When I do not know myself, I cannot know who my students are.

When I do not know myself, I cannot know my subject… I will know it only abstractly, from a distance, a congeries of concepts as far removed from the world as I am from personal truth.

Three important paths must be taken – intellectual, emotional, and spiritual – and none can be ignored.

- Reduce teaching to intellect and it becomes a cold abstraction;
- Reduce it to emotions and it becomes narcissistic;
- Reduce it to the spiritual and it loses its anchor to the world.

Intellect, emotion, and spirit (Head: Heart: Gut) depend on each other for wholeness. Intellect, Emotion, and Spirit (Head: Heart: Gut) are interwoven in the human self and in education at its best, and we need to interweave them in our pedagogical discourse as well.

**Intellectual - HEAD**
The way we think about teaching and learning – the form and content of our concepts of how people know and learn, of the nature of our students and our subjects.

**Emotional - HEART**
The way we and our students feel as we teach and learn – feelings that can either enlarge or diminish the exchange between us.

**Spiritual - GUT**
The diverse ways we answer the heart’s longing to be connected with the largeness of life – a longing that animates love and work, especially the work called teaching.

Good teachers join self, subject, and students in the fabric of life because they teach from an integral and undivided self; they manifest in their own lives, and evoke in their students “a capacity for connectedness.” They are able to weave a complex web of connections between themselves, their subjects, and their students, so that students can learn to weave a world for themselves. The methods used by these weavers vary widely; lectures, Socratic dialogues, laboratory experiments, collaborative problem-solving, creative chaos.

Listening to the Teacher Within
The teacher within is not the voice of conscience but of identity and integrity. It speaks not of what ought to be, but of what is real for us, of what is true. It says things like, “This is what fits you, and this is what doesn’t.” “This is who you are and this is who you are not.” This is what gives you life and this is what kills your spirit – or makes you wish you were dead.”

The question becomes: “How can I develop the authority to teach, the capacity to stand my ground in the midst of the complex forces of both the classroom and my own life?

**POWER:** works from the outside in

**AUTHORITY:** works from the inside out – teachers and students can gain authorship over themselves, their work, their thoughts, their ideas, feelings, lives, creations, etc. (Parker J. Palmer)

*a disorderly collection*