

Bayview: Bob's transcript

1 A: Interviewer (Tracey)

2 B: Interviewer (Marty)

3 C: Interviewee (Bob)

4

5 Tracey: Okay. Did Marty tell you about the objective of our study?

6

7 Bob: I'd like to hear. It's good to hear.

8

9 Tracey: Okay.

10

11 Bob: Yea.

12

13 Tracey: So, we're conducting a...a study about global education, and we're looking at
14 um...the Humanities I in Action group as a case. (Bob: Okay.) So, we'd like to get your
15 thoughts about teaching the course, but also, it's really about um...what...we'll term it
16 global education, (Bob: Wow.) okay? So, global education is a very broad...

17

18 Bob: This is, this is my first official educational task since I returned from vacation so my
19 mind is a bit muddy at the time...and jetlag...so...

20

21 Tracey: Well, did you get jetlag.

22

23 Bob: I'm not jetlagged anymore, I got back last Thursday I think...Yea, Thursday.

24

25 Tracey: Oh, okay. Alright.

26

27 Bob: I've been back for a week now.

28

29 Tracey: Okay, um...let me give you the definition of global education.

30

31 Bob: Okay.

32

Bayview: Bob's transcript

33 Tracey: It's very broad. Global education actually means um...teaching and schooling to
34 prepare students for participation in an interconnected world.

35

36 Bob: Okay.

37

38 Tracey: Very broad. So, I also have to get your verbal consent. Um...Marty and I are
39 trying to write up our finding, hopefully for publication somewhere. (BOB: Okay.) If
40 that's the case, then we will have um...we're gonna follow up with a written consent, but
41 do you agree to have this interview recorded and transcribed?

42

43 Bob: Gladly. Yes.

44

45 Tracey: Thank you. Alright. Okay, so, um...we're exploring how teachers understand the
46 term 'global education'. First of all, what comes to mind when you hear the term 'global
47 education'?

48

49 Bob: You just told me the definition, right?

50

51 Tracey: Yea, but what comes to your mind...

52

53 Bob: Oh, come to my mind, okay. Um...when I think about global education I think
54 about educating for a global context and I'd have to say it's...kind of distinction to the
55 type of education I received as an American citizen, in a parochial American school,
56 which the focus is very much on American history, American citizenship, being an
57 American citizen, you know, uh...a lot of focus on the constitution, a lot of focus on the
58 American issues, and any engagement with countries or cultures outside of my country of
59 origin was...through the interpretive lens via the powers that be of that particular country,
60 right? And so, I think...

61

62 Tracey: Where did you go to school?

63

Bayview: Bob's transcript

64 Bob: Missouri.

65

66 Tracey: Okay.

67

68 Bob: So, I think...it was a parochial school. And then a little bit of the bad education, I
69 think people were just necessary limited by the kind of perspective you have grown up in
70 a world that doesn't have the kind of communication technology, and travel abilities we
71 have today, right? So, when I think global education, I'm thinking about an education that
72 not from the viewpoint of a particular nationalistic or religious point of view, but rather
73 an education that is seeking to understand multiple perspectives and multiple points of
74 view from a variety of cultural, national and religious viewpoints. So...that's the whole
75 mind of global education, considering multiple perspectives.

76

77 Tracey: Right. Considering issues from multiple perspectives. (Bob: Right.) Okay, let's
78 tackle this from a different way, a different way. (Bob: Right.) I'm gonna show you
79 twelve photos. (Bob: Okay.) You can help, Mike. Yea...So we're gonna use this as an
80 exercise...you could look at these photos and I'd like you to pick three photos, the top
81 three that capture your idea of global education and you teach it.

82

83 Bob: My idea of global education and how I teach it. Oh man... Well...This is number
84 one, I think. I mean that one just speaks directly not only to our course in particular but
85 the concept that I just talked about.

86

87 Tracey: Western and indigenous cultures, okay.

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Photo 2: Western and Indigenous cultures



88

89

90 Bob: Right. It got the multiple perspective piece, but also has the piece of uh...a whole
91 different way of understanding world view, you know. Um...um...global education. I
92 mean...it's difficult for me to distinguish between the kinds of things I think we do in our
93 course, and what I would say falls more, surround we under the band of global education.
94 You want the...you want the latter, you want global education?

95

96 Tracey: What you believe, okay...what you prioritize, like how you teach it.

97

98 Bob: Not according to the definition...

99

100 Marty: Your perspective...

101

102 Bob: What...so in terms of what significant, what global education?

103

104 Tracey: Um. Uhu

105

106 Bob: Okay. So this is uh...as a vital for not only western indigenous but...but multiple
107 cultural perspectives.

108

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109 Tracey: Okay, why is that important?

110

111 Bob: Um...I don't think that any culture has cornered the market on truth...on
112 understanding it...on...organizing the civilization of systems actually that we've become a
113 global mono-culture wherein, we're...we leave ourselves susceptible to weakness. And I
114 think the strength as a global...global...global...society and being able to engage problems
115 from multiple perspectives, see different systems, and not all get the same into one way
116 of thinking and doing. So that's important for global education. Uh...I say this is a flip side
117 to that, this is pretty important too.

118

119 Tracey: Okay. So, tell us about why you chose...

120

121 Bob: It is...it is easy when you're, when you're looking at multiple perspectives to lose
122 your sense of self because...you...you can kind of be a wash in this, complete sea of moral
123 relativism...(Tracey: Right.) without an anchor, anymore...and so being able to kind
124 of...wear multiple lenses and yet, be able to um...discover or nurture a core view your
125 identity and the way you're going to...namely I'll say make ethical choices as you
126 consider this multiple perspectives is uh...is also important, otherwise, I think you could
127 easily get depressed in a drift... (Tracey: Okay.) So, yea...it's...if my education the child
128 was balanced too heavily towards inculcating a sense of identity that was tied to a
129 specific national and religious story, I think the danger perhaps in global education is
130 going so far in different directions at people have no roots anymore and so being able to
131 balance a strong sense of self. (Tracey: Right.) And the kinds of you know, labels that
132 you use for yourself, but more importantly, the kinds of uh...yea, ethical decision making
133 process that you'll use, in a grounded sense of self, will help you, as you...as you
134 navigate...I get to pick one more, right?

135

136 Tracey: Yes.

137

138 Bob: Yea...so this is just important...

139

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140 Tracey: Why is this important, I mean...

141

142 Bob: Um...because this...this...this provides an access point to the big...to the big...to the
143 big questions. And it provides the kinds of ritual and community exercises that give our
144 engagement with those big questions, meaning...and...yea, meaning and value that we can
145 really...It...it...this in some way the bridge, I feel between these two because you've got
146 continuity and anchors into the different cultures and religions and yet, it's something that
147 you're personally identifying. (Tracey: Uhhmm I like that...) So they go like
148 this...between and this is... (Tracey: It's what threads...convince...these...) Yea, this is the
149 lens, so the students kinda engage some of these, and vice versa (Tracey: Okay.) These
150 are all...these are all under tho...this is the large umbrella...

