engaging other modes of our being, are perhaps underexplored in academic life.

This workshop will extend the conventional definition of ‘reading’ to include the sense it is used in another context, that of psychic development. In this wider sense, ‘reading’ can also be an act of non-rational, non-verbal expressing of information, where the information is not verbally or linguistically codified, and where the information is obtained from non-textual sources, e.g. an object (psychometry) or a person (telepathy, mediumship). For example, the process might involve a ‘medium’ holding an object with closed eyes, and speaking aloud the impressions she/he has of the object (life stories associated with it, any feelings, impressions etc).

In the workshop we will attempt to ‘read’ philosophical texts sealed inside envelopes, invisible to the naked eye. Participants will be encouraged to explain what meanings they are aware of, answer questions about those meanings, and discuss any apparent contradictions in their interpretations, as well as reflect on the process of reading at its limits.

No psychic or philosophical ability is necessary to take part. Participants are welcome to bring along their own text, sealed in an envelope, for reading.

Saturday 26 September

EN-CHANTING KNOWLEDGE, WISDOM AND ALIVENESS IN THE ACADEMY: ENCOURAGING SPIRITUALITY, CULTURE AND THE CREATIVE ARTS IN CLASSROOM COMMUNITIES

Elizabeth Tisdell

There are many types of knowledge. Habermas discusses instrumental, communicative, and emancipatory forms of knowledge, and many in recent years in the academy have talked about the importance of drawing on not only rationality in the classroom community, but including attention to relational, embodied, arts based, and spiritual ways of knowing in the knowledge construction process. This session (which will also be partly experiential) will focus on ways of creating an en-charming classroom that helps learners begin to create emancipatory forms of knowledge and wisdom by drawing on music, poetry, dance, and digital storytelling, and that at the same time attends to issues related to spirituality and culture. The session will end by re-considering the role of such forms of knowledge in emancipatory learning and for “re-enchanting” the academic landscape.

PANEL 6 | CHAIR: ANGELA VOSS

RE: ENCHANTING THE ACADEMY!

Gerry O’Connell, Marino Institute of Education

This paper will seek to explore the possibility to re-enchant the academy, by nourishing the ‘inner life’ of the people within it. My doctoral study began with a desire to learn about the experience of students of my pre-service RE course in teacher education, asking in what ways, personally and professionally, teacher education students had experienced a pre-service RE course, which recognized the importance of a focus on their inner lives. So from the very beginning, the inner life was a central focus of the research and the themes that subsequently emerged in the study were discussed under this umbrella theme of ‘the inner life’:

- ‘Particularity’ - participants’ epistemological journey, and their experience of particular elements of the course, was discussed in terms of ‘inner life as curriculum content’.
- ‘Inner-ness’ - participants’ ontological journey, and how participants may have experienced the space for ‘inner’ work provided by the RE course, was discussed in terms of ‘inner life for professional identity’.
- ‘Ongoing-ness’ – participants’ total RE journey of from primary and secondary school to college and into their teaching lives, was discussed in terms of the ‘inner life as personal story’.

From the research, it was clear that the space provided by the RE course for inner-life work was valued by the students. Furthermore, they signalled that it met a deep need in their lives as students within the academy, a finding that has informed my own practice in continuing to afford students that space for ‘inner life’ work during RE sessions.

It has also informed the development of a ‘pause hour’ or time of reflection called ‘Suaimhneas’ (a Gaelic word meaning ‘tranquillity’) that takes place every Wednesday at noon in the college where I work, when no lectures, seminars or meetings take place but instead, students and staff are offered spaces for reflection. In this way, the inner life of students and staff of the academy is being valued and nurtured institutionally – a unique development for a teacher education college.

This paper will expand on the findings of the study, including the extra-rational approaches endorsed by participants, such as mindfulness, ritual and journaling, and form for discovery activities such as kite-flying, clowning and retreat days in the mountains. Participants valued what they learned about themselves and others from such activities. They valued the community that was formed as a result. But most of all, they valued the space provided for the kind of ‘inner life’ work that may have a role in RE-enchanting the academy.

‘I think the biggest thing I learned...is to be really present in the moment...to be present for children while you’re there is a huge, huge thing I’ve learned...I think the RE course, of all the courses offered...was probably the biggest part of my professional development, and personally as well...and I’m surprised that something supposedly college-wise had that power to do that for me...’ (Jenny, a first year teacher and research participant, reflecting on her college RE course)

HOW THE JESUITS TAUGHT ME TO “READ” THE BIBLE

Bob Bowie, Canterbury Christ Church University

This seminar explores the use of experiential techniques to engage reflexively with sacred text, through whole body / sensory methods and guided “fantasy”, focussing on methods used by spiritual directors in the Roman Catholic Order, the Society of Jesus. It is explored from a “user” perspective with practical experiential elements, reflecting on Jesuit practices in schools, and the Society’s public initiative through the pray-as-you-go podcast. From this orientation it poses some questions about the use of reflection and imagination in hermeneutics and contrasts this within “academic” and “rational” methods of hermeneutics “studied” in A Level Religious Studies theology curricula. Attendees of the workshop will be invited to participate to whatever degree they find comfortable in the practical elements.

