

The Cross as Metaphor for Cross-Cultural Education¹

José van den Akker
Independent Researcher
Australia

Abstract

The futurist employs time, especially future time, to transform the present. And 'when we get the direction right, that is 50 % of the story' (Inayatullah, 2009). This article is written for educators whose cross-cultural contexts challenge them to go beyond traditional forms of theory, presentation and method and face another direction.

Ancient shapes such as the dot, the circle, the cross and the square (Chevalier & Gheerbrant, 1996) are neutral in themselves but culturally interpreted. Though the 'cross' is neutral in itself, cross-culturally it represents the dominant litany of Western theory, the masculinist myth of a unidirectional world, and the idea that crucifixion comes first and hope and transformation second. Cross-cultural education ignores the impact of the 'cross', which if surrounded with the circle symbolises the Earth (Milojevic, 1999) as Gaia (Lovelock, 2001). This cultural blindness frustrates educational change.

A focus on the cross and the dynamics at its heart opens the gaze to the space between in an eye to eye (I to I) meeting: the 'cross' becomes a 'tracking device' and like an hourglass, an unlimited device for people to move through and out of geophilosophical baggage and into a fresh and open space.

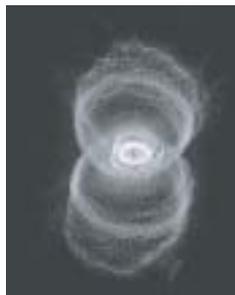


Figure 1. NASA (1995). R. Sahai, J. Trauger & WFC2 Science Team: 'Hourglass Nebula' MyCn18. Release date: 16 January 1996.

Keywords: cross, reference frames, cultural attractors, maieutic inquiry

My PhD research was based on the experience of teaching a 'typical' white fella curriculum to Aboriginal children in the Tanami Desert of Australia. Despite a two-way curriculum that included both the English and Warlpiri languages, a 'square' Western *reference frame* underpinned the *materialist meta-paradigm* associated with the physical world of space, time and matter (Russell, 2002, pp.27-29). So the scene was dominated by a 'square' image of education as something restricted to specific units in space and time, e.g. 'the' school, 'the' classroom and a timetable. The 'hidden curriculum' was tangled up with the 'lived curriculum' because it was directed by Western masculinist and dark images of the future (Milojevic, 1999) where crucifixion comes first and hope and transformation second, if at all. 'The mind of the ratio', that is analysis' (Wildman & Inayatullah, 1996, as cited in Kelly, 2004, p.187) determined the direction in which this 'education' was headed: one that was not 'culture free' (Hutchinson, n.d) and ran opposite to an Aboriginal 'circular' *reference frame*. This produced misunderstanding between Indigenous and non-Indigenous people.

As a world citizen, migrant from The Netherlands and holistically trained teacher of Expression & Communication (E&C), the above described scene ran opposite to my vision of education. As a 'cultural creative' (Ray, 2008) I see an *evolving* and transformative cross-cultural and educators as mediators who move across the globe and acknowledge the *living earth* as a self-regulating system, or Gaia (Lovelock, 2001).

This education moves away from glocalisation: something Robertson (as cited in Reid & van den Akker, 2007) refers to as the ongoing tensions and at times symbolic violence that occur when two countervailing tendencies – homogeneity and heterogeneity – are part of social life (p.120).

As a semi-artist who sees the world as spatiotemporal relations, I felt that 'image literacy' (Boulding, as cited in Hutchinson, n.d.) and taking note of positive and negative space would help understand the context of cross-cultural education.

My attention went to the image of the 'cross'. I saw the dynamics at the *heart* or centre of the cross as representative of the space between, where two (II) parties meet in an 'eye to eye' (I to I) meeting and through which an unspecified amount of time flows, much like sand in a hourglass.

Upon reviewing literature to understand those dynamics as spatiotemporal relations, I saw that cognitive psychology is also mapped by, and directs the world in a glocalising way. Portraying people as five- and not multi-sensory beings, cognitive psychology creates a rift between peoples' thinking and feeling/ sensing and their horizontal and vertical awareness of the earth as a living system with which humanity evolves. Its 'square' methodologies, from an ecological spiritual perspective, are problematic.