151

152 Tracey: Oh...okay.

153

154 Marty: Sort of like graphic designer...

155

156 Tracey: I like it...

157

158 Marty: So, he...summarize that Mike uh...so...

159

160 Tracey: You put the...why did you put religion in the...

161

Bayview: Bob's transcript

Photo 6: Religions



162

163

164 Marty: Yea, you can summarize your...

165

166 Bob: Maybe I am...Maybe I am giving away a little bit too much about my own...

167

168 Marty: No, no, no...we want...this is what the interview is. So explain what you're trying
169 to say here in your arrangement of...of these three.

170

171 Bob: I think that to engage a world where you have multiple cultural perspectives, often
172 even competing perspectives, and you're trying to find the sense of self in it, pure
173 rationalism is not gonna succeed...pure reason is not going to provide the kind
174 of...coherence needed to be both whole yourself and whole part of the community. Pure
175 reason will not provide that. And religion, whether you are religious or not, religion
176 offers access point to the questions, and to the rituals that help people develop that
177 coherence, that help us develop that coherence, both collectively and individually.

178

179 Marty: You drew upon the word 'whole' in your definition here, your explanation, you
180 know, 'whole self', 'whole community', and we're studying holistic global education, (Bob:
181 Yea.) so if you comment on your um...your understanding of 'whole' and how that...may
182 play into your plot in education?

183

Bayview: Bob's transcript

184 Bob: Like uh...'wholeness' it's got...so... one part of 'wholeness' is being aware of and that
185 peace with the constituent parts of who you are, the different, the confluence of forces
186 that has you know, brought your...different perspective and being...but then, also, seeing
187 that what you have to contribute to the larger wholeness of the global community. So, if
188 you're being whole in two senses, one part of the wholeness and inward wholeness,
189 looking in and understanding yourself where you come from, how you are made, how
190 you are stitched together, and how you're nurturing that and developing that, but then
191 seeing how you're then individual thread is intertwined into the inter-...the global tapestry.
192 You know, so you need both of those kinds of wholeness that global education has to
193 nurture both of those kinds of wholeness because someone will be adrift if either A, they
194 don't have a good understand of their own sense, they feel fragmented, they feel
195 compartmentalized, they feel torn in...various directions. Or, even if they have a strong
196 sense of self, a very strong sense of self but they don't see the way that 'self' can
197 harmoniously...weave into the...into the larger whole, right? So, like if I look at you know,
198 'war and terror', looking at mer here, like I...I have sense that there's some kind of
199 fracture there, right? Either the sense of identity doesn't know how it fits into the global
200 society, or...or...the attempt to fit in the global society is an attempt to try to rectify some
201 inner dissonance, but it's not, it's contentious and so there's...wholeness is both an inward
202 and an outward thing. Yea..

203

204 Tracey: Uhu

205

206 Marty: It seems like a whole thing...it seems like a holographic thing. I mean there's outer
207 wholeness and inner wholeness...and they have to be whole...

208

209 Bob: And again, this is...I think...the practices, the questions, the rituals, that this
210 provides...(Tracey: Spirituality...religion...) yea...a lot of people...Particularly if we
211 consider this philosophy under this banner, you know...and we...and we recognize that
212 they provide an opportunity for communal and individual wholeness in the same way I
213 think...engage...

214

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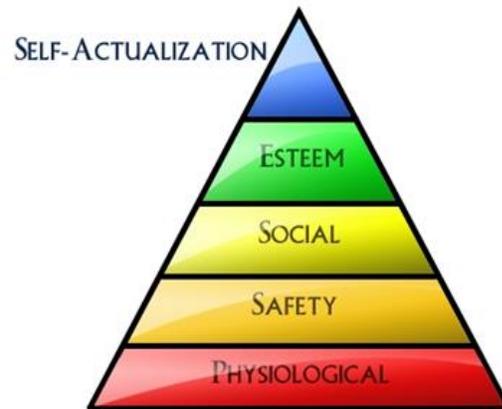
215 Tracey: Can you give us some examples of how you teach towards this type of principle
216 of global education?
217

218 Bob: Well, I can...yea...Marty designed the course and I'm enjoying teaching it,
219 so...(Tracey: Okay.) The...the...it's like...it's...I think for myself, when the kids start with
220 the asking of these fundamental big questions, so...and the frame that dichotomous
221 questions, like I would say by the end of the course, we all come to recognize
222 that...they're not...they're not...but there's no, there's no binary solution to this. But
223 questions like 'is human nature fundamentally good or evil', 'are we...is our fundamental
224 nature competitive or cooperative', 'is um...is wealth in society something to be striven for,
225 and something to strive for or something to disavow', um...'when we see poverty, who's
226 responsible, the rich or the poor', um...'does material, does the spiritual world exists or is
227 the material world all there is'. And by starting with these very fundamental big questions,
228 and then, everything we're looking at providing different responses to these questions,
229 different viewpoints on these questions, different cultural perspectives, different religious
230 perspectives, different psychological perspectives, sociological perspectives. Then, kids
231 begin to draw out what their own identity is, and also experiment with new ways of
232 integrating themselves into the whole of the...of global society. So, I think...I think it
233 begins and ends with those, with those big questions, with those big questions, and
234 particularly for high school kids...you know, this is...this question of identity is so...it's at
235 the very heart of their developmental stage, right? (Tracey: Right.) Like...that's why
236 they're all over Facebook, that's why they're constantly Snapchatting, that's why they're
237 constantly worried about their appearance and how people understand their anything.
238 And to take that developmental instinct can challenge towards something that's got some
239 real depths...it's uh...I think that's the place to start, you know, this class is about who you
240 are, what...what...what teenager doesn't wanna be in a class about who you are, right?
241 So...
242

243 Marty: How do you teach about that? How do you teach about identity in...in...your
244 classes?
245

Bayview: Bob's transcript

Photo 8: Identity, self-actualization



246

247

248

249 Bob: I mean, in some ways, the methodologies, but in many ways, it's just the way of
250 being which is being open and engaging to the kids, encouraging them to draw their own
251 perspectives and just...it's again, that outward - inward thing, so you continually expose
252 them to some outside perspectives while driving them inside to discover something about
253 themselves, so like...at the very beginning of the course, I show them that...those
254 metaphors of education, a bucket or well, and say that, one metaphor of education that
255 you are sitting there is an empty bucket and I as a teacher is now coming in as the source
256 of knowledge to pour into you, you know. But another is to say, education is a well and
257 you're already full, you're already fully human, and all I can take is the right questions or
258 the right experiences to draw out of you, what that means and how that...how that works,
259 and I...I tell them, you know, what...I definitely do have something that I wanna teach
260 you. The primary metaphor, that we're operating on here is the well. And I want to be
261 asking you questions and I want you to be feeling you know, able to share. We
262 just...we're able to spend as much time together as we do, I think the kids are really
263 buying to that...buying to that. Particularly if you've got a teacher that's not...you know,
264 making judgment or saying it wrong...or spiteful...spiteful in the kind of uh...presentation
265 in multi-perspectives that you...that you wanna give from the classroom.

266

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267 Tracey: Um...Foshan, the action component...(Bob: Yea.) is very important part of the
268 Humanities in Action course. (Bob: Yea.) How do you think that works.