BOOK FAIRY, GROUP FAIRY PROVIDENCE AND SYMBOL IN SHARED LEARNING

Geoffrey Cornelius, Canterbury Christ Church University

The book falling randomly open at just the right passage, the unbidden lucky strike on Google - I doubt whether there are many academics who would not quietly acknowledge significant occasional visitations by the book fairy in his or her intellectual pilgrimage. What happens when this fairy shows herself in a group setting – can we, as educators, give her a hearing?

The fairy is revealed in events that are spontaneous, unpredictable, and meaningful. They include what C.G. Jung refers to as synchronicities. Symbolism, sacred and secular, private and public, has a crucial role in the task of interpretation. The meaningfully providential has a place in an educational ethos that privileges the manifestation of the enchanted in sharing and mutual appreciation, and this has particular relevance to the shared Learning Journal, exemplified in the approach we have developed in our MA Myth, Cosmology and the Sacred at Canterbury Christ Church University.

My purpose is to illustrate the parameters and possibilities, some pitfalls as well as the wonders, of this non-methodical method.

PANEL 7 | CHAIR: WILMA FRASER

‘HOW DO YOU BREATHE?’ DUOETHNOGRAPHY AS A MEANS TO RE-EMBODY RESEARCH IN THE ACADEMY

Laura Formenti and Sivia Luraschi, University of Milano-Bicocca

The desire to be more sensitive to the body, and to the embodied and embedded relationships that are constantly built in Academic life, brought us - a supervisor and a doctoral student – to share a common path of research, whose scope is to interrogate the role of the body in the academic experience. We started from the experience of breathing, a material and symbolic process. Where the body acts (we explored our practices), in fact, the ‘quality’ of breathing always becomes crucial. Inspiration/expiration, with 2 pauses in the middle. This quaternary structure is a metaphor of knowledge itself. Our breathing tells a story, on different levels, about the relationships between internal and external worlds. And this story is the basis of our research.

Our research method is duoethnography (Sawyer, Norris, 2013). It incorporates theories of dialogue, life history, aesthetic representation, and transformation. Human experience is the ‘site of research’ (Norris, Sawyer & Lund, 2012), apt to foster an intimate experience, of reciprocal unveiling. This encourages collaboration and critical friendship, and challenges established roles. By juxtaposing our stories we achieved a provocative interrogation of our ideas and presuppositions about many aspects of our academic engagement. The experience itself of writing on our breathing co-created the sensation of ‘being alive’ in a traditional, formal, institutional, academic setting. Reflecting about our diversity reconnected us with our sense of humanity and with the deep mystery of eco-systemic life (Bateson). It opened new reflections about our daily interactions.

In the end, we will ask to ourselves if and how a “Duoethnography of Breathing” really allows a different experience of university life, more embodied and embedded. A process of transformation (Mezirow), not only individual, which can re-enchance the relationship between student and supervisor in the academic setting.

LACUNAE OF ENCHANTMENTS: UNFOLDING SPACES 'IN WHICH IT IS ONCE MORE POSSIBLE TO THINK'...AND ACT

Jenni Carr, Catriona Cunningham, Jennie Osborn, Natasha Taylor, The Higher Education Academy

"The most important part of a story is the piece of it you don't know."

— Barbara Kingsolver, *The Lacuna*

When outlining the rationale for focusing on the relationships between discourse, power and knowledge Foucault (1970) emphasises the need to excavate spaces where we can move beyond a rationalist approach to what we think we know to generate spaces 'in which it is once more possible to think'. Our workshop focuses on this notion of spaces, but we will constitute these spaces as lacunae, gaps which are full of potential not emptiness. Kingsolver's lacuna explores the gap between what is reported and what is – a place we can 'sing into being'.

We invite our delegates to 'sing into being' new forms of learning and teaching – poetic, narrative, experiential and somatic. We suspend the rational world of enhancement and embark upon a journey to a fairy tale realm of enchantment.

"Once upon a time a long time ago the king and queen had a beautiful daughter. One day a wicked fairy cast a spell on the lovely princess, cursing her to never learn. The alarmed King locked the princess far away from the world in a high ivory tower. In time the princess was granted 3 A' levels and set out for university. But one day, quite unexpectedly, the princess fell into a deep intellectual stupor. Her teachers lectured and talked, and talked and lectured, but the princess never seemed to learn. Each term she sat an exam, and each term she passed her exam, but at the beginning of the next term she had forgotten everything that she had known. The King and Queen despaired.

One day four benevolent fairies appeared and endeavoured to lift the hateful curse which blighted the princess's university life:

Poésie, who spoke in many tongues and was the most charming fairy of all, offered a linguistic charm, 'Whosoever reads these words shall feel be at ease with the whole world, and will never feel doubt or shame even though their tongue may stumble over unfamiliar sounds and concepts. I give you the gift of confidence.'

Tale, who was never quite in the real world and who aspired to panache, brought a storybook, filled with devices, fancies and imaginings, 'Whosoever lives these stories shall have the fairest prose of all. I give you the gift of academic writing.'

Sentio, who was a very practical fairy who applied herself to every task, brought a puzzle, 'Whosoever puzzles this puzzle will grow wiser and wiser as each day passes. I give you the gift of reflection.'

Mind, an unassuming fairy who thought about everything a lot, brought nothing and said nothing, but offered the rarest gift of all: silence. Quieting the noise of the world, Mind gave the gift of concentration."

In our workshop delegates will have the opportunity to explore four approaches to learning and teaching: poetic, narrative, experiential and somatic. This activity-based session will prompt delegates to author different stories of and through their practice. We hope that they will find the 'piece we don't know' in order to create 'a happily ever after'.

