

THE HOLISTIC EDUCATOR

Editors' Notes

Gary Babiuk and Susan A. Schiller



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Welcome to the fall edition of the Holistic Educator. The above photo is a reminder that as the newsletter is issued at this time of the year, some of you are still in fall colors while others are in winter white. In this issue we would first like to celebrate the success of the 2nd Annual Ashland Holistic Conference held in September by providing the insights and observations of a few of this year's attendees. Then we have Jack Miller providing a short summary of some exciting Holistic Education research he is participating in with the American Institute of Research (AIR). We follow with two articles that explore holistic education from a non-public school perspective, Deb Martin's *Inspired Explorations Learning Community (IELC): Trusting Children are Unfolding at Their Own Pace* and E.D. Woodford's *Creating a Holistic Homeschooling Education Journey*. Our last two pieces are both a call to action for holistic educators, Eric Rosenberg's *Teaching in the 21st Century: A Call to Open Arms* and Paul Freedman's *Introduction to The Chicago Statement and Education 2000 - A Holistic Perspective*. As usual we end with Announcements, and there are two we would like to mention: first we always like receiving your submissions, so please note that we have selected **a theme for the Spring edition, "Community Learning."** Please see a full description of this in the announcement section.

Second, Susan, Lisa Tucker, Cari Satran, and I, as part of the 2016 Holistic Conference organizing committee held at the University of Manitoba, are excited to announce that we are in the preliminary planning stage to hold a second **conference from June 6-9, 2019**. There will be more details to follow in the New Year. Mark your calendars.

Finally we send our warmest wishes to you for a festive and safe holiday season with family and friends
May the New Year bring you health, prosperity, and peace.

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**Conference Report- Holistic Teaching and Learning
University of Southern Oregon, Ashland, Oregon
September 14-17, 2017**

By Cari Satran

It was a privilege to be able to attend the 2nd International Holistic Teaching and Learning Conference in Ashland, Oregon from September 14-17, 2017 as a participant and presenter. It was my fourth Holistic conference, and I feel extremely lucky and very grateful to be part of this international community of holistic educators, whom I joined in Toronto (2013), Oregon (2014), and Winnipeg (2016) before, and was able connect with again in Ashland this year. Attending holistic conferences, and specifically the Holistic Teaching and Learning Conference in Oregon, feels like coming home. At these conferences, I find my people, reignite my passions and spirit, and nourish my soul.

Though I have done much reflecting, both during and since the conference, coming up with the words to describe the events and encapsulate the feeling in a brief report is challenging. It is like trying to bottle love. If I could do it, I wouldn't need to go to the conferences, or write the conference reports. But I will attempt to sum up the feeling, and some of my learning, and a few nuggets that I gleaned from the conference.

The conference began in Thursday afternoon with a welcome reception for those who had arrived and had a great impact on me. The event included welcomes from the conference organizers, and introductions from the five featured leaders. To open the conference, they were all asked to briefly address the question, "What is holistic education?"

Each spoke for some minutes from his/her own perspective and from their first words their messages were profound and inspiring, immediately impacting me and changing my perspective. Elder David West opened the conference with a welcoming blessing and spoke of holistic education being based in the land we are located, wherever that may be.

He told a few stories, and acknowledged the peoples of the land, his land, the Ta Kilma people and the tribes in the surrounding areas. Though I don't remember many of the words he said, his message resonated very strongly.

As he spoke I realized how much deeper the work I have begun needs to go. Though I recognize Winnipeg as Treaty 1 Territory Land in my classroom every day, I understood that that is not enough. In order to walk the steps of reconciliation, I (and everyone, but I will start with me) need to go deeper and acknowledge the connection every single day, wherever I am and carry the message wherever I go. I understood that is would be awkward, and take time, but that it had to start somewhere and this was as good as place as any.

His words changed me. Throughout the conference, whenever I introduced myself and spoke of my hometown, I said, "I am from Winnipeg, on Treaty 1 Territory Land." The first time I met someone I would give an explanation, straight from my school division, and what it meant and why I was saying it. After that I would just say, "Winnipeg, on Treaty 1 Territory Land." It felt weird and strange, and still does, but the more I do it, the more natural it is becoming. Which is true of any new state of being, or ritual, or ceremony, and also why it is so important. It was a new understanding, which came hard and quick, and we were only 10 minutes into the conference.

That afternoon the other Featured Leaders also spoke from their perspectives, and while their words weren't quite as life-changing as Elder Dave, they were powerful nonetheless. Four Arrows (a.k.a Dr. Donald Trent Jacobs) spoke of holistic education surpassing the human world and encompassing the natural and animal world- a connectedness in all living things on Earth. Dr. Fred Korthagen connected holistic education to our core qualities, and fostering the compassion and spirit. Dr. Prapapat Niyom, the only woman leader, spoke of her son, who would be diagnosed somewhere on the spectrum today, but in his school years was told he could never learn, and is now completing his Masters in Education. Dr. Jack Miller summed up what I imagine most people were feeling, emphasizing the essence

of holistic education, love, and bringing that love, the divine spirit in each of us into the classroom. It was a brilliant start to the conference and the feelings of love and connectedness lasted throughout.

The rest of the weekend was jam-packed with plenaries each morning, followed by different discussions, and then full days of workshops and roundtable discussions, finally closing with activities, bringing all the participants back together again.

At the Friday morning plenary, Dr. Jack Miller opened the discussions and his words were profound. He continued to focus on the importance of love, as cheesy or hokey as it may sound to some, as the essence of our being, and that it is essential to embrace the whole of ourselves, at the heart of Holistic education. He emphasized that loving the whole is not always easy, especially as humans, with shadows, but that it is critical for us as educators and for our youth. He also stressed the importance of recognizing the “whole” being, and the connection between the hands, head and heart of the individual. We cannot compartmentalize ourselves, or disconnect ourselves from ourselves, the others in our lives, or from nature. We are all connected. He stressed the ever-changing nature of life, and Holistic education, and the need to adapt, “to yield like water.”

His words, and those of the other Featured Leaders that followed resonated with me, and that morning I reflected, “Connectivity needs to be ever present to what is now, but it also needs to recognize the past, which is still alive, so we can heal it.”

I attended several workshops over the course of the weekend, one on Earth Charter Schools, another on Art Literacy, as well as “The World Cafe,” which is a great way to facilitate discussions incorporating movement and drawing, but two workshops stood out.

“The Connection Practice,” by Ayako Nozawa from Hiroshima, Japan was a fascinating method using decks of cards, illustrating feelings, both positive and negative, and needs, intricate and detailed, to help individuals work through life issues and build empathy and compassion for themselves, and the others with whom they are dealing. The workshop first modelled the process, and then Ayako shared some of the benefits she has found using the method and its connection to Peace Education. It was an engaging workshop and I was grateful I was a part of it.

The final, Sunday morning session also left a lasting impact. Ba Luvmour presented his research in a workshop called, “Children’s Perceptions of Death.” He spoke of his findings regarding children’s experiences with death in relation to general child development. His research determined that a child’s experience with death, and how the subject is broached, or not, will determine that individual’s relationship with death, and subsequently, with life, throughout his/her life. He emphasized the need to engage in conversation and give children the opportunity to develop healthy attitudes toward death, as part of life, as well as grief as a feeling and grieving as a process.

Developmentally, children process death, their mortality and those of others, whether we address it in school or not. Here is another missed opportunity to engage in life, spirit and spirituality, and foster healthy attitudes towards death and grieving. I can’t help but wonder, why we continue to let these opportunities pass and at what cost? If we don’t address all aspects of life, including death, then how can we really support our students’ growth, health and well-being?

Aside from the workshops I attended, I was very grateful to present to two middle years teachers. I have become accustomed to small numbers in workshops, especially when I am one of 7 workshops at a small conference, and three of the others are big names in Holistic education. A professor told me early on that this is how academic conferences go, and what I need to know is that the people who are there, really want to be there. I appreciated her words then, and did again that Saturday afternoon, as well as the presence of my two eager participants. We meditated, I shared my research and experience, and then some rich conversation, as we sat on a patio in the Oregon sunshine. I couldn’t have asked for a better hour, short as it was. I am ever grateful for the experience.

Holistic Teaching and Learning Conferences are special, like no other I have ever attended. There is a home-like feeling of family and connection, fostered through lots of discussion, sharing circles, and the Saturday nights Arts

Nights, where participants perform and dance the night away. I am beyond grateful to have been able to attend and would be happy to share my research, learning and experience in more detail. I look forward to returning to Oregon in 3 years, and to being part of the planning committee for the next Holistic Conference in Winnipeg in spring of 2019.

