

THE JUNGIAN TRANSCENDENT FUNCTION, THE DANCE OF DAO, AND THE INNER LANDSCAPE OF EDUCATION

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Abstract: Drawing upon the Jungian theory of the transcendent function and the yin-yang dynamics in Daoism, this paper explores cross-cultural philosophical foundations for engaging psychic and inner transformation and their implications for vitalizing the inner landscape of education. There are inherent connections as well as differences between these two theories: First, the fundamental principle of integrating opposites is central to both, although Jungian theory probes deeper into the psychic life to heal fragmentation while Daoism's non-dual personhood has a stronger sense of interconnectedness. Second, both engage in social critique and self-critique, but there is a certain difference between lifting repression in Jungian transcendence and emptying out suppression in Daoism. Third, the two intersect at going beyond the confinement of the intellect to include embodied, aesthetic, and meditative activities for integration. The final section of the paper focuses on re-imagining the inner landscape of education based on these intersections and differences.

Today American education is marked by standardization, accountability, and test scores to such a degree that the field of education is perceived to be in crisis. Al Lauzon points out the prevalent impact of neo-liberalism on universities in Australia, Britain, the United States and Canada through the commoditization of higher education, "human capital formation in service to market needs" (Lauzon, 2011, 290). Both K-12 schools and universities are facing challenges. As David Rosen argues, "crisis" in Chinese is a two-character word, which means "danger" and "opportunity" (Rosen, 1996). As external demands are pushed to the extreme, new possibilities lurk within the danger. Precisely at this historical moment, we need to attend to the inner landscape of education for new vistas of transcending the external constraints. This paper draws upon Jungian theory and the philosophy of Daoism for a portrayal of such an inner landscape.

The links between Carl Jung's analytic psychology and Daoism have been made historically and contemporarily. However, most discussions have focused on Jung's approach to Daoism as a religion through encounters mediated by German sinologist and theologian Richard Wilhelm. This paper focuses on philosophical connections that are not necessarily explicitly discussed in Jung's writings, connections that have broader implications for education and society, particularly for the inner lives of both teachers and students. Discussing both the transcendent function in Jung's work and the *yin-yang* dynamic in Daoism, I intend to negotiate a mutually informative dialogue for transformative education.

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Born of the union of opposites, the transcendent function is a “progressive development [of the human psyche] towards a new attitude” (Jung, 1953, 99). It is “a dialogue between the unconscious and consciousness through which a new direction emerges” (Miller, 2004, 3) in an ongoing process. Jung uses the term “transcendent” to refer to the human capacity for transformation and change. The Daoist *yin-yang* interaction is a dance of opposites along both personal and cosmic lines. The term “dance” (舞) in this paper is a play with its homophone, *wu* (无), which in the ancient Chinese inscription, depicts a dancing figure. *Wu* is closest to *Dao* and is prior to the existence of any being. It holds empty stillness that gives birth to all beings. In stillness, *Dao* is a moving force (Allan, 1997) that dances along the lines of *yin-yang* interplay, leading to transformation and change.

While the parallel between these two notions is evident, there are also intellectual and cultural differences. For instance, the notion of the unconscious is of paramount importance in Jungian analytical psychology but this notion does not exist in Daoism. Some interpretations equate *yin* with the unconscious and *yang* with the conscious (Shen, 2004; Watts, 1975), but I think such a direct equivalence neglects some fundamental differences between Western and Eastern philosophies and cultures. I argue that not reducing the differences is beneficial because the differences present diversified modes of achieving integration, which suggests multiple educational pathways.

By attending to the inner landscape of personhood in the context of education through a dialogue between the Jungian transcendent function and Daoist *yin-yang* dynamics, this paper attempts to explore cross-cultural philosophical foundations for engaging inner and psychic transformation in education. This paper starts with the fundamental principle of integrating opposites in both theories, moves to different forms of social critique and self-questioning for enabling transformation, and then discusses multiple modes of inner engagement that go beyond the intellect. Finally, transforming the inner landscapes of teachers, students, pedagogical relationships, and curriculum, informed by the Jungian transcendence and the Daoist dance, is explored.