Foucault, M. (1970), *The Order of Things*, London, Tavistock.

Kingsolver, B. (2009), *The Lacuna*, New York: Harper.

“RE-ENCHANTING THEORY”

Jean Hinson Lall, Independent scholar

According to Paul Bishop, “recognition of our ‘inner nature’ constitutes the moment when we can begin to undertake the re-enchantment of the world, including schools and universities” (Bishop, 2012, p. 62). Bishop traces the notion of inner nature to C. G. Jung, for whom it meant “living water, spirit that has become matter” hidden in the unconscious, the recovery of which enables a renewal of life in the midst of a disenchanted world. Recognizing that in enchanted cultures, scientific research and metaphysical thought are not dissociated from our inner source of truth, Jung devoted himself to research into pre-modern systems of theory and practice in which the interior human landscape has been mapped. In that spirit, this paper explores an approach to the renewal of education and scholarship through the recovery of the ancient Greek sense of theory as *theoria*, a journey to consult a distant oracle, to attend a religious festival, or to fulfill a sacred obligation. *Theoria* implied sacred seeing and designated the exchange of glances between the people and the deity, the witnessing of a holy spectacle, and the ecstatic vision granted to initiates in the mysteries. The journey was usually circular: the theorist went forth as an official representative of the city-state and returned home to deliver the oracle’s response or to report on what had been seen and experienced at the festival. In astronomy, *theoria* referred to the planetary aspects -- the way the planets ‘gaze’ at one another as they revolve in the heavens. For some Greek thinkers and early Church Fathers it designated a philosophic approach involving a unity of theory and practice, intellect and love. Plato adopted and transformed the word to refer to a purely philosophical journey leading to a rational vision of metaphysical truth. While ‘theory’ gradually lost its sacred meaning and came to refer primarily to abstract, linear, secular thinking over against ‘praxis’, the older sense of *theoria* survived in alchemy and in Eastern Orthodox spirituality. Jung uses the word in reference to psyche’s self-revelation in images, while for Heidegger it implies both the way a thing presences itself and the attentive looking through which we come to know its true nature, “the beholding that watches over truth.” We will examine some of the theoretical maps and journeys that underlie an enchanted way of ordering the search for truth and the transmission of meaning, including the zodiac and the astrological wheel of houses; the New Testament account of the journey of the Magi; religious pilgrimage traditions; and the widespread literary form known as ‘ring composition’, which Mary Douglas has linked to the structure of the Shang dynasty turtle-shell oracle. We will consider how these maps, and the psychic structures they both reflect and nourish, might fruitfully encounter modern and postmodern approaches to theory in scholarly work and in the education of the young.

Paul Bishop, “Disenchantment in education, or, ‘Whither art thou gone, fair world?’ -- Has the magic gone from the ivory tower?” *International Journal of Jungian Studies*, 4:1 (March 2012), p. 62

JUNG’S DOUBLE VISION AND A METAPHYSICS OF RE-ENCHANTMENT

Roderick Main, University of Essex

C. G. Jung appears to have purposely framed his mature psychology so as to respect secular and religious perspectives on the world equally, not allowing one to eclipse the other. In principle, such ‘double vision’ should make it possible for scholars aligned with his approach both to inhabit secular academic milieus and to move freely beyond those milieus into areas of religious experience, transformation, and insight. In practice, however, the pull of the disenchanted academy tends to prevent the enchanted side of Jungian double vision from properly making wing in academic contexts. In order to explore why this is so and whether it could or should be otherwise, I first clarify what it is that disenchantment excludes from the academy and why this exclusion may be detrimental, noting that much of what is most distinctive about Jung’s work is precisely in this excluded area. I then argue that one of the reasons why scholars drawing on Jungian thought have not been able effectively to challenge this exclusion is Jung’s reluctance to articulate a coherent metaphysical case for his double vision. Accordingly, I consider whether such a metaphysical case might be made. I suggest that it can: by drawing on the heterodox but increasingly influential notion of panentheism. I explain what is meant by panentheism, how it might help to ground Jung’s thought metaphysically (despite Jung’s own metaphysical and theological disclaimers), and why such grounding could help Jungian psychology to withstand the pressure to surrender or suppress its re-enchancing potential in academic contexts.

THE SYNCHRONICITY OF THE TWO 'RED BOOKS': JUNG, TOLKIEN, AND THE IMAGINAL REALM

Becca Tarnas, California Institute of Integral Studies

"To give birth to the ancient in a new time is creation. . . . The task is to give birth to the old in a new time."

– C.G. Jung, *The Red Book*

"Fantasy remains a human right: we make in our measure and in our derivative mode, because we are made: and not only made, but made in the image and likeness of a Maker."