Cari Satran is a holistic education and has been a Middle-years teacher in Winnipeg for 15 years. She pursued her PBDE (2016) and Master's (2012) degrees at the University of Manitoba, investigating the bridges between Indigenous, Social Justice, Holistic and Education for Sustainability Pedagogies, while exploring her passion, Meditation in the Classroom.

*****The following are descriptions of some of the many sessions attended at the 2017 Ashland Holistic Conference by a few attendees. For more details on the conference go to the website <https://inside.sou.edu/education/holistic/index.html>**

1. International perspectives in holistic education

The 2nd International Holistic Teaching and Learning Conference in September 2017 at Southern Oregon University, Ashland, Oregon, offered participants a plethora of illuminating sessions. Presenters came from across the United States, as well as from Japan, Thailand, South Korea, the Netherlands, Mexico, and various provinces in Canada. Plenary sessions, roundtables, workshops, and experiential interactive sessions ranged from the spiritual to the intellectual, from story telling and practical experience to quantitative research analysis.

One example was the roundtable session I attended by Sunisa Chuencharoensook, director of a K-12 holistic school in Bangkok, now in its 20th year. "Lessons learned: Reviewing and Developing Roong Aroon's Buddhist Value-Oriented Principles of Holistic Education" inspired questions and discussion about successes, as well as challenges, like finding teaching staff to fit the school's whole child philosophy, as Thai teachers tend to be products of a traditional, non-holistic pedagogical training system in spite of the country's predominant Buddhist tradition. At Roong Aroon School, children develop their inner selves through contemplative practice, while also learning through real life experiences. Interestingly, the school requires that parents undergo 30 hours of training and classroom observation, accompanied by reflective, mindful parent-teacher dialogue. www.roong-aroon.ac.th

Submitted by Krystyna Henke ***Note - No photo or bio available at time of publishing

2. Four Arrows at the Piano

Thursday's reception opened with Four Arrows at the microphone. He played a song, then spoke for a few minutes, leading with a prayer, then sharing a bit about his story. He wrapped up his welcome with a question to the crowd.

'I want to know who here believes they're not at all musical. Raise up your hand so I can see it.'

Because I don't play an instrument, haven't even picked one up since failing grade 8 band class, I raised my hand. So did a number of other people.

He must've taken particular note of me, because after we broke into private conversations, Four Arrows came up and said, 'Be ready. I'm gonna call on you.'

Still, I was surprised when we reconvened as a group, less than ten minutes later, and Four Arrows called me out in front of everybody. 'Where's that young man who thinks he can't play music?'

I stepped forward to the front of the group, taking my place next to Four Arrows. He gave me a pat on the back and whispered encouragement in my ear. 'Just follow my lead', he said. He then told the crowd a fictional tale about our long-time partnership, and how we'd first played together in New Orleans, 15 years ago.

'That's right,' I confirmed as I followed his lead.

He led me to the piano, where we shared the bench. Four Arrows whispered again, 'when you feel my elbow, play the black keys with as much energy as you can.'

He turned back to the crowd, saying how much he loved the blues, and started a blues riff, I guess. I don't really know one tune from another, and even if I did, my focus was entirely on catching his cue.

And then came the elbow. And I hit the keys. And I heard the sound of both me and Four Arrows. And I could tell that it sounded okay. Sounded even better than okay. We had rhythm. I had rhythm.

Except, I started to think about what was happening, and that I didn't know what I was doing. Even though I got scared, I kept going. On some level, I didn't want to let us down because I felt as if Four Arrows and I were a team. So I kept hitting those black keys as best I could.

And then, it was over. As I returned to join the group, the response was astounding. You were amazing! Wow! People didn't seem ready to accept that I'd never played before or that the tale about New Orleans was made up.

As the conference went along, I reflected more on how Four Arrows had modeled the best of holistic teaching by checking in before throwing me in the mix, offering a platform that gave me the chance to succeed, and establishing community to which I felt connected. And for my part, I did some good holistic learning; trusting my teacher, bringing myself in, and willing to discover capacities latent within myself

And that's how this year's conference moved along from a bit of a blues riff to frame all the positive connections, to meaningful conversations and worthwhile breakouts that followed.

Submitted by Eric Rosenberg - ***Note - See photo and bio on Page 14

3. A visit to the John Muir School

On Thursday, September 14, just before the Holistic Teaching and Learning Conference officially began in Ashland, a group of approximately twenty conference attendees were treated to a tour and site visit to the John Muir Magnet Public School. This K-8 school within the Ashland School District organizes its studies around nature and place-based learning experiences. Two years ago, the HTLC attendees had the opportunity to see the upper grades at their beautiful off-site field station. This time around, participants got to witness how the school's Mission is realized within the school's walls.

Participants were provided an opportunity to talk with a number of teachers and spend time seeing the magic in action as we were guided along a chronological journey through the grades.

As we began, it became clear that the physical environment was not inherently aligned with John Muir's values and pedagogy. The familiar trappings of mainstream education from linoleum floors to fluorescent lights were all in evidence. Despite this backdrop, however what became apparent was the determination and care that was clearly present among staff and parents to bring the outside world in and soften this environment with found objects, organic-themed paintings and other enhancements. The school library, created as part of a student's capstone project was a particularly impressive example of this "naturalizing" process. Also, demanding to be noticed was the school's outside yard, an area formed with cob-style mud structures and carefully planted landscaping and edibles. So different from what we would expect to find in a traditional industrialized mainstream public school, this yard echoed the organic and emergent nature of the school's pedagogy.

Similarly, the curriculum in each class spoke to the need to blend the State-mandated tests and other documentation requirements with integrated-thematic, project-based and place-based learning. The music teacher explained how her room, filled with many instruments served as somewhat of a hub for the school, as students rotated through her space. At the time of our visit the drum circle was the music exploration du jour, and clearly provided all age groups an opportunity to join the art and math of music and rhythm, while connecting to a universal human spirit of creativity and expression.

The highlight of the visit came at the end. After literally walking our way through the grades, we arrived at the 7th and 8th grade class. Here we found Marcia Ososke, the John Muir School's visionary leader hard at work with her kids. At this end of the educational journey we had an opportunity to pull out some camp chairs and share some bi-directional Q&A time with John Muir's remarkable oldest students. They talked with us about expeditionary and field-based learning. We heard about the many field trips including a culminating backpack adventure that serves as a remarkable rite of passage for the oldest students. They shared with us about their school's powerful restorative justice-based approach to discipline and the role of story throughout the school. In turn the students asked us about where we had traveled from and why. This was a beautiful, informal and real exchange of ideas and perspectives. There was laughter and smiles and mutual wonder and respect.

This class of adolescents and the school as a whole was an embodiment of John Muir's holistic pedagogy. Here students and teachers "think the world together." (Parker Palmer) The learning is relevant and meaningful. All is embedded in caring relationships between classmates and teachers and all people and place. Here students are taught to care for self for other and for the Earth home we all share. It was a sincere honor and privilege to glimpse such an honest and respectful approach to educating children. For more information go to the school home page at

<http://www.ashland.k12.or.us/sectionindex.asp?sectionid=64>

Submitted by Paul Freeman***Note - See photo and bio on Page 22

4. Ba Luvmour's "Children's perception of Death,"

Of the many wonderful sessions at the Ashland HTLC, Sunday morning's workshop with Ba Luvmour stood out prominently. The session was entitled, "Children's Perception of Death," and as one might expect, it opened a doorway to intimate personal sharing as well as broad discussions of universal human truths.

Luvmour's premise is that children at different developmental stages have unique ways of organizing their world, and, at each stage, death is a critical piece of their emerging consciousness. Society tends to romanticize youth and treats death as something to be feared and denied at all costs. And these costs are often great indeed.

Luvmour's approach, called Natural Learning Relationships, describes each developmental stage as being centered around one predominant way of experiencing the world, and with one paramount human need to be realized in order for the growing child to develop optimally towards well-being. When society deprives children of direct and honest experiences with death, it interferes with their opportunity for natural unfolding development, and this can have detrimental consequences.

