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HOLISTIC EDUCATION REVIEW

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Nurturing spiritual growth through education

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Holistic Education Review aims to stimulate discussion and application of all person-centered educational ideas and methods. Articles explore how education can encourage the fullest possible development of human potentials and planetary consciousness. We believe that human fulfillment, global cooperation and ecological responsibility should be the primary goals of education, and we will inquire into the historical, social, and philosophical issues that have prevented them from so becoming.

FEATURES

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Spirituality: the essence of who we are

Holistic educators, along with many spiritual traditions, believe that within every person there is an innate core of goodness, creativity, compassion and love. Whether this is understood in religious terms as "that of God in every one," or in a more empirical way as an organic striving for "self-actualization," the holistic world view is based upon a profound faith in an inner, spontaneously unfolding spiritual essence. Maria Montessori, for example, saw the child as a "spiritual embryo"; Martin Buber, a religious-existentialist philosopher who has influenced many holistic thinkers, wrote that "every human person born into this world represents something that has never existed before."[1] The child is a gift of Creation, and we ought to honor every child as such.

And yet this faith is confronted by a far more obvious fact of human existence—that we are so psychologically, emotionally and spiritually *delicate*. How little it takes to turn the human being into a neurotic or even a psychopath! Unless the needs of human development are given the most careful attention, an individual—and even an entire culture—may turn grotesque under the influence of lust, greed, fear, bigotry, and murderous ideologies. Indeed, when we look at human history, we see humankind's tremendous capacity for cruelty, savagery and evil played out over and over and over again. This has led many to conclude that the only hope for civilized life is to *suppress* human nature; but this desire to protect ourselves from our own evil tendencies is self-defeating, because it leads directly to the autocratic religious, social, and political institutions which human beings have suffered throughout history. While a repressive culture may keep a lid—temporarily—on the expression of human discontent, in the long run it only further frustrates human development. We cannot suppress evil without suppressing everything else that we are.

Ultimately, the question facing every culture—and every educator—is this: Shall we celebrate our human existence and try to nurture its highest possibilities, or condemn human nature and try (however futile and self-defeating the task) to keep it under control? In many significant ways, western civilization has attempted to suppress human nature. As Dave Lehman argues (p. 5 of this issue), the concept of original sin has had a smothering effect on the development of human potentials. The contemporary Dominican scholar Matthew Fox (among others) traces this "fall/redemption" theology, which has dominated western religion for fifteen centuries, to St. Augustine; it is a view which utterly alienates the human from the divine, and it is quite evident in the Calvinist/Puritan heritage which has so influenced American culture.[2] This helps us understand why the introduction of humanistic and holistic techniques in education, techniques such as "values clarification" exercises, guided imagery and meditation (in other words, just the kinds of things we are exploring in this issue on spirituality) has aroused such bitter resentment among traditional, orthodox Christians—resentment which is even today growing more active and self-assertive.[3] Human nature, say our critics, is corrupt and stained by sin, and therefore any approach which looks for goodness or divinity within the person is an evil—in fact, Satan-inspired—belief.

But can holistic ideas simply be dismissed as unChristian, "New Age," or secular humanist ideas? I think not. In recent writings, Fox has declared that the original message of Christianity was a "Creation-centered spirituality" which celebrates the divine presence in the earth and all living beings, a message which he asserts has been reiterated by western mystics such as Meister Eckhart, Julian of Norwich, and Hildegard of Bingen (we might also add George Fox, founder of the Quaker sect). Indeed, many of the seminal thinkers in holistic education—Pestalozzi, Froebel, Channing, Parker, Montessori—were in fact devout Christians.

Holistic approaches, however, reject the "fall/redemption" pessimism of western civilization. They ask us to take a more patient and gentle look at the delicate sensitivity of human nature. They dare to suggest that our sensitivity may not be a liability after all, but rather the most direct evidence that we are truly manifestations of the divine. For it is this exquisite sensitivity which allows us to do the work of the Creator here on this rocky planet. It is just this sensitivity which enables us to respond to the world with compassion and self-sacrifice and love. This may be precisely what is meant by the teaching that " a little child shall lead them", and why Montessori so passionately asked us to follow the child. The child's urgent need for nurturing is our invitation to participate in the Creation. Holistic education is the sincere and earnest desire to provide every child with the emotional and spiritual nurturing which full, healthy human development requires. It is nothing less than *complete respect and wonderment* for the magnificent dignity and unfathomable potentials of every human being.

The child's urgent need for nurturing is our invitation to participate in the Creation.

The challenge of holistic education, like the challenge of all mystics who are branded as dangerous heretics, is to surrender some measure of security for the mysterious and uncontrollable path of spiritual unfolding from within. To cultivate this delicate human nature, to give our souls the tender nurturance we need if we are to realize the divinity within ourselves, is a difficult and painful and uncertain path. It is a challenge—apparently an intolerable challenge—to those who value the relative security of fixed beliefs, powerful in-

The Dignity and Good of the Spirit Within

Recently I partook in a workshop on "Visioning The Ideal School" with a group of alternative teachers from the Springfield Public Schools in Massachusetts. Workshop participants first dreamt and then recorded their thoughts as individuals on the specific organizational characteristics of their imagined ideal school. When this task was complete the group broke into small groups to share their imagined and brainstormed plans. Small groups were urged to use consensus to reach an ideal school type, to be shared later with the whole group. During the small group interaction one teacher proclaimed wisely that they must begin with the goals and/or philosophical statements of the ideal school because it is from these statements that all other activities and structures of a school flow.

The 1980's will be recorded in history as the educational reform decade. The "one best educational system" (namely, conventional school) is finally being scrutinized even by mainstream educators. The "tightening up" of existing procedures and practices of the one best conventional model as advocated in the recommendations of the *Nation At Risk* report haven't resulted in more effective or worthwhile schooling experiences for youth. The turn of the century educational model has been dysfunctional for many participants, evidenced by dropout rates as high as fifty percent for some urban populations. Patch and repair efforts of the one best system have not remedied the ills of that system but have given way to a *rethinking* of the schools and what schooling should be about, on the individual school building level. Mainstream educators have realized the necessity for restructuring schools and are questioning conventional schooling practices as they realize that the conventional system is not only dysfunctional for the development of students' needs but for their own professional fulfillment as well.

Colorado and Massachusetts are two examples of states that have initiated state-wide school restructuring efforts. Community and teacher collaboration is advocated for restructuring plans because locally initiated plans take into account individual school and community needs. After all, what works in Kalamazoo may not be applicable for Kokomo. The Springfield alternative educator was correct in suggesting that a logical point of origin in this type of an effort is to agree on the philosophy and/or goals of any particular "ideal school."

The "spirituality" topic for this issue is one of the most controversial themes included in *HER* for discussion. My great aunt spoke of her personal golden rule as she interviewed and selected employees at her place of business: she asked employees not to discuss religion or politics at the workplace. This issue is both political and religious. It is religious not in the sense that we are affirming or denying a particular sect or formal religion. It is political in sense that we are affirming the istence of the *spirit* in each of the dividuals we attempt to facilitate in process of learning. We ask educat and community persons to recogr the spiritual dimension of childrer they devise individual building g and philosophies to develop this crit component of the whole child.

I have had the privilege of teach in ten schools and have visit numerous others throughout the U In my travels, the educators that app to be the most energetic, enthusia and kind are those who look for t good and talent in each individual w crosses their path. Many of the outstanding educators are guided b formal religion, many are not. W they have in common is their belief the good and dignity of each and eve individual.

Personally I am aware of the spiritu values and beliefs that I agree a disagree with in the articles in th issue. I invite you to write and det your reactions to the various spiritu beliefs contained in this issue. More i portant, I hope each educator w acknowledge the specialness of each i dividual adult and child s/he comes contact with to take a first step in th task of transforming the world into more positive place for oneself an others.

MARY ELLEN SWEENE

stitutions, and a rigid, hierarchical, patriarchic social order. In many tragic ways, both obvious and subtle, our materialistic, competitive culture has throttled human development for the sake of national security, bureaucratic efficiency, superfluous economic gain, and a rigid social discipline to keep the lid on human spontaneity. There should be complete respect and wonderment for the magnificence of the child in our homes, but all too often there is not. There should be respect and wonderment in our religious beliefs and practices, but often there is not. There should be respect and wonderment in our schools, too, but almost universally, there is not.

Something is wrong with a culture that is so fixated on academic excellence and ruthless competition for college and career success and beating the Soviet Union or Japan—while millions of human beings are mired in poverty and all the human problems it entails. What does it matter to improve "cultural literacy" or computer literacy or to raise SAT scores by ten points or ninety points, while women and children are routinely abused in this country? While families end up living on the streets? While children are shuffled between warring parents or social service agencies? Respect and wonderment for the child is not a high priority in this culture.

In some ways, these issues require social and political solutions; I urge every reader of this journal to get involved with one or more of the advocacy groups which we have added to *HER*'s resource listings under "Children's Rights and Welfare"; we need to combine our pedagogical work with a moral, cultural, and yes, political crusade for the dignity of our children: we desperately need to protect children from abuse, violence, and neglect. And yet we must also realize that a crusade which is entirely concerned with political, legal or legislative remedies is not by itself a holistic approach. Ultimately, what this culture lacks is a positive vision of the magnificent possibilities of the human being. It is just this vision that holistic education offers, a vision which honors the most precious, most sacred parts of ourselves.

In education itself, as Steve Harlow suggests (p. 12), it is time we stopped pinning labels on children who aren't keeping up with our culture's repressive demands. It is time we recognized that the especially condescending label *"at-risk"* conveniently obscures the fact that our entire culture, indeed the entire planet, is at risk from our own destructive, competitive materialism The true worth of a human being cannot be measured in reductionistic or academic terms, according to classroom behavior or SAT scores. Our true worth is spiritual; it is inward, it is inviolate. But our present culture doesn't seem to understand this, and that is why we need to advocate for the development of the *whole* child, including the spiritual core of every child. The articles in this issue make it very clear that this does not mean any one, closed approach, nor any particular ritual, belief, or practice; we simply call for an expansive openness to the inherent worth of every person, for complete respect and wonderment at the magnificent dignity and unfathomable potentials of each child. Because that is who we really are.

RON MILLER

Notes

1. Buber quoted in Van Cleve Morris, *Existentialism in Education*, (New York: Harper & Row, 1966), p. 152.
2. Matthew Fox's recent books include *Original Blessing* (1985) and *The Coming of the Cosmic Christ* (1988), both published by Bear and Co., Santa Fe. See also, in this issue, "Creation Spirituality and the Reinventing of Education," by Andy LePage (p. 47).
3. For a chilling account, see Edward B. Jenkinson, "The New Age of Schoolbook Protest" *Phi Delta Kappan* (Sept., 1988), pp. 66-69.

Upcoming issues of HOLISTIC EDUCATION REVIEW

Vol. 2 No. 3 (Fall, 1989): **Environmental Education**
Vol. 2 No. 4 (Winter, 1989): **Cultural Pluralism vs. Assimilation**

The Review will also cover other topics on education's leading edge. We welcome articles, photos, letters, advertisements, and items for our resource and conference listings. Please ask for authors' guidelines.

Authority, Aggression and Building Community in Alternative/Free Schools

by Dave Lehman

Most of us entered alternative education or free schools because we strongly disagreed with the heavily authoritarian, centrally controlled, non-humanistic "schooling" which predominates in education even today. We also freely chose to work in alternative schools because we believed that students could learn to work cooperatively in a non-violent community, and that the things learned and experienced by our students would be transferable to their later adulthood, resulting in positive changes in society. Certainly these were true for myself and remain so today. Yet, all too rarely have we really eliminated authoritarianism in our schools, or developed genuinely democratic, non-violent school communities. That these are still crucial and timely issues is evident in an article from the latest issue of *Skole*, the Journal of the National Coalition of Alternative Community Schools, in which Alan Parachini interviewed Herb Kohl and referred to elements in Kohl's various books:

> "He [Kohl] still faithfully applies the principles he developed.
>
> The movement [alternative/free school "movement"], he says, took the philosophical position that the traditional authoritarian structure of schools, with students the lowest class, was counterproductive. . . . There would be discipline, but it should be developed from within a group of children, not imposed.
>
> 'In an authoritarian classroom, annoying behavior is legislated out of existence,' Kohl wrote in *The Open Classroom*. 'In an open situation, the teacher tries to express what he feels and to deal with each situation as a communal problem. It is important not to equate an open classroom with a 'permissive' environment'."[1]

In order to get at these essential issues, I will first briefly trace the history of the concepts of "freedom" and "authority" in the development of our alternative/free schools. Then, I will look at three key factors in the broader cultural context of our western society which powerfully constrain those of us working in such schools—the concepts of "original sin," "social Darwinism," and "innate human aggression." Finally, I will draw on several recent sources, as well as my own experiences with the Alternative Community School in Ithaca, New York, to suggest three specific activities to address these issues in helping alternative/free schools toward the fuller development of non-authoritarian, non-violent, democratic, "free" school communities.

Alternative schools present a challenge to deeply held cultural beliefs about human nature. When the person is no longer seen to be sinful and innately aggressive, then rigid authority is no longer necessary.

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Historical background on freedom and authority

The concept of freedom is surely central to our nation and its creation, as is the word "happiness" as represented so clearly in the Declaration of Independence—". . . certain inalienable rights . . . life, liberty, and the pursuit of happiness." It was Thomas Jefferson in particular, along with Ben Franklin, who influenced the inclusion of such phrases based largely on their experience with the Iroquois Indians of the northeast.

> Jefferson believed that freedom to exercise restraint on their leaders, and an egalitarian distribution of property, secured for Indians in general a greater degree of happiness than that to be found among the superintended sheep at the bottom of European class structure. Jefferson thought a great deal of 'happiness,' a word which in the eighteenth century carried connotations of a sense of personal and societal security and well-being that it has since lost. Jefferson thought enough of happiness to make its purpose a natural right, along with life and liberty. In so doing, he dropped 'property,' the third member of the natural rights trilogy generally used by followers of John Locke.
>
> Jefferson's writings made it evident that he, like Franklin, saw accumulation of property beyond that needed to satisfy one's natural requirements as an impediment to liberty.[2]

Thus, the very roots of our nation are embedded in the rich soil of the ideas of freedom from authority and each individual's right to personal and societal well-being. These are two essential themes in the history of alternative/free schools. As Joel Spring points out clearly in his *Primer of Libertarian Education*, "Radicals have searched for an educational system and a process of child rearing that will create a non-authoritarian person who will not obediently accept the dictates of the political and social system and who will demand greater personal control and choice."[3] [Hopefully the term "radicals" is not a stumbling block; clearly this is to be taken as the word originally intended by the Latin root "radix," meaning "to go to the root of"—and is in the noble tradition of Jefferson, Franklin, Paine, and others from our own "revolutionary" past.]

Early alternative or free school efforts, such as those of William Godwin in England in the late eighteenth century, were reactions against an educational system which was concerned primarily with the development of citizens loyal to the new nation states.[4] Again, in the late nineteenth century, in response to the system's emphasis on producing trained workers for the new industrial revolution, Francisco Ferrer founded the "Modern School Movement" in Spain and it spread rapidly to the United States with such educational pioneers as the Hutchinsons at Stony Ford School in New York and the Dicks at the Stelton School in New Jersey.[5] Thus, words such as the following have a familiar ring—

> . . . Freedom in education meant freedom from the authority of the teacher as well as the church and state. Under the prevailing system, argued Ferrer, the teacher was merely an agent of the ruling classes, training his charges 'to obey, to believe, to think according to the social dogmas which govern us.' Like the soldier and policeman, he was always imposing, compelling, and using violence; the true educator is the man who does not impose his own ideas and will on the child, but appeals to its own energies.[6]

Another important figure in the alternative tradition was the novelist Leo Tolstoy, who conducted a school in Russia in the mid-nineteenth century. Tolstoy believed that "the school should practice non-interference, with students left free to learn what they wanted to learn . . . A non-compulsory school was one without a planned program where teachers could teach what they wanted and their offerings would be regulated by the demands of the students." Earlier, the French philosopher Jean Jacques Rousseau made an appeal in *Emile* to reason rather than authority, particularly in the education of the young child, and he was followed by the German Max Stirner who ". . . essentially agreed with Rousseau that the method of education should allow for individual choice of belief."[7] Out of such educational philosophies, these early radical educators developed their views on conduct in the classroom, again, familiar to us today at least in theory, as described by Avrich:

> In a free school, moreover, noise was considered part of the natural order of things. Attempts to restrain the child's exuberant impulses only resulted in unhappiness and frustration. Godwin, who recognized that boisterous activity was often a mere outlet for energy, criticized teachers who favored 'the sober, the dull, the obedient lads that have no will and no understanding of their own.' For Stirner, too, a certain amount of disorder was inevitable in the school. He believed that the qualities of obstinacy and intractability in a pupil were mere expressions of the 'natural strength of the will', from which conventional teachers defended themselves with 'the convenient rampart of authority.[8]

Central to the alternative/free schools of the past and present, as an active counter to authoritarianism, has been the principle of democratic self-governance.

Likewise these early efforts were followed more recently with twentieth century efforts to create either non-authoritarian schools or to reject the concept of schooling altogether. Spring describes these schools as follows:

> The Modern School movement begun by Ferrer and A. S. Neill's Summerhill represent part of this libertarian concern; in the 1950's and 1960's it was further evidenced in a very widespread movement for the establishment of 'free schools' and alternative forms of education. The free school movement was an attempt to establish an environment for self-development in a world that was considered overly structured and rationalized . . . as an oasis from authoritarian control and as a means of passing on the knowledge to be free.[9]

But, what *is* "authoritarian control" and "non-authoritarian freedom"? Here, Erich Fromm's introductory words to A.

S. Neill's *Summerhill* are most instructive:

> During the eighteenth century, the ideas of freedom, democracy, and self-determination were proclaimed by progressive thinkers; and by the first half of the 1900's these ideas came to fruition in the field of education. The basic principle of such self-determination was the replacement of authority by freedom, to teach the child *without the use of force* by appealing to his curiosity and spontaneous needs, and thus to get him interested in the world around him . . . Today, many people believe the theory itself erroneous and that it should be thrown overboard . . . Is the idea of education without force wrong? . . . I believe the idea of freedom for children was *not* wrong, but the idea of freedom has almost always been perverted. To discuss this matter clearly we must first understand the nature of freedom; and to do this we must differentiate between *overt authority and anonymous authority.*
>
> Overt authority is exercised directly and explicitly. The person in authority frankly tells the one who is subject to him, 'You must do this. If you do not, certain sanctions will be applied against you.' Anonymous authority pretends that there is *no* authority, that all is done with the consent of the individual . . . Here, the sanction for disobedience is not corporal punishment, but the suffering face of the parent, or what is worse, conveying the feeling of not being 'adjusted', of not acting as the crowd acts. Overt authority used physical force; anonymous authority employs psychic manipulation . . . Parents and teachers have confused true nonauthoritarian education with *education by means of persuasion and hidden coercion.*

Later, Fromm describes how nonauthoritarian education, as practiced at Summerhill, is based on respect.

> *Freedom does not mean license.* This very important principle, emphasized by Neill, is that respect for the individual must be mutual. A teacher does not use force against a child, nor has a child the right to use force against a teacher. A child may not intrude upon an adult just because he is a child, nor may a child use pressure in the many ways in which a child can.[10]

As Fromm indicates, one of the points Neill strongly emphasized was the destructive role of *guilt* in binding the child to the authority of adults. At Summerhill, personal relationships were based on an honest give and take rather than guilt and fear.

This kind of twentieth century radical educational change was paralleled by the development of "humanistic education," which also spoke to the concepts of freedom and authority. Specifically, the humanistic psychologist/educator Carl Rogers described a "self-actualizing," "student-centered" teaching which could result in an environment in which ". . . a young person can find him or herself respected, can make responsible choices, can experience the excitement of learning, can lay the basis for living as an effective concerned citizen, well informed, competent in knowledge and skills, confident in facing the future."[11] This concept of personal, psychological freedom has been an important concept in the development of alternative and free schools as noted by Spring:

> Ownership of self is an important concept in radical theories of education because it extends the idea of freedom, taking it beyond its usual meaning of political liberty and equality before the law, and emphasizing control over one's beliefs and actions. Political liberty has little meaning if an individual's actions are guided by an internalized authority from which there is no escape. This internalized authority can be the result of the moral imposition of a religion, an education, or a child-rearing process. Certainly one of the goals of most educational systems has been the internalization of beliefs and the development of a conscience that will given unquestioned support to the existing social structure. The search for ownership of self has been directed toward finding an educational method or institutional arrangement that would allow for freedom from internalized authority and ideological domination.[12]

In describing these twentieth century alternative and free schools, Jonathan Kozol, probably the most outspoken contemporary educational critic, rewrote his book, *Free Schools* (1972), ten years later with a new title, *Alternative Schools: A Guide for Educators and Parents.* In the introduction to this revised edition he proposes the following explanation which seems to describe well our current struggles:

> The Free School was conceived, not as an instrument by which to flee from history, but rather as a visible metaphor for many values, visions, and ideals that seemed to some of us to be essential in the struggle to assure the psychological and intellectual survival of our children. That struggle addressed, above all else, the question of the role of adults in the lives of children. The tension between egalitarian and open avenues of inquiry for children and the natural seemingly inevitable authority of well-informed adults was at the heart of all our efforts, all our disagreements (frequently quite painful), and all of our real success.
>
> That tension remains the central issue in all serious disputes about the ways that teachers can or should conduct themselves and shape their aspirations in the years ahead. Beyond the issues of equality and justice, the ultimate question still remains the same: How does a teacher

dare to teach, impose, intrude, provoke, inspire, and instruct, while also striving to excite the curiosity, autonomy, and moral spontaneity that can empower children to grow up to be compassionate and competent adults?

The question remains unanswered. It will, I suppose, remain unanswered in all ages. In every generation, in every political climate, and in every social system, it will be asked (and people will attempt to answer it) again.[13]

Social Darwinism, original sin, and innate human aggression

Central to the alternative/free schools of the past and present, as an active counter to authoritarianism, has been the principle of democratic self-governance. This is certainly true of Summerhill as it was of its forerunner in England, "The Little Commonwealth," as well as "The Gorky Colony" in the early twenieth century in Russia,[14] and it is a central feature of many such schools today. Yet, this simple idea, although it is so basic to our democratic nation which is founded on the belief that people can live together cooperatively and non-violently, is yet to become reality either in our schools or our society. One of the factors influencing this has been the kind of thinking which took the concepts of Charles Darwin and twisted them into a view of humankind as continually engaged in a dog-eat-dog and competitive fight for survival. Thomas Huxley and other social Darwinists put forth this view strongly in the late nineteenth century. (See "The Struggle for Existence in Human Society", 1888, as reprinted in Kropotkin's *Mutual Aid*). They influenced much of the western world's view of humankind, including educational philosophy.

In the in 1960's and '70's this view was actively represented with supposedly "new" research findings from the studies of animals, particularly other primates. Ashley Montagu described these writers as the "innate aggressionists"—Konrad Lorenz, Niko Tinbergen, Robert Ardrey, Desmond Morris, Anthony Storr, and others. In *The Nature of Human Aggression*, Montagu summarized the key components of their ideas: that aggressiveness is an inherited genetic trait, with little hope for ameliorating it; that humans are naturally killers; that it is through *weapons* that pre-human creatures developed into human beings; that aggressive energies, tied to territorial instincts, are irresistible and need to be discharged periodically, in some fashion or another. Montagu then went on to point out how crucial this matter is:

> This is important, . . . for what is involved here is not simply the understanding of the nature of man but also the image of man that grows out of that understanding . . . for the image we hold of man, of ourselves, is the image that will largely influence our individual and collective behavior toward ourselves and toward our fellow man.[15]

I believe this is a pervasive part of our present mind-set about humans and specifically about young people and how we expect them to act, and if this is how we expect them to act, then we ought not be surprised when they indeed act this way.

Another powerful cultural factor which I believe has, almost unconsciously, constrained teachers and the parents of students in alternative/free schools (and still does!) from constructively countering authoritarianism and aggression in ourselves, our students, and our schools is the concept of "original sin." Our western culture is predominantly, first and foremost, Judeo-Christian, and this concept is as old as these two pervasive religions. And, even though many people working with alternative/free schools may not be actively involved in either of these religions, I believe, as Elaine Pagels has written, that it has pervaded our present western mind-set. In her recent book on *Adam, Eve, and the Serpent*, Pagels traces the historical roots of original sin and its subsequent impact on the development of our western culture's sexual and political beliefs. Originally,

> That Adam's sin brought suffering and death upon humankind most Christians, like their Jewish predecessors and contemporari would have taken for granted. B most Jews and Christians would al have agreed that Adam left each his offspring free to make his or h own choice of good or evil. Tl whole point of the story of Adar most Christians assumed, was warn everyone who heard it not misuse that divinely given capaci for free choice.[16]

It was later, in the fourth century, th this all changed dramatically as Chri tianity became the state religion of tl Roman empire and there was a new i terpretation of the Genesis story Adam and Eve perpetuated by th Christian convert, Augustine:

> In a world in which Christians n only were free to follow their faith b were officially encouraged to do s Augustine came to read the story Adam and Eve very differently tha had the majority of his Jewish an Christian predecessors. What the had read for centuries as a story human freedom became, in hi hands, a story of human bondage Most Jews and Christians had agree that God gave humankind in creatio the gift of moral freedom, and tha Adam's misuse of it brought deatl upon his progeny. But Augustin went further: Adam's sin not onl caused our mortality but cost us ou moral freedom, irreversibly corrupte our experience of sexuality (whicl Augustive tended to identify witl original sin), and made us incapabl of genuine political freedom. . . Augustine's theory of original sin no only proved politically expedient, since it persuaded many of his contemporaries that human beings universally need external government—which meant, in their case, both a Christian state and an imperially supported church—but also offered an analysis of human nature that became, for better and worse, the heritage of all subsequent generations of western Christians and the major influence on their psychological and political thinking.[17]

I suggest that we need to strip ourselves of the oppressive burden of this baggage of social Darwinism, innate human aggression, and original sin.

Humankind as cooperative

I suggest that we need to strip ourselves of the oppressive burden of this baggage of social Darwinism, innate human aggression, and original sin. We need a "new," more accurate mind-set which sees humankind as essentially non-aggressive and cooperative by nature, with the freedom of moral choices, and that we build on such a mind-set in restructuring our educational institutions, beginning with our alternative/free schools which have the greatest likelihood of initially accomplishing such a goal. Fortunately, there are several who have already developed cogent arguments for such a mind-set. Just as Elaine Pagels has helped us understand more clearly the political basis of "original sin" (not having anything to do with any actual teaching of Jesus!), so too Peter Kropotkin—Russian scientist, philosopher, educator, and writer of the turn of the century—wrote a wonderful response to the early social Darwinists in 1902, *Mutual Aid: A Factor of Evolution*, in which he noted:

> We have heard so much lately of the 'harsh, pitiless struggle for life,' which was said to be carried on by every animal against all other animals, every 'savage' against all other 'savages', and every civilized man against all his co-citizens—and these assertions have so much become an article of faith—that it was necessary, first of all, to oppose to them a wide series of facts showing animal and human life under a quite different aspect. It was necessary to indicate the overwhelming importance which sociable habits play in Nature and in the progressive evolution of both the animal species and human beings: to prove that they secure to animals a better protection from their enemies, very often facilities for getting food (winter provisions, migrations, etc.), longevity, and therefore a greater facility for the development of intellectual faculties; and that they have given to men, in addition to the same advantages, the possibility of working out those institutions which have enabled mankind to survive in its hard struggle against Nature, and to progress, notwithstanding all the vicissitudes of its history.[18]

Three recent books have corroborated this early work of Kropotkin—Ashley Montagu's *Learning Non-Aggression: The Experience of Non-Literate Societies* and *The Nature of Human Aggression*, and Shirley Strum's *Almost Human: A Journey into the World of Baboons*. In his introduction to *Learning Non-Aggression*, Montagu points out:

> Many human societies cannot be characterized as aggressive. And there are many individuals in aggressive societies who are unaggressive and opposed to any form of aggressive behavior. Many societies that appear to be aggressive are, in fact, composed of individuals who for the most part are not usually aggressive. Most people in civilized societies get involved in wars not because they feel aggressive toward the socially defined 'enemy', but because their leaders—who themselves are seldom motivated by aggressive feelings—consider it necessary to make war. Such considerations have nothing whatever to do with feelings, universals or instincts, but usually mainly with political constraints.[19]

We need a "new," more accurate mind-set which sees humankind as essentially non-aggressive and cooperative by nature, with the freedom of moral choices. . .