– J.R.R. Tolkien, "On Fairy-Stories"

In the year 1913, both C.G. Jung and J.R.R. Tolkien, independently of each other, began to undergo profound imaginal experiences. They had each stepped across a threshold and entered into another world, the realm of imagination, the world of fantasy. For Jung these initially spontaneous visionary experiences, which he later developed into a meditative technique called active imagination, were recorded in the *Liber Novus*, or *The Red Book*. The experiences narrated in *The Red Book* became the seeds from which nearly all his subsequent work flowered. For Tolkien this imaginal journey revealed to him the world of Middle Earth, whose stories and myths eventually led to the writing of *The Lord of the Rings*, a book he named within its own contextual history *The Red Book of Westmarch*. Although working in different fields—namely psychology and philology, respectively—there are many synchronistic parallels between Jung's and Tolkien's 'Red Book periods': the style of the many works of art they produced at this time, to the nature of their visions and dreams, and an underlying similarity in world view that emerged from their experiences. All these suggest the two men may have been treading, at times, the same paths through the archetypal realm. The revelations of this research bring to the surface questions about the nature of imagination and its relationship to the collective unconscious or collective psyche, which hold deep implications for recognizing a re-enchanted world view reborn out of the reductive materialism of modernity. With Tolkien and Jung as preliminary guides, we are offered a return to the depths of an ensouled cosmos in which imagination saturates the very foundations of reality.

PANEL 9 | CHAIR: WILMA FRASER

WAYS OF KNOWING AND CONSTRUCTING THE 'ACADEMIC SPACE'.

Francesco Cappa, University of Milano-Bicocca and Gaia del Negro, Canterbury Christ Church University

Preoccupations with an increasing marketization of Western educational systems lament a loss of 'mystery' (Barnett, 2011), together with the rise of reductionist frames in the pursue of what shall be more measurable learning (Biesta, 2010; West et al., 2007).

A narrative, compositional workshop based on the spiral of praxis (Formenti, 2008, 2009) is offered that draws on biographically oriented cooperative research (Heron, 1996) to allow for the emergence of more embodied (dialogical, embedded, holistic, multiple, body-mind) understandings of the relationship between 'rapport au savoir' (Charlot, 1997) and processes of construction of a professional self, in education and research. The facilitators will briefly introduce the series of workshops on Embodied Narratives that they are currently running as part of a doctoral research between two universities cross-nationally, thus inviting the group of participants to reflect from an auto/biographical point of view (Miller, 2007; Merrill & West, 2009) about their relationship to knowing and becoming a researcher of adult learning (Dominicé, 2000), and at a meta level about what spaces of learning and research they construct in the academia, for others and for themselves. To 'propitiate' (Formenti, 2013) together and interrogate a possible re-enchancement of the academic space to be a space of formation (Pineau, 1993) and trans-formation (Mezirow, 1991), in this workshop we propose to make an experience of how our ways of knowing and our ways to construct the academic space inter-act. We thus will:

- explore the cognitive-affective dimension of the metaphors that guide our experiences and ways of knowing, in the academy, at multiple relational levels (Carlot, 1997);
- traverse the 'embodied' ways in which knowledge strategies are constructed and inform our lives as knowing beings (Maturana & Varela, 1985) in the interaction of individual and community, especially in the academic community of practice.

As we go through a rhythm com-posing experience, aesthetic representation, creative writing, voicing and conversing (Formenti, 2008), in a view to favour playfulness and creativity (Winnicott, 1971), we will give matter to our 'metaphors of knowledge' by using Fabbri & Munari's cards (2010) as triggers, and constructing assemblage art works that allow us to abductively manipulate those metaphors. Creative writing (Hunt, 2013) will generate stories that contact the forms of how we know and become (Bollas, 1995), and of what these may say regarding what 'poetics of space' (Bachelard, 1958) we construct in the academia. Thus, a quest may be initiated for forms of re-enchancement, aesthetically and bodily funded, in our contexts of learning and teaching.

TOWARD A POETICS OF 'FORMATIVE SPACE'. EMBODIED NARRATIVES AND WAYS OF KNOWING IN THE CONTEXT OF THE CONTEMPORARY ACADEMY.

Francesco Cappa, University of Milano-Bicocca and Gaia del Negro,
Canterbury Christ Church University

It was noticed how the field of higher and adult education has been influenced by growing pressures of neo-liberal ideologies and policies that are changing the conceptualization of learning into vocational, performative and a solitary duty (Ball, 2008; Biesta, 2010; Field, 2006). Concerns were raised about a commodification of the educational relationship (Furedi, 2010; Molesworth et al., 2011) in the context of 'the university' as an institution becoming increasingly ruled by pedagogically empty "excellence" claims (Reading, 1996). Barnett (2011) lamented a loss of 'mystery' in the way learning and knowing are understood, since a 'linguistic power structure' in education has come to rule out what is not overtly explicit.

In this framework, if "enchantment produces a Secondary World into which both designer and spectator can enter, to the satisfaction of their senses while they are inside", and if "in its purity it is artistic in desire and purpose" (Tolkien 1988: 49-50, in Curry 1999), then: how can we think of this 'enchantment' in the perspective of learning and adult education? We take it with Curry that "re-enchantment is not about re-introducing a former condition where it no longer exists; rather it must be a matter of recognizing, articulating and encouraging Enchantment—or more exactly, the conditions for Enchantment that exist now" (Curry, 1999, p. 407). What are these conditions about, in relation to higher and adult education? Wonder, i.e. an ecological sense of connection in how a subject knows the world, herself and others in the world (Curry, 1999) seems to indicate a fundamental aesthetic dimension in knowing, in Batesonian terms (Bateson, 1972).

In this paper, we would like to reflect on a research project we are undertaking in two universities, in Italy and the UK. We want to present the narrative com-positional methodology used (Formenti, 2008), based in biographically oriented co-operative research (Heron, 1996), as we are finding it helpful to trigger more embodied (dialogical, embedded, holistic, multiple, body-mind) understandings of our research object: the relationship between knowledge construction and identity construction, in (higher) education.