This session allowed Luvmour to explicate some of his thinking on these subjects over his many years as an educator, parent and private consultant. The session also held space for participants to share their firsthand encounters with death, those of their children, and how death is handled in the classroom. The discussion was intimate, honest and caring. Several attendees were moved to tears. A 12 year-old boy shared his experience of his infant brother's death and the nightmares that followed. Others had their own stories that needed telling and hearing.

Luvmour went on to discuss several unique aspects of communication and understanding in each developmental stage from birth through young adulthood. For example, the young child experiences the world primarily through touch. This "body being" child is primarily concerned with rightful place in the world. It is appropriate and healthy,

for this young child to touch the body of a dead animal or pet, and feel the cold stiffness in contrast to the warm suppleness of life, even if they cannot yet fully grasp the implications of mortality and its permanence in any cognitive way.

In the end, those who are familiar with Luvmour's work were not surprised that he offered the suggestion that through deep relationship, adults can help children experience and understand the profound significance of death within their ecology, their minds and their hearts. Relationship is the nexus for all healthy development and maturing conceptions of death is certainly no exception to this. Many people left the session deeply moved. What an appropriate way to wrap up such a profound conference weekend.

Submitted by Paul Freeman***Note - See photo and bio on Page 22





Major Study in Holistic Education

By Jack Miller

In April of this year I was contacted by the American Institutes for Research (AIR) to participate in a study entitled *Mapping Whole Child Education in Formal and NonFormal Settings in Western Europe and North America*. The project is funded by the Porticus foundation.

I was asked to be the contact person in Ontario to help identify sites for onsite visits of examples of whole child education. These included formal and nonformal examples. In July I was invited to meet with other researchers involved in the study in France. We received an early draft of the report which was 350 pages long with 50 pages of references. The final report is due to come out at the end of this year. Besides Canada the countries involved included Belgium, France, Germany, Ireland, Netherlands, Portugal, Spain, the UK and the US. I very much enjoyed meeting people from these countries and learn about the work they are doing.

The eight domains of whole child development in the report include:

- physical and mental health,
- resilience,
- artistic and expressive development,
- spiritual and character development,
- engagement and connectedness,
- positive youth development,
- vocational and 21st century skills,
- academic challenge.

Quality indicators of effective whole child education that were used include:

- collaborative relationships,
- developmental perspective,
- adaptation to local context,
- learner centered teaching,
- culturally competent and responsive educational environment,
- experience and inquiry-based learning.

This is a landmark study in holistic education which has been lacking this kind of comprehensive research. It should encourage policy makers at all levels to start engaging in holistic education projects. I believe this report and projects which could follow the report will help move holistic education forward in a significant way

***Also Jack gave a talk in Norway on Whole Child Education. It has been posted on Youtube <https://www.youtube.com/watch?v=3q4HVnAuQ6w>

John (Jack) Miller has been working in the field of holistic education for over 35 years. He is author/editor of 18 books on holistic learning and contemplative practices in education which include *Whole Child Education*, *The Holistic Curriculum*, *Transcendental Learning: The Educational Legacy of Alcott, Emerson, Fuller, Peabody and Thoreau*, and most recently *Teaching from the Thinking Heart: The Practice of Holistic Education*. His writing has been translated into nine languages. The Holistic Curriculum has provided the program framework for the Equinox Holistic Alternative School in Toronto where Jack has been involved in an advisory role. He is a Professor at the Ontario Institute for Studies in Education at the University of Toronto.



**Inspired Explorations Learning Community (IELC):
Trusting Children are Unfolding at Their Own Pace
A Vignette of Holistic Education**

By Deb Martens

Imagine a place where children are embraced to grow to their fullest potential. Think of a classroom that actually isn't a classroom because classrooms aren't large enough to hold the "all" of us. Envision singing and playing games to learn how to read. Fantasize about creating art masterpieces to learn how to do math. Can you dream of such a magical place? Could this environment exist for our children? Yes, it does exist! Inspired Explorations Learning Community was born out of imagination!

Bethany Beaudry dedicated 11 years of her career in teaching in the public school system. She returned to work as a K-5 Phys. Ed. teacher after maternity leave. The staff was great, the kids loved her, and she enjoyed that she got to play all day. However, intuitively, she knew something was missing. She noticed that kids weren't thriving in all their learning environments. Bethany acknowledged how children struggled as they were compelled to learn in certain ways. She recognized the need for them to have the opportunity to thrive based on their own learning styles, unfolding in their own ways. However class size, experience, and how the system trains educators hinders learner directed and strength based learning.

Within five months of returning to work, she knew she wanted to create a different educational offering. She acknowledged disconnect between how she felt learning should occur with learners and what was actually happening. This situation created some tension and caused Bethany to ask some challenging questions about the education system and how she could implement positive change.

Bethany was introduced (by a friend) to a thriving and different educational philosophy (encouraging students to lead their own learning and to author their own lives) that is embraced in the SelfDesign Learning Community. Her friend, who worked for the learning community, invited Bethany to investigate the master's program through SelfDesign Graduate Institute. She subsequently enrolled and graduated with her Master of Arts in SelfDesign this past August. Bethany appreciated the community feel of the program and that she was empowered to design her degree to suit her learning needs and interests rather than be mandated to take specific courses in hope that they might lead to her passion in her work. SDGI created a space for her to learn how to follow her vision.

Bethany participated in a Universal Design for Learning course that resonated with her because of the profound discussion around truly meeting the needs of every child. Among her experiences with her UDL course, returning to teaching in a public school, and her master's program, Bethany allowed herself to begin dreaming about what the learning community could look like. She envisioned a "home away from home" (possibly even meeting in a house with a yard to play and learn). She wanted to foster a comfortable, community support. She dreamed of a lower ratio of learners to mentors/teachers to allow for deeper relationships, and quality relationships extending to the entire family.

I had the privilege of being introduced to Bethany through SelfDesign Graduate Institute. Considering SDGI is based at Western Washington University (low residency/online programs) and not many people in my networks knew of the SelfDesign Learning Foundation, I was excited to know that another learner lived in Manitoba. Initially, we met at a youth event for homeschoolers. Bethany was already exploring various avenues to fulfill her dream of creating a learning community. We connected at our first residency and learned a bit more about each other.

I had the joy of assisting Bethany with her song games workshop for local teachers and professionals a couple years ago. One of our faculty (from B.C.) came here to facilitate the workshop for Bethany. The faculty member stayed at my home, I drove her to the Winnipeg locations for the workshops, and I had the honour to participate in one. This experience gave me further insight to Bethany's dedication to provide a holistic learning environment for children. I was delighted to be a part of her journey.

We recently connected, again, at our graduation. I am so grateful to hear the updates about Inspired Explorations Learning Community. I look forward to more opportunities to join Bethany and the team to help promote awareness of IELC within our communities. I appreciate the touchstone connections with Bethany as a fellow holistic educator and am inspired by the engagement of community and growth that is taking place with IELC.

Inspired Explorations Learning Community is a not-for-profit organization with a vibrant and supportive board of directors. They work hands on with Bethany, the Executive Director. They are professionals and community members who support IELC's vision and mission. They hire staff and assist with programming and field trips. In addition, the board members assist in administrative and human resource tasks. They spearhead fundraising initiatives and are a connecting bridge with the Parent Advisory Council. The board is an instrumental part of moving the learning community to the next level in becoming a not-for-profit school recognized (and funded) by the province.

Currently IELC is housed at the R.L. Stein Community Center in Winnipeg, Manitoba. It's been a gift to have a place to begin the new learning community. Although they are not yet meeting in a home, Bethany reports that the essence of her dream is alive! She makes the time to build relationships with new learners and their families. This "school" feels like family. Everyone is benefiting from the principles, beliefs and values of relationships among learners and between mentors and learners. They are encouraged to have "big idea" questions, allowed to navigate the questions, and solve the problems. This sets the learners free to express their learning in their own ways rather than a group process.

The educators and staff honor the authenticity of each child's learning process. They do not designate any child with "labels." Rather, the staff is present to provide support for each learner embracing creative ways to work through any challenges. IELC provides a multi-age approach and this empowers the learners to be fine with wherever they are at along their educational journey. Children are truly respected in this community. They aren't incentivized with stickers or other motivational rewards, instead they engage in evocative conversation with their peers and staff.

Children learn about mindfulness. They learn to be in tune with their senses through a program called Awareness Through the Body. They are asked inter-personal questions (such as, "how do you feel?") that spark conversation. These social/emotional conversations provide support to the learning. They create a safe space for all senses and to share how they feel. This environment assists in keeping the children's self-esteem intact and helps them thrive in their individual learning.