And Strum has recently turned the primate behaviorists on their heads with her more than ten years of study of baboons, believed to be our closest relatives, with the following startling findings:

> Watching the baboons convinced me to take a new stance on the place and importance of aggression in the lives of animals. Aggression might be just *one* option instead of the *only* option that an individual could choose when he needed to defend himself or to compete with others. Furthermore, with alternatives possible, aggression suddenly would become less inevitable. Individuals should have acquired flexibility in their responses, being prepared for the possibility of aggression but not necessarily locked into reacting in an aggressive way.
>
> . . . My shocking discovery was that males had no dominance hierarchy; that baboons possessed social strategies; that finesse triumphed over force; that social skill and social reciprocity took precedence over aggression . . . It appeared that baboons had to work hard to create their social world, but the way in which they created it made them seem 'nicer' than people . . . Grooming, being close, social goodwill and cooperation were the only assets available for barter or to use as leverage over another baboon. And these were all aspects of 'niceness', affiliation, not aggression. Baboons were 'nice' to one another because such behavior was as critical to their survival as air to breathe and food to eat.
>
> . . . The implications were breathtaking. I was arguing that aggression was not as pervasive or important an influence in evolution as had been thought, and that social strategies and social reciprocity were extremely important. If baboons possessed these, certainly the precursors of our early human ancestors must have had them as well.[20]

No longer can educators look at young males fighting and simply say, "boys will be boys"; no longer is it defendable to say that competition is what counts, and that the educational goal is to develop winners in the aggressive combat for survival. For clearly aggression is a learned behavior in humans, and thus humans can also learn to be unaggressive. As Montagu stated—

> Whatever humanity's potentialities for aggression may be, and we know that such potentialities exist, it is clear that their expression will largely depend upon the environmental stimulation they receive. If this is so, then there is every reason for optimism, for if we understand the conditions that produce aggressive behavior, there is some hope that by changing those conditions we may be able to control both its development and expression.[21]

All of this is significant and related to the earlier discussion of authority and freedom in our alternative schools, because if we are to develop schools

without arbitrary force, then it is important to realize that non-violent, non-aggressive, democratic, cooperative behavior is of greater survival value for our species. Thus, the teaching and learning of such behavior is at least one viable alternative to the learning of aggression and authoritarianism.

Developing democratic school communities

In a recent summer workshop our staff at the Alternative Community School spent three lengthy sessions at a two-day retreat working on these issues. We began by looking at "authority" and "freedom" and sharing our personal reflections on what these had meant, and presently do mean, for us in our alternative school teaching. From this sharing we extracted an understanding of *authoritarian* as stifling, cutting off of relationships (e.g. between teacher and student), and abusive. We then came to describe an opposite teaching style as *authoritative*, which is nurturing, builds relationships, is non-abusive, constructive, and shares responsibility for teaching/learning—where everyone has a right to be listened to, to learn, to be in a safe environment, and to be respected. From here we worked on various ways we could continue developing such a teaching style in our alternative school. One summary of our goal is that which follows (by Don Kesselheim, from a staff workshop done on the same topic at the former Shanti Alternative High School in Hartford, Connecticut) as "Criteria for a Healthy Authority Relationship":

> I am incomplete and growing toward completeness, and we both know this;
>
> You are incomplete and growing toward completeness, and we both know this.
>
> I have experience/knowledge/skills/competence that will help you in your growth;
>
> You have experience/knowledge/skills/competence that will help me in my growth.
>
> My self-image is sufficiently strong and positive so that I can respond to direction from you without feeling diminished by doing so;
>
> Your self-image is sufficiently strong and positive so that you can respond to direction from me without feeling diminished by doing so.*
>
> I wish to maximize your individual autonomy as an ultimate goal, and we both know this.
>
> You wish to maximize my individual autonomy as an ultimate goal, and we both know this.

Thus, I believe strongly that the *first activity* for alternative/free school educators trying to develop non-authoritarian, non-violent, democratic classrooms and school communities is to get in touch with their own, personal sense of "authority" and "freedom," and to do some shared reading, reflecting, and discussing of their own cultural history around such issues as social Darwinism, innate aggression, and original sin. From this foundation and shared perspective a staff could then move toward specific means of implementing their own approach to issues of freedom and responsibility.

In a recent outstanding article on "Education for Democracy and Empowerment," Miami University education professor Henry Giroux states that

> . . . progressive education reforms attempted, with some success, to democratize America's system of education. Where those who implemented these changes failed, however, was in their blind endorsement of a romantic notion of personal freedom.

He then goes on to analyze why he feels this occurred:

> Part of the reason . . . was that they [early progressive educators] had endorsed a type of moral relativism that seemed to imply that it was wrong to 'impose' any particular set of opinions. Instead, they felt that a truly democratic education would emerge simply from the interpretations that students gave to their own experiences. The resulting education neither empowered students politically nor did it provide them with the knowledge and understandin[g] ... essary to function in the wor[ld] ... work.[22]

I feel that many of us alternative/fr[ee] school educators, still today, fall pr[ey] to these same failings. We, also, oft[en] seem to lack the conviction of our stat[ed] philosophies, and are quietly skeptic[al] that we can ever teach young peop[le] "mutual respect" because they'r[e] simply too self-centered. As Pea[rl] Oliner put it in an interview in th[e] *Noetic Sciences Review* [note—sciences [of] the mind]: "A large portion of soci[al] science research is based on th[e] assumption that people don't beha[ve] out of any motivation except their ow[n] self-interest."[23] Yet, in the recent boo[k] by her and her husband, Samuel, en[t]itled *The Altruistic Personality: Rescue[rs] of Jews in Nazi Germany*, they hav[e] presented encouraging evidence for a opposite viewpoint, which emphasiz[es] the "prosocial" motives of individual[s] Here, the important thing for alte[r]native/free school educators is to lool with the Oliners, at what can be don[e] to develop young people who will ca[re] about others, and who would even ris[k] their lives for other people as th[e] rescuers did. Specifically, they recom[-]mend the following which has clear im[-]plications for those of us who woul[d] like to develop "caring, democratic com[-]munities" in our alternative/fre[e] schools:

> The kinds of relationships you hav[e] are more important than persona[l] autonomy. Western tradition ha[s] always emphasized autonomy an[d] independence of thought. . . . W[e] suggest that autonomy is only on[e] style for moral courage. Most peopl[e] develop such behavior through rela[-]tionships with other people. Thi[s] suggests, therefore, that if you're go[-]ing to promote altruism, in school[s] for example, you have to create a[n] environment which supports thes[e] varying styles [of altruism]. We can' just teach moral principles. We nee[d] to provide opportunities for people t[o] develop empathy. We need to creat[e] institutions which are caring—whic[h] model care and communicate th[e] message that caring is important.[24]

Thus, the *second activity* for movin[g] alternative/free schools further i[n] building democratic communities is t[o] create schools where individual action[s] count, where students not only ar[e] taught about historical individuals wh[o]

*It is important to note here that, with many of our young people, this is particularly difficult because their self-image is not yet "sufficiently strong and positive." Therefore, a pre-condition to their development of "healthy authority relationships," and a task for us to work on with them, is, I suggest, the development of such a self-image.

have made profoundly positive changes in their communities, but, where students and staff (and parents) are regularly engaged in constructive social action and community service.

Here at the Alternative Community School, we have developed a number of school-wide structures and processes which form the matrix of our democratic self-governance. At the heart of these are the shared values of mutual respect and trust. At a recent workshop at the Fall Symposium of the "Coalition of Essential Schools"* in Providence, Rhode Island, Judy Codding – now principal of Pasadena High School in California, former principal of the Scarsdale Alternative High School in New York, and protege of the late Lawrence Kohlberg and his efforts at Harvard to develop "just-community schools" – described the following five structures as essential ingredients of genuinely democratically run schools where students and teachers have a real voice in what happens:

1) a "forum" for non-curricular issues and decision-making (at ACS, we use weekly "All School Town Meetings");

2) small (8-12 ideally) "advisory or core groups" for nurturing (we have "Family Groups");

3) student "court" or "fairness committee" for sharing in rule enforcement (we use a "Student Review Board");

4) "moral dilemma discussions" (done in several of our social studies courses as well as sometimes in our Family Groups); and

5) community service (done by ACS by a variety of group and individual and whole school means). Likewise Tom Gregory and Gerry Smith, in their book on *High Schools as Communities: The Small School Reconsidered*, make the case for building truly caring communities in high schools:

> But why community? It may help people feel good about themselves, but what does it do beyond that? For one thing, it provides a unifying force; it increases commitment among students and teachers; it lessens alienation and improves motivation, it gives teachers greater autonomy and harnesses the human potential that is in every social situation; and it gives students a greater stake in a school and increases their identification with it. Without community, school is just a place to get through as painlessly as possible; with community, it is *our* school, a place in which to live and find meaning.

And they describe the essential ingredients of such caring, democratic communities as follows: "The characteristics that define communities as having a strong sense of wellness are caring, commitment, and trust, which build strong bonds between individuals in the community; and physical, mental, and emotional support, which enable individuals to risk, succeed, and grow."[25] Thus, a *third activity* for the development of democratic schools is the creation of specific structures and processes that will regularly, daily, actively involve students and staff (and parents to the degree that their time permits) in the real decisions affecting the teaching/learning in the school.

Finally, in closing, none of this is easy! It all takes time, rigorous intellectual and emotional work, and a recognition that change and conflict are essential to growth. And it may not be for everyone! Yet, it seems to me that for alternative/free school educators, this is our most crucial work, and is the most essential thing we can do for (and teach) our future generations.

*We are one of ten alternative schools in this national group of 54 high schools experimenting with the development of nine "essential" principles, originally developed by Ted Sizer of Brown University.

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The Medicalization of the Classroom:

The Constriction of Difference in Our Schools

by Steve Harlow

"Teaching is impossible. All of the great quests of life begin as impossibilities."

—William Ernest Hocking

This essay will explore certain key assumptions that have informed the practice of the special education arm of the schools. My thesis is that these assumptions and their resulting practices have aided in the invalidation of the uniqueness and selfhood of the very youngsters special education purports to serve. I will focus on the use of the medical model and its shortcomings in dealing with children experiencing difficulties. Because the stimulant Ritalin (and its generic counterpart methylphenidate) has become the "drug of choice" among the pharmacological agents that are used with elementary school-aged youngsters diagnosed as having attentional and activity disorders,[1] I will focus on Ritalin as a symbol of the increasing medicalization of our schools. Finally, I will argue that the type of educational experience youngsters with school-related handicaps receive shrinks their sense of self and disempowers them.

To begin with, I wish to offer a distinction between true handicaps and school-related handicaps. A true handicap refers to a permanent physical or intellectual condition that places important limits on the individual's ability to handle certain situations. The definition implies that the condition can be shown to exist by objective and verifiable means. The verification process involves both professionally administered tests as well as collaboration by the individual and/or those who know him/her best. When dealing with physical or sensory conditions (like blindness or orthopedic handicaps) objective verification does not pose any real difficulty. Here the medical model and its tests appropriately identify and verify the nature of the condition. Using the second part of the verification process—obviousness—the individual and those around him/her are also aware of the handicap and its limitations. The verification process can also be used in the identification of intellectual handicaps such as severe mental retardation. Here again, medical and psychological tests would reveal that an individual is functioning at a very low level intellectually. The presence of severe mental retardation may not be obvious to the individual but certainly would be visible to those who know him/her best.

Children who experience difficulty fitting into the routine of the convention classroom are treated, according to the medical model, as "disabled" or "handicapped." Yet in ma cases, this labeling only the failure of our educati approaches, and may har the child physically, emotionally, and educationally.

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With most real handicaps, then, the presence of the handicap is known to those who are most familiar with the individual, even before the objective diagnosis is conducted. The handicap is obvious in its presence and in its limitations, and is also present in the totality of the person's environment.

Most of the handicaps that the special education arm of the school deals with do not fulfill the criterion of obviousness or visibility. Such presumed handicaps as educable or mild retardation, learning disabilities, and emotional disturbance are often only visible within the school context. (This is not to deny that difficulties in functioning exist; it is, rather, to question the way in which we typically deal with such difficulties.) The process of "handicapping" begins as the youngster attempts to meet the social and academic expectations of the school. Difference is not a welcome visitor in the conventional classroom. A student whose needs are not being met is often frustrating to the teacher—either because of the child's seeming inability to learn what is to be learned, or because the student exhibits behavior that puzzles the teacher and others. It is often because of the teacher's failure to understand or reach the child that the child is considered different. The onus usually falls on the child.

The alchemical transformation from a youngster with school-related difficulties to a "disabled" or "handicapped" child occurs through a misapplication of the medical model. The medical model has as its emphasis the detection of faulty functioning. It is the primary paradigm in the identification of special education students. The medical model is a disease or disability schema that rests on the assumption of biological or mechanical dysfunction. It is, therefore, intrinsically reductive; a problem is viewed as a pattern of symptoms that have a physiological or anatomical basis. To identify that set of symptoms means to unlock its biological mechanical underpinnings. Once the biological is unearthed (the etiology) an accurate diagnosis can be determined. After the determination of diagnosis of disease, an approach that may deal with its symptoms is prescribed. Increasingly that approach involves medication.

Biological dysfunction—or academic mismatch?

The use of the medical model may be quite appropriate when dealing with real handicaps (such as deafness or spina bifida). But when the schools use such terms as "handicap," "disability," or "disorder" to refer to children who reveal academic, stylistic, or adjustment difficulties, then the medical model is misdirected and its effects limit human potential. This deflects our attention from difficulties that may stem from academic and social mismatches between the child and his/her school settings to the presumption of biological dysfunction. High activity level, impulsivity, organizational difficulties, poor conduct, and reading below grade level may indeed represent genuine problem areas of student functioning; framing them as handicapping conditions, however, is not a necessary precondition to helping children come to terms with them.

Increasingly, school-related handicaps are defined in terms of a presumed underlying organic etiology. For example, the proposed definition of learning disabilities by the National Institute of Health contains this statement: "These disorders are intrinsic to the individual and presumed to be due to central nervous system dysfunction."[2] Yet the author, in endorsing this definition, then goes on to acknowledge, "Certainly, the causes of most learning disabilities remain unknown." It is quite a leap to bound from "unknown causes" to the ascription of central nervous system dysfunction. This is quite typical of the reasoning process when the medical paradigm is applied to difficulties in learning and living.

A disturbing example of the increasing medicalization of the schools is seen in the growth of the number of children diagnosed with Attention Deficit Hyperactivity Disorder (ADHD). As Gottlieb notes, "epidemological surveys suggest a significant but variable prevalence of hyperactivity ranging from 3 to 15% of school-aged children in the general population." Viadero similarly points to studies of ADHD that "range from 3 to 10 percent of the 45 million school children, mostly boys."[3] The basic characteristics of the "disorder" are problems with inattention, impulsivity, and hyperactivity.

It is quite a leap to bound from "unknown causes" to the ascription of central nervous system dysfunction. This is quite typical of the reasoning process when the medical paradigm is applied to difficulties in learning and living.

Though ADHD is presumed to be neurologic in its etiology, the necessary signs for its diagnosis are behavioral as reported to the clinician by the teacher. As Andrew Morgan, Professor of Pediatrics of the University of Illinois School of Medicine, points out, "Attention deficit disorder is a clinical diagnosis. At present, there are no specific laboratory tests that will conclusively diagnose the disorder."[4] In other words, the functioning associated with ADHD could well be a direct effect of an inappropriate curricular or educational approach. In these situations, relying on the observations of teachers to fortify the diagnosis is to displace pedagogical responsibility from teacher to child.

The primary treatment of ADHD is the prescription of stimulant medication, usually Ritalin. In fact, from 1983-1987 orders received for Ritalin, according to a spokesperson for CIBA (the company that produces the medication), increased 23%.[5] But even this fact does not tell the entire story of its growing use, because sales of Ritalin's generic counterpart, methylphenidate, must also be taken into account. Methylphenidate is frequently prescribed because, while identical to Ritalin, it is less expensive. The *combined* sales of Ritalin and methylphenidate may have *doubled* between 1985 and 1987.

Parents are being persuaded by school officials that Ritalin is necessary to their child's education and adjustment. Of course educators cannot prescribe drugs, but there is evidence that too many educators are suggesting to parents that their children's learning

problems require medical intervention. In a similar vein, LeShan points out that:

> those children who object to poor teaching and poor educational theory are turned over to the medical arm of the establishment for drugging and retraining. The belief is that Ritalin will cure them of their objection to an educational system on the brink of disaster.[6]

In assuming an organic basis for the child's functioning, school personnel then look beyond their own profession to the physician for an intervention. The use of Ritalin serves as an inadequate response to a child's educational difficulties. It diverts teacher and school responsibility from discovering approaches to a child's needs and talents. The use of medication also prompts teachers, parents, and the student himself to view positive efforts as attributable to the medication. Waddell found, for example, that children who were medicated "were less likely to develop internalized controls, relying instead on medication to moderate their moods and behavior."[7]

Two major reviews of research that examined the effects of Ritalin or methylphenidate on school achievement revealed that the drug had no significant effect on academic performance. Barkley and Cunningham found that stimulant medications including Ritalin had "little if any effect on academic performance of hyperkinetic children." The major effect of the medication was to provide short term manageability of hyperkinetic behavior. They went on to conclude, however, that "any positive behavioral response to the stimulants is not likely to be accompanied by improvement in academic performance." Aman similarly found that educational gains when stimulant medications were used were negligible.[8]

As Gerald Coles has stated in his important book, *The Learning Mystique: A Critical Look at Learning Disabilities:*

> The continued failure to find evidence to support the use of Ritalin and other stimulant drugs for LD required drug advocates and drug companies to retrench. Of course they now said—dropping the claim about drug effects on dysfunction neurology underpinning cognition—stimulant drugs could not be expected to improve academic skills because drugs cannot replace instruction.[9]

Coles, in reviewing the few sound studies that dealt with hyperactivity and emotional adjustment, concluded that the benefits of Ritalin were dubious at best.

Today's schools operate from a fixed axiom that a narrow homogeneity of the regular classroom is necessary to educate efficiently.

What is as serious as the abdication of responsibility on the part of the educator in providing the best learning environment for the child on Ritalin is the potential physical and psychological risks to the child. Morgan, even while advocating the use of stimulant medication with children mentioned the following "minor" side effects: Loss of appetite, insomnia, irritability, headache, emotional lability, and transient growth impairment.[10] Morgan states that the minor side effects are frequent and that while they result in symptomatic complaints, these "are never life threatening and almost always resolve spontaneously or when the medication is discontinued." But this optimistic attitude requires a more critical look.

First, I would argue that the side effects listed are not minor but affect the quality of life of the child in quite a major way. Eating and sleeping difficulties, for example, have a direct impact on a child's responsiveness in the learning environment; there are effects on the energy level of the child and in his/her readiness to engage in class and home activities. Moreover, the presence of emotional lability can profoundly influence the way the child interacts with others.

Second, some of the side effects have important long term consequences. The moodswings that Waddell found associated with the use of Ritali robbed children of a sense of control o their emotional lives. As adolescen there had been a constriction in the ability to moderate moods an behavior.

Evidence exists that with high dose of Ritalin there is a suppression o growth in height.[11] There is concer that such growth suppression does n reverse itself with the disuse of th drug. Moreover, since individuals diffe in their reactions to Ritalin, what con stitutes a high dose for one child ma be within the bounds of the recom mended dosage for the average child

Controversy surrounds the effects o Ritalin on cardiac arrhythmia. In a let ter to the *New England Journal o Medicine*, five physicians of the Nationa Institute of Mental Health cited tw methylphenidate-induced cardiac ar rhythmias among eight physically-able adults treated with the drug.[12] The physicians were prompted to write the letter of warning because of recent cocaine-induced cardiac deaths of two prominent athletes. They remarked about the similar actions of cocaine and methylphenidate on the nervous system as it affects heart rhythm. CIBA, the pharmaceutical manufacturer of Ritalin, lists arrythmia as a possible side effect from its usage.

All of this points to the tragic fact that our schools are operating as *the* conduit for a major drug that can and does produce physical and psychological damage in its students. School personnel have, perhaps unwittingly, embarked in a Faustian pact that exchanges short-term management of student behavior for potentially long-term psychological and health difficulties. It is far from a fair bargain for the students we should be educating.

Fortunately a few parents are beginning to bring legal challenges to school districts who encourage the promiscuous use of Ritalin. At the present, however, most parents whose children are taking the drug are not well informed about its significant physical and behavioral side effects. Advocates of Ritalin talk of its calming qualities, but—as many teachers who have had students on the drug will attest—there appears to be a thin line between calming and sedation.

It seems the ADHD is a unique phenomenon of American schools. The

likelihood of being diagnosed ADHD is twenty times greater in the United States than in Great Britain, for example. Similarly, Koestler warned that American psychologists have a tendency to find disturbance and abnormal functioning where their British counterparts do not. He concluded that Americans and their mental health practitioners are highly conformist in their viewpoints of differences in behavior. What is hyperactive to American authorities would be attributed to a difference in style by their British counterparts.[13]

The dominance of the medical model

While the WISC (intelligence test) is not a stethoscope nor a Woodcock-Johnson educational diagnostic test a CAT scan, they provide the same instrumentation to the medical orientation within the schools. The movement of the medical model into the schools does not rely on the active presence of the medical practitioner. Rather its movement rests on the need to create a tensionless environment in the classroom, to reduce human functioning to simple components (e.g., activity level, intelligence scores), and to the quarantining of differences. Today's schools operate from a fixed axiom that a narrow homogeneity of the regular classroom is necessary to educate efficiently.

A great multiplier effect seems built into the medical model as it seeks to identify present learning and behavioral difficulties. For example, Smith and Robinson estimate that as many as twenty percent of the school population "has been labeled and served as learning disabled."[14] Yet Bower estimates that ten percent of the school population "could reasonably be considered as emotionally disturbed."[15] There is a strong tendency in the medical orientation to overclassify those who differ from the normal or typical into categories of pathology. Rosenhahn explains it this way:

> . . . physicians are more inclined to call a healthy person sick (a false positive: Type II error) than a sick person healthy (a false negative: Type I error). The reasons are not hard to find; it is clearly more dangerous to misdiagnose illness than health. Better to err on the side of caution, to suspect illness even among the healthy.[16]

This tendency to be on guard for illness and disorder may be appropriate when dealing with possible physical problems. It is, however, quite a different matter when the medical approach focuses on problems that involve social and academic adjustment. Diagnostic classification has social and emotional implications that affect the ways others—students as well as school professionals—will respond to the child.

The question as to why the medical model should become so influential in the determination of how we deal with difference is in part answered by viewing the greater culture. As Zilbergeld has observed, the

> tendency to focus on what is wrong and problematic, rather than on the total situation or on what is good and problem-free, has become a part of modern sensibility . . . We have accepted a fantasy model of well-being and mental health, and therefore of life, that probably cannot be attained by anyone. So we have plenty of deficits to attend to, meaning both that we stay in a constant state of discontent and in continual need of assistance to make things better.[17]

The absence of wellbeing becomes illness. Departure from the norm becomes disorder. Christopher Lasch has stated that the therapeutic community "would abolish the hospital only to make the whole world a hospital."[18] And the school has become a ward of this great hospital.

In sum, a subtle but thorough transformation has occurred in the schools. When we deal with difference that provokes any type of tension in school settings, we turn to the medical model rather than educational models for a solution. With this transformation have come diagnostic categories that essentially keep labeled children from participating in the same educational experience as their non-labeled peers. But even more than that, the process of sorting freezes the child at the level of objective description with preset limits drawn from the category of disability, while not freely permitting the process of discovery and growth. It is not long before the label replaces the child. With this an insidious reduction occurs: *difference* becomes equated with *inferiority*.

Special education

If, by sorting out differences according to *educational* needs, a qualitatively better education—something that could be truly deemed "special"—resulted, then the practice would be defensible. In the final analysis it is the type of education the child participates in that becomes the touchstone of our efforts. Let us briefly examine the quality of education the child with a school-related handicap receives.

What should we mean by education? Richard Mitchell has pointed out the importance of framing basic questions with the sense of "shouldness." He points out that in such matters as intelligence, love, or education we are dealing not with questions of fact, but rather with questions of moral consequence.[19] In education we are reminded that our work is with human potential and human struggle. It begins with the meeting of a child with his or her teacher and classmates. Such a meeting should neither be clouded by labels, nor should it deny the presence of the difficulties a child may bring into a setting. Education does not have as its prerequisites an optimum bioanatomy, a difficulty-free learning style, a compliant disposition, or a harmonious home life.

Education should be an elevating process that enables the child to gain increasing knowledge of self and also a deepening sense of the world. In reality, the children designated with handicaps are treated quite differently from their non-handicapped peers. First they have a specialist (e.g., special education teacher, learning disabilities teacher) who makes the major educational decisions for them. They may also have a special classroom provided. Both of these factors underscore and reinforce

Diagnostic classification has social and emotional implications that affect the ways others—students as well as school professionals—will respond to the child.

their difference. Knowledge of self is thus distorted.

Second, the educational regimen calls for a selection of tasks that the child can readily achieve—a *reduced* rather than deepening sense of the world. I.E.P.'s for most children are legal agreements that guarantee the child's attainment of concrete and uninteresting objectives. Exclusive emphasis is placed on what John Passmore has described as closed capacities.[20] Closed capacities are those areas of learning that allow for total mastery. They are by their nature objective and prescriptive. When dealing with closed capacities the personal qualities of the learner are secondary to *what* is to be learned. In contrast, open capacities are those areas that one can gain a deepening knowledge about, while permitting a sense of self-expression; they cannot be totally mastered (e.g., interpretation, chess, writing, storytelling, sculpting have no final state of completion). Open capacities involve personal ways of knowing and expression. The emphasis is on the extension of meaning as students immerse themselves in the educational setting. The rhythms of the open are process and form, concept and feeling. Closed capacities, as Passmore notes, are readily converted into routines.

In teaching, staying with closed capacities has the advantage of being able to gauge and manage the progress of an activity. The purported value for the student of staying with the easily achievable is a steady current of success. Yet such success is an imposter. To the student these tasks are unrelated to discovery of self or the world. They are dehydrated of meaning. How can we enable a child who might have attentional difficulties to look and grasp when we pay so little attention to what is alive in him and around him? No, the answer to such a child's difficulties lies elsewhere. In the end the true value of emphasizing closed capacities for the special student is the predictability that the routine brings. However, curiosity, imagination, and self-expression are not well nourished by routine.

A paradox may be discerned. The special education program focuses upon the problem area of a child's being, while at the same time attempting to create a setting where few problems confront him. The child with a school-related handicap is thought by those who plan and care for him to be unable to handle much of the real world. His or her special teacher mediates the demands of school and life by drastically reducing them to fragmented and closed capacities. Few accommodations are made by regular teachers to permit adjustment to the regular classroom. Rather than aiding the child in one's understanding and involvement of the world, school removes him or her from it. In the process the child is subtly convinced that s/he cannot handle much of what is ordinarily to be explored and learned. The authority of the school, after all, has mirrored to him that as a child possessing a handicap he can handle so much and no more.

What is denied the child in all of this is his or her sense of uniqueness and personal experience. As Malcolm Ross contends, "People need to feel whole

In education we are reminded that our work is with human potential and human struggle. It begins with the meeting of a child with his or her teacher and classmates. Such a meeting should neither be clouded by labels, nor should it deny the presence of the difficulties a child may bring into a setting.

Some additional thoughts on

by Ron Miller

Steve Harlow has raised some highly controversial—and in my view highly crucial—issues facing educators today. The fundamental question (which links this article to the discussions of spirituality in this issue) is whether we understand education as a process of societal indoctrination and control—requiring conformity and homogeneity—or as a process of personal growth, exploration and self-understanding—a process requiring genuine human encounter and respect for the unique personhood of each individual. To the extent that the medical paradigm is used by educators as a convenient device to maintain control and ensure conformity, our educational system desperately needs a fundamental overhaul of its basic assumptions and purposes. The inappropriate application of medical terminology and solutions to problems of human encounter is a sorry indication of the materialistic, impersonal state of our culture. More than that: to fall back on the mystique of "professional" and "scientific" approaches when the problems are moral, social, and poignantly human is a serious evasion of responsibility.

But there is another side to this whole problem which Dr. Harlow does not address. I have recently become acquainted with a growing movement—comprised mainly of *parents*—seeking help for children who are constantly and excessively hyperactive and inattentive. It appears that a certain number of children are *genuinely unable* to wait, listen, concentrate or engage in a

Difficulties in functioning can be met with patience, flexibility and accomodation. It is not the absence of struggle and tension that makes us human, but rather the quality of our engagement.

and must be responsible for their own wholeness. That means they must be helped to make their own sense of the whole of their experience, body and soul, mind and feelings."[21] Such is the type of education that should be available to all youngsters, but particularly to those who are experiencing difficulties in school. A piecemeal education that uproots the child from one's peers is not conducive to the wholeness Ross describes. Inclusion in the community of the classroom is a requisite for the child to come to terms with his or her uniqueness. Short of that we are imprinting within the child's conception of oneself that he or she is a member of a special subspecies of students: the handicapped.