In the view to 'propitiate' (Formenti, 2013) a re-enchantment of the academic space to be a space of possible formation and trans-formation, we present the Embodied Narratives research workshops as a space of play (Winnicott, 1971) of research with PhD students, academic researchers and professionals studying in HE in which objects and artworks are used to explore our metaphors of knowledge (Fabbri & Munari, 1990) and learning biographies (Dominicé, 2000). We present evidence regarding inner and outer worlds, evocative objects and affective dimensions, mentoring and learning biographies, and claim the value of arts-based research (Denzin & Lincoln, 1998) in adult education. We draw on creative life writing (Hunt, 2013) as a knowing strategy in research, and refer to Bollas's (1995) aesthetics of being and Bachelard (1958) poetics of space to think and interrogate how we may construct a poetics of 'formative space'.

THE SACRED SKY: ASTROLOGY AS THE LANGUAGE OF ENCHANTMENT AND TRANSFORMATION

Ralfee Finn, Hunter College

This presentation is an example of teaching enchantment in an academic setting. It is based on *The Sacred Sky: Astrology in World Religion*, an undergraduate class designed to bring the sky down to Earth through the study of a variety of cultural traditions, ancient as well as contemporary, including religion and mythology related to celestial motion. The course dismantles static paradigms as it simultaneously stimulates wonder and awe.

Video interviews with students are a part of this presentation, and through their answers, it is possible to witness their transformation: The farther away they get from their conventional assumptions, the more they are inspired to explore the heavens. The students are enchanted with the sky—its patterns, mysteries, and its significance in the ordering of terrestrial affairs. This allows for discussions about a wide range of topics, including power, fate, determinism, as well as the notion of time.

Most of the students attending the class are modern urban dwellers, who readily admit to seldom noticing the night sky, first, because they can barely see it, but most importantly, because the sky is taken for granted. They assume its beauty and scope, but only pay attention to the patterns of the night sky when alerted by eclipses, meteor showers, or other sky events that manage to make the daily news. As the students explore the ancient basis for defining the sky as “sacred,” as well as the many and varied traditions through which that sacrality is expressed, they begin to realize the depth of celestial enchantment: To Earth’s first tribes, the sky was The Greatest Show on Earth, and with the exception of cloudy, rainy, and stormy nights, its brilliance dazzled and delighted all who beheld it.

Indigenous ways of knowing often stand outside the parameters of science, and because of this, as students explore ancient cultures, prior assumptions about “knowing” and “knowledge” are challenged. Science is not supplanted by superstition; rather, students learn to think critically about the idea of knowledge itself.

MYTH, COSMOLOGY AND THE SACRED – TRANSFORMATIVE LEARNING WITHIN THE ACADEMY?

Eduard Heyning, Canterbury Christ Church University

Frances Basham, Wilma Fraser, Eduard Heyning, Tegan Gigante

This presentation is based on a small-scale research project conducted by three full-time students and a tutor on a Post-Graduate programme at Canterbury Christ Church University, in the UK, wishing to assess the programme’s potential for encouraging Transformative Learning.

The research group were members of a new Masters in Myth, Cosmology and the Sacred – an interdisciplinary course based within the Faculty of Education. The genesis and thence adoption of the programme was not without struggle and challenge; not least because it explicitly offered rebuttal and response to many of the ‘ways of knowing’ that characterise the provision of teaching and learning within the ‘modern’, or indeed, post-modern university. We are familiar with critiques of the academy (e.g. Collini, 2012; Maskell, 2001/2; Readings, 1996), and of a current resurgence of interest in Transformative Learning (TL). This research set out to try and understand the extent to which certain of TL’s articulations might find resonance and applicability within the parameters of the MA; or, whether the term has become ‘evacuated of meaning’ or ‘reified’ beyond interrogation as West (2013) has suggested. ‘Evacuation has to do with the term being used so often [...] and losing distinctive terms of reference, while reification gives the term a quasi-mythical significance beyond critical analysis.’ Our small-scale research seeks to address both of these issues, whilst posing related questions about certain academic assumptions underpinning what may or may not be regarded as ‘beyond analysis’.

Our intention was to offer a qualitative account of participant responses; the methodology was interpretive, and comprised a series of semi-structured interviews with a number of other course members and with two other tutors. Initial findings suggest much resonance with the kinds of ‘soulwork’ espoused by Dirkx (2003) and others; for whom the use of the imaginal, of acknowledging the importance of mythos as well as logos, is central to our educative endeavours.

This presentation will explore the findings of the research against larger questions concerning the nature of ‘soulwork’ and of its importance within an academic frame. It will include discussion of the extent to which the use of the imaginal might be proffered as a vital rebuttal to the technician and highly instrumentalist view of the academy which currently pertains.

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PANEL 11 | CHAIR: SIMON WILSON

TOWARD RE-ENCHANTMENT: CULTIVATING NATURE CONNECTION & REVERENCE THROUGH EXPERIENTIAL LEARNING

Chara Armon, Villanova University and Joan Armon, Regis University

Dismissive, exclusively rational, and materialistic attitudes are common responses to the natural world among our American university students. A few, aware of climate unpredictability and biodiversity loss, express despair. Conditioned to prioritize acquisition of quantitatively-measured knowledge and skills geared toward economic gain and consumerism, few students seek opportunities to shift from indifference toward the natural world to connected perspectives that recognize modes of perception beyond the rational. Three perspectives conducive to introducing undergraduates to possibilities for connections to the natural world are: biophilia, humanity's propensity for connecting to life in its diverse forms (Wilson, 1984); kincentricity, awareness of reciprocal human-nature relationship and influence (Salmón, 2012); and rewilding, involving opening hearts toward awe and re-enchancement with the natural world (Bekoff, 2014).