People are coming together to support the vision of IELC (*To create an intergenerational community of lifelong learners who learn together, value each other, and honor each other's authenticity. A community that creates a space to unfold naturally at one's own pace, evolve consciously and foster socially compassionate and emotionally aware human beings*). They are excited to be part of the blossoming of the vision! This community desires to grow and share their experiences with others.

When asked about how she perceives growth in IELC, Bethany offered a balanced perspective of sharing numbers for growth and the quality of the learning community. The inaugural year (2016-17) included 12 students in the community. This year, there are 15-17 learners on a daily basis. It's crucial for IELC to be financially independent (through student fees and fundraising) until they've been established for three years (when they qualify to apply for provincial funding). Right now some children split their time between public school and IELC. Bethany hopes to continue to grow a solid foundation of full time learners. She acknowledges that positive student and family experiences that lead to them sharing their stories with the greater community, is the best marketing possible.

Bethany realizes that her dream for a vibrant learning community is coming to fruition but the journey has really just begun. She hopes that many more catch their vision and join along the way. Bethany sums up the most powerful key to the essence of Inspired Explorations Learning Community,

"Trusting children are unfolding at their own pace." This is, indeed, a magical learning place!

Deb Martens is a former Social Worker. She is a Freelance Writer and Editor, and a Holistic Educator. She has her master's degree from SelfDesign Graduate Institute (Western Washington University). Her current endeavors include serving as President for STEPS Resources Community Support Services (a not for profit organization serving the needs of intellectually disabled individuals), applying for a PhD program, and spending time with her family on the prairies of Manitoba. She is co-creator of Wildflower Writing Workshops.



Creating a Holistic Homeschooling Education Journey

By E.D. Woodford



As educators we often think about public school education in reference to our strategies and aspirations for holistic education. With open minds, we can look beyond public education and find holistic education present in charter, independent or private education, depending on what it is called where you live. In my own career, as an educator, my path of holistic education took a curve in the past few years and I have discovered the wonder and gratitude of holistic education in

homeschooling

How did I become a holistic educator on a path of homeschooling with my son? Not without challenges. Six years ago, we received the news that our local school would be closing. A single mom of a kindergarten learner, I realized I needed to make some life changes in order to ensure my son would receive a quality education and I would continue with my career in education. Taking a drastic step, we uprooted and moved to Saskatchewan. After 3 years there, we found ourselves back in the mountains in a small, rural southeast corner of BC where there is no school. Thus, the real homeschooling journey began for my son.

Enrolling in Distributed Learning (homeschooling) with SelfDesign seemed like a great fit where a child's learning can evolve in a natural way with playfulness and personalized learning. The holistic basis of this style resonated with us as a family and our rural, mountain lifestyle. Through engagement with our environment, a sense of wonder was reborn. And this sense of wonder reborn became a family endeavour engaging in place-based learning. Many changes happened to us as a family when we decided to choose a slower path of life and follow the wonders of learning to see where this would lead us. No longer were we rushing to be at soccer or baseball, the swimming pool or youth group. We weren't trying to get into the city over 100km away on the weekends. By engaging in our rural life, we discovered we had more time and energy and were able to refocus what is important in our lives.

The environment, whether it is the prairies, the arctic or oceanside, can be inspirational and rewarding in the holistic education journey. There is an awareness that becomes present of seasons, a consciousness of growth of plants, animals and oneself. Time becomes both precious and exquisite. Our daily rhythm becomes relaxed and guided by curiosity and wonder, passion and purpose. In our magical learning environment we live along a river's edge in a forest. We watch the water levels rise and decline, notice the animals or sometimes just the evidence of their presence, and follow the changes in season. We collect leaves throughout the seasons, pinecones when leaves are no longer present, buried under snow. The forest provides an outdoor playground of discovery for young and old and many opportunities for learning.

Ron Miller describes holistic education as being "based on the premises that each person finds identity, meaning, and purpose in life through connections to community, to the natural world, and to spiritual values such as compassion and peace" (206). With this in mind, I reflect on how my son's identity, meaning and purpose in his life are changing through homeschooling and learning outside of textbooks. First, he describes himself as a leader to his learning consultant and others which is far from the negative view he had before this journey. He is able to take initiative and decide on what he wants to learn which often involves connecting with other homeschoolers in the community. Finally, compassion has become profound in his life as he has taken on the idea of raising roosters, pursuing his passion for animals. But it's with all these elements in the homeschooling journey that have shown evidence of peace in himself and in our family life, the result of engagement in our environment, the wonder and gratitude in a slow, rural life, and creating a holistic homeschooling education journey.

Reference

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E.D. Woodford graduated with a Baccalauréat en Éducation from the Faculté Saint-Jean campus of the University of Alberta and a Masters of Arts from The SelfDesign Graduate Institute. She currently spends time between BC, Saskatchewan and the Pacific Northwest writing poetry and contemplating what her PhD question may be. She is a homeschool mom, researcher, home economist, educator, and writer. A former Principal, currently an Instructor in Anthropology and First Nations Studies at The College of the Rockies, she is also a Sessional Instructor for the University of Prince Edward Island and The University of Regina. She is passionate about making learning meaningful and relevant. Enthusiastic about holistic and student-centered learning along with the professional development and lifelong learning of educational professionals, she is an ambitious, sustainable leader motivated about positively influencing the lives of students and colleagues.



Teaching in the 21st Century: A Call to Open Arms

by Eric Rosenberg



We have a problem. Teaching, or at least the common ways we tend to practice, is on the verge of extinction. That isn't so much a problem, as is the fact that those of us who teach may be among the last to learn of our impending doom. Unless we learn to engage in a more relational approach to education, we'll be the ones sipping cocktails on the ship's deck as the stern sinks down to the depths.

I see three indications that doing it the same as always is a sure path to obsolescence. First, teaching is exhausting. Exhaustion and tired are not the same thing; tired suggests we've spent what we have, and with some rest, will be rejuvenated and ready to return to action. Exhaustion suggests a type of depletion, drained by our effort in some fundamental way. Exhaustion is a clear indication that we're pushing against the flow, trying to force something that likely isn't there. Despite all sorts of dedicated teachers involved in professional development and performance feedback, it's taking more and more effort to prompt students through our programs, to make sure they've hit mandated targets and to remind them of appropriate conduct. Where once upon a time 'because I said so' worked at getting students to fall in line, teachers now spend more and more energy in return for less and less compliance. Soon, no amount of teacher dedication will prove sufficient in maintaining control of our classrooms.

Second, the traditional role of teachers, as classroom managers and content experts, is being displaced by digital technology. Planning lessons, delivering content, evaluating performance, and providing reports are all available through online platforms. If a fifteen year-old wants to earn her math credit, she need only use a website to practice questions, complete tests, and even receive accreditation. If teachers continue with more of the same, there's every reason to believe we'll soon be displaced by less expensive, more pliable alternatives.

Finally, the custodial model of education, good grades to good school to good job to good life, prepares students for an industrial age that's quickly passing us by. While many teachers are comfortable in our custodial role, and students are similarly comfortable in their role as wards of the system, continuing to manage students is a sure path to obsolescence. Even my high-achieving students seem dependent on the guardian teat, looking to me for direction and affirmation and assurance that everything's going to be okay. Getting the 'right' answer offers little indication of a student's capacity to synthesize information, navigate complexity, and cooperate with others, all skills far more relevant in the twenty-first century marketplace than being able to follow direction.

Doing it the way we've always done it has become increasingly exhausting, is subject to disruption, and is obsolete in modern contexts. Our classrooms may look the same, but the days where we can show up and roll out the established program are numbered. It's time to reconsider how else we might do what we do, and find more relevant ways to offer value to students, their families, our administrators and the broader communities in which we live and work.

I've been teaching in public high schools for more than ten years. My job, or at least the aspect that school administrators tend to prioritize, is to address mandated curriculum, evaluate students, make sure no one gets hurt, and be where I'm supposed to be when I'm supposed to be there. Given this perspective, there's every reason to use textbooks and tests as a way to do my job.

