

## Articles

# An Introduction to the Clinical Pedagogy of Awareness<sup>1)</sup>

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This paper discusses the art of awareness and its implications for clinical pedagogy. Based on traditions of spiritual practice, the art of awareness is beginning to be used in such diverse fields as psychotherapy, body works, health programs and education. It is the art of being aware of what is taking place within and outside at the present moment. In this sense, it is alternately called “attention,” “observation,” “mindfulness” and “witness.” The primary function of awareness is “dis-identification,” a function allowing one to dis-identify with whatever the contents of consciousness are and to see them all as they emerge and pass away. Another function is “deautomatization,” a function to deautomatize a habitual and mechanical action. Awareness is a transpersonal dimension of consciousness, differing from the thinking, feeling and moving self. Spiritual traditions discovered that it brings about a radical transformation of consciousness called “awakening” and “enlightenment.” It is, however, not an actual, but instead, a latent potentiality that must be cultivated by continuous practice.

The second part of this report discusses Aldous Huxley’s exposition on this subject. Huxley developed essential ideas about “nonverbal humanities” that encompass a variety of methods ranging from spiritual practices to psychophysical trainings. Among these, the Alexander Technique caught his attention in its providing a method to enhance “elementary awareness” of the kinesthetic sense. Huxley combined this psychophysical technique with the spiritual practice of awareness to develop a comprehensive idea of the education of awareness.

**Key words :** awareness, Aldous Huxley, spirituality, holistic education, clinical pedagogy

## 1. The Art of Awareness

### (1) Expansion of the art of awareness

The art of awareness is one of the techniques for contemplation or meditation from ancient days, and plays an essential role in spiritual practices. This is still true, but today, the art of awareness has also become

an important part in various body works, psychotherapies and some practices in holistic health areas. For example, in body works (or somatics) such as the Alexander Technique (Alexander, 1984, 1985), Sensory Awareness (Brooks, 1982), the Feldenkrais Method (Feldenkrais, 1977) and New Counseling (Ito, 1999), the enhancement of awareness of bodily experiencing processes is the main aspect. In psychotherapies such as the Gestalt Therapy (Pearls, Hefferline &

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Goodman, 1951), Process Work (Mindell, 1985) and Hakomi Method (Kurtz, 1990), awareness is considered essential. In transpersonal psychotherapy, awareness meditation, which is mainly “mindfulness meditation,” is used. In the holistic health field, for example, Jon Kabat-Zinn (1990) and Joan Borysenko (1988) achieved successful results through the use of mindfulness meditation. Thus, it has been recognized that awareness not only nurtures spirituality but also shows certain effects in treatment and healing to body, mind and heart.

Today, the art of awareness is one of the quickest spreading meditation-like techniques. There are various movements and fields involved in this development, namely the spread of Zen and Tibetan Buddhism in North America, the spread of vipassana meditation (insight meditation) in Theravada Buddhism introduced by Joseph Goldstein and Jack Kornfield (1987), the propagation of mindfulness meditation by the Vietnamese Zen master Thich Nhat Hanh, and furthermore, the acceptance of the ideas of G. I. Gurdjieff and J. Krishnamurti, who place awareness as the core of their teachings.

In the field of education, contemplation and meditation were introduced as educational techniques by researchers of humanistic psychology and/or transpersonal psychology (M. Murphy, G. Leonard, D. Rozman, G. Hendricks, etc.), then by researchers of holistic education, including John Miller (1994) and Richard Brown (1998/1999), who particularly introduced them into teacher education programs. Among these trials, the art of awareness has played an important

part. Also, apart from this flow, Krishnamurti (1974), a thinker and educator born in India, had constantly emphasized the significance of awareness in his educational practice.

However, other than these few exceptions, it would be difficult to say that the meaning of awareness has been fully examined and recognized in educational practices and pedagogy in general. Rather, compared to the development of intelligence and thinking ability, awareness has barely been paid attention to. However, among human potentialities, awareness provides unique features that are different from the functions of thinking, feeling and moving. The tradition of spiritual practices has explored these features, and I believe they have also very important meaning to clinical pedagogy. Therefore, in this article, I will provide a basic speculation to establish a clinical pedagogy of awareness.