269

270 Bob: I don't know.

271

272 Tracey: Okay.

273

274 (Laughter)

275

276 Bob: It's...it's kinda mystical...

277

278 Tracey: What does it...okay...

279

280 Bob: It's uh...I think it works because there's no means...you know, there's no coincidence
281 that a lot of these traditions are encouraging people to spend time with children, spend
282 time with...spend time with orphans. And so I think there's...I think on one hand there's
283 something that's contemplative about taking students out of the daily rat race,
284 and...giving them a chance to slow down and think about who I am, but at the same time
285 they're doing that in a context of going out and facing some of these issues, you know,
286 and so, it's it's a laboratory for trying out. It's a laboratory for trying out fledging
287 perspectives that they maybe developing. So, if we start the course by asking what is our
288 fundamental human nature, competitive or cooperative, and we kind of look at these
289 different, you know, psychological experiment and so forth, but now, you're kind of
290 doing a test on yourself, you know. I mean, and I...and I saw the kids that I'm like...I don't
291 know what you are, like look inside yourself, like you tell me like what's your gut instinct,
292 are you cooperative or competitive person...and when we see in the classroom, they feel
293 competitive, but then we take them to Foshan, it's like...they see like..."wait a second",
294 like my gut instinct here is to cooperate, my gut instinct here's to help, my gut instinct is
295 towards compassion. Wait, I might be good...I thought I was evil when I was in school,
296 but now I think I'm good. Wait, so what am I really...and now you can start to go back
297 and analyze what are the structures of school that pick you against each other, and what

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298 will the school look like that was predicated upon, taking humans as a cooperative
299 individual rather than competitive one, but then they see weaknesses...So, eventually by
300 the end of the year, they settle...they do start to see that is not...not a black or white, not a
301 black or white question, but discover how they wanna act in there...I think...So, I
302 think...uh...I don't know.
303
304 Tracey: How was that...how was Foshan and the service in...in this course different from
305 the service that structured around the school, like services on Saturday, and the other...
306
307 Bob: It's...two things...Number one it's just of...the amount of time you have with students
308 before and after, because the debrief comes in waves. And a lot of the...service
309 experiences that schools offer in terms of weekend experiences, or week-long intensive
310 trip experiences do not afford the continuity of community necessary for those waves of
311 reflection and debrief to kind of keep washing the shore, because by the time you know, i
312 take kids to Kolkata, to Mother Teresa's house for a week long experience in spring, this
313 is an intensive experience and there's a lot going on there, but when you know, two
314 months down the road, three months down the road, they come back to...their experience
315 is gonna help them process that, that community is already disbanded. There's no chance
316 for them to come back with people who have a shared experience, and work it out,
317 whereas when we do the Foshan trip, three or four times for the rest of the year, we'll
318 reach a point in a class discussion or someone will bring up a connection to Foshan and
319 it's like we go full, you know, all of a sudden we're all fully engaged because everyone
320 has had that percolating at the back of their mind for awhile, and now their in a
321 community that had the shared experience and it's a safe place to de-brief it, and so,
322 instead of skipping of the services, we grow some roots. So, I'd say one reason that makes
323 it different is just the share function of time that you have and the continuity of
324 community you have with people who've had that experience. Yea. And then the other
325 thing is that we are looking intentionally at the context of that situation. So many of the
326 weekend or even week long trips you drop in, and you just don't get the context of the
327 situation and so, it's a disorienting dilemma. But it's overwhelming and you can't even
328 begin unravel it. And, with the course, we have the opportunity to spend you know, a

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329 week of lessons looking at the one-child policy, gender dynamics in China, you know,
330 party policies, look at, and then look at, we do readings about um...the instinct of
331 compassion and, you know what happens when you...when a child is held or is not held,
332 and so, the...the whole...the whole experiences contextualized in a way that it's...I mean it
333 doesn't make sense all the way, but it makes, it's able to make more sense, you at least got
334 some hooks to hang things on. So, I think that's the two things. Um...continuity of
335 community and time to de-brief, and intentional contextualization through course content
336 before and after the trip.

337

338 Tracey: That's powerful I think. Alright, tell me more about your background, your
339 personal and teaching and professional background and how do you think it shape, what
340 you believe about...

341

342 Bob: Well, you can see this guy on the top here. So, I was...I was born and raised in
343 a...Lutheran family in the middle of the United States, my father, and all of my uncles,
344 and aunts are either you know, pastors or teachers in the Lutheran church, and part of the
345 Lutheran world view is that the teaching ministry is a vocation, it's a divine calling, and
346 um...um...yea, you know. And so...

347

348 Tracey: Do...you still sign contracts that say that?

349

350 Marty: A little bit actually says...

351

352 Tracey: When I was teaching here, that was still the wording...

353

354 Bob: Yea...so that vocational, sorry that vocational um...uh...dimension to the teaching
355 profession has been something that's been deeply built in me from...from the very
356 beginning, and as well as the sort of like you know, we're growing up in a church, that's
357 evangelistic, impulse or missionary...missionary impulse you know like, you know, you
358 have a purpose to share something with the world and I think, when I first graduated from
359 university, or when I was struggling with that question in university, um...the only answer

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360 I had to that at that time was um...a...a...dogmatic answer from the perspective of the
361 Lutheran world view, which was to...you know, bring the “light of the gospel to the
362 heathens and the darkness”. And, and I went for it, you know, but what I found is that the
363 “heathens and the darkness” actually are...(Laughter) love me unconditionally...(Laughter)
364 (Tracey: We were more Christian than you...) And they weren't even trying to get me
365 and like sign up for a Sunday church...suit and tie meeting with a dunk in the water, bread
366 and wine, you know like, like wait a second, you are exemplifying the characteristics of
367 the space to me without another shoe that's ready to drop just being that way me. So,
368 clearly...um...you know, there are multiple ways to be compassionate to the world and
369 uh...you know God bless my dear parents and my 2.5 million members in it, they have
370 not cornered the market on grace and compassion, and safe, and earnestness. And so,
371 that being said, I think the sort of zealotry for...um...a more just society, a more...a
372 more compassionate world, a world that is operating on the principle of grace under
373 whoever's name, um...I think it's it's one that remains that absolutely essential...and I will
374 continue to...to be a Christian and um...and you know, you use that as my primary inlets
375 to those things but um...but I got a lot of outputs for it now, so...

376

377 Marty: Maybe um...you could rehearse...the research area, just briefly you're own
378 uh...kind of enlightenment when you went to Foshan, coming out of Taiwan, 'cause
379 that...I think that's...