I. Integrating Opposites

Both Jung’s theory and Daoist philosophy are based upon the integration of opposites. For Jung, the flow of psychic energy depends on tensions between opposites, and “the transcendent function manifests itself as a quality of conjoined opposites” (Jung, 1960, 90). He believes that it is a natural tendency for opposites in the psyche to unite but that bringing such potential into existence requires rigorous effort (Miller, 2004). Fundamentally, the unconscious is oppositional to the conscious, and the transcendent function mediates between the two to achieve their union. However, since the unconscious can never be fully mastered by the individual, such a union can never be permanently achieved, but only partially at any one time, which makes integrating opposites an ongoing process in which something new constantly emerges to enable change in the psyche.

According to Jung, integrating the unconscious and the conscious through the transcendent function has three major effects: “firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly of gradually diminishing the dominant influence of the unconscious; thirdly of bringing about a change of personality” (Jung, 1953, 219). First, becoming aware of the unconscious expands consciousness to accommodate what had not been accepted previously. Cultivating such an awareness can be difficult since what stays in the unconscious (including the personal and collective unconscious) are elements that are repressed and difficult to get access to (Jung, 1968). But incorporating the unconscious into awareness enriches consciousness and enables it to develop the capacity to contain psychic complexity.

Second, the new awareness gradually assimilates the unconscious into consciousness and prevents it from being projected onto others or the outer world. The unconscious influences everybody’s daily life and can have destructive effects when unacknowledged. Through projection, the unconscious can throw out those aspects that are rejected within the self onto others or another group of people. But when the unconscious is allowed to enter into the conscious, it no longer has a tight hold on the psyche. Awareness helps one to acknowledge one’s own unconscious shadow so that demonizing others becomes difficult. Third, a new possibility emerges from the interaction between the conscious and the unconscious, or the superior psychic function and the inferior psychic function. The confrontation of opposites “generates a tension charged with energy and creates a living, third thing—...a living birth that leads to a new level of being, a new situation” (Jung, 1960, 90). The transcendent function lies in this creative capacity of the human psyche for renewal and change.

The Daoist *yin-yang* dynamics are also embedded in the integrative tendency. *Dao De Jing*¹ says, “returning/reversal is the movement of *Dao*” (Chapter 40)². In ancient Chinese, *returning* (返) and *reversal* (反) were interchangeable homophones and shared a character component. In this movement of *Dao*, everything has its opposite/reversal and everything changes towards its opposite (in a reversal way towards the origin of *Dao*). *Yin* and *yang* are the fundamental pair of opposites. The term *yang* originally referred to the sunshine or the light side of the mountain and *yin* referred to the lack of sunshine or the shaded area on the other side; later they came to signify opposite yet complementary cosmic energies that permeate the universe and humanity. In Daoism, *yin* and *yang* can change into each other when one aspect moves to the extreme, but they can never eliminate each other, so the cycle of

¹ There are debates about when and whether or not Laozi (as the author of *Dao De Jing*) or Zhuangzi existed in history. In this paper I use *Dao De Jing* and *Zhuangzi* as classical texts. *Dao* is often translated as *Tao* in the Western literature, and this paper follows the mainland Chinese pronunciation system.

² All the translation of classical Chinese texts from Chinese into English in this paper, unless specifically indicated, are the author’s own translations. Chapters are used to indicate where the citation come from, and reference lists include the Chinese texts that are used for chapter numbers.

interplay keeps moving. In this sense, *yin* and *yang* are mutually embedded within each other with an inherent bridge to connect them. Both *yin* and *yang* exist in all things and all persons, and they are inseparable. Nothing can exist with only one side.

In the tradition of Chinese philosophy, the person is connected to the universe, and personal cultivation lies at the root of harmonious relationships in the family and the nation (Author). *Zhuangzi* is well known for its stories of seeking authentic personhood through reaching harmony between *yin* and *yang*. *Zhuangzi* considers the true nature of *Dao* as personal governing from within (Chapter 28). However, such personhood requires the individual to dissolve the ego in order to become united with *Dao* to achieve spiritual freedom, and thus necessarily goes beyond ego consciousness in Jungian terms. It is similar to Jung's notion of Self through the transcendent function of uniting the unconscious with the conscious. Both authentic personhood and Self suggest original personal and psychic wholeness.