In the first part of this article, I will examine the basic features of the art of awareness. In the latter half, Aldous Huxley's pedagogy will be examined from the viewpoint of the education of awareness. The reason why I feature Huxley's concept is because it presents a holistic model of education that sets the art of awareness at its center. Huxley's model can make an incalculable contribution to clarifying the entire picture of the clinical pedagogy of awareness. Based on his concept, this discussion will clarify the meaning of the art of awareness as an educational tool.

## (2) The meaning of awareness

Awareness means keenly recognizing what

is happening inside (feelings, emotions, thoughts, etc.) and outside one's self. It's very simple, just being aware of what is happening at the moment. Awareness is also often alternately expressed with words like "attention," "observation," "witness" and "mindfulness." According to the transpersonal psychologist Brant Cortright (1997), it means, "attending to awareness itself, to whatever the contents of awareness are, not clutching at or judging what we see, feel, think, sense, but simply witnessing it all as it emerges into consciousness and then passes away" (p128). Awareness is like watching clouds floating in the sky. It means placing distance between anything that appears in our consciousness and just observing the transition.

Awareness has been the core of many spiritual practices. One of the major transpersonal psychologist, Charles Tart (1994) remarks, "I can summarize the essence of the higher spiritual paths simply by saying, Be openly aware of everything, all the time. As a result of this constant and deepening mindfulness, everything else will follow" (pp25-26).

Thich Nhat Hanh (1999) says, "The Sanskrit word for mindfulness, *smṛiti*, means 'remember.' Mindfulness is remembering to come back to the present moment" (p64). In fact, the Chinese character used for "mindfulness" is comprised of the figures for "mind" and "now." *Satipatthana Sutta* (*The Sutra on the Four Establishments of Mindfulness*), a basic text of mindfulness meditation formed in early Buddhism (Nhat Hanh, 1990), identifies four references for establishing mindfulness: the body, the

feelings, the mind, and the objects of the mind. This text gives detailed instructions for each of them. For example, in the "body" reference, it says, "when a practitioner walks, he is aware, 'I am walking.' When he is standing, he is aware, 'I am standing.' When he is sitting, he is aware, 'I am sitting.' ... In whatever position his body happens to be, he is aware of the position of his body" (p5). In a similar manner, it is preaching to be aware of body parts, feelings like pleasant and unpleasant, and states of the mind including desiring, hating, ignorance, tense and calmness. At the last section of "the objects of mind," it pays particular attention to the things to keep in mind regarding Buddhist practice. Thich Nhat Hanh (1999) holds that "right mindfulness," which is a section of the Noble Eightfold Path (the principal system of practice since early Buddhism), plays a central part in meditation practice (p64).

In the practice system of Mahayana Buddhism called "the Six Paramitas (perfections)," meditation is referred to as *dhyana*. According to a preeminent teacher of Tibetan Buddhism, Chögyam Trungpa (1973), "Dhyana literally means 'awareness,' being in a state of 'awake'" (p177). The principle of mindfulness and dhyana is simple, because it is just being aware and observing what is there. As Trungpa (1985) says, "Meditation is just trying to see what *is*, and there is nothing mysterious about it" (p73).

In the elementary stages of meditation, a practitioner focuses on, for example, his/her breathing and a certain part of his/her body and observes what is happening there. Or, as Thich Nhat Hanh (1976) recommends, every

phase and activity of everyday life becomes an object for mindfulness. This practice of being aware or mindful soon causes effects that include centering toward “here and now,” stillness of the mind, clarity, increased feelings of spaciousness, depth and presence (Cortright, 1997, p128). Physiological and psychological researches on these effects have already begun (Murphy & Donovan, 1988).