380

381 Bob: Well, we spent a lot...

382

383 Marty: ...to your teaching say...this global education course...

384

385 Bob: Yea...I spent a lot of time in...I mean, Christianity works for me, it works for me.
386 My parents were very loving. You know, I don't have any bad horror stories of being
387 touched by a priest or something you know like, like Christianity...(Laughter) that was
388 very good. You know, it worked for me well and so, it did it still in me, a virtue that I
389 now feel more universal than just Christian, but universal values of compassion, of
390 forgiveness, of justice...and I was very excited to share those things and I just felt like the

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391 way I was doing in Taiwan through an ESL classroom was failing miserable because it
392 was like, here's all of these wonderful things but I'm presenting to you in a package of
393 talking snakes and magical partings of the sea, and you know, and kids are asking me
394 earnestly, they're like, I really like this idea of a life governed by love rather than fear, do
395 I have to believe the Jesus's role again...do I have to go to the church thing and baptize in
396 order to believe it, you know, life can be govern by love rather than fear, and I was like, I
397 don't think so, like...I can't see that you have to do that, particularly because of you go in,
398 and your bored to tears, you're gonna start like, not really want to be the part of this
399 anymore. So, and I started, just little things or two, like to speak what conversation about
400 heaven, whether you will go to heaven if you are baptized, you're not baptized, all these
401 theological conversations about this and that, you know, you know, can we give
402 communion to people even if we're not pastors? People talk about these things earnestly.
403 And I was like, it feels like I was missing the point somehow, and then when we went to
404 Foshan and you know, there was one child particular who I spent a lot of time with, and
405 there was this child who was blind with a(inaudible)...it's not like...no way man, like no
406 way, like there is no way any kind of confession of Christ our saviour, or any kind of
407 ritual or baptism or communion, or any kind of understanding of biblical hermeneutics or
408 inspiration. Is it anyway whatsoever pertinent to the kind of relationship that...that we're
409 able to share here, you know. This child is accepting near the stranger, purely on the basis
410 of humanity and...and...needing someone to hold him, or wanting someone to hold. And
411 I'm doing the same, and you know, and so there's something more primal here. And I
412 think the way I've usually phrased is you know, every philosophical and theological
413 condemn you might be, news I've been hanging myself onto the last two years, just like
414 evaporated at that instant. It didn't really...it didn't matter anymore, like any of those
415 things it didn't matter. They finally became apparent to me as it is...you know...this
416 direction. So, so, and that's when I realize that what my class in Taiwan was lacking, that
417 this Foshan trip afforded was an experiential encounter because there was no experiential
418 encounter with me up there teaching English vocabulary to 50 students. But when you're
419 able to...go out of the room, and have a human moment in a more natural
420 setting...like...okay...so that's why I started stalking Marty and HKIS and the couple of
421 years later, I was able to get a job teaching the class, so...

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422

423 Tracey: So, um...let me see. Oh, sorry, let's shift a bit. (Bob: Yes.) You've mentioned
424 something about how...um...school...their school structures, I don't know how you phrase
425 it, but there are school structures that, you know when they come back, it makes them
426 competitive. (Bob: Yes.) Do you think that that statement applies to HKIS?

427

428 Bob: Not to the extent in which applies to local schools. (Tracey: Okay.) I mean I taught
429 at that local school in Taiwan, and when they issue their report card, it would have all 50
430 kids in the class followed by the score of every kid in the class on the test, and the various
431 subject. And then each kid rank in the class and rank in the grade level. And those not
432 only mailed to each home, but posted outside the classroom. So, if your child no.47 out of
433 50 ranked 315 out of 315 in your class, that's optic, everyone knows that, and you're, you
434 know, like you are identified, you're de-humanized with this number, right? And,
435 and...basically the way college entrance works is you know, you take the top, then the
436 best college, next year, next best college and so forth. I think that HKIS, when you talk
437 about best fit philosophy and things like that, there is space for a non-zero sum definition
438 of success, you know. It is possible for all of us to be successful here because you have
439 different interests, passions, skills and abilities, you know. But, I think that you know,
440 that being said, there is still an IVY league cult and um...and we were talking from the
441 sides of our mouth of the school, and that...(Tracey: In what way?) Well, on one hand,
442 we're saying you know, best philosophy, everyone has their passion, skills and talents to
443 discover, go for it, and then we're giving kids grades that are ranking them, some are
444 better than others, and we are sending them to schools, and we're saying some are better
445 than others, we're publishing...when we send our...our report card out, not a report card, a
446 newsletter, to the community at the end of the year, and we say how many students got
447 into the IVY league schools, we're continuing to pander to the zero-sum definition of
448 success while, you know, purportedly in the classes and in the service experiences and
449 whether there's any result, saying actually there is another way of having me in your life
450 and it's not just like conquering the world, you know, so...

451

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452 Tracey: If you were to look at the...the three photos that you chose to maybe exemplify,
453 your understanding about global education, what if I change the question and said, how
454 about HKIS? How is global education um...rendered in HKIS?

455

456 Bob: Um...yea...

457

458 Tracey: Would it still be the same three? Or would you pick the others?

459

460 Bob: I mean I... think that their...I think that this issue is there. But I don't know that is
461 dumb it.

462

463 Tracey: So, which three would you pick for HKIS?

464

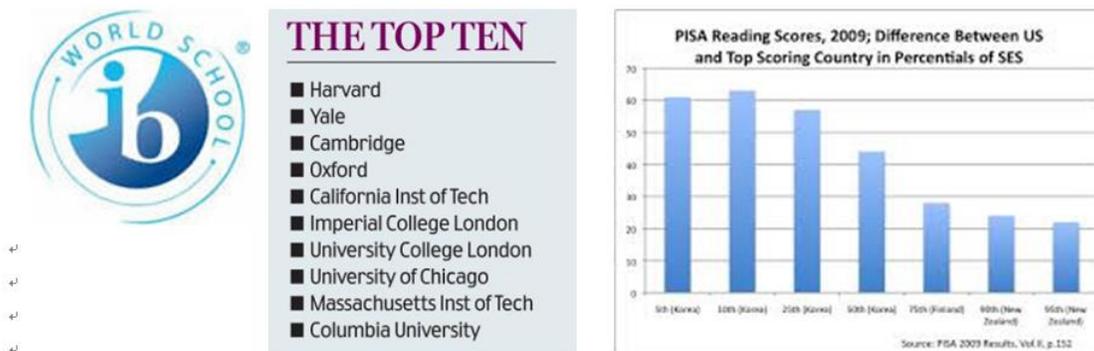
465 Bob: I mean...that, that...

466

467 Tracey: So, what is...photo 9 'international certificates and world class standards', 'science
468 and innovation' and...

469

Photo 9: International certificates and world-class standards.



470

471

Bayview: Bob's transcript

Photo 11: Science & innovation



472

473

474 Bob: Uh...I'd like to think this, but not this...um...I mean okay, since I put that in there, I
475 would say that, I would say that the dominate narrative, and this is just purely my opinion,
476 I don't know what extent should I choose or not. But the way these two stories are
477 reconciled predominantly in your average HKIS students would be, well, the world is a
478 zero-sum game. You need to win, someone else is gonna lose. Okay, but here...