This paper presents a theoretical framework that informs our work with students at a northeastern university and a southwestern university. Our framework is grounded in scholar-leaders' concerns regarding the human-nature relationship, such as Thomas Berry's reminder that our future relies on the human "capacity for intimacy in our human-Earth relations" and that educators must "see their purpose not as training personnel for exploiting the Earth but as guiding students toward an intimate relationship with the Earth" (1999, p. x). Our theoretical framework illuminates how reverence both accompanies and grows from students' experiences of biophilia, kincentricity, and rewilded hearts.

In our humanities-based, agriculture-oriented courses, students experience the natural world in gardens and on farms in urban, suburban, and rural settings and consider perspectives relevant to biophilia, kincentricity, and rewilding hearts. Voices from three sources shape our pedagogical approaches. First are voices of the natural world discerned through students' physical, emotional, intellectual, aesthetic, and spiritual experiences during farm fieldwork and silent sitting in nature.

Second, voices of indigenous and traditional farming elders encountered via fieldwork trips, guest lectures, Skype, videos, and texts deepen students' perceptions of the natural world as sacred. Native American elders tell of renewing ancient knowledge of enchanted and ensouled geographies (Cajete, 1999), Hispano elders describe nurturing children's rootedness to sacred place, and Quechua elders explain preserving ancient relationship with the Earth Mother. European American elders blend traditions of awe, sacredness, and science.

Third, voices of interdisciplinary authors raise questions regarding humanity's role on planet Earth, inter-relationships with other life forms, and how both science and spirituality guide our renewal of the human-nature relationship. Authors students study include Gregory Cajete, Matthew Hall, J. Donald Hughes, Robin Wall Kimmerer, and Wangari Maathai.

This paper outlines our theoretical framework that describes how students' transformative outdoor experiences can cultivate reverence for the natural world. We delineate findings from students' fieldwork logs and conclude by engaging conference participants in discussion and establishing an email network.

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EARTH-BASED SPIRITUALITY ON CAMPUS: RADICAL GREEN PEDAGOGY FOR MOTIVATIONAL CHANGE

Kaitlin Kish and Stephen Quilley, University of Waterloo

Over the long course of human development – language, agriculture, industry, globalization – the increasing complexity of human culture has always been achieved at the expense of local, regional and now global ecological integrity. Careering into the Anthropocene, modern society is confronted by a ‘wicked’ problem: how is it possible to develop a more place-bound, communitarian and environmentally-constrained society, while at the same time sustaining a liberal-democratic, science-based, cosmopolitan and globally-connected civilization? To have both suggests a very different kind of modernity – difficult to imagine, let alone to bring forth. Certainly the most obvious problem is the absence of a compelling model of political economy. Economic growth, including apparently mindless cycles of consumption, has been a consistent driver of progress and technological innovation. It is hard to imagine a model of ‘degrowth’ that is compatible with the kind of welfare state that some Western states now take for granted, nor the pace of technological innovation upon which we increasingly depend. But, perhaps even more problematic is the problem of meaning. A major reason for the absolute failure of green politics to gain traction on either individual behaviour or institutional rules and logics, relates to the twin problems of individualism and disenchantment (as understood by Max Weber and Morris Berman). The ubiquitous assumption of sovereign individual rationality prioritizes strategies directed at incentives (economics), and data/knowledge (green citizenship), whilst underplaying ritual, spirituality and expressions of collective joy or what Victor Turner refers to as ‘*communitas*’. Drawing on the sociology of Weber, Norbert Elias and the Frankfurt School, the psychoanalytical anthropology of Ernest Becker and the ‘terror management’ school in social psychology, this paper explores the possibilities and conditions for a process of radical re-enchantment. Making the case for green ‘hero/immortality’ projects, we explore the links between the tradition of radical pedagogy and contemporary preoccupations with experiential education. Reflecting on an ESRC sustainable campus project based at the University of Keele (2007-2010) and the recent student run *Envigorate 2015* festival in the University of Waterloo’s Faculty of Environment, we show how an instrumental and rationalising focus on measurable educational outcomes and very limited environmental metrics, makes institutions blind to the possibilities of place-bound communities, to the enchanting power of sociality and ‘breaking bread.’ If, at least partially, articulated as an ontological worldview, an environmental pedagogy would more effectively foster the development of a widely shared sense of possibility and inter-generational/personal connection. This pedagogy would include a) a foregrounding in a Big History approach to the cosmos as an origin story, b) emphasis on innovative experiential approaches that induce liminal states, c) fostering opportunities for inter-generational projects and d) utilizing rituals (‘breaking bread’) as a core context. This pedagogy has the capacity to reorient the priorities of individuals (away from consumerism) by providing deeper individual, community, and spiritual sustenance. The process would also shift the balance of I/We relationships, emphasising symbolic kinship, mutual obligation and deep connect between one another and the environment – to begin a collective, and green, healing process.