At the beginning, a meditation of awareness is learned as a technique, but through this learning, levels of awareness toward everything increase. Trungpa (1985) called this “a panoramic awareness.” That is “an all-pervading awareness, knowing the situation *at that very moment*” (p47). It is being fully awake at this moment and aware of everything of the situation. In a similar way, Krishnamurti (1954) mentioned “awareness without choice” (pp94-98). This implies the aspect that awareness is not tied up by any particular thing but expands to everything.

### (3) Dis-Identification

Even though it is simple, awareness is never easy, because it requires a totally different approach from the ordinary functions of everyday consciousness. For this to be made clear, I’d like to note several features of awareness. First, there is “dis-identification.” Our day-to-day consciousness is filled with endlessly appearing thoughts, emotions, feelings and external perceptions, and all of them form the contents of consciousness. We identify with some contents of consciousness at the moment and react to them. And through this reaction, each action arises. In

our action, we either try to change the contents of consciousness, or, realize what they require. Compared to this, in the practice of awareness, no matter what content of consciousness appears, one doesn’t identify with it, doesn’t react, and lets it go and pass away. In the state of ordinary consciousness, the awareness of this flow hardly occurs naturally. To the contrary, under everyday consciousness without awareness, constant identification with thoughts, emotions, feelings and/or external perceptions does occur. The technique of awareness is the practice of dis-identification in order to break oneself free from such identification. As Ram Dass (1978), a renowned meditation teacher, says, “Meditation allows you to break this identification between awareness and the objects of awareness” (p8).

What happens through dis-identification conducted by awareness is an impartial condition. Here, it is important to quote what Robert Assagioli (1971) formulated as a principle of Psychosynthesis : “We are dominated by everything with which our self becomes identified. We can dominate and control everything from which we dis-identify ourselves” (p22, original in italics). Being identified makes one seem that he/she is taking the initiative to be involved in the content, but identification without awareness virtually means one’s being always dominated by arising content. However, if one dis-identifies himself/herself with it through awareness, he/she is no more dominated by it even when he/she is involved in restlessly arising contents, but instead remains relaxed and stands aloof. Ram Dass (1978) says, “A

continuous stream of events. A flow. I am involved with it all, yet I cling to none of it. It is what it is. No big deal" (p13).

By developing the power of awareness, meditation's main focus is the attempt to dis-identify one with the dominating power of the mind. In our day-do-day consciousness, the mind is normally superior to emotions and feelings, standing the dominant position and always working actively. It constantly interprets, classifies, assesses, accuses, criticizes, judges, appraises and rationalizes things. Normally, there is no such moment in our everyday life when the working of the mind doesn't intervene and we notice things happening just as they occur. Therefore, Krishnamurti (1979) says, "A meditative mind is silent. . . . it is the silence when thought—with all its images, its words and perceptions—has entirely ceased" (p1).

The problem is that our everyday consciousness identifies exclusively with the working of the thinking mind. Of course, thinking is an important human function, but it is all too excessively valued in our contemporary society. Once consciousness is identified with thinking and thought, the world of thought is believed and projected as reality as such. As General Semantics says, it is like confusing a "map" with a "territory." On the other hand, awareness observes the mind itself and let it go on without reacting to each arising thought.

To avoid misunderstanding, it is important to mention that thoughts, emotions, feelings and external perceptions will never disappear through awareness practice. The purpose of awareness is not to eliminate these things.

They always appear one after another. In the early stage of practice, they may appear in an amplified manner. What is important here is maintaining awareness without identifying with them. However, it is also true that if one keeps looking at the process of their occurrence, their intensity gradually becomes weaker. For example, observing the process of the mind (or thought-process) lets us capture moments of no-mind, and we find these intervals of no-mind to become longer. I believe that the reason this occurs is because witnessing the mind takes energy away from maintaining the mind. Since thought is not an objective entity, identification is always required to maintain it.