479

480 Tracey: When you say two narratives, do you say your own...

481

482 Bob: I say the narrative, I guess going back to the competitive - cooperative thing, you
483 know. (Tracey: Okay. Okay. Alright.) So...so...a narrative of success equals world
484 domination versus success equals global justice. You know, global domination versus
485 global justice. Um...and those global justice things are all on the radar, but I feel like
486 the...the message, the overall message the kids would pick from the school is that I'm
487 going to kick everyone's ass so that I can pick them up about with my vast world
488 experience later, you know. That's...that's kind of the way I feel like it goes, and and the
489 people that I am doing that work for all, you know, either of the same direction or the
490 same way, it can be cool together while we do that. But I would say that, I say that's the
491 typical HKIS student. You know, it's like come out here and, you know, let's gonna go
492 party in college so we can get the best job, the best understanding so we can take the
493 seats of power and get rich and go skiing and yachting and enjoy our life, so that we can
494 donate to those organizations and help build the houses for all the people that we have
495 well...the people we have exploited. (laughs)

Bayview: Bob's transcript

496

497 Tracey: Bill Gates...

498

499 Bob: Yea, exactly. Bill Gates is...is exemplified this way so...so I would say that...that's
500 the way they kind of reconcile the two things that we're telling...and you know, we tried
501 to...to sort of...giving thinking a long line of social entrepreneurship. There's a way to do
502 that. You know. So, it's...it is still a way to sort of how you have your cake and eat it too
503 but, but I mean, that's what we're doing. As teachers and the educational scenario...

504

505 Tracey: How do you...how do you feel about that?

506

507 Bob: Yea, I'm conflicted. I mean there's nights when I struggle sleeping because I
508 consider myself, I mean, to use a...a...biblical uh...um...(Marty: Allusion?) metaphor from
509 yea, from Jesus, I'm of one the retainer class, you know I'm one of the Sadducees
510 collaborating with the wealthy leagues to...but who's not...you know, I'm I'm...I'm
511 following, I'm doing what I'm saying in one...on one sense, but on the other hand, I am by
512 taking...by taking my skills and selling it to the highest bidder as a teacher in HKIS to
513 keep building up the elite rather than going and being a really good teacher at a real
514 school somewhere, like I've...I become a court jester rather than someone who's actually
515 working against the system. So, that is the tough thing to reconcile but you know, I help
516 myself sleep at night by saying well I'm playing a long game. (Laughter)

517

518 Tracey: Okay...

519

520 Bob: Or that I am, or I am a social entrepreneur in a way you know, like I have found the
521 way to sort of "have my cake and eat it too", you know.

522

523 Tracey: Tell me about the Bill Gates model for the...

524

525 Bob: I don't know...

526

Bayview: Bob's transcript

527 Tracey: For the...uhmmm...for the...for the...for the record
528
529 Bob: We honestly...part of that actually easy, I don't feel much cognizance about this.
530 Just to know I have too much inside the married, because I can tell myself that you know,
531 I am not just providing this for myself, but I'm providing for now, a family. And that, you
532 know, I'm not just doing this so "I can live high on the hog" but that you know, this is
533 actually a way to provide for my family, but it's still part of serving others.
534
535 Marty: That's why...that's why I can say...
536
537 (Laughter)
538
539 Marty: That's why I can say...I know it's not...I...it's not...my own wife, I'm not leading, I
540 can't just sacrifice my kids on tutors, right. If it were up to me, maybe I would be living
541 in a village somewhere...but you know...
542
543 Tracey: Um...yea, I can see that, I mean it's it's for another human being um...
544
545 Bob: That's right.
546
547 Tracey: So, in a way, it's not being self-serving...but I don't know, the child in jist...who
548 was this...who said this, to love somebody who is...beyond your family, right? To see
549 beyond your family...
550
551 Bob: That is the whole...
552
553 Tracey: Yea, that's the biggest challenge. Tell me about Bill Gates, 'cause I want to know
554 more about this Bill Gates celebrity and his philanthropy...
555

Bayview: Bob's transcript

556 Bob: A guy who made his billions of...through um...you know, monopolizing the market,
557 selling cheap computers, workshops, and it's now like, yea, I'm gonna start this charity
558 foundation to help for them...

559

560 Tracey: So, why do you choose him again, as a metaphor for the system here in HKIS
561 when it comes...

562

563 Bob: It's...it's give rich by travelling on everyone else. (Tracey: Right.) And then, once
564 you are safely in your castle, use your...use your wealth to be the...you know...

565

566 Tracey: Okay...

567

568 Bob: The wealthy benefactor to the world. Very nice.

569

570 Tracey: Yea, it's very convenient, but yea, that's that's such a conundrum. Having...I don't
571 know, it's like, but...even being a teacher and accepting of privilege, is it a zero-sum
572 game too? Right? I mean, is there choice of how can...I don't think there is...I don't think
573 it's a zero-sum game. People try like you said, you tried to be in within this setting and it's
574 for the long game. And I don't think I have teachers, you or even when I was working
575 here that...I was thinking...should I feel guilty that like...the question you quote, should I
576 be somewhere where I can really help people who are in need because these kids already
577 have the cultural capital to thrive wherever they go. Anyway...

578

579 Bob: Well, no, it's a balanced question. And here's the other thing that I tell myself to
580 help myself sleep at night, is that material wealth is not the only definition of wealth, so
581 while these kids are materially wealthy, the social emotional spiritual needs that they
582 have are just as intense as anyone else is in the whole world. And often times, um...kids
583 would be in that real school, might be wealthy, wealthier than those ways because they
584 are still part of the community that is fragmented as this one is...and so, a role that I have
585 here is trying to provide you know, distributive justice and emotional spiritual and
586 um...an emotional spiritual sense right? So I would pick kids who are materially wealthy

Bayview: Bob's transcript

587 and spiritually impoverished to place that is spiritually wealthy and materially
588 impoverished. And we will have mutually beneficial distributed justice, and to they
589 exchange the material wealth to that...to the spiritually rich community, giving them
590 something that they need, and the spiritually rich community shares something with us
591 from materially wealthy which we desperately need as well, and it can be a mutually
592 beneficial exchange. So, let's not limit our...you know, definition of wealth to mere
593 economics. (TRACEY: Okay.) That's too reductionist. So...there's a need here.

594

595 Marty: If we were re-locate to some poor world, you know some lowly missionary that is,
596 there's springs up prides. Oh...what a difficult life I lead...while in HKIS we are
597 conflicted and there's a certain humility. Where do you go with that right?

598

599 Bob: And then...and it's all your thing too...like we always say that you need...you need
600 politicians, you need bankers, you need people in seize of power who at least have a
601 connection to that other world because if we were to abandon these posts, and they just
602 hired someone of international teachers circuit that's just trying to gallivant around and
603 have a good time, and could care less about connecting kids to you know, these...these
604 different issues, well that's not gonna do the world service either. So...

605

606 Tracey: No, I agree.

607

608 Bob: Okay, It's like trying to have someone tend to the shop....

609

610 (Laughter)

611

612 Tracey: So, do you think that students in HKIS are open to this type of global education?

613

614 Bob: Yes.

615

616 Tracey: Yes. Typically?

617

Bayview: Bob's transcript

618 Bob: More open than we are, I think. They...they've...we've grown into this cultural
619 milieu, they're born into it. It's like the whole digital native versus digital immigrant thing.
620 You know, global native versus global immigrant. I'm a global immigrant. I was born a
621 first culture kid, you know, and it was only in college and I was like uh...there's a world.
622 I mean, I mean...I was that sheltered...even to that transition. But for these kids, it's like,
623 you know.

624

625 Tracey: No, even your brand of global education, do you think that they take naturally to
626 looking at issues, multiple perspectives that is in their own identity frame by spiritual
627 type of things...