Jung explicitly defines "the Chinese concept of *Tao*" as "*the union of opposites through the middle path*" (Jung, 1953, 205; italics in the original). It is not surprising that *yin* is often considered equivalent to Jung's unconscious while *yang* is considered equivalent to Jung's consciousness. However, the notion of the unconscious does not exist in the philosophical tradition of Daoism in the way Jung describes it. As Lionel Corbett and Leanne Whitney point out, "Jung equates consciousness with ego-consciousness" (Corbett & Whitney, 2016, 17), but "from the non-dual point of view, since consciousness is undivided, there is no such thing as the unconscious" (Corbett & Whitney, 2016, 19). As a non-dual philosophy, Daoism emphasizes the harmonious interaction of *yin* and *yang* through *Dao*, which does not push *yin* into the psychic basement hidden from the light. In other words, Chinese individual consciousness is always already relational, and interdependence is the cornerstone of the Chinese worldview.

In the individualistic, competitive cultural climates in the West, the social demand for differentiation can easily split individuals' psychic wholeness, and repression has to be lifted to get in touch with interconnectedness of life. But in Daoism, the individual person who achieves freedom through uniting with *Dao* follows a different pathway to achieve enlightenment. Moreover, in *Dao De Jing* the role of *yin* is privileged over *yang* as the springboard to obtaining *Dao*, while Jung emphasizes the role of consciousness in assimilating the unconscious even though he also has a vision of Self that goes beyond ego-consciousness (Jung, 1968). Jung's archetypal figures of anima as female and animus as male in the collective conscious are also in contrast to the Daoist notion that both women and men have *yin* and *yang* within the self at the conscious level.

On the other hand, as John Suler suggests, the psychoanalytic theory of the unconscious provides a much more specific and clarified analysis of the internal factors that promote or prevent the transformation of the psyche (Suler, 1993). I think that Jungian psychology probes into such analytic depth and provides valuable insights into specific pathways of integration. Tu Wei-ming also points out that traditional Chinese philosophy lacks an in-depth understanding of psychic fragmentation and how to work through it to arrive at advanced integration (Yu & Tu, 2000). Thus the Daoist non-dual approach to the universe and the individual needs to

be coupled with an understanding of the depth of the psychic life in order to achieve individual freedom and societal harmony.

The notion of integrating opposites for wholeness in both Jungian theory and Daoism is informative for addressing the inner landscape of education. In education, often tensions and conflicts are regarded as something to be managed and controlled rather than mediated for integration. In instrumental, linear educational models, ambiguity, uncertainty, and contradictions are factors to be eliminated in order to reach clear-cut quantifiable outcomes. However, educational attention to the internal world of both teachers and students should not be pushed to the sideline by external political demands and neoliberal market logic, because serving only instrumental needs will be the end of education as personal cultivation. Education for integration remains a fundamental task for educators whose inner work helps them to hold open students' ambivalence and resistance towards learning for a breakthrough of meaning.

II. Social Critiques and Self-Questioning

Both the Jungian transcendent function and the dance of Daoism require an attitude of questioning, not only questioning societal norms and mass uniformity, but also questioning the self. Jung's pursuit of psychic wholeness and the Daoist *yin-yang* dynamics go against conventional ways of thinking and being, and both disrupt the moral dualistic judgment of right/wrong and good/bad.

Jung's notion of integrating the shadow defies the rigid boundaries of either/or thinking. According to Jung, "By shadow I mean the "negative" side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious" (Jung, 1953, 66). While the shadow indicates what is not accepted by consciousness, it is not necessarily "bad" or "wrong", as coming to terms with it leads to the fuller development of a person in a better relationship with others. Jung asserts, "If people can be educated to see the shadow-side of their nature clearly, it may be hoped that they will also learn to understand and love their fellow men [*sic*] better" (Jung, 1953, 26). Here self-questioning and critiquing social conventions that fragment psychic wholeness are intimately related to cultivating compassion for others.

Similarly, what are regarded as the moral virtues of the time are unveiled layer by layer by Daoism as a mechanism of control rather than what is essentially good. Both *Dao De Jing* and *Zhuangzi* convey the message that only after *Dao* is lost does society-sanctioned morality become important. Chapter 38 of *Dao De Jing* says: "Only when we have lost *Dao* is there *De* [virtues of the particular]; only when we have lost *De* is there benevolence; only when we have lost benevolence is there righteousness; only when we have lost righteousness is there ritual." *Zhuangzi* is well-known for mocking social and cultural conventions. These social critiques go hand in hand with Daoist personal cultivation that must go beyond the prevailing either/or mentality and further the ego consciousness to get in tune with the dance of *Dao*.