Mapping Visual Theory in the Context of (Cross-Cultural) Education

Cognitive psychology explores how language shapes thought. It accepts that across languages, people use spatial metaphors to talk about time (Boroditsky, 2001, p.4). But the exploration is limited to the idea of language as words and not shapes. It also portrays people as physical and mental objects, and separate from the earth, with major consequences for cross-cultural education.

Cognitive psychology considers words like 'earlier' and 'later' as determinants of spatiotemporal relations and how people interact with the physical world. When spatiotemporal metaphors differ, so may people's ideas of time' (Boroditsky, 2001, p.20). But do shapes not also mould thought and subsequently language?

Cognitive psychology sees vision as our most dominant sense to derive information about the world (Swanston & Wade, 2001). But are human beings not multi-sensory, and is 'vision' not shaped by pointed, square, circular, or crossing frames of reference?

For example, the Müller-Lyer illusion test (see Figure 2) shows that two vertical or horizontal lines of the same size appear different in length to most *Western* people who grow up in 'carpentered' worlds with square and cone-shaped buildings and parallel lines such as roads. To them, the double-arrow like figure is shorter in length than the figure with the outstanding 'arms'. But for example South African Zulu people who grow up in non-carpentered environments and live in dome-shape huts with arched doorways do not see this 'difference'. Segall, Campbell & Herskovits (1966) concluded that their environment conditions their vision of 'reality' differently to people who grow up in 'carpentered worlds'.

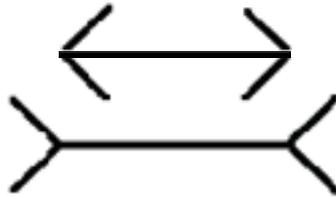


Figure 2. Image of the Müller-Lyer illusion

So people's reference frames are culturally negotiated perceptions of spatiotemporal relations. Cognitive psychology acknowledges this, but it also opposes its own theory in practice. A self-referential discipline, it does not question its own *functionalist* reference frame and does not look outside of the 'square'. It projects a worldview and view of people as if introverted passive receivers of outside impulses. It rejects, negates or ignores 'out of the square' concepts such as the morphic field or *extended mind* (Sheldrake, 2004): concepts that suggest vision is active. Our eyes do not only receive but they also project energy, which is why we sense when someone/something stares at us (Sheldrake, 2004).

Cognitive psychology reduces people's *response-ability*. It nullifies people's capacity and autonomy and strengthens cultural *categorical frames* that are 'carried in people's heads and nervous systems' (Turner, 1974) and have a steering "cybernetic" function in terms of phases and structures (Turner, 1974). It reinforces physical and mental differences, and funnels people's 'vision'. It reinforces reciprocal cultural imprisonment (Abdallah-Preteuille (2006) and the religious viewpoint that the human being is a *man-machine complex*, a *robot* or *conditioned mind*, and *negates essence* or *the unbounded universal mind* (Assagioli, 1988; Ouspensky, 1950); Krishnamurti &

Bohm, 1985). So it leads people to split in vertical and horizontal directions in a 'striving to become all things [and] become nothing but the habit of dissociated, uninvolved modern man' (Griscom, 1989, p.7): a 'fixed cross focus' (see Figure 3) that tears humanity apart.

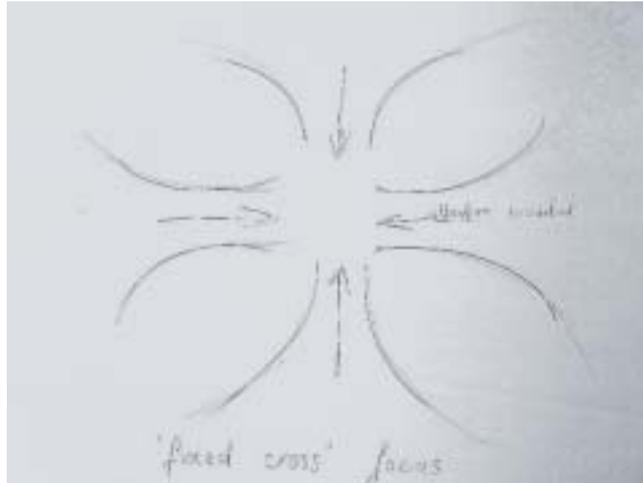


Figure 3. From my Creative Diary: Fixed Cross Focus = vertical and horizontal foci of awareness collapse inward