THE CHANNEL IS AN ACADEMIC: RESEARCHING COMMUNITAS AND HYPERKULTUREMIC EXPERIENCE IN GLASTONBURY, SOMERSET

Christina Beard-Moose, Suffolk Community College

This paper discusses two specific phenomena within the performative action of tourism, travelling and pilgrimage to Avalon, otherwise known as Glastonbury, Somerset, England. These are *communitas* and the *hyperkulturemic* experience. At present I am commencing a fifth consecutive year of fieldwork for my project, *The Seduction of Avalon: the Pilgrimage to Goddess and the Effect on the Tour*. The group of twenty-one women who are intimately participating in this project and I are pilgrims/travellers/tourists who have found ourselves drawn to an English "homeland" which we – Americans, Canadians, Australians, Europeans, et al – had never before seen. This tour/travel/pilgrimage is begins to fulfill a longing for and finding of the feminine divine, the Goddess. It ends with what I call "Glastonbury Syndrome": An Ecstatic Moment in Pilgrimage.

This paper highlights my analysis in which I specifically attend to the *Hyperkulturemic* Experience or the *kairotic* moment of the pilgrimage. Here, I consider, in detail, the end of the journey where the ecstatic experience is attained and the pilgrim/traveller/tourist, in *communitas* with others on the same journey, achieves her goal, whether intentional or serendipitous, whether as dedicated pilgrim or as a tourist cum pilgrim or just being in the right place at the right time. This *kairotic* moment has been called by other names in other places; *Jerusalem Syndrome* and *Stendhal's Syndrome* are the most prominent appellations (Bamforth 2010; Gitlitz and Davidson 2002; Stone 2006). I seek to understand this phenomenon as I having both experienced it and seen it and the concomitant effects in Glastonbury. I also seek to examine the force of the *kairotic* moment which is, in itself a paranormal experience, in a larger context that will be useful for future study.

As I continue this course of research, I am always already in the state of *treble-plus* consciousness. At once, I am an anthropologist, a feminist, and a pagan deist who is also a *trance channel*. I ground my narrative in epiphanies from my own experiences of the last 25 years in the great sacred spaces of Ireland, England, and North America. New approaches to studying religious and paranormal experience must include my own experiences of lifelong contact through the 'veil.' I also rely on the empirically grounded new fieldwork and interviews that are in progress for this project. I have already met with much varied paranormal experience among those I have interviewed. Yet, for each of us, it appears, the pilgrimage/tour has led to an ecstatic experience, that *kairotic* moment.

These women, who choose to undertake the journey, find multiple forms of that experience that can only continue to evolve, split off and evolve again. Barbara Tedlock, a shaman in her own right, calls this *rhizomatic* thought. That is, that which is always emerging at the center with no discernible beginning or ending points (Tedlock 2009, 2011). This is an aptly fitting description for the experience encountered in the multiply-divine places and spaces of Glastonbury/Avalon.

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THE ECLIPSE OF THE PSYCHE IN MODERN THOUGHT: OR HOW TO MOVE THE MOON

Jeff Kripal, Rice University

This lecture, arranged autobiographically, expresses both a complaint and a proposal, each involving the nature of consciousness and how the general materialisms, localisms, constructivisms and scientisms of the humanities have effectively suppressed, denied erased and finally taken off the table precisely that which the study of religion was founded to encounter and analyze. More specifically, I take up the task of reflecting on the promises and problems of the secular university and what sorts of questions it might be preventing us from adequately asking, much less answering. I want to imagine a different kind of secular space that would reflect and honor the histories of our institutions but would also be able to push beyond these histories into future forms of knowledge that are at present impossible in any broad institutional or professional sense.

Sunday 27 September

PANEL 12 | CHAIR: ANGELA VOSS

LIVING WISDOM

Judith Way, Canterbury Christ Church University

"Living Wisdom lives because it contains a kernel of Truth, a fragment of the Real Reality"

(R. Svoboda, The Greatness of Saturn)

What is the importance of an approach to learning which relocates the value of knowledge within the context of 'living wisdom', and how can such learning be nurtured through a multidisciplinary approach to the arts? I will present a discussion of what elements contribute to the vivification of knowledge into 'gnosis' - from the oracular traditions to knowledge that is 'stored' through the art of the written word. I will ask what role creativity plays in the engagement of an atemporal force of illumination that can bring meaning to life in a profound way.

ENCHANTING THE ACADEMY 'CONTEMPLATIONS AND INTERNAL LANDSCAPES'

Sally Annett, University of Bedfordshire

An experiential narrative (story-telling workshop) which, examines the training of consciousness and the spoken word in religious, occult and secular practices, through a guided meditation based on Abrahamic oral tradition.

'Postmodernity is, in some fields, being replaced by postdisciplinarity (Hollinshead, 2014) and this, once again, allows for a breath of engagement and research which embraces a wider set of languages and experiences, including a plethora of vernaculars.

Human consciousness is marked by its metarepresentational functions – (the ability to imagine and have a belief about a belief about a belief...) these include the capabilities of dreaming, daydreaming and fantasy or hypothesis, abilities critical to societal and human evolution and development. However, in the 20th and 21st C such 'internal landscapes' have been medicalised and technologised, being forced to fit into global technoscapes, finanscapes and ideoscapes (Appadurai, 1990). The long established spiritual traditions of St.Juan de La Cruz and Theresa of Avila have been relegated to the past, with little to offer pragmatically, whilst the pharmaceutical, military and corporate giants have been expanding control of, and manipulating consciousness within an ongoing struggle between the heterogeneous and homogenous. In 'Western' cultures concentration is often valued more than contemplation.