Difficulties in functioning can be met with patience, flexibility and accommodation. It is not the absence of struggle and tension that makes us human, but rather the quality of our engagement. With support and understanding, struggle may prove to be a catalyst to gaining self-knowledge and self-agency. Education in this sense is truly special.

Notes

1. G. Coles, *The Learning Mystique: A Critical Look at Learning Disabilities* (New York: Ballantine Books, 1987); M. I. Gottlieb, "The Hyperactive Child" in M. I. Gottlieb & J. Williams (eds.) *Textbook of Developmental Pediatrics* (New York: Plenum Medical Book Co., 1987).

2. J. Kavanagh, "New Federal Biological Definition of Learning and Attentional Disorders" Presentation at fifteenth annual conference, Orton Dyslexic Society, New York, March 4, 1988.

3. Gottlieb, "The Hyperactive Child," p. 308; D. Viadero, "Debate Grows on Classroom's Magic Pill" *Education Week* VII;7 (October 21, 1987), p. 19.

4. A. M. Morgan, "Use of Stimulant Medications in Children" *American Family Practitioner* 38;4 (October, 1988), p. 197.

5. Personal communication, April, 1989.

6. L. LeShan, *The Mechanic and the Gardener* (New York: Holt, Rinehart, and Winston, 1982), p. 19.

7. K. Waddell, "The Self Concept and Social Adaptation of Hyperactive Children in Adolescence" *Journal of Clinical Child Psychology* 13;1 (1984), p. 54.

8. R. A. Barkley & C. E. Cunningham, "Do Stimulant Drugs Improve the Academic Performance of Hyperkinetic Children?" *Clinical Pediatrics* 17;1 (1977), p. 90; M. G. Aman, "Psychotropic Drugs and Learning Problems–A Selective Review" *Journal of Learning Disabilities* 13;2 (1980).

9. G. Coles, *The Learning Mystique: A Critical Look at Learning Disabilities*, p. 94.

10. Morgan, "Use of Stimulant Medications in Children."

11. D. J. Safer & R. P. Allen, "Factors Influencing the Suppressant Effects of Two Stimulant Drugs on the Growth of Hyperactive Children" *Pediatrics* 51;4 (April, 1973).

12. P. Lucas, D. Gardner, O. Wolkowitz, E. Tucker, & R. Cowdry, "Methylphenidate-induced Cardiac Arrhythmia" *New England Journal of Medicine* 315 (1986).

13. D. McGuinness, *When Children Don't Learn* (New York: Basic Books, 1985); A. Koestler, *The Heel of Achilles* (New York: Random House, 1975).

14. D. D. Smith & S. Robinson, "Educating the Learning Disabled" in R. Morris and B. Blatt (eds.), *Special Education: Research and Trends* (New York: Pergamon Press, 1986), p. 236.

15. Quoted in J. Kauffman, "Educating Children with Behavior Disorders" in Morris & Blatt, *op. cit.*, pp. 249-271.

16. D. Rosenhahn, "On Being Sane in Insane Places," in B. Goleman & D. Heller (eds.), *The Pleasures of Psychology* (New York: New American Library, 1986), p. 348.

17. B. Zilbergeld, *The Shrinking of America: Myths of Psychological Change* (Boston: Little, Brown and Co., 1983), p. 20.

18. Quoted in Zilbergeld, *op. cit.*, p. 94.

19. R. Mitchell, *The Gift of Fire* (New York: Simon and Schuster, 1987).

20. J. Passmore, *The Philosophy of Teaching* (Cambridge: Harvard Univ. Press, 1980).

21. M. Ross, *The Creative Arts* (London: Heinemann Educational Books, 1978), p. 62.

"the medicalization of the classroom"

mutually satisfying interaction with others, and the impulsive behavior of these children makes family life–never mind schooling–extraordinarily difficult and stressful. So parents have banded together into a support network called CH.A.D.D. (Children with Attention Deficit Disorders)–and they have enlisted the aid of medical professionals who appear to be more than willing to participate.[1]

I can understand parents' extreme frustration and strong desire for a solution. But, as Dr. Harlow observes, to rush to the comforting embrace of the medical paradigm is indeed a Faustian bargain. While the medical experts who write in CH.A.D.D. publications tend to reassure harried parents that stimulant drugs are both effective and relatively safe, a more critical look at the research leads to a far less sanguine assessment. A recent review in *Mothering* magazine observed that the side effects of Ritalin have led to a growing number of lawsuits, and that in many cases where the drug is prescribed, it would be far more appropriate to attempt nutritional or dietary modifications or family therapy first.[2] This is probably not true in all cases, of course; the point is that, due to the mystique of the medical paradigm, solutions which are more holistic or natural may not even be considered.

Many questions remain unanswered. Is ADHD an organic defect–and if so, are drugs such as Ritalin the only hope for a solution? If it is organic, has anyone investigated its possible sources? Could it be that the many pesticides, toxic substances, radiation, and drugs ingested by parents in this poisoned industrial world are showing up in our children in the form of such disorders? Or could ADHD possibly be a psychological, emotional, or *spiritual* response to our insanely competitive, fast-paced, disposable, impersonal society? Ritalin is not the solution for problems such as these.

This is a complex and important issue which calls for much thoughtful discussion. I hope you, the readers of *HER*, will participate.

Notes

1. CH.A.D.D., 1859 North Pine Island Rd., Suite 185, Plantation, FL 33322.

2. "The Risks of Ritalin" *Mothering* (Spring, 1989), pp. 81-2.

Anyone for Games?

by John Magney

Learning theorists have long recognized the value of play, role-taking, simulation and games in the learning process. By involving the person in an imaginative, novel and challenging situation, carefully designed games and simulations can be a useful and enjoyable technique in holistic education.

Over the last twenty years, teaching games have become an important part of the curriculum in many schools and colleges. Every year hundreds of high schools around the country run their model United Nations; countless students play STARPOWER, SIMSOC and other games of social process; and classroom computers are filled with images of simulated newsrooms, chemistry and physics experiments and a plethora of social-historical situations.

Although there is an absence of research reporting on the size and extent of the playing audience for gaming curricula, it appears that the field has grown much larger in recent years. A general catalogue of games and simulations published in 1980 had over twice the number of listings as one published ten years earlier.[1] Older games like SIMSOC continue to come out in new editions. And, in the fast-growing sector of educational software, dozens of new computer-based simulations have been introduced to the market in the past few years.

Games and simulations have outgrown their initial reputation as just another educational fad. Unlike the Skinnerian "teaching machines," they are an innovation which has lasted – and become a widely used educational technique. But do they really work? Do games and simulations have the advantageous educational effects which their proponents claim for them? That question continues to be raised. And it gets some interesting answers. We shall take a look at these answers in this paper.

We will also look at the implications of games and simulations for holistic education. Are games a narrowly focused learning technique? Or, do they affect growth and development in a variety of areas? Although there are exceptions, game designers generally aim for a range of objectives, from promoting greater self-awareness of attitudes and abilities to improving skills in communication and decision-making and reinforcing the knowledge of substantive facts.[2] Both in theory and in practice, as we shall see, the gaming curriculum is quite compatible with the basic tenets of holistic education.

Whence the game?

Although game-based teaching is a relatively recent addition to the formal curricula of schools and colleges, the notion that games promote the intellectual development of young people is an idea that has been around for years. John Dewey, in his various educational musings, repeatedly insisted that "play"

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and "games" are an integral part of the good school experience. They actively engage students in their learning experiences, he argued, and thus are as important as any "regular" school work.[3]

Another, more theoretical, view was offered by Dewey's colleague at the University of Chicago—George Herbert Mead. Mead argued that participation in childhood games was essential to the development of a fully socialized personality. In the game, the child learns to play social roles and deals with the expectations associated with these roles. "What goes on in the game," observed Mead, "goes on in the life of the child all the time. He is continually taking the attitudes of those about him, especially the roles of those who in some sense control him and on whom he depends."[4]

Jean Piaget also stressed the importance of game-playing in the developmental experiences of children. From his extensive observations, Piaget identified certain characteristic games for each age-level of intellectual activity for children. For the very young child, games are primarily sensory-motor play activities, while for the pre-adolescent child, games involve a concern with rules, principles and other "concrete-operational" elements.[5] Like Dewey, Piaget recognized that these developmental games are bound up with children's experiences in school.

Historically, games have been a part of the schooling experience for a long time, especially in the lower grades.

Courtesy Montessori Berkshire, Housatonic, Mass.

Kindergarten play, school carnivals, fanciful holiday celebrations, spelling bees and other competitions have been an informal part of the elementary curriculum for many years. In the 1950s, educational researchers finally began to explore the dimensions of this informal curriculum. Perhaps the most influential study was sociologist James Coleman's *The Adolescent Society*, which concluded with a call for educators to recognize the value of scholastic games and competitions and make them a more important part of the school experience.[6]

Another area of work on game-based learning during the 1950s dealt with the "war game." At Northwestern University, the RAND corporation, and other centers, researchers applied the techniques of group dynamics to the study of conflict between nations. Small groups sitting in laboratories role-played the behavior of national elites under various crisis situations. The creators of these experiments called them "research simulations," and claimed they offered valuable insights into the "objective" and "subjective" properties of the emulated decision-making structures.[7]

They also claimed such simulations could be highly effective devices for teaching about international relations. As one researcher argued, "simulation heightens the interest and motivation of students . . . offers an opportunity for applying and testing knowledge . . . give[s] participants greater understanding of the world as seen and as experienced by the decision-maker . . . [and] provides a miniature world that is easier for the participant to comprehend as a whole than are the real institutions themselves."[8] At Northwestern, MIT, and several other universities, selected students regularly played these new "crisis games" as part of their course work.

Business school researchers also discovered the value of game-based teaching during the 1950s. Like the war gamers, they put their players in small group situations in which they had to make decisions about events in a simulated environment. These environments varied according to the game, but they typically involved decisions about selling prices, budget costs, and production rates for a mock enterprise. By the beginning of the 1960s, a host of large corporations as well as major business schools were regularly using business management games in their training programs.[9]

So the old theoretical ideas of Dewey, Mead and others acquired a new and special relevance. Playing games helped people learn. The findings of the war game and business researchers attracted considerable attention in educational circles. And, as the 1960s unfolded, a growing number of academic entrepreneurs turned their attention to developing and marketing classroom teaching games.

What's what in the gameworld

Although many educators use the terms "game" and "simulation" interchangeably, some think this is a bad practice. "This is confusing," argues Ken Jones, an English game designer. "In education there can be genuine games in the classroom, and these are

not at all the same as simulations."[10] Games, for Jones and some of his colleagues, are viewed as "contests between adversaries," while simulations are seen as "models" or "operating representations" of larger systems. But the problem is, in practice, the exact same activity can fit both concepts. Take the old board game MONOPOLY. It is certainly a contest between adversaries, and is thus a game. But it is also a model of entrepreneurial behavior, and is thus a simulation. Similarly, the person running a computerized flight simulator is both involved in a simulation as well as a symbolic contest with forces threatening his or her existence. So whether an activity is called a game or a simulation really depends on one's perspective on the activity. This of course does not invalidate the theoretical distinction between the two ideas. They are different. But maintaining this distinction in everyday discourse does not seem terribly crucial. What is important is that the game/simulation be an intelligently-designed classroom activity.

The rationale for doing educational gaming hasn't changed greatly over the years. Now, as in the 1960s, educators stress several themes in their justification of the practice. They cite various cognitive benefits for participants, ranging from gains in factual knowledge to improved decision-making skills and better understanding of general principles. They talk about increased levels of interest and enthusiasm towards learning in general among players. And they claim participants are also likely to experience beneficial affective changes, a more positive attitude towards the subject matter, the teacher and their own capabilities as students.[11] On three dimensions then—cognitive, motivational and attitudinal—game players are believed to reap benefits.

And that's not all, say the gaming advocates. Simulations also allow students to do "experiments" which, in their real-life form, are extremely difficult—either because they are dangerous, require long periods of time, or are inordinately expensive. Sitting before a computer screen, for example, one can witness the creation of new life forms, nuclear reactors going critical, the unfolding of geological ice-ages and many other complex phenomena one normally would never see. In games of social process, players can quickly experience the stigma of losses of power and status. And in historical simulations, students can gain a direct understanding of events from remote periods and epochs. So the game/simulation is a window through which students can enter many academic realities. And, if we are to believe the claims, they come back with a much fuller knowledge of these realities.

Back in the early years, when games and simulations first began entering the curricula of schools and colleges, they were used primarily in the social sciences—mainly because they were coming from research uses in the social sciences. No one paid much attention to this fact, though James Coleman did suggest that games were perhaps "most appropriate" for social studies.[12] Since the 1960s, however, many educators outside the social sciences have discovered—and implemented—the technique. Today one can find dozens of games and simulations designed for and used in the humanities and physical sciences.[13]

Another change that has occurred in the gaming curriculum involves the use of computers. Until the explosive growth of microcomputers during the 1980s, games and simulations were generally not dependent on computer power. They were mainly board and group-based activities. When computers were used, they were used primarily to give rules and other game information to players.[14] All of this changed with the microcomputer, however. The rapid growth of educational software has given us a host of new games and simulations. And many of these activities are entirely computer-driven, with the computer making decisions for the players as well as functioning as a resource base. Unlike most of the older games and simulations, which focus on group work, these computerized activities can be easily designed for individual student use.

Do games and simulations really work?

Educators love to probe and test their new technologies, and the gaming curriculum has been no exception. Dozens of studies of the game experience have been published since the early 1960s. Some of these studies have been largely impressionistic, but many have met the basic criteria for good experimental design: students have been randomly assigned to control and experimental groups, and measures of key variables have been gathered before and after exposure to gaming simulations. The variables measured have included levels of short and longer-term learning, interest in the classroom activity, and attitudes towards the subject matter. Some studies have also measured critical thinking skills.

Educators cite various cognitive benefits for participants, ranging from gains in factual knowledge to improved decision-making skills and better understanding of general principles. They talk about increased levels of interest and enthusiasm towards learning . . .

Over the years, several efforts have been made to get at the "big picture" in this gaming research. The earliest was by Cherryholmes in 1966, who reviewed the results of six studies and found that simulations had a consistently positive effect only on student interest; they had only a mixed impact on student attitudes and were no more effective than conventional lectures in promoting the learning of new information.[15] A review by Pierfy eleven years later found that the picture had changed somewhat. Going over the results of twenty-two studies, he found that simulations were more effective than conventional methods in fostering student interest and positive attitudes towards the subject matter; they also had a bigger impact on the retention of learning. Only in the area of short-term learning were they no more effective than the traditional lecture.[16]

The most recent assessment of the overall research picture on gaming was by Dekkers and Donatti in 1981.[17] They did an exhaustive search of the literature and came up with ninety-three studies that met acceptable

research standards. Following the "meta-analysis" strategy, they developed a summary measure of outcome effects in three areas—cognitive development (or short-term learning), retention of learning, and attitude formation. Unlike the earlier reviews by Cherryholmes and Pierfy, they did not look at student interest. Although the summary measures developed by Dekkers and Donatti were higher for simulations than for conventional teaching in all three areas, they were significantly higher (statistically) only for attitude formation.

Not much is known about the impact of simulations in specific curriculum areas. Although there have been two general reviews of business simulations, by Greenlaw and Wyman, and by Wolfe, neither provided any hard evidence on the general impact of these games.[18] Concluded Wolfe: "Because of the wide differences in classroom practices and the range of games involved, . . . it is difficult to make clear statements about business gaming's effects."[19] Similarly, little is known of the specific impact of computer-based simulations. Several recent research reviews found that computer usage is typically associated with higher student achievement at all school levels.[20] But only a handful of the studies cited in these reviews dealt with games and simulations.

Researchers have also paid little attention to the design principles underlying the gaming curriculum. Experienced game designers seem to have a good sense of what differentiates the good game from the ineffective game. But trial and error also seems to play a major role in their work.[21] In the Dekker and Donatti review of research studies, there is only one finding of any relevance for game designers. Cognitive and attitudinal effects were found to be negatively related to the number of participants in a simulation. Dekker and Donatti conclude this could be an argument for smaller scale simulations since "the smaller the group, the greater the opportunity for active involvement of all participants."[22]

Under the research microscope, then, we see the gaming curriculum coming off as clearly superior to conventional teaching on the affective dimension, both in fostering higher levels of student interest and in promoting positive attitudes towards the subject matter. On the cognitive side, however, the gaming curriculum seems to have a less consistent impact. Students in simulations may learn more and retain it longer than students in a regular classroom situation. But just as often they may not. But the research also shows that if they aren't doing any better, they also aren't doing any worse than students taught by conventional methods. So, games do indeed work, perhaps not as well as their designers would like, but certainly well enough to satisfy their many users in schools and colleges.

Games and holistic learning

The gaming curriculum, as we have seen, is a very flexible instructional medium. Like textbooks, games can guide and reinforce the learning of factual information. But they can do more. They can provide a better understanding of complex processes, generate student enthusiasm about a topic and the larger learning process, and help develop skills in analysis, decision-making, and interpersonal communication. "[They] . . . are part and parcel of the techniques which some teachers have been using for many years as part

USEFUL RESOURCES ABOUT GAMES AND SIMULATIONS

Finding What's Available:

By far the most comprehensive listing of published games and simulations is in Robert E. Horn and Anne Cleaves (eds.), *The Guide to Simulations/Games for Education and Training*, (Beverly Hills, CA: Sage, 1980). This large handbook tells you about each game's objectives, appropriate age level for players, how the game is played, and what can be learned from the exercise. Since the volume is nine years old, however, some of the information in it is no longer accurate. Some games are no longer "in print," and prices for those still available are sometimes higher than what's listed. And of course the book includes no information about the many games and simulations developed for microcomputers in the 1980s.

To find out about currently available microcomputer-based games and simulations, see *The 1988-89 Educational Software Preview Guide*, a publication of the International Council for Computers in Education at the University of Oregon. Two other good sources are the software reviews *The Educational Software Selector* (TESS), published by the EPIE Institute (P.O. Box 839, Watermill, NY 11976) and *Microsift*, published by the Northwest Laboratory (101 S. W. Main St., Portland, OR 97204). Both agencies base their reviews on ratings by teachers who have used the software. Finally, to find out about the most recent developments in computer-based gaming, see the software reviews in the periodicals *The Computing Teacher* and *Electronic Learning*.

Running An Effective Game:

Certainly the best possible way to get a feel for any particular game or simulation is to participate in it as a player. Reflecting on your experiences, talking to other teachers who are familiar with the exercise, and carefully reading the instructional manual will give you a good idea of what to expect when you use the game in your classroom. If you want to know even more about being an effective game operator, read Ken Jones, *Simulations: A Handbook for Teachers and Trainers*, 2nd edition, (New York: Nichols Publishing, 1987). If you're working with science simulations, you might also want to look at Henry Ellington, Eric Addinal and Fred Percival, *Games and Simulations in Science Education*, (London: Kegan Paul, 1981). And if you're using role-playing games, you might look at Morry Van Ments, *The Effective Use of Role-Play: A Handbook for Teachers*, (London: Kegan Paul, 1983).

Creating Your Own Simulation or Game:

Professional game developers have been quite willing to share their expertise with classroom teachers. If you have a rough idea you would like to turn into a working game, there are several good "how to do it" manuals you can consult: Henry Ellington, Eric Addinal and Fred Percival, *A Handbook of Game Design*, (London: Kegan Page, 1983); Cathy Stein Greenblat, *Designing Games and Simulations*, (Newbury Park, CA: Sage, 1988); or Ken Jones, *Designing Your Own Simulation*, (New York: Methuen, 1985). They all tell you what you should do, and why, and—even if you don't go on to create your game—they will give you a deeper understanding of the ins and outs of classroom gaming.

Studying Educational Gaming

For those who are interested in the larger academic issues associated with educational gaming—of how and when and under what conditions games and simulations promote learning—there are two specialized academic journals that may be consulted: *Simulations and Games*, published quarterly by Sage Publications, 2111 W. Hillcrest Drive, Newbury Park, CA 91320; and *Simulations/Games for Learning*, The Secretary, SAGSET, Centre for Extension Studies, University of Technology, Loughborough, Leicestershire, England LE11 3TU.

of a child-centered philosophy in which the learner is an active participant in the learning process," concludes game designer Ken Jones.[23]

So the guiding objectives of games and simulations, focusing as they do on a range of affective and intellectual processes, should be quite familiar to holistic educators. They are clearly influenced by a whole-person view of the learning experience. Games and simulations can also have valuable holistic impacts on classroom dynamics. When teachers take on the role of "game operator," they move into a different relationship with their students. They are still "in charge," but their actions are directed by the rules of the game rather than by their "teacher authority." That doesn't always happen, of course, especially with teachers unfamiliar with the group-based learning process of games.[24] And there are usually some students who choose not to get involved in the game. But, as researchers have noted, that act of detachment seems to happen less often in the game than in regular classroom activities. In use, many games and simulations promote very participative (and cooperative) types of learning experiences.

Curiously, very little is known about how teachers get into using the gaming curriculum. University of Michigan game designer Fred Goodman thinks it may be because "they're bored and want to do something different. So many classrooms are just such terribly boring places."[25] Whatever the case, teachers who get into the regular use of games and simulations do so because they see what the researchers see. They see students getting excited, having animated discussions, gaining insights into new topics, acquiring different perspectives, and generally having fun with the learning experience.

Not all games have these effects, of course. The individualized computer simulations create a quieter, introspective classroom. Some of the social studies games can create confusion and antagonism among participants. And some role-playing games are rather boring. But, on the whole, the gaming curriculum makes the classroom a more exciting and intellectually alive place, for both students and teachers.

On to the next game

Predictions about educational innovations can be rather risky. But the future for the gaming curriculum would seem to be fairly bright. Many teachers have now made use of the curriculum, with generally positive results. The research findings are supportive. And the growing educational use of electronic technology – in the form of microcomputers and interactive video – has created a profitable new market for game developers.

When teachers take on the role of "game operator," they move into a different relationship with their students.

Whether these new computing and video technologies will enhance – or diminish – the impact of the gaming experience remains to be seen. Many of the early games and simulations for microcomputers were crude and unimaginative, and were not widely used. The current software uses the new technology in a more creative fashion, and has received generally positive reviews. Some of these simulations involve students in individual, one-on-one relationships with computers, while others allow students to interact with computers as a group.[26] Although there has been no comparative research, the group-based situation does seem the preferable alternative from a holistic perspective.

Whatever the impact of the new electronic-based games, we will doubtlessly see a continuing use of many of the older board and group-based gaming exercises. Students will continue to explore STARPOWER, BAFA BAFA, SIMSOC and dozens of other gameworlds, much to their benefit and that of their teachers.

Notes

1. There are over one thousand listings in the 1980 catalogue. See Robert E. Horn and Anne Cleaves (eds.), *The Guide to Simulations/Games for Education and Training* (Beverly Hills, CA: Sage, 1980). For the earlier catalogue, see D. W. Zukerman and Robert E. Horn (eds.), *The Guide to Simulation Games for Education and Training* (Cambridge, MA: Information Resources, 1970).

2. The different educational objectives used by game designers are summarized in Cathy Stein Greenblat, *Designing Games and Simulations* (Newbury Park, CA: Sage, 1988), p. 16.

3. John Dewey, *Interest and Effort in Education* (Boston: Houghton-Mifflin, 1913), pp. 76-79; and *Democracy and Education*, (New York: Macmillan, 1928), chapter 15.

4. George Herbert Mead, *Mind, Self and Society* (Chicago: University of Chicago, 1934), p. 160.

5. Jean Piaget, *The Moral Judgment of the Child* (Glencoe, IL: Free Press, 1948).

6. James Coleman, *The Adolescent Society* (Glencoe, IL: Free Press, 1961).

7. See Harold Guetzkow, "A Use of Simulation in the Study of Inter-Nation Relations," in H. Guetzkow, et al. (eds.), *Simulation in International Relations* (Englewood Cliffs, NJ: Prentice-Hall, 1963), pp. 24-42.

8. C. F. Alger, "Use of the Internation Simulation in Undergraduate Training," in *ibid.*, pp. 150-189.

9. See John R. Raser, *Simulation and Society* (Boston: Allyn & Bacon, 1969), pp. 54-55.

10. Ken Jones, *Designing Your Own Simulations* (London: Methuen, 1985), pp. 3-4.

11. These themes are summarized in Cathy Stein Greenblat and Richard D. Duke, *Principles and Practices of Gaming - Simulation* (Newbury Park, CA: Sage, 1981), pp. 141-143.

12. See James S. Coleman, "Academic Games and Learning," in R. Stadsklev (ed.), *Handbook of Simulation Gaming in Social Education* (University of Alabama: Institute of Higher Education Research and Services, 1974).

13. See the listings in Horn and Cleaves, *loc. cit.*

14. Classroom use of computers for games – and everything else – was limited because of the high cost of mainframe computer power. By way of contrast, in the better funded arenas of university research, scientific and engineering simulations have relied very closely on computer power since the 1950s.

15. C. H. Cherryholmes, "Some Current Research on Effectiveness of Educational Simulations: Implications for Alternative Strategies," *American Behavioral Scientist*, 10:2, 1966, pp. 4-7.

16. D. A. Pierfy, "Comparative Simulation Game Research: Stumbling Blocks and Steppingstones," *Simulation and Games*, 8:2, 1977, pp. 255-268.

17. J. Dekkers and S. Donatti, "The Integration of Research Studies on the Use of Simulation as an Instructional Strategy," *Journal of Educational Research*, 74:6, 1981, pp. 424-427.

18. P. S. Greenlaw and F. P. Wyman, "The Teaching Effectiveness of Games in Collegiate Business Courses," *Simulation and Games*, 4:3, 1973, pp. 259-294; and J. Wolfe, "The Teaching Effectiveness of Games in Collegiate Business Courses: A 1973-1983 Update," *Simulation and Games*, 16:3, 1985, pp. 251-288.

19. *Ibid.*, p. 274. Interestingly, the lack of any conclusive findings on the effects of

business games has not impeded their growth, at least according to Wolfe's figures. Apparently this is an area in which business decision-makers have ignored their obsession with evidence of bottom-line effectiveness.

20. See R. L. Bangert-Drowns, J. A. Kulick and C. C. Kulick, "Effectiveness of Computer-Based Education in Secondary Schools," *Journal of Computer-Based Instruction*, 12:3, 1985, pp. 59-68; J. A. Kulick, C. C. Kulik and R. L. Bangert-Drowns, "Effectiveness of Computer-Based Education in Elementary Schools," *Computers in Human Behavior*, 1:1, 1985, pp. 59-74; and C. C. Kulik and J. A. Kulik, *Effectiveness of Computer-Based Education in Colleges*, (Ann Arbor: University of Michigan, Center for Research on Learning and Technology, 1985).

21. A good account of the design process is in Greenblat, *Designing Games and Simulations*.

22. *Loc. cit.*, p. 426.

23. Ken Jones, *Simulations: A Handbook for Teachers and Trainers*, 2nd edition, (New York: Nichols Publishing, 1987), p. 27.

24. According to Jones, teachers don't always realize the importance of adjusting their behavior in these situations: "By training and by habit teachers interrupt, guide, explain, give hints, frown, and in many subtle ways . . . try to help students learn. But if a teacher tries to do this in a simulation, it stops being a simulation." See *ibid.*, p. 66.

25. From a personal conversation.

26. Some of the most interesting group-oriented simulations are from Tom Snyder Productions, a company whose founders were originally social studies teachers.

Nurturing spiritual growth through education

feature section begins on page 24

Honoring the Spirituality of Our Children Without Teaching Religion in the Schools

by Beverly-Colleene Galyean, Ph.D.

The argument concerning teaching religion in the schools centers around the meaning of the word "religion" and not the word "spiritual." We do not seem to differ in our spirituality, or the recognition that we are, indeed, spiritual beings as well as physical, emotional and mental beings. Rather we differ in the way in which we experience our spirituality and the manner in which each of us interprets and expresses these spiritual experiences to ourselves and others. Religion is the cultural, liturgical, ritualistic and mythic way we each choose to live out our spiritual experiences, and as such, is subject to the bias of personal preference and integrity.

Spirituality, on the other hand, is indigenous to us. We all have spiritual experiences such as the feeling of being uplifted, transported beyond ordinary awakening sensory experiences to ones that take us out of body, beyond the earth, into galactic or cosmic phantasia, the awesome sense of oneness with the universe that often comes from contemplating the stars on an evening when the sky is not blanketed by clouds or haze, or from climbing a high mountain and surveying the vast panorama of earth beneath us, or the ecstatic sense of wonder at the birth of a newborn child or the self-healing of a ravaging disease in one's body. We also have moments of transcendence, where we think about and actually do things that seem beyond our normal everyday capabilities. We dream about super human events and embrace the "Superman/woman" in each of us, and we find security in knowing that we are supported and cared for by a loving presence that cares for us in moments when we have no energy left to care for ourselves. The tendency to make peace rather than war, emphasizing collaborative rather than competitive efforts, and the recognition of common needs and wants experienced by people of all cultures and creeds such as harmony, health, security, abundance, love and satisfaction are all aspects of spirituality.