Consider that instead of textbook and tests, I design and implement dynamic programming, like scavenger hunts and research projects and online learning games. While these programs may be fun for some of my students, I believe it's just more of what we already have. Because it's still *teacher-powered learning*, where the energy of teachers is what moves the learning experience. In teacher-powered classrooms, action begins with teachers telling students what to do with themselves. If the teacher don't show, then the learning don't go. It's a symptom of the custodial model of education in which we've entrenched ourselves, where teachers serve as stewards to the wards in our classrooms, directing and enticing and cajoling students to develop requisite skills, hoping that, at some point, they'll see the light and assume responsibility.

In teacher-powered classrooms, bridging the gap between the value of content and the willingness of students to engage with that content can take a remarkable amount of energy. Through sheer will and determination, teachers are tasked with ensuring that the class keeps moving, trying to avoid the fact that we want it more than they do. 'One day you'll thank me' is how we tend to assure ourselves it's a worthwhile use of our time.

Teacher-powered classrooms are typical of other industrial-age organizations, where priorities are given to control, predictability and capacity to scale. They tend to be organized as hierarchical structures, with the boss on top, and their VPs below, and so on and so forth, down to the frontline workers on the bottom rung of the ladder. They're compliance-based and outcome-oriented, where the management mindset permeates human interactions. These organizations typify closed-system perspectives, and are highly effective at meeting minimum standards.

Given enough time, closed systems are challenged by outside contexts. Like air through a hermetic seal, it can only stay closed for so long. Industrial systems seek to eliminate disruptions and restore previous order. But seals inevitably weaken, and disruptions increase, requiring increasing levels of upkeep to hold status quo together. This explains why today's teachers feel exhausted where the previous generation felt merely drained.

Relying on teacher energy to mobilize learning is consistent with the broader industrial tendency towards fossil fuels, tapping the finite store of teachers' capacity to manage wilful students and make learning happen. Similar to the way we've allowed petroleum to move the industrial transport system, it's time to find an alternative source. Like the sun, the productive inclinations of students are an ever-present energy, where once tapped, and harnessed, can fundamentally shift what it looks like to be in a classroom.

Similar to attitudes on solar power, detractors suggest it's a nice idea, but the disposition of students towards apathy and institutionalization makes custodial approaches a necessary aspect of education. If kids weren't kids, then it might work, but since they are, we need a management presence telling them what to do.

Except apathy and institutionalization are qualities of industrial organizations, not the inherent dispositions of students. When we exist within administrative, outcome-based hierarchies, we soon discover that on the other side of this uninteresting, straightforward task is another one pretty much like it. We have little choice but to fall in line or else check out completely.

If we believe human nature includes a disposition for productive effort, and we dedicate ourselves towards discovery and exploration of our inherent interest to create, we engage in an approach to learning distinct

from what happens in most of our classrooms. Let's call this *student-powered learning*, where the student and their relationships become the engine that moves the learning experience.

This is distinct from *student-directed learning*, which tends to suggest students are in charge of their learning decisions. Certainly students have ample opportunity to develop personal agency in *student-powered* contexts. The distinction is that focus is placed on relationships, and those relationships move the learning. All parties have voice, and that includes the adults in the room. Teachers remain active participants, able to influence priorities, including our traditional interest as classroom guardian. It isn't necessary that students have complete autonomy. There are times when it's appropriate for adults to direct learning, though it's generally preferable to assume a stance as learning partner, so students may, to some degree, contribute their voice.

In contrast to the closed-system hierarchy typical of industrial-age organizations, student-powered learning looks more like an emergent network, like a map of Facebook friends, or neural pathways of the human brain.

From a distance it reads like a tangled web, a bunch of dots and lines, representing the various nodes and channels that connect them. This is an open system, capable of incredible complexity, distinct from the simple hierarchy of conventional schooling.

When we zoom in on one particular node, we may find a student. Say his name is Zahib. Zahib comes to class with a bunch of established relationships: to parents, to siblings, to friends and teammates. And Zahib is similarly connected to his hobbies and interests, to pop culture as well as issues in his immediate community. Zahib is already invested in these relationships.

When Zahib spends time in class, he also develops new relationships, to his teacher, his classmates, the school, and aspects of learning that prove interesting to him.

In such contexts, a teacher's greatest capacity to engage with this student is through our influence. Rather than conventional dispositions that require Zahib to follow our prompts to perform and achieve, student-powered learning asks teachers to recognize that, while we control very little, we have enormous influence in the lives of the young people with whom we're involved. By engaging in our own relationships, with students and with learning, we model what it looks like to be in relationship, from a place of confidence and optimism and perseverance. When we show up, willing to stand in front of class and try, we encourage students to do something similar, especially when we also model what it looks like to fall down. Humility as teachers is among the finest gifts we can offer.

One recent morning, I decided to bike to school. It was the first time in a while I'd been on my bike, and the uphill proved a real effort. All the same, it felt good to be active, to be doing something for myself.

Nearing the school where I teach, I noticed another rider in front of me, moving much more slowly than I was. This rider lingered at a stop sign, and proved an obstacle on my forward path. I felt frustrated by this change in pace, and by this rider's apparent ambivalence to the space he occupied on the road. I had to wait for a few cars to pass before I found my opening, and when I got my chance, I sped past and continued into the school parking lot.

Locking up my bike, I realized that this slow moving rider was a student at my school, someone I didn't yet know. I waited as he rode in towards the bike rack, then called out, saying something like 'hey, I had a hard time passing you.' Only then did I realize he was wearing earbuds, unable to hear what I'd said.

Once he saw I was speaking to him, he pulled out his earbuds. 'What?' he asked.

I decided to exaggerate, to better make my point. 'I called to you before, but you couldn't hear me.'

He looked at me with a blank face.

'There's things happening on the road, you ought to pay attention.' It was then I noticed the paternalistic wronging in my tone. I decided to try another approach, something more honest, a little more vulnerable.

'It scares me that I have to share the road with you, that you can't hear when I call to you.'

This student, a young man no more than sixteen, nodded his head in acknowledgement. 'I know' he said, 'I ought to pay more attention.'

I then noticed he was also riding without a helmet, so I added, 'and riding without a helmet seems plain crazy to me. Really, so many things can happen.'

He seemed to get that I was speaking truth to him, and without anything more to say, he just shrugged his shoulders. I wasn't sure what more I might do, and so I walked away, hoping that somehow he'd come to make another choice.

I felt assured that he responded with openness and honesty. I couldn't tell what he might do the next time he got on his bike, but I'm pretty sure my condemnation would've been dismissed the second I stopped talking. This interaction seemed to open a channel, a channel that we might return to in subsequent interactions, a relationship more likely to influence a real and lasting development in the life of this particular young man.

That said, if I saw him riding without a helmet, I might still call out. I'd just be sure to ask, rather than demand.

I spend a lot of time thinking about the dynamics between open and closed systems, and what it means for me and my students and the spaces we share with each other. I wonder how I might use the closed context of traditional schooling to keep kids safe and ensure basic skills development, and simultaneously foster an openness that welcomes the dynamic complexity of these particular students. I want classroom learning to become less reliant on my administration, and in turn, place me in better position to share my gifts with my students.

I've come to believe the change that's required stems from the culture of our classrooms, from something outcome-based and compliance-oriented towards something relationship-based and process-oriented. The wonderful thing about student-powered learning is that it's able to exist within the status quo-hierarchical structure of most contemporary schools.

In fact, it seems wise that we continue to use our in-place educational infrastructure. For one, to dismantle one system is to invite another in its place, this one similarly fraught with potential shortcomings. Instead, it seems prudent to use what we already have, like working on a marriage instead of discovering many of the same challenges in a subsequent relationship. Industrial schooling has many useful qualities, foremost among them our capacity to raise the floor on failure, where graduating with a diploma means a young person has developed a foundation of technical skills, and is way more likely to avoid many of life's pitfalls, like poverty and prison and poor health.

Additionally, most people still believe it's a good idea to go to school. Parents trust teachers with the well being of their children, an invaluable asset that ought to be leveraged, rather than dismissed.

Consider that successful financial practice includes both savings and investment. Savings focuses on less lousy outcomes, so in an unfortunate event, things will still be okay. This is what our schools deliver today. We raise the floor on failure, hoping that all citizens gain access to basic amenities like food, shelter, income, and opportunity. These pursuits matter, and we've gotten very good at keeping kids safe and addressing the bottom rungs of Maslow's hierarchy.

By distinction, investment is about pushing the ceiling on success, stepping into the unknown in pursuit of possibility, learning to negotiate risks along the way. Traditional teaching practice abhors uncertainty, and seeks to minimise risk at every turn. However, these are the aspects of development most relevant for an increasing number of our students, the part of our practice that requires deeper consideration.