#### (4) Psychotherapy and meditation

Now, I will touch on the relationship between meditation and psychotherapy. According to the explanations by researchers of transpersonal psychotherapy who have tried to unify these areas (Epstein, 1995; Boorstein, 1997; Cortright, 1997), meditation cannot necessarily replace psychotherapy itself, and they have rather different roles, though these can be compatible.

One of the reasons why psychotherapy and meditation cannot replace each other is that meditation aims at dis-identification from the contents of consciousness while psychotherapy tends to go deeper into the contents of consciousness. As Cortright (1997) says, "In psychotherapy we identify with it [the material] fully, grasp it firmly and dig into it. Whereas in meditation we try to hold it more loosely, to disidentify with it, and let it pass away" (p130). Therefore, when there are

serious problems recognized in the content of consciousness, working with them by psychotherapy is indispensable. Even to those who are quite familiar with meditation, if they have problems with their characters and behaviors, psychotherapy is required.

However, as Mark Epstein (1995) reported, when meditation (mindfulness) was introduced within the scope of psychotherapy (when a patient practiced mindfulness meditation), a patient was able to be aware of uncovered problems and emotions more easily, and to face and accept them as they were. Furthermore, the person can return to and abide in the center of himself/herself behind the problems and emotions. In this way, meditation contributes to psychotherapy, but it focuses on the emergence of a new awareness differed from the dimension of the problems. When the new awareness arises, problems are integrated into it, then the constellation of the problems changes (they can be seen from a wider perspective) and accordingly, the intensity of the problems is reduced. This is significantly psychotherapeutic function in meditation.

##### (5) Deautomatization

Related to dis-identification in awareness, we can also feature “deautomatization.” What is important in the art of awareness is to “deautomatize” the automatized action of body, mind and emotions (Ornstein, 1972). Our everyday activities are mostly automatized, and this automatization means that awareness is not needed in our normal activities.

Human beings thoroughly receive social and cultural conditioning in the process of their

formation, learning the ways of social and cultural behavior. As a result, most daily conduct can be automatically and mechanically handled, which means completing adaptation to a given society. Each person's patterns of thinking, feeling and moving are defined and formed through interactions with significant others and by following socio-cultural programming mediated by them. Furthermore, they are existentially conditioned by each person's unique experiences. As he/she grows, certain habitual patterns of action build up. On one side, it has the effect to reduce or eliminate excessive burdens from everyone's actions, but on the other hand, it automatizes actions. (In addition, we can talk about automatization as seen in neurotic compulsive behavior. Many cases of compulsive behavior are caused by psychological factors hidden in unconsciousness and are characterized exactly as not being aware of such unconscious factors.)

The mystic thinker Gurdjieff referred to the human condition of being automatized as “machine” and similarly, the writer Colin Wilson often called it “robot.” Gurdjieff (1992) suggested that humans are unfortunately turned into “automatons” by being educated : “[O]wing to . . . their notorious ‘education,’ the contemporary beings of that continent have already become completely transformed into what are called ‘automatons’ or living mechanical puppets” (p942). Through education, certain patterns of action are conditioned and a mechanical action occurs automatically. Taking Gurdjieff's idea, E. F. Schumacher (1977)

said, "Without self-awareness . . . man acts, speaks, studies, reacts mechanically, like a machine: on the basis of 'programs' acquired accidentally, unintentionally, mechanically" (p75). From an ordinary view, it is just normal development, but from the view of awareness, it is still incomplete self-fulfillment. As opposed to the automatic mechanical condition, awareness deautomatizes the automatized action by paying careful attention to how body, mind and emotions work. This practice requires every activity, including everyday normal behavior, to be conducted with awareness. Essentially, this is a serious issue, but continuing this practice certainly decreases automatization.

#### (6) The dimension of awareness

Awareness forms a different dimension from the contents of consciousness consisting of thoughts, feelings, sensations, external perceptions and various automatized activities. Awareness calmly witnesses these processes and lets them keep flowing. As Moshe Feldenkrais (1977) says, "There is an essential difference between consciousness and awareness, although the borders are not clear in our use of language. . . . Awareness is consciousness together with a realization of what is happening within it or of what is going on within ourselves while we are conscious" (p50). A somatic technique he invented, the Feldenkrais Method, aims to heighten awareness through bodily movement.