You can't really understand education if you don't look at its social context ... Education is contextualized in a particular social system. Not only that, it can serve to maintain that system, or move it forward. (Eisler, 2004)

The *fixed cross focus* basically implies a collapse of attention: the focus of awareness is inverted (cone shaped). Narrow mindedness and limited bodily awareness are a result, and *communication* is limited to mechanistic and culturally coloured codes; the imagination bound to an imagined past, future and specific location. These 'frozen patterns in the space of human thoughts and feelings' restrict dialogue and block deep inquiry (Dimitrov, 1998). They breed distance within and among people and trouble cross-cultural relationships (LeBaron, 2001 & 2003). As an Aboriginal woman and assistant school-principal told me one day: 'I would love to talk to them [the politicians and policy makers], but I do not know how' (van den Akker, 2009, p.26). The fixed cross focus does not understand and invalidates 'other' ways of communicating such as 'way-finding' (Denning, 2008): Oceania-Pacific ways of navigating in resonance with cosmic forces (Denning, 2008).

Information and Computer Technology (ICT) cultures exacerbate the fixed cross focus in support of the Western game of competition and winning at all cost, determined to take hold of the entire world (Milojevic, 2004). Teaching cultures that form active 'partnerships' with commercial groups such as Microsoft and Cisco collaborate in this degenerative development, when the intent is to attract people to benefit their own business, including students who might otherwise be nervous about pursuing com-

puter science and software engineering courses (Lynch, 2007, p.8).

The 'Cross' As a Western Geophilosophy with 'Cultural Attractors'

Though the cross appears to be a neutral sign and one of the four core and most ancient symbols with the other three being the dot, the circle and the square (Chevalier & Gheerbrant, 1996), in cross-cultural contexts it proves not to be neutral but infected by an archetype or an implant. It 'weighs down' cross-cultural communications and as such humanity's evolution.

The weight of the cross is produced by its 'psychic residua of numberless experiences ... encountered by our ancestors [and] stamped into the memory of the race, into the deep layers of the 'collective consciousness' below the level of personal memories' (Koestler, 1975, p.353). As my PhD research showed, the archetype 'cross' resonates deeply with people: people 'respond like a tuning fork to a tone'. But the tone appeared as something smudged when I asked participants to talk about the cross and the dynamics at the centre of it. Memories were triggered of days long gone: *Cultural attractors* appeared.

A complexity theorist, Dimitrov (n.d.) suggests that 'cultural' attractors have very little to do with the growth of our intelligence, with the urge to understand the secrets of inner nature, and expand our consciousness and open our spiritual potential.' Ormsby-Green (in personal communication, 22 August, 2009) says that 'of course they have little to do with these things. [Cultural attractors are] only a mechanism set up to establish parameters (roles and rules).'

Cultural attractors close down dialogue and disperse people's *focus of awareness*. They limit vision and people's capacity to understand and work with complex dynamics as 'an interplay of dimensions which span breadth, depth, height and time' (Sameshima & Irwin, 2008, p.2).

Cultural attractors feed into and out of *cross-resistance* as something developed by an organism to the effects of a toxin as a result of being exposed to a similar toxin. In terms of human development, Dawkins (2006) refers to viruses or memes that are religiously driven by a 'duty of protection' (p.313): a 'duty' that correlates with Foucault's notion of the *diagram* of Panopticism as a mechanism of supervision and a strategy of truth, which is co-constructed in relationships that produce normal, conforming individuals in a disciplinary society. This disciplinary type of society acts out like a machine, Bogard (1991) suggests: 'It traverses power-institutions and sets them in motion' (p.332) as forms of a 'bio-power that assumes control over whole categories of people and creates a 'species body' (Bogard, 1991, p.334).

From a Western geophilosophical (history/geography/thinking) perspective, the 'cross' can be seen as 'the root of all conflict, outwardly as a tremendous conflict of humanity' (Krishnamurti & Bohm, 1985, p.9) and yet it is not something of the present but a mistake made long ago (p.12).