Francis Hsu's distinction between repression and suppression is helpful here to explore different approaches in Jungian and Daoist questioning (Hsu, 1983). He uses the terms "suppression" versus "repression" to depict the psychological

interpretations of four cultures: The United States, Germany, Japan, and China. Here “repression” refers to the Freudian notion that painful and unaccepted materials are buried into the unconscious beginning in the early years of an individual. The term “suppression” refers to the mechanism of restraining “from certain actions because of external circumstances”; “the thought of such actions, however, [is] not necessarily excluded from consciousness” (Hsu, 1983, 104). Hsu acknowledges that societal constraints upon individual persons exist in every society and that “repression usually begins as suppression” (Hsu, 1983, 106), but different cultures emphasize different modes of socialization as mechanisms of control.

If we approach the Jungian notion of the shadow as what is psychologically repressed in mainstream Western families and societies, then the Daoist *yin* can be understood as what is psychologically suppressed by cultural norms in China. While Jung rigorously searches for ways of integrating the shadow—the repressed psychic energies—and, at a deeper level, the archetypal energy of anima/animus, for psychic wholeness, the Daoist personhood cannot be fully realized without unlearning the mechanisms of control and domination that suppress the role of *yin*. However, in Chinese society *yin* is not repressed into the unconscious but is generally acknowledged as a life force, even though it is officially marginalized. Daoism, particularly, *Dao De Jing*, is unique in its emphasis on the importance of *yin* over *yang*, but political and social system usually pushes *yin* aside to the margin. Here the Jungian assimilation of the unconscious and the Daoist emptying out of societal norms rely on different degrees of interconnectedness and interdependence at the conscious level.

In Jungian theory, the notion of the unconscious is crucial and lifting repression takes tremendous effort. In the West, interconnectedness is repressed by the mainstream tradition of individualism, and the Jungian project of assimilating the unconscious takes multiple layers of questioning. First, it must unveil the underlying thread of shared archetypal energy through putting the individual into the collective context. Second, while integrating the unconscious, an individual person cannot be carried away by archetypal energy to be lost in the collective uniformity. Jung is skeptical of collectivism also because “cultural demands impel a differentiation of psychic functions and destroy the wholeness of the individual for the sake of collective [sic]” (Miller, 2004, 37). Such a differentiation enhances a collective entity but fragments the individual psyche. Thus, paradoxically, Jungian theory transcends individualism and yet at the same time reinforces the primacy of the individual in the transcendent function.

Daoist personhood has a stronger sense of interconnectedness. According to Liu, Daoist harmony between *yin* and *yang* is the original state of human nature, in balance with the world (Liu, 2016). However, in a hierarchal society, harmony is already lost because of external constraints and internal imbalance, and the power of *yang* overshadows the generative and enabling strength of *yin* in social systems and cultural climates. The suppression of *yin* aspects of life and humanity does not necessarily push them into the unconscious, as the role of *yin* is still acknowledged at the conscious level, but the balance between two opposing yet complementary energies is disrupted. To restore harmony, Daoism unleashes sharp critiques of social

hierarchy and positions personal cultivation at the pole of *yin* against the control of *yang*.

To deal with suppression, it is important for the person to empty out the internalized rules and regulations. Both *Dao De Jing* and *Zhuangzi* speak about the necessity of questioning, or in today's terms, "unlearning". *Dao De Jing* says, "The pursuit of learning is to gain day by day; the pursuit of *Dao* is to lose day by day. To lose and further lose till one reaches the state of *wuwei*. *Wuwei* leads to getting everything done" (Chapter 48). Here the pursuit of learning leads to the accumulation of knowledge, yet such knowledge follows societal expectations of accumulating power and strength (*yang*) at the expense of gentleness and sustainability (*yin*). Such an accumulation does not benefit the individual's capacity to get in touch with *Dao*. The reverse direction of decreasing as a way of unlearning leads one to achieve harmony between *yin* and *yang*. Incorporating the vibrant power of *yin*, *wuwei*, as non-dual action (Loy, 1998; Author) that adapts to the situation at hand, does not impose but follows the dance of *Dao* to get everything done.