Some people find comfort in personalizing their spiritual experiences by projecting them onto religious figures such as God, Jaweh, Christ, Buddha, Confucius and nature deities as

Spirituality is a vitally important element of a full human life. It is our creative life force, and because we have blocked its expression in education and more broadly in our culture, it is no wonder that many people today are experiencing a "lack of purpose" and difficulty in creating meaningful bonds with others. Educators can nurture spirituality without using religious practices.

Beverly-Colleene Galyean was an important and highly influential pioneer in the development of confluent, integrative, holistic educational approaches in the 1970's. She worked extensively with guided imagery activities, and authored such books as Language From Within, Art and Fantasy, Human Teaching in the Language Class, *and* MindSight: Learning Through Imaging. *She died in 1984 at the age of 40. The Center for Integrative Learning is carrying on her work and planning to publish a new collection of her writings, including this paper, which has not been published before.*

well. These people usually act out their spirituality guided by the directives of a formal religious doctrine, and tend to label every spiritual experience as "a god event," "Christ consciousness," "enlightenment" and the like. Others prefer to live out their spirituality unattached to any group or doctrine.

Religion is the formal expression of spirituality codified into specific belief systems and written up as dogma. It is the manifestation of our inner experiences, and not the inner experiences themselves. Religion, as a social forum for the collection and expression of spiritual experiences, is subject to the same benefits and pitfalls of most other social institutions, such as those arising from political, economic, market, advertising and survival concerns. Herein lies the problem of teaching religion in the schools.

In many ways schools are like supermarkets, responsible for bringing a wide variety of products to the consumer for sampling and ultimate acceptance or rejection. Which products are eventually featured on the shelves depends largely on management preference, consumer demand and marketing power. No market can survive if its personal values and preferences are contrary to those of the general public whose biological, emotional, mental and spiritual needs are partially filled through dietary means.

The same is true for schools. There is a place on the shelf of curricular offerings for courses in comparative religions, Eastern/Western religious beliefs, and the history and practice of individual religious sects. These offerings will of course, be initiated at the request of the local school community consisting of students, parents and school personnel. Recognizing and honoring these requests is the task of Education Boards.

Spirituality, however, is not a product to be sold. Unlike religion which often gets tangled in political/economic and power-based concerns (i.e., "Which religion has the "truth"? proposes the most optimally beneficial world view?", etc.), spirituality is the natural expression of transcendent energies within us and needs an outlet for expression as do our physical, emotional and mental energies. We can't imagine sitting for days on end without moving a muscle, or repressing our emotions over long periods of time without becoming ill. If we refuse to exercise our intellectual capabilites, we seriously diminish our capacity to think logically and creatively, and to generate new ideas. The same is true with our spirituality.

People who oppose teaching religion in the schools do so because they fear that children will be taught dogma (spiritual values) contrary to those lived in the home. The children may be adversely influenced by the religious beliefs of the teachers and most articulate kids in the class. These people seem to be caught up in the separatist "I'm best!" conflict that sometimes exists between major religious sects and/or among various religious philosophies; however with the advent of ecumenism and a growing hunger for increased communication and sharing among all peoples, this conflict seems to be ending.

Others oppose teaching religion in the schools because they, themselves, do not follow any specific religious doctrine, nor do they affiliate with any religious sect. Thus they do not want their children to be influenced to participate in formal religious practices. The intent of both groups is to keep the teaching and practice of religion in the churches and homes.

This is a highly debatable issue that has many viable solutions. The ultimate resolution of the matter lies in the wisdom and enlightenment of local education communities as they examine their own values and preferences regarding the issue. What we are concerned with here, however, *is the need to distinguish between "religion" and "spirituality" in deciding curricular offerings.* We have already established that the two terms are not synonymous. Because religion involves the codifying of personal belief systems (such as philosophy does), and involves the promulgation of certain "truths" experienced by a group of people, thus subjecting it to socio-political-ideological value preferences as we see in other social groups, it may or may not be appropriate to include the teaching of specific religious philosophies (doctrine) in the curriculum. Local communities must decide this.

Spirituality as a vital energy

The honoring of spirituality, however, is not a debatable issue. Spirituality is not doctrine that is taught. Rather it is a vital energy that is expressed through human sensing, feeling and thinking, and manifests as our creative life force. It influences the way we perceive information, envision life, receive insights concerning the evolution of human consciousness, and determines how we create meaning in our lives. To in any way block the natural flow of spiritual energy is to do serious harm to ourselves, leading to adverse psychological conditions such as "lack of purpose, meaning and/or fulfillment," "the inability to bond closely with others," and a "nagging fear of isolation from and abandonment within the human community." With these negatives draining our energies, learning becomes quite difficult. On the other hand, when spirituality is honored and allowed to freely express itself, insight, creative thinking and learning proliferate, each of which is a major goal in most education systems. Kids have a strong desire to express their spirituality. When they do, we notice a much deeper interest in and involvement with the learning process. Consider the following situations that illustrate this point.

The day has just begun and the kids arrive in class unfocused, overly active and distracted from whatever experiences they are bringing with them to the class. The teacher has soothing classical music playing in the background to help calm them. The kids then form a "love circle" to bring them into harmony with one another and to feel themselves a community rather than a group of isolated individuals. The teacher begins by asking them to imagine a powerful feeling of love around their heart, and to give this feeling a color – their color of love. This feeling-color gets larger and larger until they have a huge love balloon in front of them. Then everyone starts volleying their love balloons around the room, filling the entire room with feeling and colors of love. Then each person places his or her balloon in the center of the circle and everyone symbolically pops their balloon spraying everyone and thing in the room with the feelings and colors of love.

When this is completed the kids sit down and grasp the hands of the persons on their left and right. With eyes closed they picture love flowing from their hearts to the person on the right while they receive love feelings from the person on their left and send them

onto the person on their right. They are asked to experience this love flow as deeply as possible and to notice any special feelings, images or sounds that might come to them. After a minute or two they open their eyes and share their experiences.

The kids often note things like "feeling warm or hot," "feeling close to everyone else," "seeing bright fires or suns traveling round the group," "feeling like everyone was their friend," "feeling a tingly sensation in their arms and hands," "feeling more relaxed".

Courtesy Montessori Berkshire, Housatonic, Mass.

One second grader reported seeing "sparkly-like bubbles" flowing through his chest and arms and through everyone else's arms. Then "everyone became a pinkish red color and I felt like we all melted into each other." The teacher asked him how it felt to melt into each other and he said "Great! Like if we were all really good friends and everyone knew everyone else." And to think that this child had been classified as "severe learning handicapped." His inner visions of the "energy bubbles" match the descriptions of energy fields as described by nuclear physicists and consciousness researchers as well. I asked the teacher to continue to work with him, by having him travel into his own body/mind system and articulate his deep inner experiences through oral expression, writing and art. After two months he was able to assume "normal" school work.

In a high school class where this activity was an ongoing rubric with the kids, we found that attendance and academic productivity increased as the deep friendship among the kids increased. In other classes where we encouraged the expression of deep feelings through imagery, movement, art and various other sharing types of activities we found the same gains in academic areas as well as desirable behavioral outcomes such as bondedness, cooperation, sharing of goods and talents, and initiative.

Spirituality is the natural expression of transcendent energies within us and needs an outlet for expression as do our physical, emotional and mental energies.

Kids hunger for closeness as do all of us. Health professionals and psychologists studying factors related to optimal health always cite the ability to "form close relationships" as a major factor in health maintenance. Besides "closeness" and a sense of "bondedness with each other," another major factor in health corresponds to the ability to transcend normal human experiences and merge with"superior," "heightened," "spiritual" or "universal energies" present within each of us. The ability to surrender to and trust in powers more expansive than our own gives us a sense of security and relaxation that we are, indeed, being cared for, and that the answers to all life's problems lie within ourselves. We are the writers, directors and producers of our life scripts and can, then, change them as needed. We are not victims of circumstances, an attitude that not only destroys self-confidence, but is now known to destroy atomic, molecular, cellular and chemical structures within the body, manifesting as reduced immunological protection against disease.

In one of our curricular activities we invite the kids to participate in a guided imagery exercise where they voyage to the top of a mountain and meet a wise person who cares deeply for them, and has all the answers to their problems or concerns. They climb the mountain, meet this person, talk with him or her, ask questions, and receive advice. Sometimes we have them draw and write about their experiences. The spiritual/intellectual maturity level of the kids often astounds the teachers who never knew how profound were the life experiences of many of these kids. We find that very often kids who seem to do very little in school and may appear as "less intelligent" often show a brilliance in these activities when they are given the opportunity to voyage into and experience their spiritual energies. Consider the following response taken from a high school junior.

> I went to the top of my mountain and felt a great light around me. At first I feared the light but then decided to go inside of it. It was very warm but didn't burn. There was a golden castle inside the light and a wise looking man was inside. He invited me in and told me I had many important things to do in life and never to become discouraged. I'm on the right track even if I don't always seem to know why things happen. I asked him why Bernie (a school friend) had to die in that car accident and he said that Bernie had done everything he needed to do in this life and wanted to go to become a spirit body so he could better help people on earth who he loved.

And this response is taken from a second grader who spoke no English in the beginning of the year.

> All this gold light was around me and a nice man came and told me he loved me and that I should love everyone else. I saw a bunch of stars with red and yellow and blue and green colors. One of the stars came down from the sky and sat on my heart. I felt happy.

Sharing spiritual experiences

Kids want to talk about their spiritual experiences. Teachers know this and so do school administrators who visit classes and get to know the kids. Just like adults, the kids describe their experiences in as many ways as there are kids to have the experiences. Some of them see their "wise person" as God, whereas others see the person as a loving relative, parent, friend, mythic hero, star athlete or movie star. If the kids come from a home where religion is practiced and certain rubrics are followed, then they will tend to project these familiar religious symbols in their work. Other kids who have little or no formal religious background will have more natural or human-oriented images and ideas. What matters is that each person is afforded the opportunity to express their spirituality in whatever way feels best.

Kids, themselves, tend to be very open to hearing and respecting each other's experiences of their own life within. We've noticed that in classes where there is an honoring of spirituality and sharing of spiritual experiences, conflict, disagreement, fighting, emotional attacks and alienation simply don't happen. The kids begin to recognize and honor each person's uniqueness, and appreciate having their own uniqueness recognized by the others.

We were discussing this idea with a group of high school students and their responses provided us with insightful grist for our curricular mills. The kids told us, in effect, that "we do lots better in school and in our personal lives when we get to share the stuff going on within us with each other." Others expressed it as "getting in touch with an inner power that makes you feel really confident." Some of the kids articulated their feelings in overtly religious terms. "It feels good to talk about my experiences with God. He's a real part of my life and I think it's stupid that we are supposed to censor this important part when we're in school." One girl pondered our question and then came up with a quite salient statement that seemed to summarize the other kids' opinions about sharing their spiritual experiences. "Adults often tell us kids not to do the things that they wish they could do or fear doing themselves. I think lots of people wish they could share feelings and their deep personal experiences like we kids do. But they can't so they try to prevent us from sharing on these deep levels. I'm just glad that Mrs. _____ isn't one of those people and lets us talk about the really meaningful things in our lives, and talking about our spiritual feelings is one of the most important things kids want to do."

Children tend to see wholes whereas we adults often see parts. This happens because we have spent many years developing our rational, analytical modes of thinking (sometimes called "left brain" intellect) to the negation of our intuitive, holistic modes (called "right brain" intellect). Kids are much more in touch with their intuitive holistic minds and can more quickly access spiritual transcendent feelings than we adults can; however, they see these experiences as a "normal" everyday happening in their lives and do not categorize them into "spiritual," "emotional," "mental" and the like. They see life as a whole, one incredible film to be lived and shared. When we deny them the opportunity to fully experience their spirituality, to explore the world of their mind and emotions and to go beyond themselves into higher echelons of consciousness and human capability, we are shutting them off from a vital aspect of human consciousness.

The ability to surrender to and trust in powers more expansive than our own gives us a sense of security and relaxation that we are, indeed, being cared for, and that the answers to all life's problems lie within ourselves.

This idea is illustrated in one of our science activities where we achieved confluence between the science objectives in the text and the expression of spiritual ideals. The kids were studying machines. We asked them to close their eyes and journey to a far away planet where the people all lived in love and harmony with each other. No one ever hurt anyone else. These people had invented wonderful machines to help them continue to live in harmony with each other. The kids were then asked to use their mind's eye to see these machines. Following the imagery the kids drew and wrote about their machines. One fifth grader contributed the following.

> This machine soaks up
> negative vibes like anger
> and hate and then it sprays
> you with a love perfume that
> makes you love and care for
> everyone else. The machine is
> important because it helps people
> feel their feelings without ever
> having to worry about sending them
> to other people and hurting them.

Adults analyzing the kids' work found this child's response to be deeply spiritual, showing a highly developed sense of empathy and moral responsibility for bettering conditions of emotional-psychological and physical health. To the child however, it was "just how I felt about the machine and what it did for the people. I wish we had machines like that here on earth because people wouldn't hurt each other anymore."

Brain researchers and modern physicists are beginning to document through empirical studies the symbiotic inseparable interplay among body, emotions, mind and spirit.[1] It is now assumed that the structure of the brain (brain size, shape and maturation) is directed by energy fields in the pre- and frontal lobe areas of the brain which seem to be responsible for spiritual, mystical and transcendent inner visionary types of experiences. As human consciousness becomes less dense and more capable of penetrating the sensitive realms of higher vibratory energy fields, usually termed "the spiritual life," the brain changes in atomic, molecular, cellular and chemical structure to accommodate this spiritual development. We are thus able to recognize, work with and benefit from spiritual insights. Films such as *Star Wars, Close Encounters, Dark Crystal,*

Resurrection and *E.T.* embody the spiritual myths emerging in personal and collective consciousness today, especially among our young people.

I recently met a high school sophomore who had been programmed into the remedial reading lab. I noticed he was carrying a book on "altered states of consciousness" and another on "varieties of healing the body." Knowing he was in the remedial group and wasn't doing very well in that class, I asked how he liked those books (I wondered if he could actually read them). He responded by giving me an enthusiastic synopsis of the major ideas expressed in each one. He then indicated that he'd do better in his reading class if the teacher would let him read 'these kinds of books instead of the boring stories we're forced to read." I told his English teacher about the books and she encouraged him to use the ideas in these books as the basis for his oral and written work. A few weeks later she reported that his communication and spelling skills had improved quite a bit.

"So what?"

In designing education curricula we are always taunted by the question: "So what?" When kids are made to learn certain things, their inner minds are always asking this question. The quality of their responses, or the degree to which they eventually learn the prescribed skills, tells us whether or not the curriculum enables them to answer that question in a meaningful promising way. The trend toward diminishing proficiency in basic skills, ongoing problems with attendance, the need for policing and punishing, ongoing reports of gang warfare and racial isolation, the omnipresent concern for motivation and an overall lack of enthusiasm for school, study, and curricular offerings do not speak well that we have responded adequately to the "So what?" Kids can't seem to find meaning in the art of learning as it is taught in our schools.

Teachers also reflect this dissatisfaction. Burn out, absenteeism, lack of preparation, non-attendance at professional gatherings, discouragement at kids' low achievement and disinterest in the subjects being taught, heightened by a proliferation of maintenance-type paper work that often disrupts their teaching, are all symptomatic of a general inability to find meaning in the once-honored art of teaching.

In our projects where the expression of spirituality is not only encouraged but curricular activities such as those mentioned in this article are made available to teachers and students alike, we witness a renewed interest in education. This is typified by feelings of excitement, involvement in learning, wanting to exercise creative exploratory thinking models, preference for consciousness and intra-psychic types of learning activities (i.e., intuitive, metaphoric, symbolic thinking activities), enthusiasm for introspective activities such as visualization, fantasy and guided imagery, and a liking for psychophysical body/mind calisthenics.[2] The trend toward humanizing the environment through music, the arts, relaxation/centering and meditative activities, group discussion of feelings, thoughts, images and ideals of deep significance to each person, and a recognition of the depth, beauty and uniqueness of each person in the class or learning community is reflective of a movement toward embracing our spirituality.

Let us continue to honor spirituality in our schools and by so doing, manifest the true spirit of education as the great "leading forth" of the life within. There is only one life force in which we each share, and this force is sufficient for all. How we choose to experience this force, codify and express it either formally in dogma as a specific religious practice, or informally in the quietude of our own self reflections, is the business of religion and may or may not be taught in our schools. But the experience and nurturing of this life force, the awareness and movement of spiritual energies is an ongoing dynamic of human life that shapes the very being we are. Without sufficient recognition and understanding of this life force we cannot know who we are or what we are about. Nor can we find meaning in others or in the world in which we live. And without this knowledge there is little incentive for learning.

It is no wonder that our greatest philosophers, scientists and artists have also participated in deeply spiritual experiences within themselves and included spiritual knowledge in their work. Many of our most well known mathematicians and scientists are turning to the spiritual disciplines for help in their work. It seems that the chasm between spirituality and the sciences is diminishing and unitary models combining aspects of all the disciplines are being sought. Most scientists and philosophers of today agree that their specific disciplines, while answering certain questions well, are incapable of answering others. Thus it is necessary to consult a variety of disciplines, including the spiritual ones, to answer the multiplicity of our questions.

This holistic view awaits acceptance in our schools. We can begin by honoring the spirituality within ourselves and our children, and by providing them with activities for recognizing, learning about and communicating their spirituality to themselves and others.

. . . a Spirit is involved in the Laws of the Universe—a Spirit vastly superior to that of man, and one in the face of which we, with our modest powers, must feel humble.

- Albert Einstein

Notes

1. Readers are referred to the following researchers: David Bohm, *Wholeness and the Implicate Order* (London: Routledge and Kegan Paul, 1980); Barbara Brown, *Supermind* (New York: Harper and Row, 1980); Paul MacLean, "A Mind of Three Minds" in J. Chall and A. Mirsky (Eds.), *Education and the Brain* (Chicago: University of Chicago Press, 1978); Kenneth Pelletier, *Toward a Science of Consciousness* (New York: Delta, 1978); Karl Pribram, *Languages of the Brain* (Englewood Cliffs, New Jersey: Prentice-Hall, 1971); and Gary Zukav, *The Dancing Wu Li Masters: An Overview of the New Physics* (New York: William Morrow and Co., 1979).

2. These findings are summarized in "Visualization and Guided Imagery in Education: A Preliminary Report" available for the cost of duplicating and mailing from The Center for Integrative Learning.

For a comprehensive presentation of the activities and samples of student work shown in this article, and a thorough discussion of the theories and practices related to integrative educational practices, readers are referred to Beverly-Colleene Galyean, *Mind Sight: Learning Through Imaging* (Long Beach, CA.: Center for Integrative Learning, 1983).

A Consciousness/Spirituality Domain Based on an Elaboration of Maslow's Hierarchy

by Gary F. Render and David Lemire

The major theorist of humanistic psychology, Abraham Maslow, suggested that the "farther reaches of human nature" involve transcendent or transpersonal —that is, spiritual— experiences. Maslow's theory offers an expanded and enriched understanding of education.

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Dr. Render's area of specialization is holistic teaching and learning. Holistic education means teaching the whole person: intellectually, emotionally, spiritually, and physically. The desired outcomes of holistic education are healthy, fully-functioning, integrated people. The goal of **Transformation Education** *is to expand human understanding of the limitlessness of human potential.*

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The hierarchy of human needs described by Abraham Maslow is virtually universally known as a model for human growth and development. Maslow's hierarchy, while germinal, was left incomplete at the time of his death in 1970. Maslow provided the basis for the development of transpersonal psychology and transpersonal education when he stated:

> I should say also that I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still "higher" Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interests, going beyond humanness, identity, self-actualization, and the like.[1]

Purpose

We believe that the tenets of fourth force psychology hold great potential for affecting positive human development. We therefore intend to develop more fully Maslow's work with regard to the development of human potential via his needs hierarchy. We note that, to be correct, Maslow's hierarchy is open at the top, conveying the idea that transpersonal, transcendent, transhuman experiences are not only perfectly legitimate parts of human experience, but are experiences that can be sought as highly desirable ends in and of themselves. Thus, the purpose of this paper is to expand on Maslow's hierarchy and use it as the basis for a taxonomy of students' consciousness/spirituality domains of learning.

Various taxonomies (descriptive terminologies) have been developed to describe cognitive/intellectual goals, affective/emotional goals, and psychomotor/physical goals.[2] All of these taxonomies arrange learning tasks in a hierarchy from simple to complex. In the cognitive taxonomy, for example, the simplest, lowest level of learning is knowledge—basic recall of what was learned exactly as it was learned. The other levels are comprehension, application, analysis, synthesis and the highest level, evaluation. At the level of evaluation a student uses all of the preceding levels to solve a problem, make a decision, and so on, and to make an informed educated judgment regarding what was learned. An example of learning at the evaluation level would be measured by a question such as "Based on the information given which would you do (from a list of alternative choices) and why?" Educators are encouraged to help

students work toward ever higher levels of functioning in each domain.

Maslow, in his discussion of transhumanistic development, was beginning to explore human development into what he called the "farther reaches of human nature."[3] These experiences are transcendent; they can transcend the boundaries of time, space and ego. These experiences are higher levels of human consciousness and spirituality than normally experienced. Human beings can rise to incredible heights in experiences that transcend their own egos. Jesus, Gandhi, and Martin Luther King Jr. are some examples of those whose consciousness/spirituality transcended concerns with self.

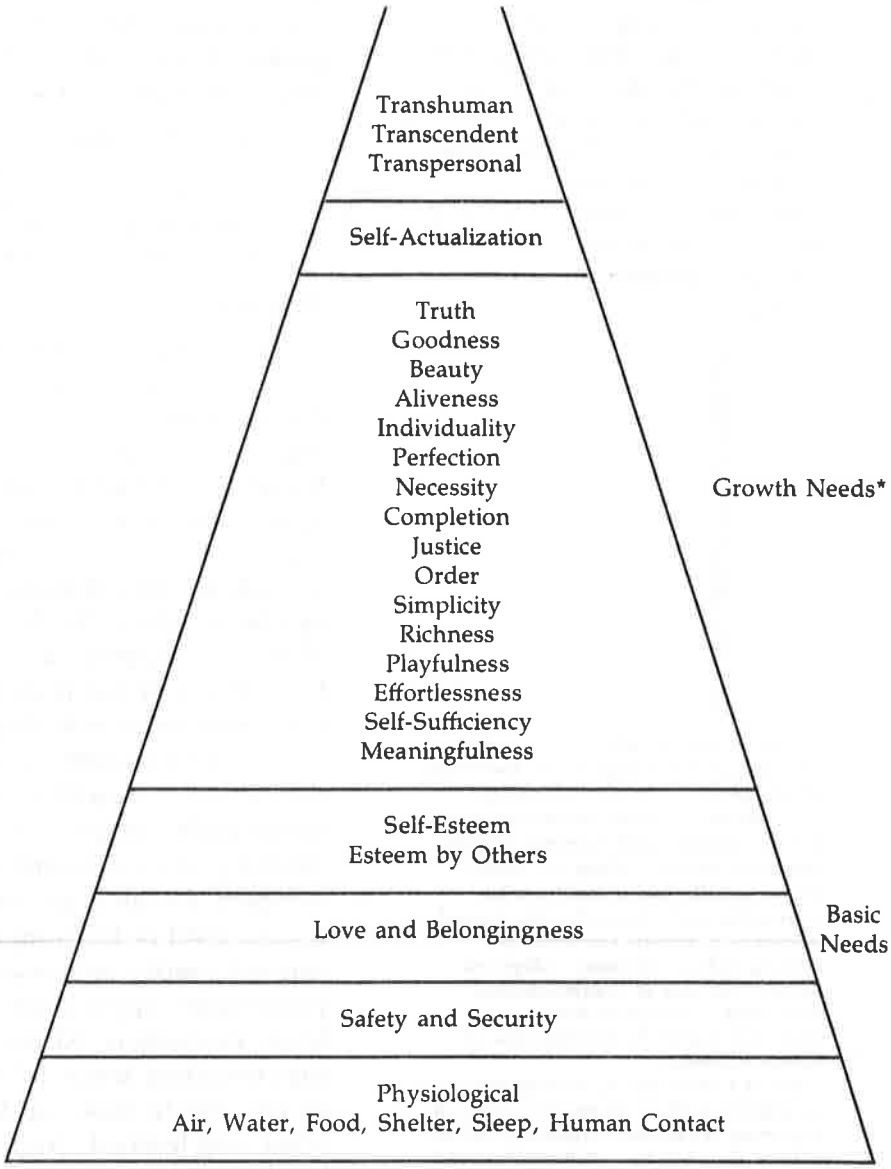
Figure 1 describes our revised model of Maslow's hierarchy. The hierarchy is grounded in physiological wants and needs: air, water, food, shelter, sleep, and human contact. The second level of the hierarchy includes safety and security needs. The first level represents biological needs/wants. The second level represents psychological needs/wants. For example, if one is well-fed and no longer thirsty one will then look to one's psychological and physical safety. But, if one is hungry enough one will put physical and psychological safety at risk to get food or water. Basic needs must be met before relatively higher needs, such as the need for the feeling of safety and security, can be met. Love and belonging are the third level of the hierarchy. All three of these levels are "basic" in the sense that they are vital to positive human functioning. Deprivation suffered by the individual in any of these basic needs will probably result in disorder and pathology.

The next levels of the hierarchy include growth needs. These growth needs are what Maslow referred to as "being-values."[4] Being-values are those such as self-esteem, esteem by others, meaningfulness, self-sufficiency or autonomy, effortlessness, playfulness or creativity, simplicity, order without repression, justice with mercy, completion without obsession, necessity without compulsion, perfection or near-perfection, individuality, aliveness and spontaneity, beauty, goodness, truth, and others. These growth needs are experiences over which one has control.

Beyond the level of growth needs is the need for self-actualization. Here, the term "need" is somewhat of a misnomer. Self-actualization may be more accurately thought of as a drive or impulse that is natural. We believe that people are not evil, but are naturally good, and will do what is good, given supportive conditions and opportunity. So, as humans move from the lower "basic" needs of biology, safety and security, they move toward growth needs of self-sufficiency, justice, and beauty which are the attributes of the farther reaches of human nature, and what separate humans from other species. The characteristics referred to are humans' cosmic consciousness, awareness and spirituality.

"Self-actualization" is really a life-long (and perhaps cosmically infinite) process that is always ongoing and never finished in either a social or spiritual sense. Once a person reaches "self-actualization" one can and will be *more* self-actualizing. Why? Because self-actualization is an infinite process.

The newest level of Maslow's hierarchy he called transhumanistic, transcendent or transpersonal. This level we view as transformational. By "transhuman," "transcendent," "transpersonal" and "transformational," we mean a level which goes beyond "nor-



*Growth needs are all of equal importance, not hierarchical.

Figure 1. Maslow's hierarchy of needs updated.

mal" human experience. All humans have potential for transformation. We also suggest that a society can be created which has more than few transcendent experiences in it. We leave the pyramid of Maslow's hierarchy open because we do not know what might be beyond the transformational level.

A taxonomy of spiritual experience

Cosmic consciousness/spirituality is an area many have difficulty comprehending. Whenever one refers to spirituality some listeners hear religion. Religion is certainly one form of spirituality, but not the only one. We offer the following as the beginning formulation of an educational taxonomy in the consciousness/spirituality domain. Our purpose is two-fold, first to attempt to operationalize levels of human consciousness/spirituality, and second, to provide a basis for the development of educational practices that would facilitate the development of the whole child, intellectually, emotionally, physically *and* consciously/spiritually.

Major Categories of the Consciousness/Spirituality Domain (arranged lowest to highest)

1. *Self*

   Self-consciousness is the lowest level of the taxonomy. That is not to say that consciousness of self isn't important—it is the basis on which all other levels rest. Self consciousness is simply defined as an awareness of self ("I") and is egocentric and found in spiritually immature people. Behaviors associated with this level include a preoccupation with self to the exclusion of others (egocentricity).

2. *Others*

   This level allows other people to enter into one's life in significant and meaningful ways. In a developing child one can see the child's world grow to include more significant others starting with parents, other family members, and friends. This stage includes the development of empathy, the ability to sense or feel what another senses or feels. People at this stage can behave in their own best interest and yet not violate the best interests of others. An important point is that at this level "others" typically include only those with whom the person is acquainted. Others who do not have direct influence or contact with one are not viewed as significant.

