

Transcend-Acting Relationally Without Reflecting:  
An epistemological, Phenomenological and Genetic  
Approach of Masterful Teaching  
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Université du Québec à Montréal and  
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Not sure: I think it was a paper-  
conference at AREA in 1999,  
Montreal.

## PURPOSE

On epistemological, phenomenological and genetic grounds, masterful teaching is a more appropriately and holistically characterized by the concept of transcend-acting (neologism referring to highly developed masterful acting) than by that of reflectivity. Transcend-acting relationally is relating feelingly, knowingly and empathetically to pupils, whereas reflectivity necessitates the detour of objectification of that being in a rationalizing mind. The development of masterful teaching is depicted along several genetic lines (e.g., symbiosis → exteriority → interiority; participation → interaction → transcend-action) and in apparently disparate domains such as martial arts and teacher education.

## RELATIONALITY

From a phenomenological point of view, human beings are beings-in-the-world. As such, their development implies transformations of several components: "being," "world," and the relation "in." Thus, as a being one may become a bus driver, psychologist, musician or teacher. The "world" may become the reality of transportation, psychology, music, and classroom. The "in" expresses being's relationality with the world.

Epistemologically, being is the subject (S), the world is the object (O) and the "in" is their relationality ( $\leftrightarrow$ ). So relationality refers to the existential link ( $\leftrightarrow$ ) tying the S to the O. It expresses the idea that if the S develops, then she will relate differently to the O; if the O is transformed, a concurrent change will occur on the S and, again, a new relationality follows; finally, all relational changes entail changes in S and O. This implies that: 1) individuals (as S) construct knowledge about the O (e.g., class setting); but what is less evident is that 2) they also construct the O itself; and 3) always elaborate their existential rapport to the object in real space-time. To put it briefly, if any part of the whole {S—O} changes, other parts also change.

The development of relationality has been theorized in martial arts (Masciotta, 1996). The study posits that the development of the relation of Self to Other (student, patient, client, other's culture, partner, adversary, etc.) is initially symbiotic, is subsequently transformed to become a relation of exteriority, and ends in a relation of interiority. This evolution is described in section DEVELOPMENT OF RELATIONALITY.

## RELATIONALITY MODELED IN MARTIAL ARTS

The relation of Self to Other in the context of karate is pictured in figure 1. The S-O relation is symbolized by two karatekas (karate practitioners) facing each other. Let say A is the S (Self) and B the O (opponent). This relation may represent many others: teacher-student/class, husband-wife, mother-baby, patient-(her) cancer, psychologist-client, learner-concept/physics, etc.

# Teaching To Transcend

**Charles Augustus Briggs**

## Teaching To Transcend:

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short this will be one of the premier resources for those seeking an accessible but fairly high level discussion of scriptural

interpretation David L Turner PhD is a graduate of Cedarville University Grace Theological Seminary ThD and Hebrew Union

College Jewish Institute of Religion Cincinnati MPhil PhD candidate He has been professor of New Testament at Grand

Rapids Theological Seminary since 1986 and has previously published several articles on the Gospel of Matthew Darrel L

Bock PhD University of Aberdeen is research professor of New Testament Studies at Dallas Theological Seminary His special

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