The mistake is the buy into cultural myths that – in terms of Spiral Dynamics (Beck & Cowan, 2006) - is part of the 'purple MEME structure' with its basic concern for group safety and dynamics such as greed and attachment. It shows up in political adherence to religious beliefs. Matustik (2007) suggests it is 'always disastrous when

politics cross-dresses in religious costumes, when religion underwrites politics, or when economic welfare buys religious adherence' (p.238). As the documentary 'How Art Made the World' (ABC 1, 22 April 2008) explains, the cross first represented the paradox of both hope (redemption) and suffering (terror). But since the Inquisition took hold of the Western world, the cross is associated with crucifixion, fear, suffering, and a belief in heaven 'beyond' earthly life: transformation comes only after crucifixion. This dogma still rules Western geophilosophy and with that politics and education, though this dogma also appears to dominate countries in the Middle East.

To help educators whose cross-cultural contexts challenge them to go beyond traditional forms of theory, presentation and method, is there a way to see 'outside the square' and beyond the weight of cross-resistance?

Dynamic Force Fields and Consciousness Structures

Human beings are pulled at and moved from many directions as we live in dynamic force-fields and among a range of energy forces (Bussey, 2009b; Dimitrov, 2005). Fowler (1981 & 1995) suggests that force fields arise out of our experiences and interacting with diverse persons, institutions, events and relationships, and metaphors, symbols and concepts. We build on this dynamic storehouse of potential imaginal material for further experiencing, consciously or unconsciously (p.25). As such we express and enact an environment in which we place faith (pp.24-25) and as such we create belief systems including religions. But this self-created environment also challenges us (p.24).

By exploring the 'cross' in deep inquiry and a visual, embodied and autopoietic way, the dynamic storehouse appears to consist of images from *mythic* and *magic* consciousness structures (Gebser, 1956) that underpin *and* dominate the current *mental* consciousness structure which rules contemporary cross-cultural education (St. Clair & Jia, 2005). Cognitive skills are emphasized whilst aesthetic skills and subtle sensations such as colour, pattern, balance and texture are seen as something best left to the artistic terrain. Assisted by cognitive psychology, cross-cultural education blocks people from feeling into and self-transcend emotions, so keeps them in the 'cocoon of familiarity' (Pushkin, 2001) and away from 'the world of prose' (David Olson, 1996, as cited in St. Clair & Jia, 2005, p.3).

So we face another direction, and place the focus of awareness (attention) in *the space between*. This focus is central to Bricolage (Kincheloe & Berry, 2004), Fuzziology (Dimitrov, 2005) and StrataQuest (Ormsby-Green, 2006) as methodologies that explore the researcher (observer) and the researched (observed) interface. This space also informs Causal Layered Pedagogy to transform curricula practice and move beyond the agency-structure dilemma (Bussey, 2009a).

Research participants identified the space between as *the grey area, the centre, the crossroads, the space of the traveller*, and *the space where people clash or meet*. Exploring this space could be called a 'painterly methodology' (Reader, 2008), where relational knowledge emerges simultaneously between multiple dimensions of experience, the E&C medium, the process itself and the disposition of the situation. Conversations here are *discussions of emergence* between 'Actors in a Network'

(Latour, 2005) and their interlinking historical and cultural assumptions brought to the present moment.

A Visual and 'Felt' Way Exploration

Upon exploring the *cross* - often in a meditative kind of practice which implied both looking within and outside, it occurred to me that it has four corners that meet as a square with two lines that meet at the centre (see Figure 4). Western people tend to 'gloss over' this square. They also gloss over the centre of the cross, and only see the two lines that crossover. As such, they look 'within the square'.

Thinking of the square and its four corners and the number four as something restricting, I suddenly found myself asking a professor in Mathematics how the four can be transformed into a five². He responded, 'look into knot theory and perhaps string theory.' Until then, I had never heard of knot theory or string theory³. I felt excited and a new area opened up which corresponded to my sense of aesthetics and spatiotemporal dynamics including geometry. I remembered my running experiences and bodily awareness of how my inner and the outer landscapes feed into and out of each other: they *interrelate*.