3. *Groups*

   This level is characterized by one's ability to join and identify with a larger group such as a race, religious group, nationality, neighborhood, school, gang or institution. Dedication to the group is manifested in a need to defend and protect it, exhibiting pride in the group and developing a broader sense of "us" than what is found at Level 2. Fraternity brothers and sorority sisters are such with members in other parts of the nation. One is a Lutheran who "belongs" to/with all Lutherans.

"Self-actualization" is really a life-long (and perhaps cosmically infinite) process that is always ongoing and never finished in either a social or spiritual sense.

4. *Global/World*

   At this level people exhibit awareness of the interconnectedness of the world. This awareness is similar to Buckminster Fuller's analogy of the earth being a spaceship. A spaceship has limited resources (only so much food, water, and other resources). A spaceship can only carry a limited number of passengers. A spaceship cannot function without cooperation, respect and understanding among the crew. All of the preceding are true of the planet earth.

   At this level one realizes that events affecting people throughout the world affect all of the earth's inhabitants. For survival of the species it is important for one to be one's brothers' and sisters' keepers.

5. *Cosmic*

   At this level one can experience those farther reaches of human nature that can be attained by many different paths. Regardless of the path chosen one achieves a state of "oneness," unity with the universe, enlightenment, Nirvana, understanding that one is part of a greater whole and a sense of relationship with a supreme force or being(s).

   Cosmic consciousness/spirituality transcends time, space and ego. This level represents the farther reaches of human nature which Maslow referred to as transhumanistic. For some this level of development requires ego death or destruction. One must "get outside of one's self" to experience this level.

The preceding is an overview of some initial thoughts regarding the consciousness/spirituality domain. The taxonomy is far from complete, but we feel it has potential for providing a more holistic view of human growth and development.

Education does promote development of the first three levels and sometimes the fourth. The fifth level is typically viewed as an area too controversial for schools. Some argue that the fourth level is also too controversial and is, in fact, "anti-American."

We believe that all of the preceding levels lead to holistic development and to transformation of individuals into healthy, fully-functioning people who can achieve greater access to their virtually limitless potential. From the preceding we are attempting to develop a holistic approach to teaching and learning we have termed *transformation education.*

The implications of transformation for education

What, then, are the implications of such a view of transcendent human experience as we have proposed? The list is endless. The following are just a few of the implications for education:

1. *Human potential is infinite.* Our idea of transformation is much more all-encompassing than the one Maslow took during his lifetime. The assumption of infinity is basic to all our other assumptions. In this do-

main we are not speaking of natural physical limitations but of infinite consciousness/spiritual possibilities.

2. *It is extremely unwise to put limits of any kind on the development of human potential.* Our model, as we have suggested, views human growth as reaching into the infinite consciousness/spirituality domain. We believe that spirituality is a fundamental element of human experience. Thus, spirituality, like biological and social needs, is basic to all humans. Some people may choose to suppress or ignore their innate spirituality, but development of the whole person will be stifled.

Spirituality, like biological and social needs, is basic to all humans. Some people may choose to suppress or ignore their innate spirituality, but development of the whole person will be stifled.

3. *Educators need to keep in mind the "Pygmalion effect."* People are often what others expect them to be. Since it is known that expectations shape behavior, educators should expect the best from students, and not limit positive expectations. Educators also need to make sure that positive expectations are stated and clear, not assumed or merely implied. One of the reasons we believe there is so much that is negative in the world is that through inappropriate behavior many people receive attention. Newspapers typically will not mention one person helping another person; but the person who shoots someone else will probably get front page coverage. This situation is unacceptable.
4. *Since the expectations for human development and achievement are infinite, all children (and adults) can and may choose to learn.* It is the job of educators to make sure that *all* children have the *opportunity* to do their best. Educators must never limit students' opportunities. Educators must trust children to choose ways of behaving that will result in the achieving of students' potentials. We believe that students, if given far less adult "guidance" than is now the case, will make healthy and self-fulfilling decisions. It is both possible and likely that adult guidance limits the development of students' potentials.
5. *Since a teacher's expectations, to a large degree, influence the achievement and development of a student, any subject matter should be approached from the point of view of individual strength, not personal weakness.* Thus, mistakes are learning lessons, not personal failure of a long-lasting nature. Teachers need to count only successes, and students will learn from errors. While this lesson is much easier said than done, it is *not* implemented nearly enough in families, schools, society, and the world.
6. *The message to students that teachers and parents ought to provide is that students can become virtually anything they want to become.* People are limited only by their frail and incomplete understanding.
7. *This emphasis on higher levels of experience and expectations has other important consequences for education.* We will need to look more seriously at the higher levels of Bloom's taxonomy in the cognitive domain, and the application of the entire spectrum of experience in the affective domain, the psychomotor domain and the developing consciousness/spirituality domain.

Educators must never limit students' opportunities. Educators must trust children to choose ways of behaving that will result in the achieving of students' potentials.

8. *We have developed an expanded model of teaching and learning based on transformation education.* The five conceptual elements of transformation education are awareness, responsibility, risk/action, commitment, and love. An example of awareness is being cognizant of the need for change. A student might go beyond denial to the real feelings that she/he is hurting or wanting. Awareness is only the first step. Responsibility suggests that we are responsible for our own actions, feelings and ideas. Responsibility is response-ability: the ability to choose responses. As our awareness grows so does our response-ability because we become aware of the power of our choices. For example, if a person says something nasty or offensive one may choose to respond in kind or choose from numerous optional responses. Choosing not to respond is also an option and, in fact, a response. Human beings do not have to be nasty to others who are nasty to them. Making alternate selections is response-ability. Risk/action is the third element of transformation education. If one is responsible then one is response-able: one may choose to risk. Step three is difficult and requires courage—what we call encouragement. If one is aware and responsible then one risks: one takes action to solve problems or to deal proactively with a situation. If a young person is afraid to talk to members of the opposite sex then talking to them in spite of one's apprehension is an example of risk/action. Since life gives no guarantees then taking action usually is a step about which one feels apprehensive. No one likes to fail.

If an individual can move to the fourth step in transformation education, commitment is the result. Commitment is the willingness to stay with something, whether that something is a person, a goal or a

cause. Real commitment comes through love. The kind of commitment we sometimes see in relationships is neurotic enmeshment, not commitment. Commitment is the idea that a person might take care of an aged parent or handicapped child if the care comes from love and not obligation or guilt. The fifth and final step in transformation education is love. Love is intimately tied to commitment. Loving means understanding love in its varied forms: philia, agape or eros. We feel different love for different people. If we love people or things then we are committed to them through that love. For example, a student might be dedicated to (that is, "love") the freedom of human beings. Then that student would be committed to doing things that would result in greater human freedom (i.e., be more tolerant, be open to new ideas, listen more carefully).

9. *Finally, we recommend a specific improvement for teaching and learning based upon our elaboration of Maslow's hierarchy: the development of intuition as a specific skill.* There are at least four discrete types of intuition[5]: Type I Intuition–Discovery/ Creative Intuition, Type II Intuition–Evaluation/Operation Intuition, Type III Intuition–Predictive Intuition, and Type IV Intuition–Illuminative/ Transcendent/Transformation Intuition. (See also work by Goldberg, Agor, Burden, and Vaughn[6]). We believe that intuition can be assessed and developed so that all people can use their whole brains in living and enjoying life. We encourage others' attention to this often neglected human ability. Intuition is an experience that represents the highest level of human consciousness/spirituality: the cosmic level.

Summary

We have presented an elaboration of Maslow's need hierarchy based on his undeveloped ideas. From that updated model we have suggested implications for education. We have begun building a model of education called transformation education based on a holistic view of human development. We are just beginning to develop educational strategies that will enhance the farther reaches of human nature. We are interested in readers' reactions and suggestions regarding the development of these ideas into a taxonomy that educators can easily and readily use.

Notes

1. A. Maslow, *Toward a Psychology of Being* (New York: Van Nostrand Reinhold, 1968), p. iii.

2. B. S. Bloom, *Taxonomy of Educational Objectives. Handbook I: Cognitive Domain* (New York: David McKay Co, 1956); A. J. Harrow, *A Taxonomy of the Psychomotor Domain: A Guide for Developing Behavioral Objectives* (New York: David McKay Co, 1972); D. R. Krathwohl, B. S. Bloom, B. B. Masia, *Taxonomy of Educational Objectives. Handbook II: Affective Domain* (New York: David McKay Co., 1956).

3. A. Maslow, *The Farther Reaches of Human Nature* (New York: Viking Press, 1971).

4. Maslow, *Toward a Psychology of Being*, p. 43.

5. D. S. Lemire, *The Intuition Test* (Reno, NV: Creative Therapeutics Publishers, 1988).

6. P. Goldberg, *The Intuitive Edge* (Los Angeles: Jeremy Tarcher, 1983); W. H. Agor, *Intuitive Management: Integrating Left and Right Brain Management Skills* (Englewood Cliffs, NJ: Prentice-Hall, 1984); V. Burden, *The Process of Intuition* (Wheaton, IL: Theosophical, 1975); F. E. Vaughn, *Awakening Intuition* (Garden City, NY: Anchor Books, 1979).

Education for the Soul:
Spiritual Values and the English Curriculum

by Richard L. Graves and Karen A. Carlton

The soul is constantly about to starve; it cannot live on fun alone. If the soul gets no other food, it will first tear apart other creatures . . . then itself.

—Selma Lagerlof

We believe that of all the components of the English curriculum—the study of literature, the development of skill in writing, the understanding of grammar and usage, the refinement of taste and aesthetic sensibility—the most fundamental and important aspect of our subject is the cultivation of spiritual values.

Our conception of spiritual values is broad and generic, not limited to a narrow theistic or sectarian framework. Spiritual values as we conceive them are those ideas and ideals which are basic to all religions. They encourage us to know, love, and perfect ourselves as personal beings. They promote the growth and welfare of our communal lives, leading toward order and justice, fostering peace and tranquility. They seek harmony between humankind and the natural world.

Because spiritual values exist at the deep center of being, where, as Quaker John Woolman said, "the heart stands in perfect sincerity," they cannot be approached or evoked by methodologies which succeed in exercising only the more surface levels of knowing. They are not developed through the acquisition of factual knowledge or critical thinking skills having only to do with reason and argument. Similarly, strong spiritual values are not always present in students and teachers who are successful in the traditional dimensions of the English curriculum—reading, writing, grammar and usage, and aesthetics. Indeed, some learners who lack English language skills—vocational students, ESL students, remedial students, learning disabled students—may have highly developed spiritual values, and therefore come to this dimension of an English curriculum as authorities on that which is best within the human heart. For spiritual values are often experienced in the realm of the non-verbal, in the fullness of life itself.

What can we do to open our classrooms, our schools, our selves to the cultivation of spiritual values? First of all, we can acknowledge that education exists to develop not only the mind and the body, but the soul. Poets speak often of the soul, referring to that which is related and connected to all other souls, regardless of more superficial differences, and is capable of union with all life. Having no boundaries, the soul seeks to

Education should nurture the "deep center" of our lives. To do this, educators must look beyond the training of critical intellect, and must allow creativity and intuition to flourish.

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understand and embrace whomever or whatever the superficial self might regard as separate or alien. It is the soul which forgives, which feels the pain of the lonely, the homeless, the hungry, and which knows, as the Tewa Indian prayer says, that "all life is one life." It is the soul which feels the flight of the egret or the deep strength of a redwood, which experiences union with the cosmos.

The soul is the source of those values we call spiritual. It is that deep center which holds together our experiences and gives us a unique identity. The soul is a story, a process, a whirlwind of energy, with a history either long or short. Embracing all our various inner dimensions, it is an inclusive force containing masculine, feminine, and shadow elements. The soul has vision without which a person loses one's sense of relationship and harmony with the world around him or her. Without a developed and active soul, a person is caught in the limiting darkness of the ego.

Fragmented thinking

In this age of fragmentation and specialization, the soul is denied the experience of wholeness which is so fundamental to its health. Rational formulations are valued over poetic ones, with jargon and doublespeak threatening to silence all expressions of the heart. In many English classrooms, students are asked more often to write voiceless critical essays than to write stories or poems. In discussions, they are pressured to "think critically," to dissect, argue, doubt, and analyze more often than to attend, empathize, believe, and connect. It is standard practice to use literary criticism in the presentation of the literary text instead of offering the work as an opportunity for pleasure or celebration, or as a source for inspiration and imitation.

However, in an English classroom where spiritual values are actively nurtured, the critical voice does not silence the creative voice. Students are encouraged to respond to literature with their own art, since art (poetry, fiction, nonfiction, music, image) is the expression and therefore the exercise of the soul's voice. Allowed to dream as well as to control, to contemplate as well as to memorize, students in such English classrooms learn to express their own visions and truths in response to the writers and works they study. They are given opportunities to achieve a state of heightened awareness similar to that which many artists describe as preceding the creative act—a state in which they are whole persons, completely present to what is in the moment. In this state the reasoning mind with its powers is absorbed by the larger response of the total being. Ralph Waldo Emerson wrote in his *Journal*:

> Keep your eye & ear open to all impressions, but deepen no impression by effort, but take the opinion of the Genius within, what ought to be retained by you & what rejected by you. Keep, that is, the upright position.[1]

To "take the opinion of the Genius within" is to listen to the soul's voice. And it is the soul's voice, our most inward voice, to which we listen when we write our best work; it is the soul's ears and eyes we use to read the stories and poems we most love or to discern that which is sacred in the world. Denise Levertov describes the process of listening to the soul, of reading and writing from the soul, as dialogue with the God in oneself.[2] Donald Hall speaks of the "vatic voice" within us—a prophetic voice which comes through dreams and reveries, which is original and inspired, as if from the gods. We do not initiate such a voice. We receive it, letting it speak, not only to make poems and stories, but "because it feels good, because it helps us to understand ourselves and be able to love other people."[3] Inasmuch as this soul's voice, this sacred place, lies within each one of us, it can be used to make meaning of what otherwise might appear as a dark and profane world.

In her book, *The Mind of the Maker*, Dorothy Sayers describes the human mind while engaged in an act of creative imagination and arrives at the conclusion that "creative mind is in fact the very grain of the spiritual universe." Her words challenge all educators, but particularly those of us who teach English:

> . . . if we conclude that creative mind is in fact the very grain of the spiritual universe, we shall have to ask ourselves whether the same pattern is not also exhibited in the spiritual structure of every man and woman. And, if it is, whether, by confining the average man and woman to uncreative activities and an uncreative outlook, we are not doing violence to the very structure of our being. If so, it is a serious matter, since we have seen already the unhappy results of handling any material in a way that runs counter to the natural law of its structure.[4]

Opening to the soul

In reading stories and poems aloud, in journal writing, poetic writing, meditation, recording dreams, listening to music, and contemplating art, we are able to listen to the soul, to create, and thus see through differences to discover the unity that is always beneath oppositions. We are able to hear where words come from and to heal the divisions within ourselves that cause us to project our own weaknesses on the world. For listening to the soul leads us to listen to the world. It enables us to feel reverence for all things, to know our interrelatedness with all of nature. Thus we experience wonder and humility before we master intellectual concepts, allowing material knowledge to stand on the solid foundation of spiritual understandings. We love the world best when we realize the presence of a transcendent reality that is, nonetheless, that which is nearest of all, immanent in the world and in human life itself. Through reading and writing from the soul's center we can love and praise the things and peoples of this world; we can enter into the cosmos of the word in its most creative capacity.

An English curriculum centered in spiritual values stresses the intersections of inside and outside worlds. It attempts to relate literature and its dilemmas and world views to the students' lives. It enables students to write from inside out, to follow the delicate yearnings of feeling, image, dream, and body. For as Goethe reminds us, "every healthy effort is directed from the inward to the outward world." We do not simply reflect what we encounter; we meet and internalize it according to our passions and our conceptual structures. In observing the intersections of inside and outside worlds, we learn to shift our ways of seeing in order to affirm the complexities of positions that are different from our own.

Such an English curriculum helps our students wear "world-colored" lenses by having them write freely from multiple points of view, read widely among a magnitude of authors, and examine their own ethnocentric assumptions,

which can lead to racism, sexism, and exploitation of the earth. It relates English to Math, to Science, to History and other disciplines because it sees in wholes and thinks not only globally but cosmically. "Indifference to the cosmic," says Marshall McLuhan, "fosters intense concentration on minute segments and specialist tasks, which is the unique strength of western man. For the specialist is the one who never makes small mistakes while moving toward the grand fallacy."[5] Thus, an English classroom emphasizing spiritual values encourages students to quest for a vision of human life that will make room for humans' sense and taste for the infinite.

Because we are, in many ways, "the company we keep," we need to surround ourselves and our students with persons and matters of worth, so that the intersections of outside and inside worlds will be fruitful and enriching. We need to furnish our environments with the best of art and life—paintings on the walls, music, readings, and creative silence. In thinking about which literary texts best serve the cultivation of spiritual values, it is clear that English teachers cannot rely on the traditional canon for direction. For the values and ideas which young people derive from a work of literature are more important than the work itself. Some works which were appropriate yesterday are now out of style, and some of today's favorites will be gone tomorrow. It is therefore not the literature which is timeless but the values embodied in the literature. It is not the story itself but the *unarticulated essence* of the story which is eternal. And what is true with literature is also true with the other aspects of the English curriculum: always below the surface of the study of grammar or usage or correctness are larger issues, the issue of purpose and intention of the reader or writer, revealed and disguised truth, the issue of voice, and ultimately the issue of spiritual values.

If our aim is to encourage spiritual growth according to a vision of what is of ultimate eternal value, then we must not leave the education of our children to chance. We must deliberately build an environment which promotes the ideals of wholeness, wisdom, and love. We should have for all persons what Plato wished for his ruling class:

> We would not have our Guardians grow up among representations of moral deformity, as in some foul pasture where, day after day, feeding on every poisonous weed they would, little by little, gather insensibly a mass of corruption in their very souls. Rather we must seek out those craftsmen whose instinct guides them to whatsoever is lovely and gracious; so that our young people, dwelling in a wholesome climate, may drink in good from every quarter, whence, like a breeze bearing health from happy regions, some influence from noble works constantly falls upon eye and ear from childhood upward, and imperceptibly draws them into sympathy and harmony with the beauty of reason, whose impress they take.[6]

What can we do to open our classrooms, our schools, our selves to the cultivation of spiritual values? First of all, we can acknowledge that education exists to develop not only the mind and the body, but the soul.

As teachers who recognize and value the soul, the source of those values we call spiritual, we should cultivate in ourselves and our students the will to know what is true; to create what is beautiful; to endure pain and fear; to resist the allurements of pleasure; to be brave and temperate—in the interests of oneself and one's community; to take for oneself, to give to others, not what one is inclined to but what is due.

Notes

1. Merton M. Sealts, (ed.) *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson* Vol. V (Cambridge: Harvard, 1965), p.6.
2. Denise Levertov, *The Poet in the World* (New York: New Directions Books, 1973).
3. Donald Hall, *Goatfoot Milktongue Twinbird: Interviews, Essays and Notes on Poetry, 1970-76* (Ann Arbor: 1978), p. 5.
4. Dorothy Sayers, *The Mind of the Maker* (San Francisco: Harper & Row, 1941). p. 185.
5. Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: New American Library, 1964).
6. Plato, *The Republic* (G.M.A. Grube, trans.) (Indianapolis: Hackett Publishing Company, 1974), p. 401.

In this age of fragmentation and specialization, the soul is denied the experience of wholeness which is so fundamental to its health.

Quaker Education:
Nurturing the Divine Seed Within

by Ron Miller

Quaker ideas on education have important elements in common with holistic approaches. Yet they are neither exotic nor "New Age"; they have been practiced for three hundred years, and have strong roots in the Judeo-Christian tradition.

The Religious Society of Friends, more commonly known as the Quakers, emerged from the social and religious ferment that occurred in England in the seventeenth century during the English Civil War and Commonwealth period. In the 1650's, a young mystic named George Fox began preaching in rural northern England to small groups of seekers who yearned for a more intimate connection to God. Fox and his followers sought to know the divine "experimentally"—that is, through their own inward experience rather than through the authority of established dogmas, rituals, and churches. As they saw it, they were casting off religious authority in order to return to the original, pristine practice of Christ's teachings. Despite severe persecution both in England and in Puritan Massachusetts, the Quakers grew into an important (though always a small minority) sect in Britain and America.

For three centuries, Quakers have been in the forefront of almost every major humanitarian social movement, including (to name a few) the abolition of slavery, opposition to war and imperialism, reform of criminal punishment, and the equality of women; and they have pioneered other progressive attitudes and practices such as voluntary simplicity, decision-making by consensus, and deep respect for Native American and other non-Western cultures. Quaker ideas about education have also been well in advance of mainstream American culture—they have been, in many ways, holistic.

The source of this concern for social justice is George Fox's contention that there is "that of God in every one". The human being is inherently connected to the divine and therefore every person deserves profound respect. This is the core of Quaker spirituality. According to twentieth century Quaker philosopher Rufus M. Jones, there simply is no "chasm" between the human and the divine, as the Puritan tradition teaches.[1] The Quakers speak of the "Seed" of the divine which is within every human soul, and of the "Inner Light" by which a person comes to a realization of the divine within.

> The one dogma that unites Friends is that every person, regardless of age, sex, and ethnic background possesses in some measure the same seed of potential goodness that most fully blossomed in the life of Jesus.[2]

Like other mystical traditions, the Quakers realize that this blossoming requires a particular discipline of the spiritual life—

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a careful cultivation of inward sensitivity. Clearly, this is no modernist, secular humanist point of view.

> Our whole culture is out of balance because its attention has become concentrated on tools and machines, products of intellect, rather than on the goals and meanings which can be ascertained only by feeling. . .[The Inner Light] shines into the depths of the soul and it can be reached only by "centering down," to use an old Quaker phrase: that is, by concentrating our attention on the inward side of life where the soul's windows open toward the Divine . . .[3]

The distinctive Quaker form of worship is the silent meeting. In the traditional Quaker meeting for worship, there is no minister, no prayer book, no sermon. Friends gather and wait in respectful silence for the presence of the Spirit. As individuals feel moved to speak of their concerns, they may do so, and thus contribute their experience to the group. Each person, then, is responsible for the unfolding life of the community. Quakers hold that truth is not fully known by any one person or any one culture—nor was it presented, fixed and complete, to any one teacher in the past. Rather, truth is continually being further revealed through the Inner Light, and so every person may receive greater illumination and offer that insight to the community. Social and religious authority must, then, respect the continuing revelation of truth as it comes through the individual person. Social institutions must change in response to the ever-widening understanding of truth.

Implications for education

This openness to new understandings leads directly to a holistic educational approach that is in many ways different from commonly accepted definitions of schooling.

> It is important to note that our Quaker experience of education is different from education understood as the transmission of the group's inherited wisdom and the proven techniques of survival and the refining of intellectual manipulations. . . . Every moment bears in it the dynamic of new truth, a life-changing insight, a hitherto unexplored perspective often coming through unexpected and unlikely channels.[4]

For three centuries, leading Quakers, including William Penn, John Woolman, and the nineteenth century moralist Jonathan Dymond, have similarly argued that education should not be concerned solely with "academicism," but must cultivate an inquisitive, experimental intellect, a respect for physical work as well as the development of useful skills, and of course a spiritual sensitivity.[5] According to Douglas H. Heath, a Haverford College professor who has written on Quaker educational theory,

> The "peculiar mission" of a Friends school is to educate for goodness, not by requiring its members to live certain truths, but by enabling them to live their lives in ways that reveal Truth to themselves and through themselves to others. A Friends school therefore, should bring each, in the words of George Fox, to the "teacher within."[6]

How does a Quaker education attain these goals? The Friends Council on Education has published a pamphlet offering a variety of guidelines (many of which are similar to practices described in other articles in this issue). The school environment should affirm the worth of every student and help each person become aware and accepting of his or her feelings, should cherish and nurture each child regardless of particular abilities or disabilities, and encourage cooperative learning and activities. Educators should practice consensus decision-making where practical, emphasize the creative arts and allow both themselves and their students to "be open to new paths" in self-expression, teach the Bible as a story of human evolution toward truth and the divine, and offer children the opportunity to participate in service projects appropriate for each age level, serving both the school and the larger community.[7]

Quaker educators tend not to emphasize techniques so much as distinctive attitudes or an atmosphere as being essential to a Friends school. Heath, in fact, specifically states that it is not technique, but the Quaker *vision* of the human spirit, which brings about true spiritual growth. As a recent Quaker text has expressed it,

> When teachers and students truly respond to the Light in each other, respect, dialogue, and active engagement in the learning process follow. Cooperation and compassion mark the atmosphere. The clear presence of the Spirit at work in the lives of teachers offers as important a model for students as do the teachers' intellectual accomplishments.[8]

Quakers hold that truth is not fully known by any one person or any one culture—nor was it presented, fixed and complete, to any one teacher in the past.

Heath describes seven principles which, ideally, guide the Quaker educator:[9]

1. Create a community which supports each person in seeking to live by the light. People—especially our students—tend to respond to whatever expectations we hold for them (the so-called "Pygmalion effect"). The Quaker educator treats each person as though some deep part of them does yearn for truth. The teacher lives by the highest moral and spiritual values and appeals to the highest within each student.
2. Encourage mature self-discipline of both mind and body. Heath says that the path to spiritual growth "is cluttered, if not barricaded, by what early Friends called 'deceits' "—which include intellectual and psychological barriers, physical pain, restlessness, and so forth. (Buddhism, too, speaks of these as "hindrances" to awakening.) He recommends including relaxation exercises, yoga, t'ai chi, dance, "and other disciplined art-music-movement forms" in the curriculum.
3. Cultivate imagination, reflection and intuition; allow the student to turn within rather than have him or her be constantly barraged with information and external concerns. Heath recognizes (as more orthodox religious paths

emphasize) that opening oneself inwardly might risk opening to the forces of darkness as well as the light, but he observes that Quakers have consistently avoided this danger by their patient, disciplined, balanced practices. Intuitive, "right-brain" awareness, says Heath, should be tempered with reflection, evaluation, and by communicating one's discoveries in a coherent way to others.

4. Emphasize the corporate, or communal, nature of the search for Truth. "Friends believe that growth occurs most fully when an 'individual-is-in-community,' a community gathered within the unity of light, not darkness"—a community where each person cares about and supports the growth of others as well as oneself. In another essay, Heath has written that "Too much of our education forces youngsters to compete against others in serving only their own intellectual development."[10] A Quaker education encourages mutual respect, compassion, cooperation, empathy, self-restraint, and patience. "To create a school, a class, that corporately searches for truth means some radical changes in the way we typically teach and learn. . . . [W]hen a person has the desire and skills to be in unity with others in the classroom, education can become a transforming experience."

"We must commit ourselves to being authentic adults—that is, persons whose lives are built around caring for new life." Parker J. Palmer

"Walk cheerfully over the world, answering to that of God in every one." George Fox

5. Integrate knowledge with direct experience and activity. Just as Fox sought to know God "experimentally," any true knowledge or wisdom can only arise from a fullness of experience. Intellectual, emotional, physical, social, and vocational concerns should be integrated. This is, certainly, a holistic approach.
6. Emphasize the core values of honesty, compassion, personal integrity, commitment and courage. For Heath, these are not abstract ideals to be recited or imposed, but necessary attitudes for living a healthy life. A school must not be measured by the SAT scores or athletic trophies of its students, he says, but in how its students are able to live with integrity in the world.
7. Strive to live in"the unity of the Spirit": enable students to recognize that every aspect of their lives, every social and natural element of existence, is rooted in a universal order. I think this comes back to George Fox's own words; even while in prison (for the crime of preaching his views), he wrote to Friends to "walk cheerfully over the world, answering to that of God in every one."

Toward a spiritual culture

In this age of evangelical and fundamentalist resurgence, when "humanistic" and "New Age" ideas are coming under intense criticism from defenders of traditional religious beliefs, the experience and teachings of the Quakers offer a tremendously important perspective. They suggest that the cultivation of the divine within is not necessarily an exotic, Oriental, pagan, "New Age" heresy, but has deep roots in Christianity itself. Does Christianity really teach that the human being is an evil, sinning beast, wholly cut off from the Creator? Jesus himself said "The Kingdom of God is within you."[11] How can we follow this teaching if we believe that human nature is inherently corrupt?

Jesus also said, "Except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven."[12] Does this not suggest that Jesus himself saw the child as inherently innocent, and adult prejudices and ideologies as the true barrier to divine grace? Quaker writer Parker J. Palmer comments that "the children are an incarnation of God's continuing revelation." It is not our spiritual duty to suppress their impulses, but to cultivate the divine seed within them, so that truth may continue to unfold. Palmer continues:

> The question is: Who is so open, so transparent to the leadings of the Spirit, that through this person we can see the way to go? . . . Whether we like it or not, we are led into the future by our children. We may not like the way they are leading, or even understand it, but the future belongs to the young. . . . Adults will always have the power to coerce children. But caring rests on the power of hope and trust, not the power of containment. If we try to keep our children within safe boundaries, we prevent them from undertaking any great experiment with Truth."[13]

This understanding of Christ's message points the way toward a more truly spiritual culture. We are called upon to drop our obsessive attachment to the materialistic, economic, technological and nationalistic goals which drive most of our political, social, *and educational* endeavors, and to become as little children, innocently and joyfully searching for as-yet-unknown truth. *"We must commit ourselves to being authentic adults,"* says Palmer, *"—that is, persons whose lives are built around caring for new life."*[14] This seems to me to be the essence of both the spiritual path and holistic education: our lives should not be burdened with petty selfish concerns or fanatic ideologies, but should be *"built around caring for new life"*—that of our children as well as that which springs from our own unfathomed depths. This is the message of Quakerism.