Awareness is a consciousness *of* ordinary consciousness and, therefore, a meta-consciousness. In a pioneering study of

transpersonal psychotherapy, Arthur Deikman (1982) called awareness "the observing self" and distinguished it from "the thinking self," "the emotional self" and "the functional self." Because "the observing self" is to be aware of the work of thinking, feeling and moving, it is considered to be more to the center than others.

Regarding the point that awareness forms a unique dimension of consciousness, Charles Tart (1983), who has been involved in consciousness study for many years, proposed "the radical view of the mind" against "the conservative view of the mind." He suggested that awareness is not mere a function of the brain, but that "awareness is shown as something that comes from outside the structure of the physical brain, as well as something influenced by the structure of the brain (thus giving consciousness) and the cultural programming" (p30). Awareness is not just a physiological function of the brain but a state of consciousness distinct from it. Rather, Tart suggested that it can be explained by a religious view of spirituality in the meaning of the soul using the body.

Schumacher (1977) indicated that there are four dimensions in the "Levels of Being," and that the human being potentially includes all of them. These four dimensions are "matter," "life," "consciousness" and "self-awareness," and they have "ontological discontinuity" among each other. The important point in Schumacher's indication is that it is difficult to identify the ontological discontinuity between "consciousness" and "self-awareness." The reason is, according to Schumacher, that "people within whom the power of self-



awareness . . . is poorly developed cannot grasp it as a separate power and tend to take it as *nothing but* a slight extension of consciousness” (p21). Self-awareness is a dimension distinct from consciousness, but that is not given us as a current actual condition. Rather, it is there as a potentiality and it has to be opened up through awareness practice. Schumacher says, “The powers of self-awareness are *essentially* a limitless potentiality rather than an actuality” (p22). The art of awareness is a training to evoke the transpersonal dimension of consciousness called “self-awareness.”

#### (7) From awareness to awakening

Including Eastern philosophy, in traditions that recognize the importance of awareness, awareness is considered to be a pathway that leads to “awakening,” a crucial transformation of consciousness. Deikman (1982) says, “The observing self [awareness] can be a bridge between the object world and the transcendent realm. Without the enhancement and development of the observing self, the further step to the Self cannot be taken” (p176). To achieve awakening, one must constantly enhance the level of awareness. Transpersonal psychologists, Roger Walsh and Frances Vaughan (1980) describe what may happen in the experience of awakening :

Finally, awareness no longer identifies exclusively with anything. This represents a radical and enduring shift in consciousness known by various names, such as enlightenment or liberation. Since there is no longer any exclusive

identification with anything, the me/not me dichotomy is transcended and such persons experience themselves as being both nothing and everything. They are both pure awareness (no thing) and the entire universe (every thing). Being identified with both no location and all locations, nowhere and everywhere, they experience having transcended space and positionality. (pp58-59)

Awakening here means that subtle feeling of the self still remaining in the observing self completely disappears and the observing self turns into “unity consciousness.” Ken Wilber (1985) mentions the transformation from “transpersonal self” (or witness) to “unity consciousness.” He says, “In unity consciousness, the transpersonal witness itself collapses into everything witnessed. Before that can occur, however, one must first discover that transpersonal witness, which then acts as an easier ‘jumping-off point’ for unity consciousness” (pp129-30).

When I discussed holistic education from the perspective of Eastern philosophy (Nakagawa, 2000), I made the point that it is centered around awakening and said, “The whole notion of Eastern holistic education is centered around Awakening. *Eastern holistic education is none other than an education for Awakening.* Its primary aim is to help us attain Awakening” (p62 italics in original). When we think about the education of awareness, we must include “awakening” in its spectrum. With regard to this, traditions of Eastern philosophy can provide relevant teachings. While this report points just that



out, it doesn't discuss it any further. Now, we will examine the thoughts of Huxley.