Zhuangzi sharply critiques Confucian moral codes and instead emphasizes the internal transformation and spiritual freedom of the individual person. In its vision, authentic personhood goes beyond both external and internal constraints to be immersed in a state of emptiness and quietude. In stillness, one transcends the self, things, and the distinction between self and things in order to return to *Dao*. While forgetting the self in order to reach *Dao* sounds similar to Jung's notion of Self transcending the ego, Jung thinks that the expanded ego-consciousness with the integration of the unconscious is the leading factor in achieving psychic wholeness (see below). Authentic personhood in *Zhuangzi* is beyond ego-consciousness and is cultivated by questioning conventions step by step to reach a carefree state in union with *Dao*.

Both Jungian and Daoist modes of questioning at social and personal levels affirm the necessity for educators to refuse to reinforce the mechanisms of repression and suppression in the classroom. Teachers' capacity for doing so requires the critical reflexivity (Mayes, 2005) to engage their own inner work and unlearn the mentality of control and management. At the same time, more affirmatively, teachers need to create educative conditions in which students can unfold their lives through learning and connect their lived experience with academic studies. The stronger emphasis of the relational in Daoism is a site for questioning a separate sense of the individual and bringing a vital sense of interconnectedness to be infused into students' inner lives. Here educators' integrative capacity and relational attunement invites students' critical thinking and relational orientation to others and the world.

III. Circular Movements towards Wholeness

Beyond the Freudian reductive, analytic method, Jung's method, which he calls "constructive or synthetic" (Jung, 1960, 73), supports the transcendent function of shifting to a new attitude. Synthesis relies on the construction of "symbol" that means "the best possible expression for a complex fact not yet clearly apprehended by consciousness" (Jung, 1960, p. 75). The symbol carries the unconscious materials,

and constructive treatment of the unconscious dives into the depth of archetypal energies in the collective psyche and allows intuition and insights to play an integrative role. While the transcendent function is both natural and cultivated (Miller, 2004), it is a circular movement towards psychic wholeness that is ongoing throughout one's lifetime.

Jung (1960) specifies two major stages of the transcendent function. The first stage is to collect the unconscious materials through dream-images, fantasies, or active imagination and further clarify the mood or emotions evoked by these images either intellectually or by giving such materials visible shape through drawing or hands-on crafting. In this stage, aesthetic formulation and intellectual understanding complement each other in search for meanings and purpose from the unconscious. The second stage is to bring together "opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego" (p. 87). The second stage is more important, and although the ego takes the lead, the dialogue between the conscious and the unconscious is as if "a dialogue were taking place between two human beings with equal rights" (p. 89) to allow the unconscious to have its say. The process in which the ego and the unconscious come to terms with each other is often a long, unending struggle.

While Jung is explicit about the transcendent function giving birth to the third, new thing, he considers the number four (not three) or quaternity as the symbol of wholeness, similar to the *Taiji* symbol of a circle incorporating the interaction of opposite forces—*yin* and *yang*. The transcendent function as a process is not linear but circular, and Jung uses mandala images to indicate the ongoing process of achieving balance in the circle. The ego cannot accomplish the union of the unconscious and the conscious once and for all, but each time absorbs part of the change into the psychic movement, and then the conflict of opposites resumes to re-initiate the process of struggle (Miller, 2004). For example, Jung worked with an artist as a patient and encouraged her to paint as a mode of expression. She painted a series of 24 pictures related to her dreams during the process of treatment. These paintings demonstrated the changes in her psychic state from the initial fragmentation depicted through split images to more integration through beautifully harmonized mandala circles (Jung, 1968).

Jung advocates going beyond the intellect to develop psychic wholeness because the emotional and affective life of an individual person cannot grow with an exclusively intellectual attitude. Creative and embodied formulations of what is repressed into the unconscious are necessary to break through the analytical and linear thinking that confines the psyche. Aesthetic and embodied activities that give shape to the unconscious can lift repression through nonverbal expressions, release the imagination, and bridge the split psyche. Jung practiced his theory in his own lifelong journey of achieving psychic integrity. He used mandala images, active imagination, and hands-on crafting to facilitate the process (Jung, 1960, 2009). In the last stage of his life, he retreated to his country home, Bollingen, to chop wood, carve stones, and rebuild its architecture, infused by his psychological insights and wisdom (Rosen, 1996).