Notes

1. Rufus M. Jones, *Pathways to the Reality of God* (New York: Macmillan, 1931).
2. Douglas H. Heath, "The Peculiar Mission of a Quaker School," (Wallingford, PA: Pendle Hill Pamphlet 225, 1979), p. 5.
3. Howard H. Brinton, "Education," in John Kavanaugh, ed., *The Quaker Approach to Contemporary Problems* (New York: Putnam, 1953), pp. 78-80.
4. Thomas S. Brown, in Christopher A. Dorrance, ed., *Reflections from a Friends Education* (Philadelphia: Friends Council on Education, 1982), pp. 9-10.
5. Douglas H. Heath, "Why a Friends School?" (Wallingford, PA: Pendle Hill Pamphlet 164, 1969); Howard H. Brinton, "Quaker Education in Theory and Practice" Wallingford, PA: Pendle Hill Pamphlet 9, 1949), pp. 78-83.
6. Heath, "The Peculiar Mission of a Quaker School," p. 6.
7. "Religious Education in Friends Elementary Schools" (Philadelphia: Friends Council on Education, 1983).
8. *Faith and Practice* (Worcester, MA: New England Yearly Meeting of Friends, 1986), p. 131.
9. Heath, "The Peculiar Mission of a Quaker School," pp. 11-31. I have summarized these principles rather than quoted directly.
10. Heath, "Why a Friends School?", p. 40
11. Luke 17:21.
12. Matthew 18:3.
13. Parker J. Palmer, *And a Little Child Shall Lead Them* (Philadelphia: *Friends Journal*, 1978), pp. 7, 9-10.
14. Palmer, ibid., p. 18.

For further readings on Quakerism see Margaret Hope Bacon, *The Quiet Rebels: The Story of the Quakers in America* (Philadelphia: New Society Publishers, 1985), and Douglas V. Steere, ed., *Quaker Spirituality: Selected Writings* (New York: Paulist Press, 1984).

The author would like to thank Vinton Deming, Rebecca Kratz Mays, Cynthia Taylor, and Ruth A. Seeley for their suggestions.

For further information contact Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102, and Pendle Hill Publications, Wallingford, PA 19086.

Supporting the Spiritual

by Nina Brown

The spiritual aspect is an integral part of the child and therefore of whole-child education. At the Hollow Reed School we have been developing ways to support and unfold this aspect for the past twelve years. We base our teaching on the inspiration of Hazrat Inayat Khan, a Sufi mystic who lived in the early part of this century. In his book *Education from Before Birth to Maturity* he outlines whole-child education: "The education of children should be considered from five points of view: physical, mental, moral, social and spiritual."[1]

At the Hollow Reed we work in several ways to celebrate the spiritual aspect. We do a universal worship in which all of the major religions of the world are represented. This service was originated by Hazrat Inayat Khan and has been developed for children with groundbreaking work by Vera Corda.[2] In the children's universal worship we encourage participation through songs, dances, drama, stories and art projects which represent the Hindu, Buddhist, Native American, Jewish, Christian, Islamic traditions and include a last concentration on all children and peoples of the world. The service is geared toward the age of the children in the class and varies in length and depth. For example, it may last 20-30 minutes for preschoolers and up to a full hour for elementary age children. The various traditions are integrated through the use of a common theme, such as compassion, light or joy, or through a specific approach such as singing songs from each tradition. Each time we briefly cover each tradition and then center in on one particular religion, usually chosen because a major holiday is being celebrated in that tradition or because it dovetails with the current focus of our multi-cultural curriculum.

The atmosphere is one of respect and honoring each tradition from a non-dogmatic point of view. The altar is set up with the concentration of beauty. The service is an opportunity not only to share stories and different spiritual traditions but also to bring out issues and challenges the children experience in their lives, to make it living for them. For example, to celebrate Martin Luther King Day, we each were given a paper which said "I have a dream . . ." I then asked the children what problems they saw in the world today. They included everything from cutting down too many trees in the rainforests and nuclear weapons, to a child sharing that she had not had a say in her parents' decision to get divorced. From there we spoke about our dreams: that there would be no more nuclear weapons, that we would respect

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In addition to her work as an educator and director she is also a coordinator and retreat guide in the Sufi Order of the West, teaches meditation, and is a minister in the Universal Worship.

Aspect in Children

the balance of nature and not cut down too many trees, and that the child would have a say in her parents' decisions which affected her.

In this way we create a positive ideal in the place of doubt and fear and bring spirituality into everyday considerations and problems. Hopefully action can follow these ideals. In the case of the little girl with her parents getting divorced, she voiced her opinion to them. Even though the parents could not change their decision based on her desire to see them together, they were able to include her in some other decisions around the divorce. The purpose is to support the child in creating and following his/her own ideal. "When the ideal is sown in the child from the beginning, then it will flourish, and then that ideal will become a guiding torch in the life of the soul."[3]

Another way we work with spiritual unfoldment is through a curriculum we call the Quality Curriculum. By qualities we are referring to the many beautiful or excellent qualities in the person such as strength, wisdom, and compassion. In the preschool the teachers reflect which qualities seem to be displayed by the child. Through the process of acknowledging these qualities in the child a positive self concept is supported. Further, we enhance the understanding of the quality through reading stories about those who exhibited the quality or through drama – acting it out. In the elementary school we introduce the qualities by name to the children. We use a variety of books to further give examples of the qualities. We have had much success with the *Value Tales*,[4] books which highlight famous historical figures in regard to qualities. We then have each child concentrate on a quality of their choice. Every day time is set aside for the children to share if they had any experiences of their quality. Writing about their experiences or thoughts in a journal is encouraged.

We then take time to see the positive qualities in each other. "There are three ways of seeking God in the human heart. The first is to recognize the divine in every person . . ."[5] One of my favorite stories of a child working on developing a quality within himself is the following: A child was working with the quality of courage. One day he was carrying some heavy buckets of water outside to water some plants. He related that as he was walking down the stairs with the buckets he felt afraid that he might fall but at that moment he thought of the quality of courage and it gave him confidence to complete his task. Further into the curriculum we ask the children what qualities they see in God. This is a very moving moment in building on the child's own conception of God.

"There are three ways of seeking God in the human heart. The first is to recognize the divine in every person . . ." Hazrat Inayat Khan

We see creativity as a spiritual experience for the children. We work on bringing out the creative images from each child rather than imposing our own images on them. Also through our nature study program we give the children an opportunity to create through planting seeds and caring for the growth of the plant.

In our spiritual and multi-cultural curricula, we invite guest speakers who have dedicated their lives to spiritual paths. We have had honored guests including Lamas from the Buddhist tradition, Native American Elders, priests from the Christian tradition and others. It gives a great blessing to the school and the children.

Teachers are drawn to the school from their own basic belief in whole-child education and come from many different backgrounds. As teachers we meditate together as a staff before school and also once a week at our staff meetings. When we meet to meditate each morning our purpose is to relax, to center ourselves and to draw on our inner resources to meet the day in our most positive way. It also brings about a feeling of unity and connection among staff members. In our weekly meditation, our purpose is to reflect on the week,

cont. on page 42

Some suggested books for universal worship

Hindu

Madhur Jaffrey, *Seasons of Splendour*, (New York: Atheneum, 1985).

Sister Nivedita, *Cradle Tales of Hinduism* (Calif: Vedanta Press, 1972).

Buddhist

Nazli Gellek, *Golden Foot* (Calif: Dharma Pub., 1976). There are a series of books.

Jonathan Landaw, *Prince Siddhartha, The Story of Buddha* (London, England: Wisdom Pub., 1984).

Native American

Paul Goble, *Buffalo Woman* (New York: Macmillan Pub. Co., 1984).

John Neidhardt, *Black Elk Speaks* (Nebraska: University of Nebraska Press, 1961).

Jewish

Howard Schwartz, *Miriam's Tambourine* (New York: Seth Press, 1986).

Isaac Bashevis Singer, *The Power of Light* (New York: Avon Books, 1980).

Christian

Ann Petry, *Legends of the Saints* (New York: Crowell Co., 1970).

Barbara Helen Berger, *The Donkey's Dream* (New York: Philomel Books, 1985).

Tomie de Paola, *The Clown of God* (New York: Harcourt, Brace Jovanovich, 1978).

Islam

Bilkiz Alladin, *The Story of Mohammed the Prophet* (Calif: Auromere).

Other

Dede Khan, *Birth Stories of the Prophets* (London: East-West Publications, 1978).

In our weekly meditation, our purpose is to reflect on the week, and to tap into our own insights and creativity in working with curriculum, behaviors, and ourselves.

and to tap into our own insights and creativity in working with curriculum, behaviors and ourselves.

We see these curricula as planting a seed in each child. In our graduates we have seen this come to fruition as tolerance and respect for people of all traditions. We have also seen our graduates display these qualities in their attitudes toward themselves and others.

In order to support the spiritual aspect of each person the younger years are the most delicate. The children are naturally spiritual and the job of the teacher is to support and protect that seedling.

We do not see ourselves as having the spiritual answers but rather as facilitators and as fellow travelers on the path toward wholeness.

Notes

1. Hazrat Inayat Khan, *Education from Before Birth to Maturity* (Geneva, Switzerland: Sufi Publishing Co., 1962), p. 108.
2. Vera Corda, *The Children's Universal Worship Song, Dance and Story Book* (Calif: Gabriel Press, 1983); Hazrat Inayat Khan, *The Unity of Religious Ideals* (New Lebanon, New York: Sufi Order Publications, 1979).
3. Hazrat Inayat Khan, *Education from Before Birth to Maturity*, p. 48.
4. Spencer Johnson, *The Value Tale Series* (Calif: Value Communications, Inc. Publishers, 1976).
5. Hazrat Inayat Khan, *The Unity of Religious Ideals*, p. 10.

The Hollow Reed is an alternative, private preschool through elementary program located in a residential part of Boston. The school was founded with the ideal of whole-child education as inspired by Hazrat Inayat Khan.

***The Quality Curriculum* is also offered as a workshop by staff members, for educators of preschool and early elementary age children. For more information please contact The Hollow Reed School, 93 Sedgwick St., Jamaica Plain, MA 02130.**

Montessori and Spiritual Education

by Alethea Farzad

"The world was not created for us to enjoy, but we are created in order to evolve the cosmos."

***Education for a New World*, p. 27**

Dr. Maria Montessori advocated in her life and work a spiritual education whose purpose is in harmony with human nature. She related this purpose to the discovery of a child being in complete harmony with its environment – the "normalized" child, which could emerge as a reality in the world.

Who, in the field of education, has directed society's attention to such lofty and spiritual heights? Is the field of education even an appropriate context to discuss such an elevated purpose as evolution of the cosmos and the purpose of humanity's creation? What is needed by humankind to allow the potentiality of its spirit to fully emerge? These questions were directly addressed by Montessori in her writings and lectures after 1907, when she first discovered the "normalized" child.

The need for a new, more spiritual approach to education is becoming globally recognized as critical to the healthy advancement of civilization. Ordinary traditional education essentially fails to take into account the needs of the human spirit, concentrating its primary attention upon the accumulation of largely superficial knowledge. Montessori saw true education as that which comes from within oneself through natural experience, spontaneous expression and spiritual growth – not that which arises from outside oneself, as in the "teaching" of others.

> "Education is not what the teacher gives; education is a natural process spontaneously carried out by the human individual and is acquired . . . by experiences upon the environment."[1]

Montessori education assists the child's inner spiritual development by offering a responsive and supportive "normalizing" environment. In particular, three expansive Montessori principles guide the Montessori teacher to respond in harmony with the needs and instincts of the child's spirit. These three Montessori principles are: (1) "Observation," (2) "Individual Liberty," and (3) "Preparation of the Environment."

Observation

> The first step to take in order to become a Montessori teacher is to shed omnipotence and become a joyous observer . . ."[2]

The Montessori teacher is directed first to the principle of "observation," i.e., a total sensory awareness of the environment around the child in the present moment. Such

observation, like meditative disciplines, directs attention to one's own inner thoughts and feelings, and thereby to distinguish one's true being from such passing phenomena. Next, one may expand the principle of observation through inquiry and non-judgmental questions directed to the child to obtain a clearer perception of what detrimental influences may be causing a disturbance to the child's spirit.

The purpose of the questioning process is not to repress or control the child, but rather to allow the child to resolve the problem spontaneously from within itself. Through this process, the Montessori teacher becomes aware, with greater clarity, of the various detrimental influences in the child's environment which deter the emergence of the "normalized" child.

Individual liberty

> ". . . the children must be free to choose their own occupations . . . No work may be imposed—no threats, no rewards, no punishments."[3]

The principle of "individual liberty" means offering *real* choices to children within the environment. Such choices reflect the child's inner spiritual guide—the "teacher within" the child—directing the child towards creative self-development and "normal" growth experiences.

Individual liberty is not letting children merely do as they please. Rather, the Montessori teacher provides such choices within the context of a "prepared" environment and under one's own ever-expanding observation. The physical limits of the environment provide the bounds of activity and opportunity for the child. The Montessori teacher provides the spiritual presence which is attuned to and calls forth the "teacher within" the child.

Preparation of the environment

> "The child becoming incarnate is a spiritual embryo which needs its own special environment. . . . that is warm with love and rich in nourishment, where everything is disposed to welcome, and nothing to harm it."[4]

The principle of "preparation of the environment" directs attention to removing detrimental influences in the environment. The Montessori teacher's responsibility is for the totality of the environment around each individual child. Within such a "prepared" environment, the child will gradually reveal a harmonious being, and will begin working with others—spontaneously and with a sense of personal dignity.

The environment is comprised of three specific components: "physical objects," "other children," and the "adult personality." These three components comprise the totality of the "environment" which must be "prepared" so that the child will develop normally according to the unseen inner forces of its spirit. While the terms "physical objects" and "other children" are generally well understood, the term "adult personality" calls for further clarification.

The "adult personality" is distinct from the adult's "being" in the child's environment. The distinction between the "adult personality" and "being" can be seen in the analogy of an empty glass and a glass which is filled—whether by cool and nourishing water or by bitter poison. The substance of the "adult personality" is that which fills the glass—a totality of thoughts, feelings, judgments and actions by the adult towards the child.

This fabric of thoughts and patterns of behavior, mostly unconscious, constantly tends to guide and dictate the actions of the adult. Formed as a stabilized personality—like a "suit of clothes"—during the adult's own early childhood experiences, these patterns are unconsciously repeated in one's association and relationship with others, and thereby passed on from one generation to the next.

Spiritual preparation for teaching

True Montessori teaching requires such inner qualities as humility and patience. Preparation for such Montessori teaching therefore requires a profound inner spiritual preparation and self-awareness.

> "The real preparation for education is study of one's self. The training of the teacher . . . includes the training of character, it is a preparation of the spirit."[5]

Preparation for Montessori teaching begins with one's identification with the three Montessori principles. The Montessori teacher thereby creates a "normalizing" environment which provides the essential spiritual conditions for the child's true nature to gradually emerge. Such conditions are independent of the external physical circumstances, whether at school, in the home or elsewhere.

The normalized child

> ". . . 'normalized' children, aided by their environment, show . . . spontaneous discipline, continuous and happy work, social sentiments of help and sympathy for others."[6]

During the early years of life, from birth until about six years of age, the child is undergoing its primary formative period, incorporating the qualities of its spirit, its "light" into the formation of its personality, its "lamp." If the child is hindered from true "normal" development during this time, the attributes of spiritual well-being will be acquired only with great effort and difficulty in later years.

The "normalized" child contains the spiritual qualities needed for humanity to realize the purpose for its creation. Education, when in harmony with this spiritual nature, will gradually allow these inherent spiritual qualities to emerge and stabilize in society. Dr. Montessori's "new education" helps the child to reveal a lofty and spiritual station of a humanity which is working in harmony with a higher purpose—"to evolve the cosmos."

Notes

1. Maria Montessori, *Education for a New World* (Madras, India: Kalakshetra, 1963), p. 3.

2. Maria Montessori, *To Educate the Human Potential* (Madras, India: Kalakshetra, 1973), pp. 121-2.

3. Maria Montessori, *The Absorbent Mind* (Madras, India: Kalakshetra, 1973), p. 263.

4. Maria Montessori, *The Secret of Childhood* (New York: Ballantine, 1972), p. 34.

5. Montessori, *The Absorbent Mind*, pp. 129-31.

6. *ibid.*, p. 207.

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The Miracle of Childhood—
How Much Longer Can It Be Ignored?

by René M. Querido

A great deal of interest has been stirred since the 1960's in investigations relating to life after life. The work of Raymond Moody and Elisabeth Kübler-Ross has offered not only comfort but a new understanding to many. If we can gain certainty as to the reality of life after death, another question, no less compelling arises: Does the soul exist *before* birth—or are we simply born through the biological act of procreation? Recently much care has been lavished practically and emotionally on the entry of the baby out of the womb into life: This passage should be made as harmonious and untraumatic as possible. Birth is a beautiful experience.

Thomas Traherne* (1637-1674), a little known British poet, was able to capture the mood of the soul entering upon its earthly pilgrimage:

> How like an angel came I down!
> How bright are all things here!
> When first among his works I did appear,
> O how their glory did me crown!
> The world resembled His eternity,
> In which my soul did walk;
> And everything that I did see
> Did with me talk.
>
> (from "Wonder" by Thomas Traherne)

In seven further verses of this poem, Traherne describes with infinite delicacy how everything appears irradiated with light to the new born child immediately after its arrival from a heavenly world unto the earth. He evokes a Paradise-consciousness that surrounds the child with divine innocence; what is ugly, evil and perverse remains hidden.

When "I was born—everything that I did see did with me talk"; a perfect union with nature and all its creatures prevailed.

Wordsworth (1770-1850), one of the greatest Romantic poets, lived close to nature and was endowed with an almost uncanny faculty for remembering his early childhood. He was also able to express his intimations of events that occurred in the realm of the soul before birth, in an ode "From Recollections of Early Childhood":

The "I" that enters the worl with the birth and development of a child is, i many ways, a miracle. Just poets have been aware of th spiritual origins and destin of the human soul, so shoul educators.

*His name is frequently linked with such nineteenth century Romantic poets as Blake and Wordsworth who also praised innocence of childhood as a state in which human beings are mostly in touch with the eternal.

The author acknowledges the work of Rudolf Steiner (1861-1925), inaugurator of the Waldorf school movement which now includes four hundred schools worldwide.

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Our birth is but a sleep and a
forgetting:
The soul that rises with us, our life's
star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we
come
From God, who is our home:
Heaven lies about us in our infancy!

Wordsworth continues and paints the picture of how the "shades of the prison-house begin to close upon the growing boy." The celestial light fades for the youth and "the man perceives it die away and fade into the light of commonday." That is why we feel every birth is a miracle – an event full of wonder – because a being of divine origin has come to earth.

In both these poems – and many others express similar sentiments – the soul is seen as existing before birth; the gradual process of incarnation (literally "entering into the flesh") is described as a loss of divine participation gradually replaced by an adaptation to earthly tasks through the awakening of the capacities of thinking, feeling and willing – through the development of mind, heart and deed.

Let us now attempt to understand the process of the development during the first three years – marked by three "miracles" – more closely.

The miracles of childhood

No sensitive mother – or father, for that matter – can but be impressed by the remarkable change that especially a first-born brings into their lives. The advent of a child is far more than the result of a mere biological set of facts that have been accurately investigated in the past one hundred years. A sense of wonder arises as we observe lovingly how the helpless baby instinctively demanding so much for its own needs gradually manifests its own individuality, and, in the course of time, becomes a responsible, upright, conscious human being.

The first stage from being carried, to crawling on all fours, to standing and walking upright, is an immense achievement. No animal, however highly developed, can free its extremities from the pull of the earth so as to work: the hand with its incomparable, varied possibilities testifies to this. Consider the hands of the carpenter, the hands and agile fingers of the seamstress, of the pianist, of the surgeon – hands that are engaged in incredibly subtle, complicated activity – or that serve because of their strength – and hands joined in prayer.

> *"How can we bring to revelation in a man what lies, god-given, within his nature after he has descended from pre-earthly life into earthly life? This is the kind of question which can be raised in an abstract way, but which can only be answered concretely on the basis of a true knowledge of man in body, soul and spirit."*
>
> *Rudolf Steiner*
> The Kingdom of Childhood *(1924)*

Only the human being can grow into moral and inner uprightness. All this is connected with the development of the first year. The emerging individuality of the child finds its way, its path in life through the act of walking upright. It foreshadows what later can be understood at a deeper level as *"I am the Way"* according to the Gospel of St. John.

In the second year the childlike babbling of unintelligible sounds, which delight us, turns into comprehensible language. We learn our native mother tongue through imitation – and indeed the mother here, as also in feeding, plays a central part. Mother's words of endearment, where spoken or sung, feed the soul of her baby. It has been well established that words nourish and the lack of speech deprives the growing child.

In fact, we are capable of learning some 1200 languages (plus the many thousands of dialects) if only we are exposed to them early enough. The wish to communicate through speech comes naturally through imitation. If there were no one to speak to us we would not learn to do so. But again, this form of communication, intimately connected with the beat of heart and lung – with the middle portion of our physical structure, between head and limb – has many levels. We learn to speak before we consciously think. Rudolf Steiner in his many lectures stressed as early as 1919 that speech is born out of movement, and that thinking awakens out of speech. These three activities: movement - speech - thought – arise out of the development of the first three years of the life of the child.

Animals make sounds, birds sing and thus communicate, but only at an instinctive level. They cannot achieve what the human being can: to express creatively by way of language what lives within the heart and mind in poetry, in prose, in dialogue. The human word enables us to communicate the essence of what lives within us to another individual. Over the years languages themselves (both the spoken and the written word) evolve, are altered by those who use them. It is remarkable, for instance, how radically English, French, German and Spanish have changed over the last hundred years. We do not only communicate, we also commune with one another through language. Through the word we become social human beings. We exchange what lives within us, our joys or fears, our aspirations, and our hopes for the future. In the use of the word, we are constantly struggling

towards the truth that can unite us. We know that lies, deception, untruths destroy the social fabric that is woven from one human being to another. The basis for trust and confidence lies, not only in deeds, but also in how we speak to one another. Quite rightly, a sense of integrity is still attached to the saying "I give you my word." In learning to speak in the early years of childhood, we aspire towards what we find expressed in the Gospel of St. John as *"I am the Truth."*

In the third year of the child's life a third miracle is accomplished. Whereas walking is essentially connected with the limb-metabolic pole of our being, placed in the lower part of the body, the second phase of speaking is centered in the rhythmic system in the heart and lung area. The third stage of development encompasses the head organization, the nerves- and senses-system. The child in this third year learns three essential faculties which will determine the rest of its life.

I was present once when a little boy about three said to his mother triumphantly: "Mummy, I am I and you are you!" This is more far-reaching than just one of those things that children say. When the child utters "I" for the first time, we witness the awakening of his own individuality, of that unique self that makes him different from any other self. No one can say "I" for another, however much we may be connected with someone else, however much we may love them; that other one is always a "you" - "you and I" are "we." We can only say "I" for ourselves, each for himself, for herself. It signals the separation of "self" and "world" - here am "I" and there, separate from myself, is "you." The bridge can be built—and that is the meaning of relationships at many different levels—of uniting "you" and "I," of love.

Thinking: the human quality

But with this consciousness of self, of the "I am," the activity of thinking dawns—an inner process from this moment onwards begins to awaken: a faculty that is essentially human. No animal can say or experience "I" and "world"—or think about what lives around it or takes place within its inmost being—only the human being can achieve this—and this remains a growing capacity throughout the whole life.

That is why we feel every birth is a miracle—an event full of wonder—because a being of divine origin has come to earth.

This is accompanied by a third component. As we look back on life and try to fathom our first memory, we find that we have to rely on parents and relatives to help place that first recollection in time and often also in space. There are telling exceptions, such as the poems quoted above by William Wordsworth and Thomas Traherne. This interesting experiment of looking back to find our first memory, which everyone should undertake, reveals that we began to remember around the age of three. Most people cannot recall what happened in their own childhood before that threshold. Our crawling, our walking, our first attempts at words are usually shrouded in mystery. Memory begins when we learn from within to say "I," and when thinking arises as a newly acquired faculty.

The importance of "thinking" in human activities cannot possibly be denied—it is the source of freedom, of individual responsibility. We become ourselves through the quality of our "thought"—it should neither be cold and abstract nor vague and fuzzy. We strive for a thinking which is flexible, lively, creative. In the third year of the child's development, a third theme is sounded: *"I am the Life,"* as found in the Gospel of St. John—life-giving forces are awakened in the consciousness of self, in the inner activity of thought, in the power of memory.

We have attempted to show that in the first three years of a child's development "miracles" are accomplished before our very eyes that will determine the destiny of the individual for the rest of his or her life on earth. And now little by little the child will commence to shape and fashion his or her own "biography"—which literally means "life-writing." But what does this "life-writing"—this "biography" that is unique to each one of us consist of? Of deeds—engaging our limbs, of feelings and emotions—born of the heart, of thoughts and aspirations—conceived in the head. The basis for this in all of us—in the greatest man or woman—in the humblest destiny—is laid down in the first three years of life.

Without a doubt, heredity and environment play important roles in the fashioning of our natures, in the forming of our character. Family life and education are powerful factors and should be reckoned with. But over and above this, infusing heart, will, and mind with its specific genius, is the creative, unique self, the "I"— that in Wordsworth's words "cometh from afar."

Such thoughts, once they begin to stir our hearts and minds, are of immense consequence. It means that the child brings something with him, with her—does not start from scratch—with an "unwritten page" (the "tabula rasa" of the materialists of the last century), but is endowed from before birth with innate faculties beyond what is offered in the stream of heredity and environment.

The first three years may be compared to the overture of an opera where the main themes are sounded and are then, in the course of life, elaborated and transformed in accordance with our destiny.

Is it not the task of parents and teachers alike to become more sensitive, more attentive to what the child, as it unfolds, seeks to impart of its own essential being?

Education rightly understood seeks to "bring forth," not "put in," not merely to instruct. Herodotus (c.484-c.424 B.C.), the Greek historian, rightly said: "Education is not to fill a bucket, it is to kindle a fire."

Perhaps this article may throw a new light on the wonder of childhood and contribute in some measure to the rediscovery of human values in the upbringing and education of our children.

Creation Spirituality and the Reinventing of Education

by Andy LePage, Ph.D.

e crisis in modern culture is entially a loss of spiritual nnectedness. Because we are nated from the Earth and m each other, our education es no significant meaning. ation Spirituality, an ient tradition in Christian well as non-western tures, reaffirms the nections between the son, the community, and magnificent unfolding of universe.

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Why American education should be reinvented

As an institution, American public education is no longer providing energy, awareness, power, and direction to society. It is dysfunctional. "It lives in the space age," says George Leonard, "but teaches the horse and buggy."[1] Rarely does it engage, give power, or give meaningful direction. Its students, teachers, and graduates know little about life and life's interactions—the planet and its support system, personal power which serves to empower the common good, the fragile and wonderful ecosystem that we need but are choosing to kill. Most difficult of all, the educational institution has numbed so many of us that we do not know that we do not know.

We do not know that humans are capable of getting along consistently with each other and with other species. We do not know that we pay lip service to our children but fail to offer them responsible education. We seem to not want to know that we have separated science from religion and thereby lost a living cosmology. We have no way of telling the story of the Earth and our part in a magnificent evolving creation. We seem to not want to care that many of our human systems are rooted in cynicism, authoritarianism, and elitism. Many educators see no need to know that an elitist power structure robs the third world blind while it enhances the few who forcibly control in the first world. We seem to not want to know that education is shortchanging everyone because we insist on perceiving it as industry rather than as art. We seem to not want to know that we have substituted pathology for wellness, and with this substitution, believe we are "doing" education.

Why are so many students unable to perform creative works? Why do they feel so bored? Schools, and the adults who run them, are giving students unchallenged specified content, but are not opening them to a world view, not offering guidance and opportunities to express creativity. Students do not know where they came from, their place in the universe, their cosmic relatives. Little or nothing is offered to help students develop self-confidence, become responsible, instruct them in caring for property, or help them in their character development. Because education has lost its ability to be alive, to engage, to give direction, it robs students and keeps them from developing meaning in their own lives and in the world.