## 2. Huxley's Ideas on the Education of Awareness

Aldous Huxley was one of the major writers/intellectuals of the 20th century. He wrote the classic study of mystical thoughts, *The Perennial Philosophy* (1968a), being well versed in the traditions of spirituality of all ages and cultures. At the same time, he was acquainted with the latest development in psychotherapy and somatic techniques, and actually practiced some of them himself. He had a strong interest in education and advocated ideas on holistic education based on his knowledge of spirituality, psychotherapy and somatic techniques. I discussed the entire picture of his educational theory, which had rarely been discussed before, in different papers (Nakagawa, 1992, 2002), so this report will examine how Huxley defined the art of awareness in relation to education. Being a respected friend of Krishnamurti, Huxley developed a systematic educational theory that placed awareness at the core, just like Krishnamurti.

### (1) Nonverbal education

Huxley (1975) holds that a human being is an "amphibian," living in both the world of language and symbols, and the world of immediate experience. The important thing to do here is to make the best of both worlds, but actually, they have a significant lack of balance. Undoubtedly, Huxley admits that

language is an essential component for human beings, but on the other hand, humans have had to pay a price as a result of obtaining this linguistic ability. He says, "Language, it is evident, has its Gresham's Law. Bad words tend to drive out good words, and words in general, the good as well as the bad, tend to drive out immediate experience and our memories of immediate experience" (1975, p13). We are obsessed with the custom to perceive things within the frame of language, but then heavily lose immediate experience that doesn't involve words and concepts as mediations. He noted in his work *The Doors of Perception* (Huxley, 1968b):

But we can easily become the victims as well as the beneficiaries of these systems. We must learn how to handle words effectively; but at the same time we must preserve and, if necessary, intensify our ability to look at the world directly and not through that half-opaque medium of concepts, which distorts every given fact into the all too familiar likeness of some generic label or explanatory abstraction. (p59)

To maintain the balance between language and immediate experience, we have to limit the power of language and to recover immediate experience.

Related to this, Huxley (1965) talked about the current situation of education: "Every child is educated in a particular language and (formulated in terms of that language's syntax and vocabulary) in a set of basic notions about the world, himself and other

people. . . . In civilized societies of the Western type, this verbal and notional education is systematic and intensive" (p35). What is lacking in contemporary educational system is to give right understanding of the nature of language to children, and on the other hand, to conduct education on the nonverbal levels.

Therefore, Huxley (1975) proposed "the nonverbal humanities." These include, "Training of the kinesthetic sense. Training of the special senses. Training of memory. Training in control of the autonomic nervous system. Training for spiritual insight" (p19). In detail, they involve the Alexander Technique for the training of kinesthetic sense, the Bates Method for visual perception training, the Jacobson's relaxation method as well as yoga and hypnosis for the training of autonomic nervous system, and contemplative methods by Zen, Eckhart and Krishnamurti for training in spiritual insight. In addition, he mentions Gestalt Therapy, the method of the Swiss psychotherapist Vittoz, and Tantric meditations for the training of perception and awareness (see Huxley, 1965, 1969). As we can see from these methods, the nonverbal humanities are constructed in the form of introducing the latest psychotherapies and ancient spiritual practices, and the art of awareness significantly plays a central part of them.

## (2) Not-selves

The nonverbal humanities are practices that explore the deeper dimensions of a human being expanding behind the linguistic dimension. Huxley sees that a human is a multilayered existence consisting of a

conscious ego and unconscious "not-selves." Unconscious not-selves contain the following layers (1975, pp17-18) : (1) The "personal subconscious" comprised of habits, conditioned reflexes, repressed impulses, past memories and experiences, (2) The "vegetative soul" in charge of physiological growth and function, (3) The not-self that inhabits the world for insights and inspirations, (4) The not-self dwelling in the world of symbols or Jungian Archetypes, (5) The mysterious not-self that has visionary experience and (6) "The universal Not-Self" that is transcendental and simultaneously immanent in every event.