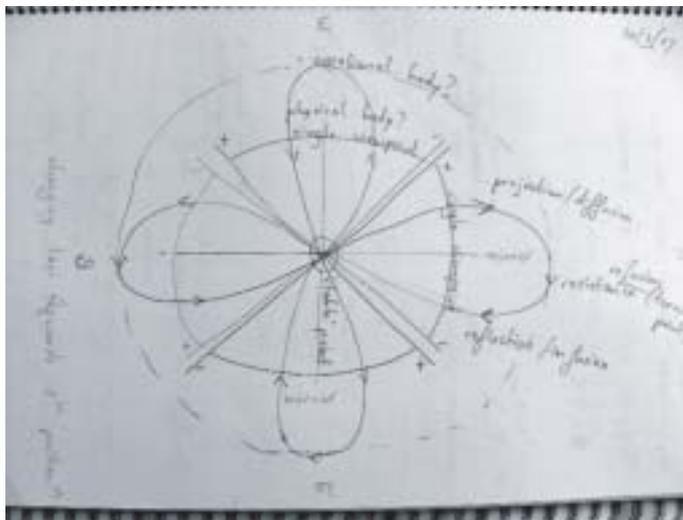


Figure 4. From my Creative Diary: Interchanging dynamics at various levels and contact-boundaries (comparable to an electron-shell)

With that I understood the symbolic American Indian *medicine wheel*: starting from the North (adopting a viewpoint), then travelling South (getting experiential understanding of the viewpoint), then moving West (hibernation to digest the experiences as a result of adopting a viewpoint) to move East (with added wisdom) and start the journey again from the North, repeating the cycle but from an 'wiser' viewpoint (see Figure 5).

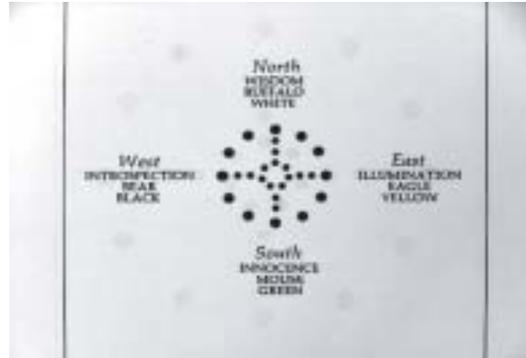


Figure 5. The Medicine Wheel. Image from the book 'Seven Arrows', written by H. Storm (1972)

The image of the medicine wheel reflects the progressive journey of a wise traveller. The cross with a circle at the centre and a circle surrounding the cross symbolises the Earth (Milojevic, 1999) as Gaia as an evolving ecosystem with a never ending dynamic in and of its own making (Lovelock, 2001). This understanding places cross-cultural education in a social ecology context.

To see cross-cultural education as an interconnected matrix, it is useful to associate the cross with the circle. To explicate the 'storying' quality of the dynamic landscape of cross-cultural education and linked with the concept of the Earth as the living planet, I will first talk more in-depth about the circle as it appears central to the 'fixed' cross. After that I will deconstruct the 'fixed' cross as the space where two (II) parties meet in an 'eye to eye' (I to I) meeting.

The O

The circle represents the Alpha and Omega; the beginning and the end; the snake that bites its tail; the hole and the whole. It is the 'I am-ness': the potential to be moved, to be affected, without anything else getting in the way (Sills & Lown, 2008, p.74). It symbolises continual renewal, life and death cycles and the harmony of opposites. O as a number represents The Negative, the Infinite, the Circle, and the Point (Crowley, 1973 & 1996, p.27). The circle is both a construct and an evolution: both a closed loop and an ongoing story in time/space. It forms the boundary of a void that is both silent and filled with bursting potential. But as a contact boundary it is both stubborn and in/formative: a 'rite of passage' or birth canal and a space of transformation as well as a process that involves the ego as it learns to let the Higher Self do her work (Assagioli, 1988, p.62). As such it is an unfolding through and out of the 'pull of forces': the aim of fuzziology (Dimitrov & Naess, 2005). So the circle both represents and holds 'the field': a concept I learned about whilst studying at the Academy for Expression & Communication: het veld [the field] defined in the Learning Plan (AVEK, 1972) as follows:

- 1/ *The field exists everywhere and always,*
 - 2/ *The field is the carrier of the total of the appearances,*
 - 3/ *None of these appearances have a set place or shape (they are not things) and they do not exist apart from one another; there are reference points and movements within the field.*
 - 4/ *The field consists of the four elements time-space-energy-substance and the processes in between these'.*
- The 'boundary' of the 'field' then is not static but dynamic, and refers to the transition between i.e. inside and outside, I and the Other, space and the Other. The boundary constantly changes through the exchange between marker points, which are those points where I notice the movement from my core to the outside and where the 'skin' lies: the space in-between self-other.*

The Cross

The 'fixed cross in terms of an eye to eye (I to I) meeting between two (II) parties symbolises a journey or a process, where each party represents an individual (an I). The I but also the number 1 implies Unity, the Positive, the Finite, the Line, and is derived from O by extension: 'LUX, or the divine being' (Crowley, 1973 & 1996, p.27).

The verb 'cross' refers to a journey or a passing, but also the act of crossing boundaries and 'making cross' (implying friction, irritation, anger, frustration).

When we deconstruct the cross as two lines that stretch and cross over, we see the different aspects of a journey or a process, though seen from a Western historical perspective. Some examples:

- || represents a bridge, but also a creek in a landscape and a road that narrows
- >< represents facing each other, but also more and less than (competing),
-) (represents Pisces, the last astrological sign at the end of the yearly calendar,
- X represents multiplication, crossing, intersection, but also 'wrong' and 'bad',
- + represents plus, positive, addition, but also 'good',
- T represents the Tau-cross associated with ancient (e.g. Egyptian) religions, but also quantum physics. It is also represents T-junction.
- Y represents for example Yahweh.

By inspecting the cross a bit further and looking into string theory, each line represents a string with the capacity to stretch, curve and open up in the middle. Each 'string', as it were, represents an entity with its own unique vibration that projects and reflects (resonates).

When there is an intention or a 'need' to bond or connect, the point of meeting (at the Centre of the cross) becomes 'knotted'. The I to I encounter turns 'sticky'. When more 'strings' (I's) are involved that have a 'need' to belong or connect, we see a range of knots (groupthink): more complication, more 'matter' (significance, materialisation) (see Figure 6).



Figure 6. From my Creative Diary: A Mixed Soup of dynamics (different con-fusions of Matter)

When there is a 'need' to hang on to the group (compulsive group attachment), there is a risk that the exchange 'hardens' and 'sides stick'. Here manifests what Van Hoorn (2007) refers to as 'an area of difficulty' [*plek der moeite*].

When the – I and I – let go of their 'need' and release their grip, the two become independently moving entities and capable of bending and stretching, and opening up from within: The I returns to an O as 'Lines derived from O by extension' (Crowley, 1973 & 1996, p.27). If there is a desire to 'clear' the *plek der moeite* [area of difficulty] that was previously an area not entered into so it could not resolve (Van Hoorn, 2007), now opens up (see Figure 7).

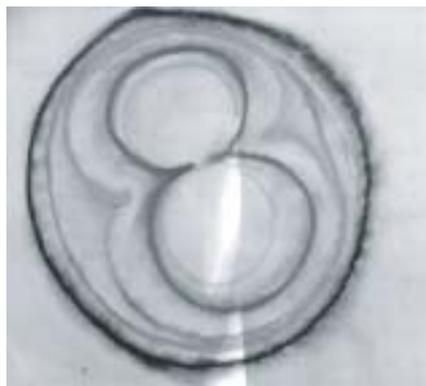


Figure 7. From my Creative Diary: The 'Plek der Moeite' is opening up

Without the push for outcomes, time transforms into *Atuwa*, a Maori concept which a Maori research participant described as *in due time... no pushing... making the space available ... for others to feel the space [and] fit into the space the way they need to.*

In this space a *vortex of communication* (Dimitrov, 2000) emerges, or what I experience as a vortex-ring formation (see Figure 8).

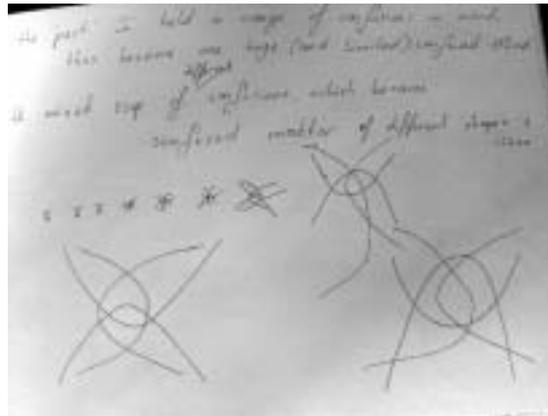


Figure 8. From my Creative Diary: Feeling into the centre of the cross and experiencing the vortex-ring formation

Now the crucifix transforms and the 'cross' becomes a 'tracking device' that enables educational change and symbolic vision as it plumbs the *shallow depths* of litany and social causes and the *hidden depths* of worldview/myth/metaphor (Kelly, 2004).

Educational Change, Maieutic Inquiry, and the Cross As a 'Tracking Device'

The 'cross' as a 'tracking device' implies *maieutic inquiry* (Dimitrov & Naess, 2005) as people feel free to express and communicate hitherto suppressed thoughts and feelings which contemporary and mentally focused cross-cultural education blocked/blocks (van den Akker, 2009, p.20).

Maieutic means 'midwifing', and maieutic inquiry infers the active interaction of the inquirer and the respondent (Dimitrov & Naess, 2005) 'to liberate each person's creative potential from the pull of forces born out of human egocentricity and egotism, blind attachments and addictions, social brainwash or power-based manipulations – forces which are able to convert the fuzziness of knowing into hard-to-surpass ignorance' (p.17).

Maieutic inquiry potentially 'gives birth' to people's spiritual presence that pulls the lines of the horizon and the vertical line of sky and earth into and through them to extend out again.

The focus of awareness (attention) is mutualised at different levels of being with increased awareness of other living creatures and how each communicates in different ways with planet Earth as one living and evolving entity (see Figures 9 and 10).

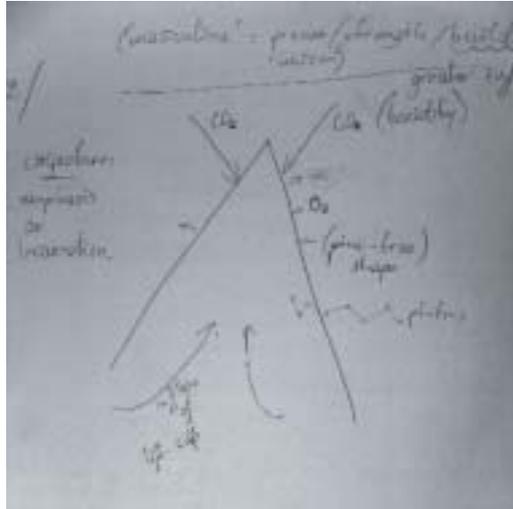


Figure 9. From my Creative Diary: Seeing a cone shaped tree as 'masculine' and reinforcing

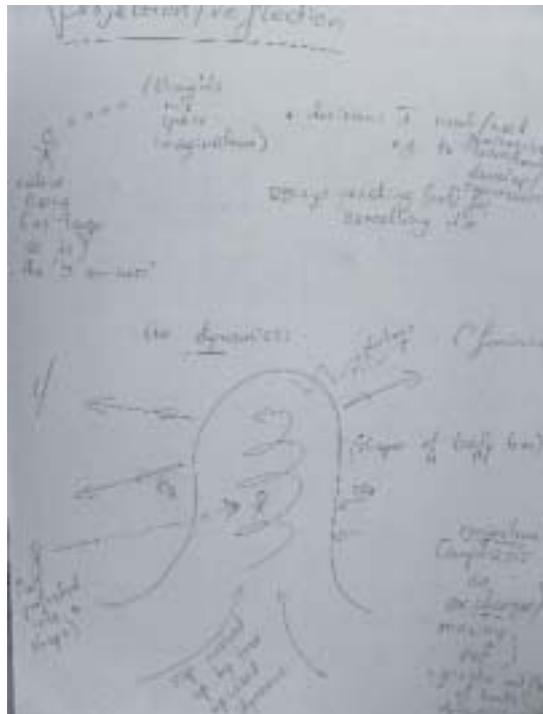


Figure 10. From my Creative Diary: Seeing a 'broccoli' shaped tree as 'feminine' and releasing

'Midwifing' Maieutic Inquiry

From my research into the cross I learned that people have the power to produce the human condition or move beyond, understanding that we are spiritual beings. We are not 'plugged' into space and time. To the contrary, space and time emerges in and through us: the landscape runs through us as much as we run through it. We are both the needle and the eye of the needle through which we weave silver or golden threads and weave webs of relationships: webs that, unlike the 'sticky' webs that contextualise splits within and among cultures, are like rainbows. Bussey (2009b) refers to these threads as 'lines of flight' (p.36).