The loss and rebirth of a spiritual connection

American schools are beset by many problems, but the fundamental problem is a spiritual one. American civilization began with a frontiersman mentality in which European settlers took the land, moved the natives wherever they pleased, made slaves of African people and brought them here, and used both the land and the people as they saw fit. From this difficult beginning flowed a school system which became as flawed as the culture it served. It took away beauty, truth, goodness, and the idea of an undivided land and replaced these with a fragmented, piecemeal, divvied up, and partial vision. In this vision truth is filtered and incomplete, and creativity is sapped by authoritarianism. The link to the land is lost because it is presided over by people who sense no interrelationship among themselves and their universe.

The loss of the spiritual connection keeps humankind from understanding education within the intrinsic dynamics of the Earth. We do not know what we are about as a species because we are alienated from the cosmos and imprisoned in our narrow frames of reference. Brian Swimme says, "We will discover our larger role only by reinventing the human as a dimension of the emergent universe."[2]

This larger role of the human and the rebirth of the spiritual connection is at the heart of Creation Spirituality—a tradition being revived in the west by theologian Matthew Fox. His work is effectively tearing down the prison walls of one-dimensional thinking, revealing a panorama in which creation itself emanates from the center. He shows how the fall/redemption tradition of St. Augustine—characterized by struggle—shuns creativity and interaction. That tradition urges adherents to escape the evil of "this" world for the joy of the "next." But Creation Spirituality—which Fox traces back to the ninth century B.C.—is rooted in the goodness of all created life, in love for the Earth and care for the cosmos, and in passion for living. It is characterized by celebration of the human and the divine, flowing creativity, and interdependence.

In researching its roots, Fox has uncovered the work of thirteenth century Creation-centered mystic, theologian, feminist, and prophet, Meister Eckhart. Fox calls Eckhart "a spiritual genius and a declared heretic"[3] and notes that he was silenced by the Roman Catholic church because his spirituality was rooted in experiencing the creation, rather than following authoritarian pronouncements which the fall/redemption dichotomy dictates.

True to his Creation-centered roots, Eckhart's profound spiritual maturation did not come from academia and seminary, but from his mixing with the lay feminist movement of his day. As Fox notes, "Perhaps that is why Eckhart could declare, contrary to those who find a comfortable refuge in academia, that 'the most noble kind of knowledge is learned by living.'"[4] (Fox, who has recently published a penetrating essay titled, "The Church as Dysfunctional Family," is himself presently being told not to teach and preach. His theology,

centered in his view of creation as original blessing rather than original sin, is said to be leading the faithful astray.)

Creation Spirituality opens the frame of reference for a more excellent way to see. Essentially, it offers Eckhart's four ways of looking at the world. From the viewpoint of befriending creation, it helps us to savor the diverse and fragrant perfume of life. From the viewpoint of nothingness, a true letting go and letting be, it offers a rationale for emptying to perceive the depth of fullness. From the viewpoint of befriending creativity, it urges us to trust inner voices and images. From the viewpoint of transformation, it shows us the development of new institutions which breathe life rather than rigidity into structures of compassion, justice, celebration, and trust.

The central gift Creation Spirituality gives to society is a world view that is centered in the very workings of the universe itself. It offers both a structure and answers to the age old questions of humankind. Where did the universe begin? How did it evolve? Who or what was responsible for it? What about a creator? What about a meaningful story that bespeaks this marvelous creation?

Creation Spirituality is about wholeness, about interconnectedness, about the fragile and wonderful web of dynamic energy that self-organizes and pervades all life. Erich Jantsch speaks about a self-organizing universe; he says that evolution itself is an emerging paradigm.[5] Former spiritualities saw life as adaptation and survival, but we know today—especially from quantum physics—that life is more than adaptation and survival, that all life—from the infinitely large to the infinitely small—from atoms to quarks, "hangs together." It self-organizes—the heavens, Earth, the entire solar system. Jung offers a crucial insight on this self-organization and its processes by saying, ". . . there are things in the psyche which I do not produce, but which produce themselves and have their own life."[6]

All levels of life are evolving, changing, interconnected, and still making new connections. Those of us tied to former spiritualities have had a ready answer to the questions of life, but the answer neither helps us understand nor make necessary connections. That answer calls for a type of faith that is both blind trust and an acquiescence to further questioning, and thereby further answers. In *Dune*, Frank Herbert says that "Deep in the human unconscious is a pervasive need for a logical universe that makes sense. But the real universe is always one step beyond logic."[7] Deep inside each of us is the gnawing certainty that our certitude is uncertain. And so we stay on the journey, we search for meaning and a new sense of understanding.

We seem to not want to know that we have separated science from religion and thereby lost a living cosmology. We have no way of telling the story of the Earth and our part in a magnificent evolving creation.

What Creation Spirituality offers education

Creation Spirituality, precisely because it is not a rigid theology but a process spirituality open to the novelty and confirmation of self-organization, can present an educational framework for understanding this new sense of meaning. Truly, in the last half of the millennium we have not thought about things in this way; we did not even realize this could be. Social and political structures of the last four hundred years were only questioned for the first time in the decade between the 1960s and 1970s. Most leaders and cultures followed the traditional roles of rigidity, seeing reality through dualistic eyes, seeing men over women, seeing science and religion *apart* from each other and therefore alienated from social reality, each claiming its own eminence. What Creation Spirituality allows education to perceive is the process oriented aspect of the creation combined with the power of individual imagination, producing visions capable of changing the very structures of reality. Simply put, it is not that the old does not work any more, it is that the former ways of seeing and perceiving structures are so fundamentally changed, that we need to find new categories with which to speak. Cold war, gross national product, presidential politics, and arms for strength are totally meaningless. Traditional spritualities were incapable of seeing all life married to itself, incapable of seeing that life is self-organizing in its core. Education suffered from the same incapacity. Its categories were as life-suppressing as Newton's mechanistic approaches to the universe.

Today, humankind is operating on a different plane; the former age has passed away. Put in terms of Creation-centered Spirituality, we are a resurrected people living in a self-organizing universe and we ourselves are part and parcel of the self-organizing process. This is a totally different viewpoint than was offered to humankind even just twenty years ago. We are people of Spacebridge, linking the people of Moscow and the people of New York City and San Francisco, speaking a new language, motivated by an utmost desire to find out about our brothers and sisters. When Marlo Thomas brought children of the U.S.S.R. and the U.S.A. together by satellite link, they did not talk about ideology. They spoke about family life, sports, rock bands, and the word of emotions. "Do you fall in love?" one little Soviet girl asked her new friends.[8] "We are the World" is not only a popular song, but a statement of who the human is. Arms are being reduced not only because our world is going bankrupt, but because in our hearts we truly believe that arming ourselves is a dumb idea.

History is life, all of life, twenty billion years of it that we know about now. This is the vision that Creation-centered Spirituality births in us and demands our educational system elucidate. As we scratch our collective heads and realize that we have *always* been part of this great creation, and that we get our animation, vivification—our very life—from it, we begin both to be open to its processes and to be a lot less self-righteous. It was only in 1965 that the discovery of background radiation created an opportunity for the direct

study of an effect originating in the hot, early beginning of the universe.[9] Perhaps it was to this phenomenon that Meister Eckhart spoke so eloquently when he said, "God is creating this entire universe fully and totally in this present now."[10] He also said "I am younger today than I was yesterday, and if I were not younger tomorrow than I am today, I would be ashamed of myself."[11] Creation Spirituality is helping to bring about *perestroika* in our thinking which will bring about *perestroika* in society, in our homes, in our schools, and in our houses of worship, in our work, in ourselves, and in our institutions. When we "hang together" with all of life, rejoicing in our self-organizing dynamics, truly thankful for the creation of this universe, we will unfold in a paradigm of celebration and acceptance, never to be the same again.

Components of a Creation-centered education

A Creation-centered education rests on a reinvented curriculum; one that is inclusive, life-relevant, practical, and Earth-related. A Creation-centered curriculum teaches that the tiniest organisms present in the schoolyard share a cooperative life-system with all of us. It fosters stewardship of and cooperation with the Earth. It helps prepare students to live responsibly so they will not be wasting resources. It teaches about sharing scientific knowledge and joint ventures with other cultures and other countries. A Creation-centered curriculum teaches reverence for the interconnectedness of all of life.

Teachers using a Creation-centered curriculum will plant a garden with students, they will show them how to make a shirt, knit socks, make a book, tell a story, set up a lab experiment. They will know that the garden is part of the Earth, related to sun and moon, to weather and seasons, to nourishment of body and soul, to insects, birds, cows, and worms, to the mystery and cycle of sprouting, harvesting, and seed growing, to spring and winter, to death and resurrection, to myth, poem, play, and worship, to history, to science, and to the present community.[12] Students need to know the world and know how to fit into it. They need to learn to care enough to prevent problems and be compassionate enough to solve the problems we already have.

A creation-centered curriculum addresses the total web of life and enables us to understand and have compassion for peoples of all cultures, creatures of space, and of the deep. It engages students to study the infinitely large and the infinitely small.[13] Students using a living curriculum will delve into the stars, outer space, the sun, the Earth's physics including climate, atmosphere, and biosphere. A Creation-centered curriculum teaches about the mysterious ways of the seas and oceans, lands, deserts, mountains, and water. It urges students to have an intimate knowledge of plant life, animal life, and human life; energy, minerals, microbiology, genetics, chemistry, and nuclear physics.

A Creation-centered curriculum means that students would know the intricacies, power, and politics of the human family spread around the globe. They would know about world population and its changes, human geography and migrations, human longevity, basic races, cultures, and the gifts of people to the planet; sexes, children, youth, adults, the elderly; and they would see the disabled not as handicapped but as "differently-abled." Students exposed to a Creation-centered curriculum would know about nutrition, health, wealth and poverty, skills and employment, education, morality, spirituality, human lifestyles, professions, corporations, institutions, multinational business, transnational networks, and world organizations.

Making the educational curriculum Creation-centered means that students would become familiar with time. They would investigate their cultural heritage, the landmarks of evolution and history, and look into the future to decide how we can hand over to succeeding generations a well-preserved and better-managed planet. They would understand that institutions, factories, systems, states, ideologies, and theories exist only as servants and instruments for bettering human and planetary harmony. They would investigate creating ways for making each child feel like a royal person, in kinship and membership with the rest of the created universe. They would help to ban the military conscription of children throughout the world.

Creation-centered education means dealing with human development, behavior, leadership, individual and group processes; it means educating for critical and corporate consciousness, and knowing world trends. It includes policy making, compassion, justice, healing, leisure, communication, and it sees self-esteem as the key to all well being.

Finally, in Creation-centered education, art as meditation would take its rightful place at the inner core of students' being, waking up their depths so that creativity can flow and dance. When students write poetry, photograph a sunset, or create beauty in the flower garden, says Thomas Merton, their minds respond to the intellectual and spiritual values that lie hidden within, waiting to be uncovered.[14] Art as meditation teaches students about the sacredness of work and keeps their world from going flat. It teaches that there need be neither reason nor profit, but only a sense of the sacred in working the loom, in painting, in making pottery, furniture, or jewelry.

There are many expressions of art as meditation. Painting focuses on students' perception of the universe, photography shows a fuller process of seeing, musical instruments teach musical heritage, joy, and delight. Chorus, singing, and songwriting, befriend both individuals and the Earth. Creating rituals calls forth energy for bonding and social transformation, hatha yoga helps students learn to accept their bodies and cherish their breath. Acupressure teaches the art of regulating the flow of blood and energy; movement, dance, improvisation, mime, clowning, and storytelling helps students experience creativity.

Living compassionately and making justice

Creation-centered education sees compassion as justice making. A practicum for justice enables students to learn first-hand how other human beings function, live, hope, interact, and die. It awakens students to the interdependencies of creation, the threats to our global village, the violence of nature and of people, and the power found deep within the human race to create alternatives to the problems faced by our world and planet. A practicum for justice helps them focus not on whether our economy is growing yearly in gross national product, but whether worldwide economics are providing housing for the homeless, feeding the hungry, educating the ignorant, caring for the

sick, humanizing the prisons, creating good work for the unemployed, encouraging technology with a human face, and celebrating with the forgotten.[15] An internship in compassion gives students hands-on experience in social change. Students in elementary grades need to be apprentice workers while older students take on leadership and larger work roles. There are many areas in which schools can help to bring compassion through education. Some suggestions follow.[16]

* Residential Health and Eldercare for Senior Citizens. Students would experience working with senior citizens in health care, nutrition education, self-esteem, and identity among the aged. They could help to organize get-togethers for the homebound, and have daily interchange with senior citizens.

* Weekends in the Neighborhood Program. Student groups would celebrate with the people in mime, storytelling, music, dance, juggling, poetry, dramatic reading, art, folkdancing, pottery, and creative movement. Students would help organize such neighborhood events as family massage, rituals, clowning, games, neighborhood cookouts, movies in the streets, and street dances.

* Rehabilitation of Housing. Students would perform work in all phases and processes of home rehabilitation: planning, carpentry, plumbing, electrical, plastering, painting and decorating, cement repair, and landscaping. Through their caring, blighted neighborhoods would be renewed.

* Cooperative Gardening and Farm Stand. Applying their learning from school gardens, students would aid residents—especially senior citizens—in preparing land, seeding, and harvesting. They would help organize the program with families and help sell produce at the farm stand.

* Community Chorus. Students would aid in developing a chorus and band to compose, sing, and play all styles of music; travel from community to community, and aid members in beginning other choruses where invited.

* Performing Arts Group. Students would help develop drama groups whose members would perform original and professional plays sponsored by businesses in neighborhoods.

* Handyperson Program. Students would lend their talents to work for the poor, the elderly, and those who simply could not do a job that needs to be done. Students would learn the art of negotiating, setting prices, and bartering. Their work would include electric wiring, painting, plumbing, cleanup, washing windows, masonry, carpentry, and helping with income taxes.

* Day Care and Parenting Center. Students would help operate day care centers for infants and children, and help organize parenting sessions.

* University of the Streets. Students would survey neighborhoods to determine needs for educational outreach in communities. Working with educational institutions, interested businesses, merchants, and residents, they would help organize classes and degree courses for a personal growth academy. This academy would include courses in any area people wished to learn.

"We are the World" is not only a popular song, but a statement of who the human is.

Conclusion

If we want our children to have an honest view of the world, education must give students a correct view of reality. A Creation-centered education would help educators, students, and parents find and develop meaning in their lives; it would help them feel connected to the Earth, effectively eliminate boredom, and help them to design and create jobs that make sense and have purpose.

Institutions are made up of dedicated people who come together for the good of the whole. Hence, they should provide a workable structure in government, education, religion, medicine, law, etc., to ensure full living and interaction with all life on the planet. When the institution forgets its vision and its mission, when it no longer provides energy, awareness, power, and direction needed by the members, it ceases to be alive. If, however, the institution *reflects* on itself, learns from itself, and allows itself to evolve and become self-organized, it will always be a catalyst for transformation in the society it serves.

Notes

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5. Erich Jantsch, *The Self-Organizing Universe* (New York: Pergamon Press, 1980), p. 1.
6. Carl Jung, cited in Erich Jantsch, op. cit., p. 286.
7. Frank Herbert, cited in Jantsch, ibid., p. 307.
8. Marlo Thomas, "Free to be . . . a Family," *Parade*, Dec. 11, 1988, p. 5.
9. Erich Jantsch, op. cit., p. 4.
10. Matthew Fox, op. cit., p. 24.
11. Ibid., p. 32.
12. Mary Caroline Richards, *Towards Wholeness: Rudolf Steiner Education in America* (Middletown, CT: Wesleyan Univ. Press, 1980), pp. 63-64.
13. I am indebted to Robert Muller, *New Genesis* (New York: Image Books, 1984) for many of these ideas.
14. Thomas Merton, cited in Matthew Fox, "The Case For Extrovert Meditation," *Spirituality Today*, June 1978, p. 165.
15. Matthew Fox, *A Spirituality Named Compassion* (Minneapolis: Winston Press, 1979), p. 220.
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Krishnamurti, Education and Wholeness

by Edward Murray

At a time when our classrooms are being criticized for turning out students who are academically inferior to students in many other countries and who are more concerned with financial success than with a significant philosophy or a spiritual understanding of life, Jiddu Krishnamurti offers a challenge to our customary ideas on education.[1]

In *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students* (1987), Allan Bloom urges us to get back to the Great Books if we want to be saved. In *Cultural Literacy: What Every American Needs to Know* (1987), E. D. Hirsch's remedy for the ills of our educational system is for students to learn "What Literate Americans Know," which amounts to over sixty pages of names, dates, and concepts. Krishnamurti would have regarded both views as limited and one-sided.

"The man who knows how to split the atom but has no love in his heart," says Krishnamurti in *Education and the Significance of Life*, "becomes a monster."[2] There—in one sentence—is the essence of Krishnamurti's approach to education.

Krishnamurti was born on May 11, 1895 in Madanapalle, some 150 miles from Madras, India. He was one of ten children in a Brahmin household. Krishnamurti's father, a graduate of Madras University, worked for the British as a rent collector. Compared to the average Indian family, Krishnamurti's parents were not poor, although they were by no means affluent either.

When Krishnamurti was 10 his mother died, and his father, who had become a Theosophist before his wife's death, moved the family nearer to Madras, where the International Headquarters of the Theosophical Society was located. Theosophy ("divine wisdom") was founded in 1875 by Elena Blavatsky. Its aim was to investigate the occult and ancient religions, and to promote the brotherhood of man. Theosophists believed that, historically, the divine had revealed itself through certain exalted figures—Sri Krishna and Christ— and they were waiting for another World Teacher. Then they discovered Krishnamurti. He was 14, and surrounded, in their view, with an aura of unselfishness.

Groomed to be a new messiah, Krishnamurti headed the Order of the Star in the East. But in 1929—weary of being considered the guru of gurus—he broke with the Theosophists and disbanded the Order. He had come to believe that no one needed a guru of any kind. "Truth is a pathless land, and you

For many years, Krishnamur has had an important influence on holistic educators and the human potential movement. He taught a simple, universal spiritual discipline which deliberately avoids sectarian distinctions. Here, a student of Krishnamurti explains the significance of these teaching for education; it is education task, he explains, "to create a new culture and a new huma being."

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cannot approach it by any path whatsoever, by any religion, by any sect," he said. Organizations cripple people and stop them from becoming whole. "My only concern is to set men absolutely, unconditionally free."[3]

The years he spent as a Theosophist seemed not to have left a mark on Krishnamurti. In the speech quoted from above, he referred to himself as "free" and "unconditioned." As his biographer, Mary Lutyens, says of those early years: "[Krishnamurti's] true being was all the time slowly, secretly unfolding, hidden even from himself."[4]

Krishnamurti was an indifferent student and never a scholar. In India he appeared downright stupid to his teachers. At age 16 he was brought to England, where he was privately educated. Later he could not manage to get into either Oxford or Cambridge (racism, unfortunately, had something to do with it, too), and repeated attempts to enter London University also proved fruitless. Krishnamurti had no background in philosophy, and had never read any of the great Hindu spiritual texts – the *Bhagavad Gita*, for instance, or the Upanishads. To the end of his life – he died on February 17, 1986 in Ojai, California – the little reading he did was confined to non-scholarly books.

Krishnamurti said that everything he learned had come from looking deep within himself. If there were any meaningful influences on his teachings, no one as yet has succeeded in finding them. Somehow the mediocre student had become transformed into a teacher of profound depth and originality.

Educating the whole person

"If you concentrate on making the student a perfect dancer or a perfect mathematician, what happens?" Krishnamurti asks in *Krishnamurti on Education*. "He is not just that, he is something more. He is jealous, angry, frustrated, in despair, ambitious. So you will create a society in which there is always disorder, because you are emphasizing technology and proficiency in one field and neglecting the other field."[5]

According to Krishnamurti, the educator's task is to create a setting in which the student can become whole, a true individual. In *Beginnings of Learning*, Krishnamurti reminds us that the word "individual" means "indivisible."[6] Although it is necessary for students to earn a living after graduating from school, it should be work they genuinely love to do. Most schools are too intent on filling the immediate needs of society, and so the larger and deeper issues of life get neglected.

At the core of Krishnamurti's teaching is his insistence that human beings can never be free until they understand their own psychological conditioning.

For Krishnamurti working in a classroom was the most important vocation one could follow and education remained central to his thinking, an integral part of his general teachings. As he saw it, the old cultures of East and West were dead; it was the task of education to create a new culture and a new human being.

At the core of Krishnamurti's teaching is his insistence that human beings can never be free until they understand their own psychological conditioning. Thought and language are both of the past, bound to time, or "what was." But "what is" is in flux. Nevertheless the present is immediately absorbed into the past, its freshness and uniqueness obliterated by the thinking mind, which labels the experience in terms of what remains known, and then files it away in the brain with all the other dead things of the past. The thinking mind not only separates itself from the world "out there," but it also divides itself from its own thoughts. "I" then becomes the center – my identity, "me" – and this repository of knowledge and memory prevents us from seeing "what is."

Can we end this psychological conditioning, this "programming" of the brain? Can we live fully in each moment and be done – forever – with the past, with the known?[7] Yes, according to Krishnamurti. But to achieve this change, the center – the "I" must go. And this can happen only if the mind becomes quiet, if all that incessant activity in consciousness ceases in an act of meditation. Is this possible?

"We never put the impossible question – we are always putting the question of what is possible," says Krishnamurti. "The impossible question is this: can the mind empty itself of the known? – *itself*, not *you* empty the mind. That is an impossible question. If you put it with tremendous earnestness, with seriousness, with passion, you'll find out."[8]

Throughout his life – in over forty books and nearly sixty years of talks and dialogues – Krishnamurti posed "the impossible question" to millions of people. To give substance to what he called "the long vision,"[9] he founded schools in various parts of India (at Rishi Valley, Rajghat, Bombay, Madras, and Haridvanam), in England (at Brockwood Park in Hampshire), and in California (at Ojai – about eighty miles from Los Angeles).

Do students exist for society, or does society exist for students? The question, in Krishnamurti's view, is crucial. If students exist for society, then they will become part of the machinery of society – efficient perhaps, but inevitably fragmented. If society exists for students, however, then it must help make them whole and free them from that conditioning and conformity which it too often perpetuates through traditional education.

Krishnamurti refuses to define precisely what he means by a "whole" person, simply because that definition would become prescriptive and thus still another pattern to be imitated. Wherever there is conformity there is disintegration. That is one reason why Krishnamurti says teachers should not seek to set an example for students; there is no freedom in imitation – only more conformity. And where there is conformity, there is dependence and fear, both of which inhibit the stirrings of intelligence. "To understand life is to understand ourselves," says Krishnamurti, "and that is both the beginning and the end of education."[10] If teachers are going to help students understand themselves, they should not add to their conditioning by shaping them in any way.

But another reason why Krishnamurti refuses to define "wholeness" is because—like "truth"—"wholeness" isn't something fixed. "It is not a goal, an end, but a state of being," he says in his essay "Education and Integration"; "it is a living thing, and how can a living thing be a goal, a purpose?"[11]

Conformity or revolt

Too many schools are cranking out, like sausages in a sausage plant, students whose main goals in life are security, status, and pleasure. With so much emphasis on conformity, thinking for oneself can be dangerous. Whatever dissatisfaction the student might feel has to be suppressed ("success" could be jeopardized if there were no suppression), with the result that all spontaneity vanishes. Then, in place of spontaneity, there is fear. If students don't conform, they must oppose—and that can be frightening because they may end up alone. Under some circumstances opposition could mean a loss of livelihood. Nevertheless it is one function of education to wipe out fear, to help students overcome conformity.

But integration isn't easy. To achieve it, both teachers and students need to be unified within themselves in all that they think, say, and do. And further, they must understand their relationship with everyone and everything around them: with parents, mates, friends, colleagues, fellow students, strangers; with nature, religion, the economic system, politics—with all that impinges on their lives. "This is real education: to live a life of tremendous order," Krishnamurti says, "in which it is seen where conformity is necessary and where it is totally unnecessary, and to see where you are imitating."[12] Inward order leads to outward order.

Without revolt, however, there can be no order, no integration or wholeness. But for Krishnamurti there are two kinds of revolt. Where there is violent revolt, there is no real understanding of the self, and therefore no real change. Violent revolt is a reaction. The violent revolutionary is still operating within the framework of conditioning, for to be against something is not necessarily the same as to be free from something. "Reaction only breeds opposition," says Krishnamurti, "and reform needs further reform." Violent revolutionaries tend to trigger off violent counterrevolutionaries. But "intelligent revolt" grows out of insight into oneself. It is not mere reaction. It is not a case of one kind of conformity being substituted for another kind of conformity, of old illusions being replaced by new illusions. This kind of revolt characterizes those who see "what is," who remain wide awake in the present, and who—in understanding themselves—move beyond conditioning.[13]

According to Krishnamurti, it is an illusion for me to think that I can understand myself through studying books or listening to lectures by specialists. For him this kind of "education" actually represents an escape from myself. Understanding isn't just an intellectual activity. To discover fear through reasoning, he says, is not to discover fear at all. To be truly educated I must discover fear—or whatever—with the whole of me. Actually, understanding and change are part of a total process.

But there are many difficulties which prevent understanding and change. Since my mind is complex, how can I observe myself in a simple way? How can I watch my relations with others without falsifying what I see? Can I free my mind to do that? Can I relinquish the image I have of myself—or rather all those different images I have of myself—so that I can see myself as I am? And can I also surrender all the many conclusions I have reached about myself so that my mind is completely open to the truth? The difficulties seem insurmountable.

According to Krishnamurti, it is an illusion for me to think that I can understand myself through studying books or listening to lectures by specialists. For him this kind of "education" actually represents an escape from myself.

Faced with such a psychological task we generally turn to analysis, which works so well on many kinds of problems, including problems in the academic world where thinking is cultivated. But analysis, says Krishnamurti, is not the way to understanding or change—at least not to the profound understanding or radical change of self he intends. Where there is analysis there is the analyzer and the analyzed. And how can I become more aware of the whole of consciousness if I add to the fragmentation of the psyche? Then there is the problem of time. As I attempt to analyze "what was" and "what is," "what is" keeps changing, and as it does I inevitably distort my perception of both "what was" and "what is." Analysis simply can't keep up with "what is."

To understand myself, says Krishnamurti, I must see myself all at once—immediately—without analysis and without allowing time to enter my perception. Can I look at the movement of my mind without reacting in any way to what I see? Can I avoid being pulled into rationalizing or judging? Can I see that when I do these things I am still functioning with a conditioned mind? Now, to see my own conditioning—not as a conceptual phenomenon but as a fact, a fact as palpable as a wall in front of me—frees me at once from the past. And if I can understand myself in this way, then "what is" is no longer the same, then perception is change, "seeing is acting."[14]

Achieving this kind of awareness will come, however, only if I see the threat of my conditioning as if it were a truck about to run over me. Just as I would act on the instant to escape death, so I must act in the moment of awareness. I wouldn't analyze with a truck bearing down on me—I wouldn't have time. Can I see the danger of my conditioning the same way?

Education without authority

Admittedly, all this sounds far removed from what we normally think of as "education." But Krishnamurti isn't saying that we can dispense with science, technology, and the professions, or that we can do without teachers of reading, writing, and mathematics. In their proper domain specialists and teachers are necessary. To learn about the atom, we go to an authority on atoms. To learn about ourselves, we must put away all authority. Are we strong enough to do

that—strong enough not to be dependent?

Because I want psychological security, because I am fearful of both the unexamined life and the undiscovered country, I cling to faiths of various kinds—religious, political, scientific, educational—in an effort to protect myself from all that remains beyond what I have neatly codified, systematized, eviscerated. Because I refuse to see "what is," I become addicted to what ought to be. I formulate theories.

If I am an educator, and if I have a theory of education, that theory can become more important to me than my students or education itself. But if I, as an educator, can put aside my fears about life and death, if I can see "what is" now and stop projecting ideals into the future—if I can be done with all theories—then I will understand my students at once, clearly, without the blinders of doctrine. When that happens, I will simply help my students to understand themselves.

In *Education and the Significance of Life*, Krishnamurti says: "The real problem in education is the educator."[15] Twenty-two years later in *Beginnings of Learning*, however, he offers a more balanced assessment. Asked: "Where does the trouble lie?—with the teacher or the taught?," Krishnamurti answers: "Both . . . if you want to make a good suit you must have good material."[16]

Krishnamurti does not mean, of course, that students are just "material" to be tailored to the designs of teachers. Such an attitude would be foreign to his approach. Krishnamurti is emphasizing here the mutual obligations of students and teachers in the learning process. Still, the major responsibility for Krishnamurti always rests with the educator.