Huxley (1977) captures the unconscious in both "negative" and "positive" sides (pp152-67). Among these non-selves, the first "personal subconscious" belongs to the negative unconscious. Our negative unconscious is not an innate realm but formed by oppression and conditioning, causing neurosis and having a destructive effect on us. By contrast, other not-selves exist in layers deeper than the personal subconscious and belong to the positive unconscious. The deeper they go from the not-self of insight to the archetypal non-self and the mysterious non-self, the more it becomes spiritual, and eventually it reaches the universal Not-Self.

Huxley (1975) recognizes that the quintessence of human existence isn't located in the conscious ego and the personal subconscious but in the deeper not-selves. At this point, he mentions a crucial problem. "By developing bad habits, the conscious ego and the personal sub-conscious interfere with the normal functioning of the deeper not-selves"

(p23). Humans are blocked from getting close to the deeper not-selves by identifying with the conscious ego and being governed by the subconscious forces. As a result, physiological intelligence of the vegetative soul ceases to function properly, and insights, inspirations, archetypes, visions and the ultimate reality are all covered up.

Against these inner disruptions, Huxley (1975) provides an effective prescription of “relaxation and activity.” He says, “That which must be relaxed is the ego and the personal subconscious, that which must be active is the vegetative soul and the not-selves which lie beyond it” (p23). Nonverbal humanities are a method that enables such relaxation and activity. Various psychotherapy techniques involved in them can work on the personal ego and the subconscious layer. To relax the ego and the subconscious and activate other not-selves means opening a spiritual depth of our existence. Huxley sees human maturation and fulfillment in the process of deepening our existence, and he concludes, “To know the ultimate Not-Self . . . this is the consummation of human life, the end and ultimate purpose of individual existence” (p33). In this sense, Huxley proclaims that the purpose of education is “self-actualization” and “enlightenment.”

### (3) The Alexander Technique

Among the nonverbal humanities, Huxley especially noted the Alexander Technique and took lessons himself. This technique is a method of re-education in “the use of the self” developed by F. M. Alexander in the early 20th century. In his concept, the “self”

means a whole human organism (or the indivisible unity of body and mind), and the Alexander Technique re-educates the misuse of the organism to regain its proper use.

The Alexander Technique emphasizes the importance of “conscious control” (or awareness) over the use of the self. According to Alexander, the reason why people take a habitual misuse of the self is because they allow the subconscious to control their behavior without awareness. On the other hand, to re-educate the misuse of the self, one needs to be aware of the misuse itself, to inhibit it by conscious control, and to recover “primary control” of the organism. In the lessons of this technique, the Alexander teacher helps a student become conscious of how to use his/her self and inhibit the habitual misuse. At the same time, the teacher teaches the student to move with paying a constant attention to the proper direction (primary control) of his/her organism. Therefore, this technique not only improves body and mind functions, but increases the level of awareness.

This led Huxley, who often served as a bridge builder between different fields, to an insight. The following paragraph appears in his article, “Ends-Gaining and Means-Whereby,” which was originally written relatively early in 1941. I believe this still has immense importance for the conception of the clinical pedagogy of awareness.

Be that as it may, the fact remains that Alexander’s technique for the conscious mastery of the primary control is now available, and that it can be combined in

the most fruitful way with the technique of the mystics for transcending personality through increasing awareness of ultimate reality. It is now possible to conceive of a totally new type of education affecting the entire range of human activity, from physiological, through the intellectual, moral, and practical, to the spiritual—an education which, by teaching them the proper use of the self, would preserve children and adults from most of the diseases and evil habits that now afflict them; an education whose training in inhibition and conscious control would provide men and women with the psychophysical means for behaving rationally and morally; an education which in its upper reaches, would make possible the experience of ultimate reality. (Huxley, 1978, p152)

As stated here, Huxley focused his attention on the art of awareness and connected the conscious control of the Alexander Technique with the mystics' exercises of awareness to describe the full perspective of the education of awareness. By combining various methods around the art of awareness, a perspective of holistic education is presented that works on the multidimensional being of humans, starting from the physiological level, going through the intellectual, moral and practical levels, and then reaching the spiritual level.