628

629 Bob: Yes.

630

631 Tracey: Yea?

632

633 Bob: Yes.

634

635 Tracey: Okay.

636

637 Bob: I do.

638

639 Tracey: Even if Humanities I in Action is taken by less than half of the students? Would
640 you think that that's really the case that they would have that mindset?

641

642 Bob: Yea. The enrolment for that class is uh...is uh...is uh...is...we don't...we have no
643 reliable metrics to know why students have opted in and out of the class because if we
644 ask students why they've made their choice, it'd be really easy for us to draw a conclusion
645 if...us...statistically significant majority of the students said you know, I take Humanities
646 I because I am not really interested in all that global education stuff, but it's like when
647 Marty is doing something on Saturdays, in the service club, service in the church, or...you
648 know, I...yea...I wanted to work out my...the other thing is there's a perception that the

Bayview: Bob's transcript

649 Humanities I course is academically more rigorous, so that would be one that...you know,
650 that does me plan to the hypothesis you're saying, you know well academic rigorous is
651 more important than empathic understanding, so I'm gonna opt for the course that's for
652 academically rigorous because you know, that's gonna be more essential to me getting
653 my international certificates in meeting world class standard. Right? So there's certainly
654 an element of that but too the...to what extent that element is pervasive among students, I
655 couldn't say. I mean, to be honest, I'm...usually pretty impressed with what...what their
656 engagement. (Tracey: Okay.) Even kids that have taken the Humanities I course, rather
657 than Humanities I in Action course that have them on interim, we had them subsequently
658 in Cambodia class, and when you have them in service in sacred, they're tuned-in, they're
659 interested in it. And so, I think it is yea...I think they want it. I think they are eager for it.

660

661 Tracey: Okay...

662

663 Marty: Just to say, you've taught AP World History now for several years, um...could
664 you...in a sense, both courses are aiming for global...understanding...can you compare
665 and contrast the perspectives on the...on how...

666

667 Bob: Often then the kids, at often time, the kids are doing better in AP World History, our
668 kids that had...that are able to...apply their...I don't know if apply is the right word...the
669 transitive property of empathy, like because they've had the past experience with one
670 culture that's been foreign...foreign to them, when they study History, and other times
671 they're able to...to like...they're able to translate that empathy to it. You know, so if I have
672 kids that are just going out and completely bookishly, they are not as strong often time in
673 the course that kids that are asking the kinds of questions that you pose in Humanities I in
674 Action when we get to AP World. On that said, I don't think AP World can stand on itself,
675 you know. It needs both. (Tracey: Right.) It needs both. But I think it's a good class. I
676 wish that you know, yea...I always...I used to teach both Humanities I and Humanities I
677 in Action at the same time, and the quality of conversation is always richer in Humanities
678 I in Action. But the kids were just...they had...they didn't have any...content or historical
679 evidence to bring to bare on the conversation. So they've pulled the examples from their

Bayview: Bob's transcript

680 family and the TV show they watched, and it's like okay, you're making points, but
681 gosh...like...but it's uh...where as in the Humanities I class, we had all this knowledge
682 about you know, the partition of India or the community movement, you know,
683 issues...but I couldn't...we didn't have the same community um...for them to experience,
684 to allow them to talk about those issues in the, from a world view perspective. (Tracey:
685 Right. Right.) You know. It was...yeah, we just can't make that leap, and I always wish
686 that I could have yea, I wish I could have kids for both classes. You know they could take
687 them both in turn or something.

688

689 Marty: So, if you, so take a moment and uh...if you would design your ultimate class...

690

691 Bob: Yes, that's what we're gonna try and do this year Marty, by the way...

692

693 Marty: Okay.

694

695 Bob: Yea...

696

697 Marty: Right?

698

699 Bob: Yea. We've finished phase one of the curriculum...this is coming down the pipe

700

701 Marty: Yea...yea...okay. Well. Um...I mean if we want to do what you talked about
702 is...you know, wholeness on the outside, wholeness on the inside, what are the essential
703 components of that course?

704

705 Bob: Oh my goodness...welcome back from summer vacation, by the way...what are the
706 essential components of the course...the essential components of the course...Well, I
707 mean I think first and foremost is the contextualized service experience that...that just
708 pays so many dividends in so many ways that happen. Um...I don't know how they get
709 combined I mean...it's...it's both-end, it's always both-end...you need...I don't know if you
710 need...I don't know, man. I don't figured that out yet. Ask me again five years.

Bayview: Bob's transcript

711

712 (Laughter)

713

714 Bob: I think the...I mean we struggle with this all over the time in the class is that on one
715 hand, the external motivation that comes from the pursuit of the top 10 and the standard
716 and the grades and the marking, and all of that...good, even as a distract from the
717 ultimate goal, it's good to a certain extent, right? And so I think if that is...much of the...as
718 much as it pains me to say it...at least I think that still has a part of it as well.

719

720 Tracey: Right.

721

722 Bob: So I think...

723

724 Marty: What are you talking about specifically?

725

726 Bob: I am talking about writing skills and content exams and you know, explain, you
727 know, (marty: Right.) of the traditional skill set...which means that the first five of the
728 components I will just say, "I need more time...more time"...you know.

729

730 Tracey: But what...in action, don't you say what the students work for a whole year?

731

732 Bob: Yes, 300+ hours.

733

734 Tracey: Yea...yea.

735

736 Bob: It's good.

737

738 Tracey: Which is not the case with Humanities, right? Or it is also...

739

740 Bob: You have the same 80-minute block every day, but you don't have the weekend
741 outing and the...weekend Foshan trip which are...number of hours you get there is...like

Bayview: Bob's transcript

742 you skip ahead, you know, months of classroom community building time with one of
743 those outings.

744

745 Tracey: There was...we had some questions about building students' sense of identity and
746 spirituality which you said are very important so that comes clear. So, I'd like to focus on
747 one of the...the last of...the last set of questions. You mentioned that issues or the clash
748 of multiple, this multiple perspective, is one key ingredient in global education. Can you
749 give me one issue that you think is you know, paramount, that's important and can you
750 give me an example of how you actually link it to students' identity?

751

752 Bob: Students' identity...gosh...

753

754 Tracey: Or yeah...how do you...

755

756 Bob: I feel like I'm a bad teacher 'cause I don't think I do it well. But this is uh...

757

758 Tracey: Well, give me the...the principles of what you would do...

759

760 Bob: And that's like, there isn't this so... poignant to me might again just because my own
761 background like, since coming to...growing up with the...with the teachers in a parochial
762 school and my father, I always saw ourselves as middle class people right? And since
763 coming to Hong Kong and teaching HKIS, I have interacted intimately and relationally
764 with people on...both sides of the wealth gaps, so far above and below what I ever ever
765 would encounter in my wildest dreams, in my suburban upbringing. I have seen the
766 height of wealth going over the students' houses and the top fourth flats in the mid-levels
767 with you know, roof-top garden and Jacuzzi's you know, massive living room decorated
768 with stuff that looks like it belongs to the museum and you know, growing up with their
769 driver and a BMW, getting the latest phone and watching this, the intentness unbelievable,
770 the amount of cash their parents will drop for a weekend (inaudible) soft ball terminate in
771 Beijing, like 6000, yea, fly up to another country for a weekend to a play soft ball as an 8
772 grader. What? How...and then, I go to Cambodia and see people living with 6 kids in a