The exploration of enchantment begins and is tied up with internal languages, our individual inner voice, inner spaces and the impact they then have with the interface they use; material objects and the physical body. In many esoteric teachings there are four, described and distinct worlds, (reflected exoterically in, for example, the 4 Gospels of the New Testament) and these relate (in a roughly termed approximation) to the divine, the spiritual, the intellectual and the material/physical worlds around us. Only when an individual or society is operating in all four of these worlds can they be considered fully 'human' or fully operational and this is when real mysticism, or maximum potential rather than ego centrism or 'magic' is generated.

A dialogue with the transpersonal can be cultivated by developing a better understanding of the individuals 'inner voice' and inner landscapes and (archetypal) symbols, this is what this interactive lecture begins to do.'

“CLUTCHING THE WHEEL OF ST CATHERINE;” OR, A VISIT TO A RE-ENCHANTED COLLEGE

Simon Wilson, Canterbury Christ Church University

This paper aims to combine several approaches. Starting as an exercise in philosophy, it moves into (auto)biography, then briefly examines myth and symbol, and ends as a kind of imaginal history as it attempts to ask how teaching and learning can be re-opened to enchantment. Presiding genius of the paper is St Catherine of Alexandria, patron saint of scholars and theologians, who confounded distinguished philosophers and whose touch broke the wheel of necessity and materialism.

I will begin by asking just why access to enchanted realms has become blocked in academia. Drawing on the work of the Perennialist René Guénon, I will argue that this development is an inevitable symptom of modernity. Guénon finds that modernity is characterised by a drift away from lived connection to suprahuman realities into a purely quantitative existence in which “everything is counted, recorded, and regulated.” Faculties (in all meanings of the word) are trained so that the only domain they are able to perceive is that of the material and the quantifiable. As a result universities, like the rest of the modern world, are subject to what Guénon calls the reign of quantity, and students and academics alike are reduced to essentially interchangeable units concerned primarily with measured and regulated outcomes.

When I was an undergraduate at St Catharine’s College, Cambridge in the 1980s, these developments were already tangible, and I felt the loss of enchantment. In later years, however, I came to think about the legend of the college’s patron saint and about the symbol of the Catherine Wheel, and began to understand their message: the reign of quantity can only be shattered by re-connecting learning to wisdom of suprahuman origin. The result of my meditations was an essay on the secret imaginal history of a re-enchanted college truly dedicated to and informed by the patron saint of scholars.*

Since then I have discovered that other St Catharine’s students before me had also perceived this transfigured college. I will argue that their vision was nurtured by the teaching of T R Henn, Yeats scholar, mystic, and college fellow from 1926 to 1969. I will go on to brief discussions of two of his pupils: Malcolm Lowry and Patrick Harpur. Lowry, author of *Under the Volcano* (from which the first part of this paper’s title is taken), turned repeatedly to the symbol of the Catherine Wheel in his work, where he also subjected his college to frequent re-imaginings. Harpur, to whom Henn had shown rare books from the Order of the Golden Dawn, went on, in his turn, to explore the realm of daemonic enchantment.

I hope to show that the imaginal College of St. Catherine exists, and is by no means confined only to Cambridge.

* “The Imaginal College,” *Fortean Times* 298 (2013) 52-53.

THE SALUTOGENIC IMAGINATION

Anita Klujber, University of Essex

Enchanters of old had a vital role and a highly respected status in pagan societies, where the life-enhancing power of the imagination was recognised intuitively. W. B. Yeats traced the origin of poetry and music to enchantment: “Have not poetry and music arisen, as it seems, out of the sounds the enchanters made to help their imagination enchant, to charm, to bind with a spell themselves and the passers-by?”. Yeats’s main concern was how to “cast a glamour, an enchantment, over persons of our own time” when “our education [...] has made our souls less sensitive”. Yeats’s emphasis on the positive impact of enchantment and the imagination resonates with the opinion of other poets, including William Blake, P. B. Shelley, Wallace Stevens, and Denise Levertov. I have dedicated my professional life to follow in the footsteps of these poets in disseminating knowledge about the transformative power of the imagination and about the ways in which “the imagination pervades life” (Wallace Stevens). My ultimate goal is to raise awareness that, through a participatory engagement with literature and myth, one can develop mental strategies which can be applied rewardingly in other domains of learning and in challenging or distressing life situations.

For ten years, I have had the opportunity to provide an experience of transformative learning to literature students through exploring the imagination. The seminars focused on the convergence of poetic imagination and mythic thinking, in accordance with Kathleen Raine’s observation that “mythological thought is [...] the highest and most complete form of symbolic imagination”. Students were trained to foster a mindfulness-based, self-reflective exploration of imaginative acts in a manner comparable to C. G. Jung’s method of active imagination. This teaching philosophy advocates Northrop Frye’s belief that “the artist’s aim is [...] to transfer to others the imaginative habit and energy of his mind” and that the aim of teaching literature is, ideally, “the transfer of imaginative energy from literature to the reader”.

Faculty of Education

Canterbury Christ Church University
North Holmes Road | Canterbury | Kent CT1 1QU

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