While the interests of raising the floor on failure and pushing the ceiling on success are distinct, they're not mutually exclusive. Our challenge is to continue holding safe space while simultaneously learning to prompt student investment.

From this view, the life of teachers makes sense. Year after year, we roll out the same old program, because we're trying to meet the same old mandates. We reward students with good grades and punish them with bad reports, because closed systems encourage us to seek compliant behaviours. And we're increasingly exhausted because closed systems can only remain closed for so long, before outside elements start to break down barriers, and new interests gain influence. It's why Suzy won't put her phone away. Not because she's defiant, but because our mandate holds little relevance in the context of her life. Why should she put down her phone? Aside from hearing she's a good girl, school offers little motivation for her to interrupt what she's doing.

Suzy operates in the open context of 21st century society. If she's ever going to actually put her phone away, it'll happen of her own volition. And she'll choose to interrupt herself as she discovers pursuits more relevant and connected to the context of her life.

Some educators advocate for more edu-tainment, with specific reference to digital technologies and their capacity to hold student attention, an attempt to use bells and whistles to hold the attention of our students, to sneak the learning in when they're not looking. It's the same way some of us try to get our kids to eat their vegetables. We turn it into a game, where the astronaut carrot flies around and around and (amazingly!) winds up in their mouth. But we're still selling vegetables. And we're selling vegetables because we know it's important. This isn't to say eating vegetables isn't worthwhile, only that the relationship of this kid to that carrot is they're doing it because we said so or because they've been tricked into it. In open context, students have access to all sorts of other options, not just the food we put on their plates. When we choose entertainment as a path in to learning, we're competing with YouTube and Nintendo and SnapChat for the attention of our students. And they're not trying to get anyone to eat their vegetables.

The place where YouTube and Nintendo and SnapChat can't compete is by engaging and mobilising productive inclinations. As students become more invested in meaningful enterprise and consequently more willing to delay gratification, they gain capacity to remain in the learning space. This experience cannot be mandated or coerced, and instead emerges from authentic context, where students offer it of their own accord.

Teachers are in position to influence this shift, and we have at hand an opportunity to reconsider the ways we do what we do, with less emphasis on top-down, management-minded interactions, towards something that's more relationship-based and process-oriented. Because we have daily face-to-face interactions with our students, we set the tone for the culture of our classrooms. Curriculum policy and educational funding are more likely to follow this change, rather than show the way.

In some schools, there's already focus on becoming more relationship-oriented, with consideration for words like empathy, cooperation, and perseverance. For the most part, school leaders are 'managing relationships', rather than 'being relational'. This distinction is significant, as being 'in relationship' requires a fundamental shift in how we relate in the moment-to-moment experience of our day. It requires a type of vulnerability and honesty that can prove rather scary. It asks adults to set aside our institutional authority and meet students on a human level.

This doesn't dismiss the value of custodial approaches and our role as classroom managers, but instead says there's another way to show up with students, one that prioritizes relationships, and extends an open hand, trusting that students want to discover and learn and pursue success meaningful to the context of their lives.

When relationships drive learning, the key challenge is shifting from a culture of compliance towards a culture of trust. This is most likely to happen when students feel released from having to get the answer 'right', and safe to share their 'honest' responses. As teachers, our challenge is to put down our short-term agendas for completed assignments and good grades, towards longer-term priorities of invested students and responsible decision-making. Attention for technical skill development remains, but focus shifts towards brokering connections between student relationships and mandated outcomes, rather than mandating activity and hoping students discover relevance.

As adults, when we think back to our time in school, often we talk about that one 'special teacher', someone who made an impact on us, because of the passion they held for the subject, or the way they related to us, or the energy with which they carried themselves. It's something in the relationship they developed with us, and held for the learning, that captured our imagination and made an impression on us.

The people we describe as 'special teachers' are able to both manage administrative responsibilities and also develop meaningful relationships with their students. Why are these teachers so rare? The fact that many of us went through twelve years of formal education and met only one or two 'special teachers' seems to indicate something's wrong. If teachers were better able to engage their students, and experienced in emergent process, and felt more supported by administrators and parents, we might discover that 'special teachers' are more common than we thought.

The primary reason not to do this work is that we are, as a society, terrible at relationships. The fact that so many of us are familiar with divorce, low self-esteem, acting out our insecurities, and a general disposition for judgement and blame, means we try to avoid the vulnerability required for thriving relationships. Instead, we've entrenched various coping mechanisms to keep us comfortable in our status quo dispositions, and avoid periodic growing pains. I've heard it said that no alcoholic confronts their drinking until they've hit rock bottom. How much longer will we choose to wait before we embrace that sucking at relationships may be the opportunity we need to model the learning we most hope for our students; with openness, and humility, and determination to keep going.

In the twentieth century classroom, teachers looked to avoid telling students 'I don't know,' for fear it would diminish our authority. In the twenty-first century, teachers serve students by looking to say 'I don't know' as often as possible, modelling what it looks like to try and fall down and get back up and do it again.

At its core, this is a call for a more loving, compassionate, accepting classroom, where adults learn to offer a calm, consistent presence, engaging students from a place of optimism, enthusiasm, and non-attachment. The great news is that love for learning and caring about kids are two traits common in most people who teach. As frontline workers, we have an opportunity to shape, influence and lead the culture of the spaces we're in.

Relationships offer space to develop 'how to' skills required in the 21st century, as well as providing opportunities to develop more traditional technical skills. But we are bad at relationships, insecure in our attachments, and likely to make a mess of the whole damn thing. We need to find resolve to go forward all the same.

BUSINESS STUDIES AS A TROJAN HORSE

In the current context of high school, most of our attention is towards technical skill development. Science teachers and math teachers look at something like *student-powered learning* and see it as a nice idea that could never work in their classrooms. When focus is on outcomes, it's very difficult to advocate for a more relationship-based practice.

In my experience, business education is an ideal moment in the life of a student to engage them in *student-powered learning*. Common wisdom says that business is different from school, that doing well in school has little to do with success in business. When I ask students what they know about business, they tell me it has something to do with money. This context, that business is different from school, offers a premise to engage students in a different approach to how we do what we do.

I challenge students to consider that business is about creating value and making trades. From this place, I prompt students to explore their productive interests, how they might activate these interests to create value for others in their communities, and then to develop relationship skills that will better enable them to engage these people in meaningful and lasting interactions. It's a more emergent approach to production and marketing, two fundamental activities in the life of most businesses.

Through this context, I attempt to engage my students as classroom partners, where we co-create a learning experience intended to use our time in the classroom to better engage in their lives beyond the classroom. I've developed a variety of learning platforms, rather than learning programs, that students use to capture their activity, and then together we make connections between what they've learned and the mandated curriculum required by the course.

From Systems Thinkers Fred Emery and Eric Trist; "the choice is between whether a population seeks to enhance its chance for survival by strengthening and elaborating special social mechanism of control, or by increasing the adaptiveness of its individual members." Business education offers an amazing opportunity to put down our custodial priorities and mentor students as they take action and participate.

A deep integrity begins to emerge, where the learning experience is fundamentally open, and the inherent inclination of students to discovery and make and succeed moves the classroom. Teachers are better able to meet students where they are, rather than asking them to come to where we'd prefer them to be. That still happens sometimes, when teachers give students jobs to do, but it is less common, and because

students trust that on the other side of this mandated task is an opportunity for them to return to more meaningful activity, they get to task without much need for carrots and sticks.

Students develop capacity both for savings and investment, and become better able to engage from a place of personal autonomy and community participation.

CALL TO ACTION

Doing things as we've always done them is a recipe for obsolescence. We need look no further than the hotel and taxi industries to see that credentials and legacies offer little guarantee of ongoing relevance. As teachers, we're most likely to remain relevant in the lives of learners when we offer value unlikely to be replicated. As our traditional roles of classroom management and content expertise are offered by alternative, less expensive technologies, our capacity to engage learners in meaningful, dynamic relationships offers an opportunity forward. While many teachers offer this capacity already, it's often adjunct to our administrative role. The suggestion here is to make relationships a more fundamental, primary basis for engagement, and to seek opportunities to develop traditional, technical skills through these relationships.

My hope is to discover opportunities to collaborate, develop, and advocate a professional practice rooted in the principles and values described in this paper. I wonder if you as a reader have a broader view from my own, where you see opportunities of which I remain unaware. If you're interested, it will be my pleasure to hear from you and learn more about what it looks like from where you stand.