While psychic struggles are necessary in the Jungian approach because of the difficulty of getting in touch with the unconscious, Daoist integration seeks inner harmony to dissolve the violence of suppression. In a circular movement, Daoist personhood develops the capacity to see conflicting sides of the same issue and follow the two courses at the same time. What is initially perceived as conflict can become a connected part of the whole in a broader context. While the lenses of struggle and harmony are different, going beyond the intellect is shared by Jungian and Daoist modes of integration. Integrative engagement in the dance of *Dao* include achieving union with nature, immersing oneself in artistic activities, and practicing meditation, among other exercises.

Getting in tune with the spirit of nature marks a distinctive feature of Daoist personhood. It is worthwhile to note here that “nature” in ancient China refers to self-so-ness or self-so, rather than the natural world directly (Ames and Hall, 2003; Lai, 2017; Luo, 2017). And the notion of “nature” is related to the Chinese notion of the universe as self-generating and self-transforming. However, for Daoists, the natural world provides inspiration for getting in touch with the spontaneous, self-transforming rhythm of the universe and for achieving inner harmony. Daoist personal cultivation requires direct engagement with nature, and historical academies (*shuyuan*) chose their sites according to appropriate natural landscapes (Yu & Tu, 2000).

Because of the ideographic nature of the Chinese language, Chinese aesthetics is closely related to language. Calligraphy, an inherent part of Chinese painting, is considered a form of art that unites the intellect and the aesthetic. Chinese aesthetic creativity is embedded in the fundamental orientation of harmony between humans and nature, not in a representational way, but in a holistic capturing of the spirit of nature or objects (Lai, 1992). Daoist integrative engagement is intimately connected to artistic activities such as calligraphy, poetry, painting, music, and architecture. Experiencing the power of *yin-yang* dynamics, one necessarily blends intellectual understanding, holistic insights, and the creative formulation of symbols in embodied activities.

Both *Dao De Jing* (Chapter 10) and *Zhuangzi* mention practicing meditative breathing, and *Zhuangzi* further develops specific modes of stillness related to achieving authentic personhood. For example, practicing meditative breathing to reach emptiness of the mind/heart is called “fasting of the mind/heart”. “Forgetting self by sitting” means achieving enlightenment beyond the distinction between the self and the world. As Chang Chung-Yuan points out, “Through concentration on nothingness, one awakens his cosmic consciousness to spiritual revelation” (Chang, 1963, 137). Thus, going beyond worldly affairs, external objects, one’s own existence, and life and death, one reaches a carefree state in union with *Dao*. Here transcending all the external and internal constraints is simultaneous with deepening attunement to *Dao* (Ding, 2004; Xu, 2013). Achieving such an experience of oneness with *Dao* transcends language and the intellect.

David Rosen (1996), who has studied Carl Jung’s life history, points out that Jung’s search for transcendent integrity demonstrates the *yin-yang* dynamics of *Dao*, so it is not surprising that insights provided by both Carl Jung’s theory and Daoism

have strong resonance. Both the Jungian transcendent function and Daoist harmony value the role of imagination and embodiment in cultivating the wholeness of a person, which has important educational implications. Aesthetic, meditative, embodied, hands-on, and self-reflexive engagements play important roles in integrative education. Unfortunately, modern education has over-emphasized the intellect at the expense of other capacities. Both the Jungian synthetic method and the Daoist circular movement point to the necessity of transcending the confinement of the intellect in education.