Bayview: Bob's transcript

773 batched roof without water like just...can't even send their kids to school 'cause they got
774 diarrhea all the time like scraping to get by...and you are sitting with these two vast pools,
775 and this is like...(Tracey: Yes.) So, how...how do you teach about that issue and get to the
776 question of identity? (Tracey: Yea...) I don't think I do it well. I don't know if I figured it
777 out yet. Um...sometimes it's more...it's a bit cliché, and it's taken straight my
778 department...uh philosophy but wrestling with the question rather than knowing the
779 answer, (Tracey: Right.) and so I think in some way it's just...I mean at least for so far the
780 way I do it it's like I...I take kids and we articulate this and we see it, and we experience it,
781 and we talk about it, and we talk about it in a setting where it's safe to talk about and you
782 can...you know, you can say like, oh, should I load myself, should I be hating myself
783 right now...you know, you feel safe to vocalize that out loud. And we say why would you
784 want to...and then well, what about someone...in you're able to take on the perspective,
785 what do you think these persons hate themselves, what do you think they hate you, that
786 they seem to hate you when you visited them, you know...what...and it kinda drives it
787 again towards these other deeper questions, right? I mean like one line that I often share
788 with my Cambodia class when this conversation's going on, is um...when it comes to the
789 end of the day, maybe the more important question isn't what you have but who you
790 have...and leave this all to be a little more appreciative of the relationships and less
791 concern with the material have or have not. And so, you know, that's one way that we can
792 kind of eventually turn that corner and get out of it because when you're facing that
793 existential crisis that has you questioning your, your choices and your values and all that,
794 and you just wanna hug it out with somebody. But...so maybe that's...maybe that's the
795 way...Yea, I mean maybe that's the way...that's the way it goes. But to be honest, I don't
796 know if I know how to do it, and I don't know if we know how to do it collectively as
797 people on earth yet. Oh we'd better figure it out soon or how its all gonna fare.

798

799 Tracey: Thank you for your honesty.

800

801 (Laughter)

802

Bayview: Bob's transcript

803 Bob: If your research discovers how to do it, could you please share the abstract with
804 me...

805

806 Tracey: Well, some people...they can share with me different strategies for doing it, but
807 you know, um...in the case of...you know, a class like this, how do we really know?

808

809 Bob: I'll say this then too. It is...I mean, it all comes back to multiple perspectives and
810 multiple ways of being of multiple ways of forming identity and that's why doing all of
811 this in a small setting that is interpersonal, is absolutely essential, (Tracey: Right.)
812 because to do this in like uh...you know like uh...in a seminar course with a hundred kids,
813 where you don't get to know kids and joke around with kids, I mean I think part of this
814 the kids love the class more than anything else, they just they spend that much time with
815 each other, they did to know each other, and joke around each other. And so, even the kid
816 that is...the rich kids that are marching unabashedly towards the IVY League like, he's
817 like this is my world view, this is my identity, this is who I am. And we all kind of
818 integrate that into our community and the kids that's the bleeding hearts that's always
819 gonna be the one that, you know speaks up for the refugees and call that kid on
820 like...because we know each other personally, we're able to have a conversation and go
821 on and have a meal and joke and laugh like...we don't get into fights with each other
822 about it because it's the...interpersonal thing. So, we actually in our classroom community
823 model what it looks like to have different perspectives, different identities, different goals,
824 and yet exist as a community. And i think that's just the challenge of globalization in
825 general because it's one thing from you know, you have a different perspectives on this
826 and know each other and be friends. And it's something different entirely when you're
827 interacting with an anonymous politician, or you know, or with the media, large, or
828 over...yea...the comment form of a YouTube video. So...maybe that's the other essential
829 thing is that interpersonal element and that's where the identity formation can happen
830 safely. But also where it got...they feel...it's easy for them to feel adrift a bit after this
831 course you know. One of the saddest things for me is watching kids go through this class,
832 and we're about to come back from summer break and all my kids are gonna come
833 running to the Humanities office and we see each other in the hallways and say "Hey Mr.

Bayview: Bob's transcript

834 Kirsten!" and we're so happy to see each other, and they're desiring to continue that
835 course. They want that course to continue. They want Humanities II in Action with those
836 same kids, and the same teacher to continue the community, experience of learning that
837 they started, but there isn't another place where the system that has been in a negative
838 way. It ranks all of those links, that interpersonal links that were made and you know,
839 they have to start from square one with a new group of kids...I read this book by John
840 Gatto about the hidden curriculum of school, about how at the end of the day, what a kid,
841 at the end of the high school, what the kid takes away with their diploma, their
842 learning...it's that there is no conversation so important, no relationship, so meaningful,
843 no idea so sacred that they cannot be instantly dropped and severed at a sound of a bell or
844 flipping thru the page of a calendar, because now it is time for you to go to the next class
845 or onto the next year of school. So, this is over now, like the conversation that we were
846 having is done, because we must go to the next thing as fragmented people serving the
847 god of time, and progress, as opposed to the god of relationship and interaction. So, i
848 don't know how to prep that...you know, we go back to like uh...um...mentor system like
849 you grew up with a group of kids for the whole time.

850

851 Tracey: Seriously, yea. I mean everything is so, I don't know, machine, machine-like now.
852 Everything is about (Bob: Exactly.) precision, and compartmentalization in terms of
853 knowledge, in terms of...

854

855 Bob: I gotta go at 6:30.

856

857 Tracey: Me too.

858

859 Bob: Whatever...whatever...truth, we maybe on the brink of uncovering...

860

861 (Laughter)

862

863 Bob: It is not as important as my next vacation.

864

Bayview: Bob's transcript

865 Tracey: That's alright. It's your birthday...

866

867 Bob: I'm sorry.

868

869 (Laughter)

870

871 Bob: I'm sorry but that is the...

872

873 Tracey: I don't actually gonna...I know you have to go, so...

874

875 (Laughter)

876

877 Bob: Isn't that tragic that we're just so...okay...

878

879 Tracey: Do you have any question, I'm gonna wrap that up.

880

881 Marty: Could you say something about how you cultivate...you talked about the

882 interrelationships, I think what you talked about community, um...how do you...how was

883 it done in Humanities I in Action, and how do you...are able to do that? What are the

884 factors to build that community?

885

886 Bob: Uh...okay. Yea, being...being fully present there with the kids you know, um...being

887 open to all of their corps and doing it, cooperate them and you know, you have to be kind

888 of a master of social lubricant to kind of you know take all the kids and...and keep all the

889 wheels turning...and also you have to be authentic yourself 'cause kids are gotta...they

890 gotta be, and they can tell the day we're playing the game, and they can...you know, but

891 you have to...you have to selectively choose when you self disclose, you know, you can't,

892 you know, it can't become a group that will be sections and you can't be you know, using

893 the class to exercise your own issues, because I think it's something in danger my first

894 couple of years. I think I've gotta more healthy and proper balance between

895 that...um...and actually going to see a therapist myself for the big part of...big part of

Bayview: Bob's transcript

896 developing that...because, he's not only model for me, what proper self-disclosure looks
897 like when you're in a position of um...authoritative nurture...you know, but but also just
898 maybe become more...metacognitive about my own choice about it when I do that
899 because I can easily get myself swept away and go often to...you know...so but
900 it's...maybe...Yea, you have to be very...very authentic though to the kids. Um...which is
901 something I don't know that they sadly don't experience all the time, you know, 'cause
902 it's tiring to be...tiring to be that way. So, so, yes...Um...present and um...attentive and
903 affirming of all the kids and the corps and then finally you know, authentic yourself.