If students are to be inwardly free, teachers also must be inwardly free—free to pursue truth wherever it may take them. Where such freedom exists there is a better opportunity for change to occur, for wholeness to become a reality. It is instructive to see how Krishnamurti, a great teacher, helped students to understand themselves. In 1981, at the age of 86, he had a dialogue with some American high school students. (K stands for Krishnamurti and S for student in the brackets below.)

If students are to be inwardly free, teachers also must be inwardly free—free to pursue truth wherever it may take them.

[K] "This constant trying to become better in comparison [to others] is making my life a miserable affair. . . . Stop a minute and think about what would happen if you didn't compare."

[S] "You'd be happy where you were."

[K] "You'd start from where you are."

[S] "Exactly."

[K] "Then why don't you? Why don't you do that?"

[S] "The thought continued that if you did that, you would never get anywhere."

[K] "Where do you want to get? . . . After all, your school is a place of learning, not learning better than somebody else, right? . . . Learning not only academic subjects, but also the whole of life. Now we lay emphasis on the academic side and neglect the other side."

. . . . . .

[S] "A lot of the academics do help you learn about your relationship to the universe and to yourself and to others."

[K] "Do they do that? Is that relationship theoretical?"

[S] "I would say so."

[S] "I think it's a rare classroom that gives you any insight into the deeper secrets of life."

[K] "So, is theoretical knowledge an actual relationship? . . . [I]n theory, I must love all mankind. But I don't. So, which is more important, the theory of the actuality?"

[S] "Obviously, the actuality."

. . . . . .

[K] "Look. I am related to you and my relationship with you is established on certain memories, certain images . . . What happens then?"

[S] "Aren't you, essentially, each relating to yourselves?"

[K] "Which means what? Go on, sir. Which means what? Inquire."

[S] "You cut off the other from relating to you."

[K] "Which means you are never related to the other . . . I must have knowledge if I am studying mathematics . . . I must know language . . . Now, I discover that in my relationship with another human being, my relationship is based on knowledge which I have acquired in that relationship. So, that knowledge in the relationship prevents actual relationship."

[S] "In all the categories you named where knowledge is necessary, I noted that relationship doesn't figure into any of those."

. . . . . .

[S] "[So] knowledge is only desirable and necessary when there is no relationship."

[K] "Go on and inquire into it a little bit more. You are a student. You're learning from each other."[17]

In this kind of relationship between teacher and student there is love, without which there can be no true understanding of another. If teachers love and respect students, students will love and respect teachers. Teachers cannot love and respect students and still use teaching as a form of proselytizing or as a means of puffing themselves up. Nor should teachers puff up students or sugarcoat reality.

In Krishnamurti's view a school must be small. Where a school is small teachers will know their students and their relationship with them will be personal, not impersonal, as must be the case in a large school. Each teacher in the school must be responsible for running the whole; no domination by a principal or a president should be required. In the kind of school Krishnamurti proposes, there would be no rewards or punishments. Rewards make students more egocentric, punishments stifle them. "When you compare B with A, openly or secretly, you are destroying B," Krishnamurti says. "B is not important at all, for you have in your mind the image of A who is clever, bright, and you have given him a certain value. The essence of all this competitiveness is comparison."[18]

But what's wrong with competition? Isn't our world based on comparison and measurement? Of course, Krishnamurti agrees—and all the competition is merely a way of trying to conceal our inner poverty. When we measure, we divide: "I am this now, but I will become that." Thus there is conflict. The emphasis needs to be shifted from becoming Number One to self-understanding.

Knowledge, learning, intelligence

Krishnamurti makes a distinction between knowledge and learning. Knowledge is a cumulative process; it always refers to the past. Learning always has to do with the present—which is constantly changing. Knowledge is appropriate to science, but to understand myself as I am now the scientific method needs to be left behind. I can know the past; I can never "know" the present. Knowledge is important, but too much shouldn't be made of it. A machine can store knowledge. A machine, however, can't learn.

Intelligence, as Krishnamurti defines it, is the integration of thought, feeling, and emotion. It is the fusion of reason and love. And intelligence can be only where there is a going beyond the ego. "Without love and compassion," Krishnamurti says, "there is no intelligence."[19] Human beings who have love in their hearts may split the atom, but they will not make bombs to drop on others.

If human beings want to avoid their own self-destruction, the teachers of the world must try to develop in their students a humane view of life. To open ourselves to the new, we must deny the old. True denial is denial without motive, for motive is predicated on the old. To have a new mind—a mind that would not, under any circumstances, drop a bomb—it is necessary to be free of the old mind. By the "old mind," Krishnamurti means the mind that is directed and dominated by the "I" or "me," by egocentric thinking. As his dialogue with the high school students makes clear, he is not calling for the rejection of traditional academic disciplines.

So meditation should be part of every student's education. The student, we are told in *Krishnamurti on Education*, "must have in abundance the known—mathematics, geography, history—and yet be abundantly free of the known, remorselessly free of it."[20] Or as Krishnamurti puts it in *Meditations*: "Meditation is the wandering through the world of knowledge and being free of it to enter the unknown."[21] Through reading and lectures, students become knowledgeable; through meditation—the awareness of how thought divides everything into the "me" and the "not me"—students become wise. Thus intelligence, meditation, freedom from the known, transcendence of the "I" or ego, and wisdom are all part of a single educational process.

Teachers and students come to school from a world that is broken—separation is everywhere. There is "mine" and "yours," "my family" and "your family," "my home" and "your home," "my country" and "your country," "my race" and "your race," "my religion" and "your religion," "my God" and "your God," "my truth" and "your truth." Th school is not separate from the worl To believe otherwise is merely an exan ple of more separative thinking. Unle teachers can become whole themselve what hope can there be for student

According to Krishnamurti, th school is not the place to teac patriotism, which encourages feeling of racial and national superiority, an hence creates further separation of on human being from another. As long a nationalism exists there will never b unity in the world. Nationalism lead to war. Therefore, military training als has no place in school. War will neve bring real peace, but if we continue t worship the flag there will be endles conflict.

To change the world requires, first a change in ourselves. But most of don't want to change, not rea although we may say that we do. W

have a special interest in things as they are—and so we do nothing.

"The more irresponsible we are in these matters, the more the State takes over responsibility," says Krishnamurti in *Education and the Significance of Life*. "We are confronted, not with a political or economic crisis, but with a crisis of human deterioration which no political party or economic system can avert."[22]

School is the place where students can learn to live. And learning how to live is an art. Our world must be changed so that students can learn this art and are not caught in the trap of conformity. Each of us is responsible for that trap. The task of creating a better world cannot be left to the State, for the State doesn't really care. Nor can technology give us the good society. Poverty may be eliminated, universal literacy achieved, and material goods produced in abundance, but the good society will still escape us. In a good society there is order, and order, as noted, begins within the individual.

It is through compassion, according to Krishnamurti, that all division will cease and each of us will become whole and the world made one.

"And that compassion *is* when we understand the full width and depth of . . . the collective suffering of mankind," Krishnamurti says in *Truth and Actuality*. "Don't understand it verbally or intellectually but somewhere else, in your heart, feel the thing. And as you are the world and the world is you, if there is this birth of compassion you will inevitably bring about unity, you can't help it."[23]

Surely the time has come for us to consider Krishnamurti on education. If our schools are to be made better—if our world is to survive—we need a vision of wholeness. Krishnamurti's teachings provide one such vision. As Krishnamurti put it in an interview three years before his death: "If teachers were concerned . . . to bring about a new generation they could do it . . . Educators must be concerned with the holistic view of life."[24]

Notes

1. That American students have fallen behind students in many other countries academically should require no documentation at this late date. According to an annual survey reported last year by the American Council on Education and the Higher Education Research Institute at UCLA, 76 per cent of 210,000 students said that financial success was "essential" or "very important" in their future. Only 39 per cent—the lowest proportion in over 20 years—declared that a "meaningful philosophy of life" held any attraction for them.

2. *Education and the Significance of Life* (San Francisco: Harper & Row, 1981), p. 19.

3. Quoted in Mary Lutyens, *Krishnamurti: The Years of Fulfillment* (London: Rider, 1985), p. 15.

4. Lutyens, *Krishnamurti: The Years of Awakening* (London: Rider, 1984), p. 96.

5. *Krishnamurti on Education* (Bombay: Orient Longman, 1974), p. 54.

6. *Beginnings of Learning* (Middlesex: Penguin, 1978), p. 69.

7. When Krishnamurti speaks of being free from the "known," he does not, of course, mean technical or scientific knowledge, or the knowledge necessary for everyday living, such as using a typewriter or riding a bicycle. By the "known," he intends that which we experience psychologically in terms of the "I."

8. *The Impossible Question* (Middlesex: Penguin, 1978), p. 157.

9. "On the Long Vision," *Krishnamurti on Education*, pp. 62-65.

10. *Education and the Significance of Life*, p. 14.

11. *Commentaries on Living, Second Series* (Wheaton, Ill.: Theosophical Publishing House, 1981), p. 51.

12. *Beginnings of Learning*, p. 193.

13. *Education and the Significance of Life*, pp. 10-11.

14. *Freedom From the Known* (London: Gollancz, 1985), p. 28.

15. *Education and the Significance of life*, p. 36.

16. *Beginnings of Learning*, p. 202.

17. Quotations are from *Things of the Mind: Dialogue With J. Krishnamurti*, ed. Brij B. Khare (New York: Philosophical Library, 1985), pp. 20-21, 24-25.

18. *Beginnings of Learning*, p. 237.

19. *The Future of Humanity* (San Francisco: Harper & Row, 1986), p. 47.

20. *Krishnamurti on Education*, p. 71.

21. *Meditations* (San Francisco: Harper & Row, 1979), p. 13.

22. *Education and the Significance of Life*, p. 81.

23. *Truth and Actuality* (London: Gollancz, 1985), p. 171.

24. Quoted in Mary Lutyens, *Krishnamurti: The Open Door* (New York: Farrar Straus Giroux, 1988), p. 71.

"Meditation is the wandering through the world of knowledge and being free of it to enter the unknown." Krishnamurti

Only Connect:

T'ai Chi and a Spiritual Dimension of Teacher Preparation

by Ross Sidwell

Teacher education, ruled by mechanistic, atomistic paradigm, has lost the connection between mind an body which is integral to a true learning experience. The Chinese meditative art of T' Chi is one approach for restoring this connection.

"Without knowledge of what constitutes a truly normal and healthy psycho-physical life, our professed education is likely to be mis-education."[1] The speaker here is John Dewey, and the holistic unity of mind and body that he is advocating as a major educational objective reflects his long association, as active practitioner, with the Alexander Technique—a mind/body exercise more readily associated with actors and dancers than with dignified philosophers of education. Dewey, according to the account of Felix Morrow,[2] tried unsuccessfully for years to interest his teacher education colleagues in the necessity of mind/body connectedness, which Dewey saw as "the promise and potentiality of the new direction that is needed in all education."[3]

Mired in the "either/orneryness" of its atomistic perspective, however, teacher education faithfully adhered to its mechanistic paradigm that provided mastery of certain *external* "tools of the trade" to potential teachers while steadfastly ignoring the *internal* development of "a truly normal and healthy psycho-social life" that Dewey believed essential to education. Teachers so prepared, in turn, perpetuate this mechanistic/atomistic orientation in *their* students—"delivering" lessons to learners essentially perceived as disembodied cerebral cortexes at various stages of Piagetan cognitive development. Clearly lacking in this educational atomism, and the reason for Dewey's concern, is any sense of connectedness, of relationship. Without a personal microcosmic experience of living connectedness in an individual, there can clearly be no macrocosmic sense of an ecologically focused, life-affirming *universal* "I-Thou" relationship.

It is this sense of universal living connectedness, as described by Philip S. Gang,[4] that I take to be the dimension of ***spirituality***. The "disenchantment (de-spiritualization) of the world," as Morris Berman has argued, was achieved by the repression of the body as organism at the onset of the mechanical age; this mind/body disconnection is the heart of the de-spiritualized/mis-education Dewey feared and condemned.[5] A spiritual dimension in education clearly hinges on an initial restoration of a mind/body synchronization that will join awareness to perception and thus move individuals from their non-relational "spectator" status vis-a-vis the world

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to a spiritual-relational interface with it. The cultivation of a spiritual dimension allows the person to experience directly the seamless organic world hidden behind fragmenting cognitive filters, and can permit humans to make relational (spiritual) *connections* between sensed data and between people. Equally clearly, it seems to me, this mind/body re-connection that is the prerequisite to a spiritual dimension in education must begin in the preparation of teachers. What follows, therefore, is the record of my halting attempts to introduce a spiritual dimension to the teacher preparation program with which I am associated.

The problem, as we have seen, can be easily stated; the solution, unfortunately, can also be easily stated. The reason for this ease is part and parcel of the problem. We have learned to confirm the events and the things of our world in language that allows us to place them outside of our bodies at a safe distance (our spectator orientation) misconstruing the abstract linguistic entities of thought with reality itself, as A. N. Whitehead noted—the fallacy of misplaced concreteness. We observe, but do not participate, in a "disenchanted" (de-spiritualized) world. A reconnected mind/body synchronization would experience the world directly, without the protective barrier of a distancing language or the filter of accompanying cognitive activity. So, in a word, the solution cannot be in a word (or even in many words); the solution must be experiential: "only connect," says John Cage, "the rest is silence." Both connection and silence, it must be admitted, are rather rare in educational circles. Connectedness, it seemed to me, must begin within a single individual; from there it can spread to universal proportions.

> One day, a fifty year old student of enlightenment said to Zen Master Shinkan: "I have studied the Tendai school of thought since I was a little boy, but one thing in it I cannot understand. Tendai claims that even the grass and trees will become enlightened. To me this seems very strange."
> "Of what use is it to discuss how grass and trees will become enlightened?" asked Shinkan. "the question is how do you yourself become so. Did you ever consider that?"
> "I never thought of it that way," marveled the old man.
> "Then go home and think it over," finished Shinkan.[6]

Taking Master Shinkan's advice, I resolved not to worry about the enlighenment of the trees and grass either, but to start experientially (how painful to forgo all those nice words I could have written as spectator to the "enlightenment" of others) with the basic problem—restoring a mind/body connectedness in myself.

The practice of T'ai Chi

Because of personal interest, I chose not to employ the Alexander Technique recommended by John Dewey, but rather the Taoist-inspired movements of the T'ai Chi Ch'uan as the means of my re-connecting experience. The two techniques are not unrelated, as a matter of fact, and the T'ai Chi exercise is specifically designed for the synchronization and alignment of mind and body. For readers who have never seen the T'ai Chi performed, it is, in outward appearance, a series of slow, dance-like movements sequentially performed in a very slow motion. While there are a number of different "styles" of T'ai Chi, all show a similar pattern of flowing movement demanding continual mindfulness (concentration), relaxed posture, and slow, even breathing. The style I eventually learned (and subsequently teach) consists of seventy movements in all, thirty-seven of which are unique. Like so many things oriental, T'ai Chi must be experienced directly to be known (don't worry about the "grass and trees"). The origin of the movements themselves, bearing fascinating nature-related names like "white crane spreads its wings," and "golden pheasant stands on one leg," is shrouded in the mists of oriental antiquity, but they were developed by Taoist monks as a means of moving meditation. To meditate is, as the Latin root suggests, to center; a centered person is a connected person. As a form of moving (as against sitting) meditation, T'ai Chi shares a familial relationship with other forms of that genre, such as the whirling of the Sufi Dervishes and some forms of Yoga. In its inward dimension, T'ai Chi is the experiential awareness of mind/body connectedness and, by extension, an awareness of the macrocosmic connectedness of the universe. On the individual level, the aim is a body that functions in harmony with ideas, feelings, and experiences; on the universal level, a connected individual living in the spiritual dimension of spontaneous relationship with all.

So much for theory. Having run out of words and concepts to hide behind, I set out to learn a T'ai Chi form and practice it to the point where I might feel at ease enough to perform in public and so teach my students. Pragmatically, of course, I wanted to personally verify that this dream-like dance I was learning was really something other than merely waving one's arms about in slow motion and contorting (so it seemed to me at first) one's body into strange and awkward postures. This took about a year for me to achieve—at least to the point that I was no longer tripping over my own feet and running into the furniture. Results? True to its billing, T'ai Chi taught me a great deal about myself. Indeed, the dance became a sort of conduit through which "I" experienced myself; more accurately, a mirror in which it became apparent that "I" was a major obstacle in the experience of self. Physical awkwardness and debilitating inhibition decrease, I found, proportionately to the degree that one (with the help of the "mirror") is able to let go of the central conception of "I" and its surrounding conceptual structure.

T'ai Chi teaches the concentration and mindfulness that is the prerequisite to the "letting go" noted above by the simple and direct expedient of leaving you lost in some odd position with not the foggiest idea of what comes next if your mind strays even slightly from its task

This mind/body re-connection that is the prerequisite to a spiritual dimension in education must begin in the preparation of teachers.

of directing the body (or the body fails to attend and heed the direction of the mind). The sequence of movements in T'ai Chi does not (deliberately, I suspect) seem to be directed by any kind of "logic"; one move in no way "naturally" follows the other. This clever arrangement effectively precludes going into "neutral," or allowing the body and the mind to each do their own things (our usual unconnected state of affairs). T'ai Chi teaches the relaxation necessary for connectedness by politely allowing you to become unbalanced—perhaps stumble, even fall—because of tenseness. Most direct of all, T'ai Chi provides an experiential awareness of the ultimate connection of mind and body. This experience, I noted, was quite different from the words used to express it!

To meditate is, as the Latin root suggests, to center; a centered person is a connected person.

The "unlearning" required in the learning and practice of T'ai Chi is profound. As a modern T'ai Chi master, Al Chun-liang Huang, has expressed it:

> The difficulty is that we are not as free, as open, as natural as we used to be when we were first born. We're not breathing like an infant any more, we are not moving naturally as wild animals, the way the man/animal should. We are domesticated. We are already stuck with too many straightjackets we have to wear—too many bows and pins and folds on our body. So this is an unlearning process: it's not a learning-more process.[7]

Out of the "letting go" (unlearning) process of the central conception of "I" and of all the other conceptions, personal views and opinions which surround it comes, as Jeremy Hayward observes, a natural and spiritual ethic which recognizes "the unconditioned goodness of others as well as oneself..."[8] As a university professor, I was impressed by the wisdom of the old Zen story of the university professor who came to Master Nan-in to inquire about Zen. Nan-in served tea; he poured the cup of his visitor full and kept pouring the tea. Finally, the professor protested that the cup was already overfull and so no more could possibly go in. "Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"[9] Emptying that cup is what T'ai Chi is all about.

T'ai Chi in teacher education

After about a year of learning/unlearning in T'ai Chi, I finally felt ready to share with my students and begin the work of forging a spiritual dimension to teacher education. At this point, I learned that what proceeded comfortably, smoothly, and correctly in the privacy of my living room under the uncritical and accepting eyes of my Rottweiler pup took on quite a different aspect entirely when an over-fifty professor got up in front of some seventy-odd, mostly twenty-year-old college students to perform a slow motion dance! A sudden re-vitalized "I" managed to disconnect all of my carefully centered connectedness; the performance was "full of fear and trembling," awkwardness, and (to my mind) generally wretched. I was quite surprised to learn that my students were greatly impressed by the performance, a fact that helped my awareness that "I," not they, was the problem—more unlearning of the nonsense that made me feel that as a "professor" I was not allowed to err.

Many report a growing awareness of the relationship, not of "mind and body," but more importantly, of* their *mind and body as a result of their T'ai Chi work.

Over the past year or so, I have taught the 8-10 minute seventy-movement form of T'ai Chi that I had learned, to undergraduate and graduate students in education classes—both my own and the classes of others. The results have been encouraging enough to continue the practice, at least as a regular component of my "Foundations of Education" class. When coupled with a "reconstruction of the experience" á la Dewey, and when articulated with in-class material, the results are most striking. All students are required to keep a journal of their T'ai Chi learning experiences, and I meet with them once a week for 30-45 minutes in a gymnasium over the course of a semester to teach the movements of the T'ai Chi. Students learn, they tell me, what experiential learning *really* is (a topic in class), what it feels like to try to learn something totally new (good, I think, for a potential teacher to experience before going into a classroom to teach totally new stuff to children), how good it feels to succeed at this new task, to be less concerned with how they imagine they look to others. They learn, they tell me, to use their T'ai Chi to relax before exams and dates and other potentially stressful situations. Most enjoy their T'ai Chi, and agree that a great deal of *unlearning* had to precede this enjoyment. Many report a growing awareness of the relationship, not of "mind and body," but more importantly, of *their* mind and body as a result of their T'ai Chi work. They learn T'ai Chi well enough to continue on their own when we are finished. They receive no written notes pertaining to T'ai Chi, learn totally by doing it, and, I think, learn how onesidedly "mental" is their conception of learning. I do, after the completion of the course, give them a sequential flowchart of T'ai Chi movement for later practice. I encourage them to continue their work with this exercise; my hope is that eventually we can put teachers in the schools who will extend this spiritual dimension of education to *their* students. One of our graduate students has written her Master's Thesis on the topic, having (with my assistance) taught T'ai Chi to her fourth grade class. The comments of the fourth graders were not unlike those of the college students with regard to the learning.

If synchronizing mind and body in nowness is seeing the world directly (beyond language and the filter of thought), then such a spiritual connectedness might be expected to

manifest itself in all areas of functioning. Philip Goldberg has written that

> It would seem that part of becoming more intuitive would be an ability to recognize and decipher the body's messages. This requires a certain sensitivity and a good deal of self awareness.[10]

A mind/body re-connection in the individual, as this paper has suggested, is the first and necessary step towards the creation of a spiritual dimension in education—one which ultimately connects the centered individual to the universe. As Goldberg notes, such a connection would allow the individual to become aware of intuitive potential within and thus negate the "cultural commissurotomy" that disconnected our "rational" left hemisphere from our "intuitive" right hemisphere and, in the usual "either/orneryness," valued the former and degraded the latter. I am reminded here of the notion of Willhelm Reich that body and unconscious are the same thing. This is an area that I hope to explore in the future.

For now, even the journey of a thousand miles must begin with a single step. I find that the opening step of the T'ai Chi exercise is not a bad one to take on the journey towards a spiritual dimension in education. "Each step," as a Zen saying puts it, "will cause a breeze to rise."

Notes

1. John Dewey, "Introduction," in F. M. Alexander, *The Use of the Self,* (N.Y.: E. P. Dutton, 1932), p. xix.
2. Felix Morrow, "Suppressed Writings. . .," *Journal of Humanistic Psychology* Vol. 24, No. 1, Winter, 1984, p. 76
3. Dewey, "Introduction," p. xix.
4. Philip S. Gang, "Holistic Education for a New Age," *Holistic Education Review,* Spring, 1988, p. 17.
5. Morris Berman, *The Reenchantment of the World* (Ithaca: Cornell University Press, 1981).
6. Paul Reps, *Zen Flesh, Zen Bones* (N.Y.: Anchor Books, 1961), pp. 42-43.
7. Al Chung-liang Huang, *Embrace Tiger, Return to Mountain,* (Moab, Utah: Real People Press, 1973), p. 61.
8. Jeremy Hayward, *Perceiving Ordinary Reality* (Boston: Shambhala, 1984), p. 271.
9. Reps, *Zen Flesh, Zen Bones,* p. 5.
10. Philip Goldberg, *The Intuitive Edge,* (San Francisco: Tarcher, 1983), p. 79.

Book Reviews

Toward Growing Totally Healthy Children
by Geraldine Frields, Ed.D.
Distributed by The Foundation to Promote Positive Learning Processes
1340 Florin Rd., #200, Sacramento, CA 95831
Published 1985. 208 pp.

Reviewed by Ron Miller

Here is an ambitious attempt to draw together many of the psychological and philosophical foundations of a holistic approach to childrearing. Dr. Frields reviews brain research, quantum physics and systems theory, and the work of Piaget & Erikson, among other perspectives. She presents Child Development as a holistic science which takes every aspect of human development into account—including the qualitative, creative, and *synergetic* facets which are generally ignored or lost by traditional scientific methods. By synergy, she means *integration* of our various human capacities, and truly, integration is the guiding theme of the book.

The author explains that human experience is an interaction of physical, social, mental, emotional and moral systems. She emphasizes that these systems are interrelated, and that together they strive toward ever greater integration, wholeness, and health. One of her basic assumptions is that "somewhere within each human being is the innate ability to 'know' or recognize positive, quality human development. Children need to be encouraged to tune in to their own sense of positive direction . . ." (p. 27). Without insisting on a particular spiritual or religious message, Dr. Frields suggests that a "Higher Self" or an innate "developmental goal or ideal" is the essence of life. "Living organisms grow from within," she says (pp. 38, 42, 51). Another important point emphasized in the book is that human beings are still learning how to use "the magnificent and powerful instrument" that is the human brain (p. 20). Childrearing (including education) should promote the development of the "whole brain" and all its powers.

Toward Growing Totally Healthy Children is a very readable basic introduction to holistic theory. It presents some quite radical and very complicated ideas in a simplified, nonthreatening way. If the holistic paradigm is to exert an influence on childrearing and education in this culture, we will need books such as this to bring our ideas down to earth—to ground them in the terms of ordinary life.

I do have a couple of minor complaints about the book. While I admire the author's effort to bring many perspectives together, I think she sometimes moves too quickly from one theory, technique, or research finding on to the next. The reader—especially someone unfamiliar with this research—may become somewhat dazed as s/he is taken on this rapid tour of so many challenging ideas. It would be helpful if the author had spent more time explaining some of these concepts.

My other reservation concerns the

cont. on page 64

Beyond Standardized Testing: Assessing Authentic Academic Achievement In the Secondary School
by Doug A. Archbald and Fred M. Newmann
National Association of Secondary School Principals, 1904 Association Dr., Reston, VA 22091, 1988.

Reviewed by M. E. Sweeney

This material on evaluation and testing is invaluable. The authors are with the National Center on Effective Secondary Schools at the University of Wisconsin-Madison. They examine assessment thinking on the high school level, although the contents of this report provide much fuel for thought for elementary teachers as well. Both mainstream and alternative education audiences would benefit from reading this book.

Three purposes guide the discussion of testing and assessing students. First, a conceptual framework for understanding assessment in systematic and creative ways is provided (p. v). Second, the shortcomings and uses of standardized testing are discussed. Finally, numerous innovative approaches for assessment are reviewed.

The authors pose two basic questions as the basis for testing. First, "explicit criteria for authenticity" should underscore worthwhile measurement (p. vi). Necessary life and survival skills like writing, speaking and critical thinking necessitate different types of assessement measures. Multiple indicators of achievement are often required and utilized by teachers and are as important as single number indicators. Standardized tests with single score indicators are usually not appropriate for measurement of genuine

cont. on page 64

Toward Growing . . . (cont.)

second half of the book, in which Dr. Frields offers a variety of practical suggestions for implementing her ideas with children of all age levels. The activities are all quite practical and down-to-earth, but they are also somewhat too *programmed*. The author emphasizes—and I think overemphasizes—careful planning of adult-child interactions. For example, she has parents writing out plans for the child's day—like a curriculum for daily living. She tells the parent to "Plan your own interactions so that you deliberately convey to him/her a sense of worth, of love, of respect (p. 109)." But I wonder how "deliberately" we can convey our values and feelings without becoming overly didactic and rigid. I strongly believe that an essential ingredient of holistic education is *spontaneity*: who we are is what we teach, and the real task is for educators and parents to work on ourselves, on our own fears & prejudices, so that we can simply *be* loving and respectful toward each other and our children.

I get the sense that Dr. Frields would agree with this, which is why it seems strange that her approach tends to become didactic. Perhaps she has in mind the parent or educator who is totally new to these ideas, whom she feels needs a more structured approach to get started, until they are comfortable enough with the holistic paradigm. In any case, I would think that a teacher or parent who is already familiar and comfortable with these ideas would find this book a bit too elementary. But those of us with experience should definitely recommend it to those who are new to all of these concepts.

The last chapter gives Dr. Frields' suggestions for overhauling teacher *and parent* education in this country, as well as for setting up an educational system which truly nurtures children from birth. As with the rest of the book, these are radical proposals given in a gentle, understandable, common-sense way. She calls for nothing less than a holistic revolution in child care, but does so in a way that any concerned parent or educator can appreciate.

Beyond Standardized Testing . . . (cont.)

learning. For example, an exhibition and explanation of a student's project could be more appropriate for measuring learning than an average grade earned from a true and false test.

Standardized testing procedures that measure the parroting or regurgitation of information on the lowest level of memory are not authentic devices for teachers or students and can impede real learning. The authors suggest that tests should emphasize three criteria: disciplined inquiry, integration of knowledge, and value beyond evaluation (p. 4). *The authors acknowledge that the use of their suggested criteria will subsequently change the arrangements of mainstream education.*

Quantitative scores cannot adequately measure individual competence for language performance in writing and speech, problem solving areas, and curriculum-specific content. The authors discuss and offer in-depth solutions for reliable measurement in these and other areas. