

EYE JUGGLING:
Seeing the World Through
a Looking Glass and a Glass Pane

A workbook for clarifying and
interpreting values

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Second Edition
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Dedicated to the students:
may they come to better know their own stories
and appreciate those of others.

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Preface

How has humanity, in all its diversity, defined its relationships to animal and plant, to sky and earth, to nature and the world? What are our values and what are the values of others toward nature and the world? How do we come to know and articulate our own values? How do we come to know and appreciate the values of other people? Why do we value our particular view of the world? Why do others value their particular view of the world? And simply put, why do we value what we value? These are among the particular, if ambitious, questions addressed in a course I taught entitled, *Wilderness: An Integrative Seminar*.

After several attempts at more traditional instructional formats, which included extensive reading and writing assignments supplemented by intricate instructor lectures and class discussion or what can be termed, "the-overwhelm-the-student-and-maybe-something-will-sink-in" approach, I decided to re-focus my instructional endeavors. I felt there must be a better way to address the critical questions posed in the seminar. So I dropped the assigned textbooks and wrote up my lecture notes, which were full of illustrative stories and anecdotes.

The resulting endeavor presents an assemblage of "story texts," along with a method of interpretation and selected background materials, as a workbook for values clarification. I hope that by presenting a limited, though densely rich assortment of story texts, that the student and instructor can more effectively explore together and come to appreciate why, as a humanity and as individuals, we value what we value and see the world as we see it.

In the process of writing this workbook, I also decided to attempt a transfer of authority. By offering a methodology of interpretation, I, the instructor, sought to relinquish authority as somehow a source for imparting knowledge and to vest the student

with an opportunity to assume much of that authority. With a methodology of interpretation, the student can explore, discover and interpret for him or herself. The student can become an authority of the values and knowledge he or she helps reveal. This workbook should be approached not so much as a source of values and knowledge, but as a strategy for discovering values and knowledge. The question posed is as much *what* is to be learned as *how* is it to be discovered.

A bibliography is offered of the materials that have helped orient and inform my original lectures and stories, and upon which much of this workbook is based.

Second Edition

In this second edition, I have re-written and re-organized the story texts. The character and themes of the story line in each of the texts has been focused, and I have re-assigned and placed some of the text materials as supportive background “Extensions.” This was all done in an attempt to assist the reader in the interpretation and “eye juggling” of each of the stories. In two of the stories, “Wise Use” and “Eye to Eye,” I have incorporated additional text materials that are current in the “wilderness” debate. Please note that the story texts are paired in such a manner that the values embedded within each can be interpreted as representing the antithesis of the other — “The Tower” with “Soul Food,” “The Plant” with “The Flower,” “The Lesson” with “The Quest,” and “Wise Use” with “Eye to Eye.”

The Discussion Questions have also been re-focused to reflect the above mentioned changes. And finally additional reflections were provided in the last chapter, “Choice: An Epilogue.”

* * * * *

I wish to give thanks to all the students who have participated in telling and hearing of these stories, to my colleague Patricia Keith, and to Tom Yellowtail and all the Crow and Coeur d'Alene Indian elders who first taught me the art of “eye juggling.” Their concerns,

guidance and inspirations gave birth to the writing of this workbook. Their participation and interactions with the stories gave life to its methodology and story texts.

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