IV. The Inner Landscape of Education

Jungian theory is seldom discussed in the field of education, partly because it is the theory of the human psyche and psychotherapy, and the classroom setting is different from therapeutic situations. However, this paper is not about directly applying Jungian principles but to understand how its philosophical orientation in relationship with Daoism can inform educators' effort to attend to the inner landscape of education. As mentioned before, this attention to the inner life of education has been largely neglected. As Brian Casemore comments on American education, "Where education, in the throes of standardization and quantification, becomes a soul deadening experience, it demands concern for the fundamental experience of aliveness, for a recovery of the inner world" to restore conditions "necessary for subjective vibrancy and self-understanding" (Casemore, 2018, 7). Thomas Gitz-Johansen, from Denmark, sees Jungian psychology as playing "a compensatory or balancing role in the field of education", which is currently dominated by measurable learning outcomes, instrumental teaching methods, and nationalized curricula (Gitz-Johansen, 2016, 379). Anne Phelan also advocates for the central role of teacher subjectivity in Canadian teacher education (Phelan, 2015). Both Jungian and Daoist approaches to integrating opposites, such as the conscious and the unconscious, reason and emotion, or mind and body, are essential for transforming education in integrative directions.

Echoing commitment to creative self-formation in education from diverse scholars, this paper demonstrates how the Jungian and Daoist approaches in combination can serve the purpose of vitalizing inner becoming, inter-subjective dialogues, and communal inquiry even when education as a field is plagued by unwanted external agendas. While there are intersections between the Jungian transcendent function and Daoist *yin-yang* dynamics, they also point to multiple bridges for re-imagining the inner landscape of education, including the inner landscapes of teachers, students, pedagogical relationships, and curriculum.

Attending to the ongoing renewal of the inner landscape of teachers is crucial for keeping education alive in a time of crisis. Two decades ago, Parker Palmer had already issued a call to attend to teachers' inner work in order for them to connect with students and resist external forces that undermine meaningful education. He points out: "To educate is to guide students on an inner journey toward more truthful ways of seeing and being in the world. How can schools perform their mission without encouraging the guides to scout out that inner terrain?" (Palmer, 1998/2007,

6). Unfortunately, soon after his call for teachers to work from within, external forces have intensified the pressure for standardized uniformity in American education. In such a difficult time, the teacher's inner work becomes more important to sustain the hope of education for students as well as the teacher's own commitment to education.

According to Gitz-Johansen, Jung put a lot of emphasis on teachers' (and parents') self-education because without understanding their own dreams, fantasies, and unconscious problems, educators may negatively influence students in unintentional ways (Gitz-Johansen, 2016). Susan Rowland also points out that the unconscious, if one is not aware of it, can be projected to "other people, to ideas and ideologies, and social institutions" (Rowland, 2012, 8), which makes coming to terms with the unconscious a necessary task for educators whose relational attunement is not only oriented to students but also to texts/ideas. Jungian self-education is essentially a process of exercising the transcendent function to first bring the unconscious to light and then to integrate it to form a new attitude. This process is necessarily influenced by the events and activities of teaching as well as by what transpires psychically from the process of teaching. In this sense, teaching is itself part of the Jungian transcendent function for teachers to achieve a new potentiality of the self.

"Tranquility in turbulence" is the phrase that *Zhuangzi* uses to describe the highest level of inner peace (Author). In Daoism, it is less about the unconscious and more about achieving harmony between *yin* and *yang* through relational dynamics. Daoist personal cultivation suggests that teachers need to unlearn the mechanisms of control and domination while simultaneously participating in interpersonal, social, and natural relationships. "The mutual entailing of opposites" (Ames and Hall, 2003, 27) in *yin-yang* dynamics supports an interdependent world in which a teacher's relational attunement helps to mediate between the inner and the outer so that external demands do not coerce her or him into submission. Instead, following dynamic patterns of relationships, the teacher's *wuwei* position improvises the best responses to complex movements of relational situations and brings students' potentiality into existence. Practicing mindfulness and stillness is part of teachers' self-education—echoed by the contemporary mindfulness movement (Jennings, 2015)—because without inner peace, a teacher cannot practice *wuwei* in the classroom.

The inner landscape of students must be nurtured. Learning is an activity that is full of tensions, risks, and emotional complexity, as it involves learners' stepping into the unknown. Beyond the current external emphasis on intellectual excellence, for students' well-being, their symbolic, intuitive, and imaginative capacity must be cultivated. When the thinking function is over-developed at the expense of feeling, intuition, and the senses, the student will grow into a one-sided person who suffers from psychic fragmentation. Daoism further approaches the mere accumulation of knowledge as an obstacle to personal cultivation. Both Jung and Daoism support the psychic or personal wholeness of students in their intellectual, emotional, social, and spiritual growth. Helping students to get in touch with their internal resources not only means deconstructing the mechanisms of repression and suppression but also means creating conditions for students to learn and grow as whole persons through lived experience (Mayes, 2005; Rowlands, 2012).