904

905 Marty: And what role does the out of the classroom experiences play in that formation of
906 community?

907

908 Bob: Well, it's like the...I mean, understand from previous experiment, the Stanford
909 Prison Experiment movie is coming out soon, right? And basically about how you know,
910 the lesson of that experience, experiment isn't that we are dark in our heart, but it's that
911 we have a tremendous susceptibility to the expectations of a situation. And the
912 expectation, a classroom situation that has been established for...you know, it's just
913 maybe by necessity with 20 kids and the seats...and one of the front, you know, we can
914 follow the direction, and do as we're told...the chance for the spontaneity that produces
915 uh...an authentic human interaction is not as...is not as possible in the classroom. But
916 when you get out of the classroom, you have much higher chances to respond, and
917 response produces that human connection and then you can...you can draw on that
918 reservoir when you are back to your classroom, kind of breaks down the walls.

919

920 Tracey: Okay. Mike, is there any other...I mean, we...we wanna prove...frame this
921 interview as your understanding of what should be the rationale for global education. But
922 as it comes out, it really is about how do we make this a holistic process, how do we
923 make it something that is authentic and really considered self-actualization as well as the
924 study of global issues. Is there anything you'd like to add?

925

Bayview: Bob's transcript

926 Bob: Like...I think...I think it's the most essential question of...not to be like...over
927 mellow-dramatic, but about time, you know, like...it...we gotta figure this out. You know,
928 we're coming...I teach the...one of the things I teach World History. We study the rise and
929 fall of civilization, and each of these civilizations rises and falls in a region. And there are
930 other regions that are able to pick up the flag and carry on the project, when one region
931 falls. We are building for the first time a global civilization, you know, and maybe,
932 maybe there are other planetary civilizations out there and when a galactic history is
933 written you know, the history of earth will be like the history of early Mesopotamia, like
934 whoops! Tried, crack, broke, you know, and we'll see you know, the way we deplete our
935 resources and

936

937 Tracey: (Inaudible)

938

939 Bob: Exactly...exactly. So we're trying...we're trying to build the...I'm on the global scale
940 for the first time. That's what's unique about this moment in history as any other is that if
941 any other civilization failed, there were other civilization on earth carry the torch, but
942 we're trying to do this globally right now. And we're doing a massive global social
943 experiment in real time with our technology with you know, with...with the way we're
944 teaching children, with the way we're building a global economic system, a global
945 political system. And we really like got one shot of this. You know, and so we need to
946 build upon the collective experience of each of the religions and the cultures that has tried
947 this and has successes and failures in their own quadrants. You know, and we need to
948 draw on the strengths of every religious tradition and the strengths of every cultural
949 tradition while simultaneously seeing the weaknesses and seeing where they're falling
950 and where they destroy civilization rather than build it up. And we have to like build the
951 track as the train is speeding down, and so I don't think that there could be any more
952 important task in time for a vision for global education than right now.

953

954 Tracey: Okay.

955

956 Marty: And do you think that Humanities I in Action is trying to do that?

Bayview: Bob's transcript

957

958 Bob: Do we say it that way? I mean...no we don't...I don't say it they way...

959

960 Marty: I don't know if that terms or not...

961

962 Bob: I think we're building the...we're trying to build the skills set...and not just the skills
963 set but the um...the uh...I mean the soft skills as well, the...the...we're trying to nurture the
964 souls of people who can do that, who have the technical skills but also the...um...yes,
965 spiritual capacity to face this challenge. So I don't know if we...I don't know...we don't
966 test it in such...you know, a scatological terms, but it's...

967

968 Tracey: I mean it's not the grand scale makes it seem a bit off scale, but Humanities I in
969 Action I think by doing it, you can only do it one person at a time, right?

970 One...one...conscience at a time.

971

972 Bob: That's right.

973

974 Tracey: So, in a way, why? I mean there has to be some sorts of emphasis for all of us,
975 with that shared, that collective faith...so I can see where you're coming from and how it
976 actually embedded within what they are doing...

977

978 Bob: And to bring it to a full circle, to my own identity now, as someone who is raised so
979 thoroughly deep in not just Christianity but Lutheran Christianity. (Tracey: Yea.) I...I feel
980 compelled to bring the best of that tradition forward while recognizing the weaknesses of
981 it, and trying to share that with others, and learn from others. So, what was the strength of
982 this, and how can I correct the weaknesses of mine, and go from there, you know.

983

984 Tracey: Okay...Um...that's all from me...how about you?

985

986 Marty: Umm...do we have enough on the constraints of the institution of is that...or
987 just...in general, you feel like uh...

Bayview: Bob's transcript

988

989 Tracey: What are the...

990

991 Marty: HKIS as an institution...

992

993 Bob: When it becomes caught up or constraining of...when it becomes hyper-competitive

994 rather than competitive. Hyper-competitive rather than competitive. I think they need to

995 be a balance when it becomes hyper-rigorous instead of rigorous, you know. And I think

996 they need to be, we do need those external motivators, we do need to give scores, we do

997 need to you know, have accolades and all that. But when that becomes the be all-end all,

998 we've gone to far, I don't think getting rid of this is the right answer. But I also, I don't

999 think elevating it to the highest standard, you know and the...the defining of all things. So

1000 I would say that's one of the constraints 'cause I do think that HKIS tilts towards the

1001 hyper-competitive, and we have to work hard to keep ourselves from going there.

1002

1003 Marty: Do you think the Institution supports...you know, empathy, compassion, um...you

1004 know, service, you think those things deserve institutionally supported?

1005

1006 Bob: I think that the very...I can't...can you name it institution on earth is able to support

1007 those things, it's just like the nature of an institution that makes that difficult. So, no, but I

1008 don't know that they're necessarily worse than any other institutions and might even be a

1009 little better sometimes.

1010

1011 Marty: What about, you know, the institution says...dedicating their mind enquiry, the

1012 heart, the compassion, their lives to service...

1013

1014 Bob: It's a good place to start.

1015

1016 Tracey: Yea...

1017

Bayview: Bob's transcript

1018 Bob: It's a good place to start, like you have to at least say that. Even if you are dedicated
1019 to you know...getting kids into IVY League, building...

1020

1021 Bob: Even if that's what you are dedicated to, at least saying that you are dedicated to the
1022 right things a good place to start.

1023

1024 Marty: Well, yea, there's obviously a gap between the ideal and the real that we're trying
1025 to bridge through the educational prospects.

1026

1027 Tracey: Um...That's all... Thank you so so much...

1028

1029 Bob: I feel like I'm...

1030

1031 (Laughter)

1032

1033