Each of us has an opportunity to influence our networks. As teachers and adults involved in the lives of young people, the time has come for us to consider how to better balance our custodial responsibilities with the opportunity to mentor and partner and welcome the young people with whom we're connected. Not just as an adjunct to our job as teachers, but as a fundamental dynamic within the ways we do what we do.

Eric Rosenberg is a teacher, facilitator, and curriculum designer. With training in finance, fine art, and education – Eric strives to marry the practices of effective financial management with the principles of positive psychology. He recognizes the simultaneous roles teachers play as both classroom custodians and learning mentors, designing and implementing innovative approaches that meet traditional school standards while also encouraging and supporting students to become more invested as learning partners. While Eric is available to work with anyone, he has a particular interest in helping teenage boys succeed, as he draws upon his own experiences within the education system.

To learn more about Eric and his work, please visit www.lifewellspent.ca



Editors' Note: The following is the Introduction written by Paul Freedman to the reissue of the following documents *The Chicago Statement* and *Education 2000: A Holistic Perspective*. We are pleased to assist in the reintroduction of these important documents. Both documents will be sent to the readers as a separate document with the Newsletter email.



INTRODUCTION

The Chicago Statement and Education 2000: A Holistic Perspective

By Paul Freedman

Co-Founder

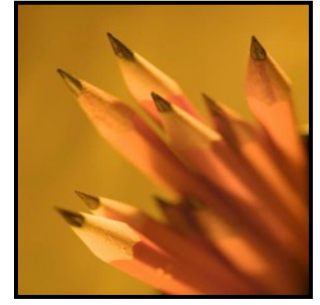
Holistic Education Initiative

Founding documents have the power to coalesce thought and organize action. They can articulate, clarify and crystallize amorphous ideas, and provide a guiding beacon for people to follow. In 1989 and 1990 two such documents were written, by two overlapping groups of visionaries and scholars. “The Chicago Statement” written collaboratively by 80 people at an education conference in 1989 and “Education 2000: A Holistic Perspective” written a year later following a conference in Colorado, are the clearest, most succinct and perhaps most profound articulations to date of what we call “Holistic Education.”

In the late 1980’s authors including Douglas Sloan, David Purpel, Ed Clark, Ron Miller, Phil Gang, Jack Miller, Parker Palmer and others were drawing from a wide range of antecedents to describe a vision of education built on values of ecological awareness, spirituality, relationships and connectedness. An image of holism was emerging in stark contrast to the existing reductionist educational paradigm. These educators wrote about transformational learning, “insight and imagination,” postmodern, ecological, cosmic and spiritual education and the need to find an antidote for “the moral and spiritual crisis in education.” The discourse was bubbling into a rich soup, pregnant with potential but requiring some common language and a clear articulation of shared beliefs. 1988 witnessed the publication of Jack Miller’s *The Holistic Curriculum* and the founding of Ron Miller’s journal, *The Holistic Education Review*. In 1989, “The Chicago Statement” was drafted, and the conference steering committee went on to form The Global Alliance for Transforming Education (GATE.) Dr. Philip Snow Gang was hired as the Founding Executive Director. The following year gave birth to the stunning document, “Education 2000: A Holistic Perspective.” Dr. Gang proceeded to tour colleges, universities and conferences around the world promoting this document and the beliefs, values and principles it espoused. A “new” field of study, Holistic Education was born.

We are educators, parents, and citizens from diverse backgrounds and educational movements who share a common concern for the future of humanity and all life on Earth. Beginning with these words, “Education 2000: A Holistic Perspective” unfolds to articulate ten core principles of the emerging field of Holistic Education. The re-printing of these two documents now, every bit as profound, inspirational and timely as they were in 1990, provides us with a unique opportunity to reconnect with the powerful vision proposed by a fearless group of visionaries and scholars who dared to imagine and articulate a form of education for the next stage of our evolving human consciousness.

Paul Freedman, MA Goddard College. Paul has taught elementary grades for 24 years. He is the Founding Head of Salmonberry School in Eastsound, WA. Paul co-Directs The Holistic Education Initiative: www.holisticedinitiative.org He also serves on the faculty of the Self Design Graduate Institute. He served as Contributing Editor for *Encounter: Education for Meaning and Social Justice*. His TEDx Talk is entitled: “Deep Education: Re-visioning Teaching and Learning for Today.” He also serves on the faculty of the Self Design Graduate Institute. E-mail: dancingmonkey@rockisland.com



Announcements

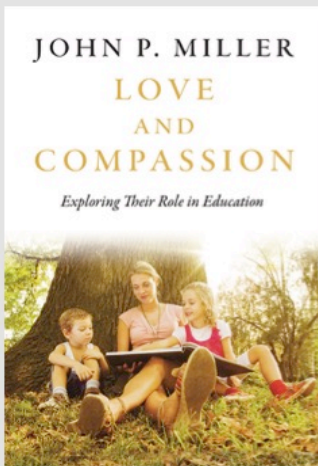
1. Recently Published Books

LOVE AND COMPASSION

EXPLORING THEIR ROLE IN EDUCATION

By John P. Miller

Paperback ISBN 978-1-4875-2257-5 \$24.95 / Hardcover ISBN 978-1-4875-0331-4 \$70.00 / 160 pp



Academics often speak about love for their subject, mathematicians discuss their love for figures and numbers, and elementary school teachers speak about their love of children. As multidimensional as love is, it is often a taboo subject relative to teachers and students. *In Love and Compassion*, John P. Miller explores different forms of love, including self-love, the love of others, compassion, the love of learning, and cosmic love, and how these dimensions of love have the potential to improve education.

Love and Compassion is both a practical and conceptual work, and will interest those involved in the study and practise of holistic and contemplative education. In addition to the seven dimensions of love, Miller's evaluation includes nonviolent action, the love of beauty, and how they are crucial to the practise of teaching.

AVAILABLE WINTER 2018

JOHN P. MILLER is a professor in the Department of Curriculum, Teaching, and Learning at the Ontario Institute for Studies in Education, University of Toronto.

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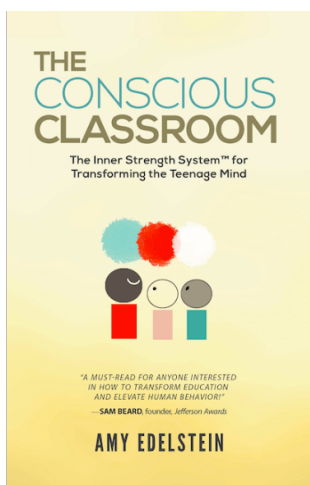
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The Conscious Classroom

AMY EDELSTEIN

The Conscious Classroom: the Inner Strength System™ for transforming the teenage mind shows educators, parents, and everyone concerned about our youth a sound, illuminating, and uplifting way to educate our kids today for their well-being in the world of tomorrow. The Inner Strength System is currently being used by over a dozen high schools in the inner city of Philadelphia to support thousands of teens to realize their higher potentials. In this evidence-based program, she uniquely pairs the best of her 35 years experience with mindfulness tools with the art of systemic and developmental thinking. Given how rapidly our world is changing, our teens urgently need

skills that help them rise above emotional as well as practical upheaval. The guidance offered in this book gives educators both the understanding and the tools to work with challenging classrooms today. It empowers teachers to train our adolescents with education that will prepare them both inwardly and outwardly to be wise and compassionate stewards of our shared future.

From <https://press.emergenceeducation.com>

2. Call for Chapter Submission



Dear Colleagues and Students,

We are inviting current and recently graduated students to contribute to an exciting new book project.

Contemplative and mindfulness practices are having an impact on all levels of education and are increasingly being taught as tools which can be used to address issues in a wide range of disciplinary areas. Consequently, as our students pursue their careers they will have an impact on the many pressing crises which face us today and seem primed to rapidly escalate. This anthology aims to bring the excellent work being done by many graduate students in these areas to a wider audience. In this way they can begin to contribute to and shape

the future which is theirs. Please circulate this call to your students as well as colleagues and students who would have an interest in participating.

The work submitted for consideration in this anthology could be a revised paper for a course you have taken or an entirely new piece of work. **Please submit an abstract of 500 words no later than January 1, 2018. Address it to SLCFanthology@gmail.com**

Sincerely,

Deborah Orr, Department of Humanities, York University and
Mustapha Safadieh, SLCF Editor

***Note: We could not include the full description of the call as it was too long for the newsletter. Please use the email above to request the full invitation to submit.

3. Conference of Interest:



International Association for Children's Spirituality

CALL FOR PAPERS for the 16TH INTERNATIONAL CONFERENCE ON CHILDREN'S SPIRITUALITY

Laval University, Quebec – Canada on Tuesday 24 July – Friday 27 July 2018

QUESTIONING THE RELATIONSHIP BETWEEN CHILDREN'S SPIRITUALITY AND TRADITIONS

The International Association for Children's Spirituality and the faculty of theology and religious sciences of Laval University are pleased to welcome proposals for papers, workshops and short symposium from academics and practitioners from various disciplines, which engage with children and young people from birth to age twenty, and address children's spirituality and traditions.

These include, but are not limited to, those involved in research and practice in education, social work, health care, counselling, psychology, chaplaincy, religious education, practical theology, the arts and humanities.

The conference will explore the ways in which children's spirituality is conceived in and across cultures, how cultures influence spiritualities, and how spirituality may affect children's cultures. The conference will provide an international, inter-disciplinary and multi-cultural forum for those involved in research and development of children's and young people's spirituality.

Key questions of the conference include:

- What influences children's spirituality and how is that influence exerted?
- Why and under the influence of whom do children develop their own set of specific values?
- In a world in which changes occur at an ever increasing pace, where do children find the "marker beacons" on which to refer to in order to build their (spiritual) identity? (Or can they develop spiritually without those markers?)
- Which foundations are available to them?
- How does transmission take place?
- What is actually transmitted to children?

Please consult the complete version of the problematic (below) for further discussion of the theme.

We also welcome proposals on wider topics related to children's, adolescents' and young adults' spirituality.

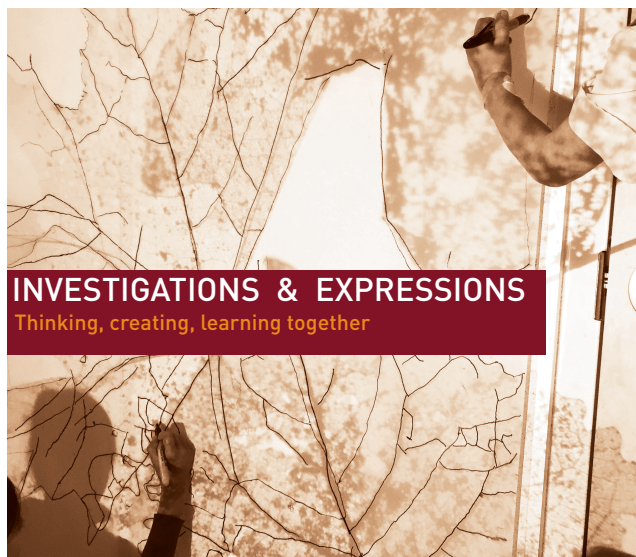
The types of presentations available are:

- **Paper** – 25 minutes talk with 20 minutes for discussion;
- **Workshop** – 45 or 90 minute practical workshop with an interactive process;
- **Panel** – 10-15 minute briefs by each of the three to five panelists discussing and answering questions on a specified topic for a total duration of 90 minutes;
- **Symposium** – 90 minute pre-organised symposium typically two to three presentations sharing a common theme;
- **Poster Paper** – a theory or research paper to be posted on a board with presenter(s) available for discussion at specified times
-

To submit an abstract, please contact chaire.spiritualite@gmail.com for an application form and return to the same email address. **Closing date for abstracts: 15 February 2018.**

Requests for additional information may also be addressed to chaire.spiritualite@gmail.com

4. Program Announcements



A. Investigations and Expressions Professional Learning workshops offer educators an opportunity to explore inquiry-based and Reggio-inspired learning for Grades K-6 in collaborative, hands-on sessions.

Tour the spectacular BSS Junior School and experience Reggio-inspired learning in action. Discuss strategies and scaffolds to make thinking visible and create rich environments for learning.

Be inspired by classroom projects presented by BSS teachers who implement inquiry-based learning with their students.

Join us for one or all three sessions!

Where: The Bishop Strachan School, 298 Lonsdale Road, Toronto

When: **October 27, 2017 | February 9, 2018 | April 20, 2018**

Time: 10:00 am to 4:00 pm (registration from 10:00 to 10:15 am)

Cost: \$150 for educators, \$100 for students for each session

Register online now at www.bss.on.ca/news-and-events/investigations-expressions/

For more information contact Noreen Luk at nluk@bss.on.ca

B. Experience Groove



Welcome to Experience Groove.

You may have heard the exciting news that I'm no longer with The Groove EDGEducation! I have returned to my roots, offering The Groove Experience combining movement, creativity, playful self-expression and most importantly, human connection with a focus on wellness. After over 10 years as an educational leader grooving close to a million participants across North America, I am thrilled to now be inspiring people across multiple sectors.

Groove Experiences are created for:

- **Education:** our signature epic Groove sessions for K-12 students, mindfulness practices, well-being, staff professional development, consulting
- **Recreation & Social Services:** customizable programs and trainings
- **Workplace:** team building and wellness experiences using The Groove
- **Presentations & Special Events:** keynotes, presentations, activations
- **Community:** pop-up classes, kids birthday parties and adult celebrations

Contact - <https://www.experiencegroove.com>

5. Interesting Online Resources and Websites**A. Japanese Holistic Education Website**

This July we received a request from a newly established *Japanese Society for Holistic Education/Care* to include our Newsletter on they web-page. We are delighted that we have reached across the Pacific.

Unfortunately, there is no English page at this present moment.

Here is the website:

Japanese Society for Holistic Education/Care <https://www.holistic-edu-care.org>

B. Holistic Education Initiative

Here is the website of a new initiative lead by Paul Freeman. The *Holistic Education Initiative* is a non-profit organization that works to spread and integrate the practice of holistic education by creating opportunities for people and schools to connect with one another, to learn more about holistic education, and to deepen the practice of holistic education visit their website at <http://www.holisticeducationinitiative.org>

6. Call for Submissions

A. Special Edition of the Holistic Educator Spring 2018 Newsletter

Call for Papers

For the Spring 2018 Newsletter, we would like to feature **Community Learning** that goes beyond homeschooling, and private or public schools. Many of us participate in our community through groups that have formed around specified activities. For instance, some of you might play in a community band, or play in a ukulele group, or have joined a knitting or a quilter's group. Maybe you are part of a sports team or a volunteer group. If you participate in such a group, we would appreciate a short description (250-500 words) that reflects on the group's interaction, its value to you as a life-long learner, and its power to sustain your happiness and well-being. Please identify your community and the name of your group, if it has one. Please send these to us by early March 2018.

B. Our Regular Call for Papers

The Holistic Educator is the newsletter for the Holistic Learning and Spirituality in Education Community of Educators. It is published bi-annually in an electronic format and addresses issues of interest to our community members. We welcome scholarly contributions, book reviews, and professional announcements from our members on any aspect of holistic education. If you would like to submit an essay or article of about 3000 words or less to be considered for publication in the newsletter, or any announcements such as call for papers or promotional material for programs, please send an electronic copy to Gary Babiuk, gary.babiuk@umanitoba.ca OR to Susan A. Schiller, Schil1sa@cmich.edu. For scholarly work, please follow MLA or APA style and include a works cited page. Be sure to give your institutional affiliation and all contact information.

7. Influential Reads

We are still accepting submissions. This column in the Newsletter offers a review of books that have significantly influenced the contributor's thinking over a period of time. We hope to make this a permanent feature of the Newsletter and invite you to send up to five titles of books that have impacted your life. Please provide an annotation of two or three sentences that will inform our readership of the book's contents. You are not limited to books about education. We simply ask that your choices have been important in shaping your life. Please send your reading list to Susan A. Schiller at Schil1sa@cmich.edu.

8. Growing our Community

We currently have approximately 150 members who receive the newsletter. We would like to double this number or even triple it if possible. This goal may be easily achieved if each of you recruits one or two people who share our interests. Please send us email addresses of friends or colleagues who have agreed to receive our newsletter. We will add them to our mailing list. Let's grow our community!

Special Note

The editors would like to thank Trudy Bais, Technology Administrator in the Faculty of Education at the University of Manitoba, for her assistance in formatting the Holistic Educator Newsletter. Thanks Trudy, this bouquet is for you.