The following excerpt from an interview with Ma. – a German migrant to Australia – reflects how maieutic inquiry evolved and deeper inspection of human dynamics revealed a cultural attractor (as part of the conditioned mind). But past that, there was a sense of Self and place.

Early in the interview I felt an implant that was intent on closing down dialogue: I was not to inquire deeper into the metaphor *cross* and its relationship to *culture*. But I persisted with endless willingness, as I wanted to give birth to some sort of self-realisation.

At first, Ma. sketched the cross superficially:

'The cross, so I am told, is like a person with the arms out-stretched... so a symbol of life in that way... a point of connection where the lines are crossing...'

I kept an attentive kind of silence, so Ma. realised she could move deeper into and beyond this 'nice' cultural attractor:

'There is all these paradigms based on religion based on Roman hierarchy, manipulation and mind-control blah blah blah... all mind-control that is 'other imposed' and loaded with torture and sadness, and this has brought perhaps a lot of joy and salvation for a lot of people... but to me? A lot of control and a lot of intolerance and a lack of willingness to explore, and this of course this reflects to my experiences with religion... which then of course reflects on the symbol... People are genuinely and fiercely protecting their boundaries! As soon as we say something that someone else feels threatened by or does not agree with, you have a response of resistance or defensiveness, which is a form of resistance, because you are threatening to cross their boundaries, their personal boundaries... Yeah, it just sounds like denial really.'

Jose: And so in your work, do you think, look at or talk about those boundaries? Discuss them?

Ma.: Yes... to a degree... The only thing in a corporate environment is that you have to be very careful because you cannot discriminate on the grounds of race. And so whenever you talk about something like that, you have to be very mindful of how to put that forward and discuss ...

Soon Ma. realised she had permitted 'the corporate environment' to effect her and how she in turn influenced it. She knew she had blocked educational change unconsciously. Then, that she could *employ* rather than deny the power she had previously

given away to the environment: she could reconstruct cross-cultural education as something evolving, more in line with Indigenous teachings and attuned to more 'cosmic' powers such as those of Gaia, the living earth.

Conclusion

This article was written for educators whose cross-cultural contexts challenge them to go beyond traditional forms of theory, presentation and method and face another direction. It showed that Western theory is dominated by cognitive psychology that has a 'fixed cross focus'. Though the 'cross' is an ancient shape that is neutral in itself, cross-culturally it represents the dominant litany of Western theory, the masculinist myth of a unidirectional world, and the idea that crucifixion comes first and hope and transformation second. This frustrates educational change.

A focus on the cross and the dynamics at its heart opens the gaze to the space between in an eye to eye (I to I) meeting: the 'cross' becomes a 'tracking device' and like an hourglass, an unlimited device for people to move through and out of geophilosophical baggage and into a fresh and open space.

Correspondence

Ms José van den Akker
Independent researcher
doctoral graduate from School of Education,
University of Western Sydney,
NSW, Australia
E-mail: josevdakker@hotmail.com

Notes

1. Thanks to Dr. Patricia Kelly and Dr. Marcus Bussey whose feedback has been invaluable.
2. To date I am still puzzled about why I asked how to turn the four into a five. I think it had to do with my image of the pentagram and Leonardo da Vinci's Vitruvian man: an image which resonates deeply with me as a reflection of humankind 'real' nature. But why did I not say a six, or an eight, or a sixty-four, or any other number? What I know for sure is that my question arose from an intuitive place and not my 'head-space' and its boxed thinking. The significance of my question may reveal itself in due time.
3. I (thought I) was not interested in mathematics, or that I simply did not have the 'brains' for it. But upon exploring the cross, I began to understand that I learn intuitively, not 'logically', and that I may have been able to understand mathematics in earlier education had I been taught in a more holistic way.

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