If the role of the unconscious is considered, the inner landscape of pedagogical relationships is complicated and messy. Jenna Min Shim asserts that “both conscious and unconscious subjectivities are at work in pedagogical scenes” (Shim, 2018, 270). To support students’ inner work, teachers must have the capacity to withdraw their own projection and understand students’ psychic lives. While the role of transference and counter-transference (see Mayes, 2005, 2007) is beyond the scope of this paper, it is sufficient to note that the interiority of teacher-student relationship is influenced by the unconscious. Jungian theory emphasizes the role of engaging in dialogues without forcing understanding, engagements that invite teachers to suspend judgment and give students enough space and time to work with the problems at hand. Imposition is not a Daoist stance either. Adapting to local situations and improvising appropriate responses, *wuwei* as a teacher’s position does not impose but invites students’ own creativity (Author).

The Latin root word *educare* means “leading out” (Aoki, 2005, 438). While both teachers and students have the potential to lead out and/or be led out into a new world, the teacher is “the first among equals” (Doll, 2012) in serving as a guide for students. In this sense, both leading new adventures and providing pedagogical companionship are necessary tasks for educators (Author). This leading out is also differentiated according to students’ situations. For instance, in school education, the teacher must be mindful of not reinforcing the mechanisms of repression or suppression, but of connecting teaching with students’ intellectual, emotional, and spiritual growth as whole persons. In college education, the role of the instructor is not only to accompany students in their journey but also to help them unlearn aspects of socialization that are harmful to their personal fulfillment.

The inner landscape of curriculum brings together the inner worlds of teachers and students in their relationships between and among one another and also with academic knowledge. While curriculum is often thought to consist only of subject matter or texts, it has been re-conceptualized as “a complicated conversation” (Pinar, 2012, 1) informed by subjectivity, academic knowledge, and historical situations. Thus, curriculum is no longer a noun but a movement as lived in time, place, relationality, and embodied encounters in which subjectivity threads through subject matter for the reciprocal reconstruction of the subjective and the social. Emphasizing the necessity of shifting from instrumental concerns to subjective reconstruction, Pinar asserts, “It is through subjectivity that one experiences history and society, and it is subjectivity through which history and society speak” (Pinar, 2012, 33).

As a non-dual philosophy, Daoism does not use the term “subjectivity”, since it implies the separation of subject and object. The mutual embeddedness of *yin* and *yang* with a strong sense of interconnectedness does not support a categorical distinction between subject and object. While I think a certain sense of differentiation between subject and object is needed for exploring the depth of one’s psychic life, such a differentiation should not lead to dualistic thinking. In Daoism, personhood is always inherently relational with nature and with others. As intellect is highly integrated with the body, the aesthetic, and the spiritual in Daoism, engagement with academic studies should be embodied, although modern education has disrupted this tradition. Following the dance of *Dao*, the inner landscape of curriculum is not

centered on the accumulation of academic knowledge, but on whether teaching and learning guide personal cultivation towards its union with *Dao*. While subjectivity and personhood have a different degree of differentiation, they meet at the inner landscape of curriculum through the individual person as the site of transformation.

It is important to point out at the end of this paper that the inner is always related to the outer, so the lens for the inner landscape of education does not intend to de-emphasize the outer world, as the two are intimately intertwined. Jung regards the capacity for an inner dialogue with the unconscious as the basis for outer dialogues with others in a community: dialoguing with the other within the self leads to dialoguing with others who may hold different perspectives from the self. In Daoist personhood, the individual is always relational. By highlighting the significance of the inner work, this paper intends to call attention to what is currently further marginalized in the field of education. Particularly in today's education, such a call is imperative for sustaining the pulse of education: "Teaching from their depths to their students' depths allows teachers to find deeper satisfaction in their vital work as they foster psychodynamic and ethical growth in their students" (Mayes, 2007, 210) and allows students to find deeper meaning in their study. Only when both teachers and students breathe life into the classroom can education fulfill its vital role in personal and social transformation.

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