In consecutive stages of awareness, the Alexander Technique is described as a method to enhance "elementary awareness." Huxley (1969) says, "Education in elementary awareness will have to include techniques for

improving awareness of internal events and techniques for improving awareness of external events as these are revealed by our organs of sense" (p155). The Alexander Technique particularly enhances elementary awareness of internal kinesthetic sense. In terms of the not-selves, "The kinesthetic sense is the main line of communication between the conscious self and the personal subconscious on the one hand and the vegetative soul on the other" (Huxley, 1975, p19). Therefore, this art of elementary awareness relaxes the conscious ego and the personal subconscious and activates the not-self of the vegetative soul.

Since Huxley locates the Alexander Technique in the consecutive spectrum of awareness, it is not just a re-education system of how to use the organism, but rather, it can be grasped as a basic technique to enhance awareness. When he said, "A good physical education should teach awareness on the physical plane (Huxley, 1937, p221), Huxley didn't mean physical education as such but rather physical education as a form of awareness training.

#### (4) Awareness in everyday life

The art of awareness has a central importance in Huxley's thought. In his last novel, *Island* (1972), which is the summarization of his thoughts, this is symbolically described in the scenes featuring a bird repeatedly calling "Attention." Awareness shows up, in this novel, as an educational theme that people should carry out for their entire life, from the cradle to grave. In the stage of elementary education,

the training of awareness includes the conscious use of body and mind (such as the Alexander Technique), and training in passive perception. In a higher education level after adolescence, spiritual education for “transcendent unity” is introduced.

For adults (in higher education stage), awareness is a matter that should be practiced in all aspects of everyday life. Huxley (1972) calls it the “yoga of everyday living.” He says, “Be fully aware of what you’re doing, and work becomes the yoga of work, play becomes the yoga of play, everyday living becomes the yoga of everyday living” (p149). Awareness thus cultivated eventually helps one attain enlightenment (or awakening). “Everybody’s job-enlightenment. Which means, here and now, the preliminary job of practising all the yogas of increased awareness” (p236). “Notes on What’s What,” inserted in *Island*, articulate Huxley’s basic position on this topic.

Good Being is in the knowledge of who in fact one is in relation to *all* experiences; so be aware. . . . This is the only genuine yoga, the only spiritual exercise worth practising. . . . The more a man knows about himself in relation to every kind of experience, the greater his chance of suddenly, one fine morning, realizing who in fact he is—or rather Who (capital W) in Fact (capital F) “he” (between quotation marks) Is (capital I). (p40)

In terms of the ontology of the not-selves, Huxley suggests that the art of awareness has essentially to do with the realization of

the universal and ultimate Not-Self. He doesn’t mention what kind of relationships awareness has with the other in-between not-selves (the not-self of insight, the archetypal non-self, and the mysterious non-self). Despite this, it doesn’t change the fact that those in-between not-selves are (even if they look very important) all passing points. Here again, awareness makes such an inner passing possible. The experiences shown at various levels of the in-between not-selves certainly illuminate deep dimensions of human spirituality, but from the viewpoint of awareness, it is important to pass them all by with no identification. Including such deep layers, when one keeps dis-identifying with everything, the moment of awakening would come close.

In the prospectus of this article, I have described features of the art of awareness and outlined the education of awareness with Huxley’s ideas as a key. This work still remains a brief exposition of the clinical pedagogy of awareness, but if I were to pick a couple of individual themes for further speculation, the art of awareness seems to effectively contribute to the important themes in clinical pedagogy, such as the transformation of negative emotions and the self-transformation of educators. I’d like to leave these individual themes for further study.

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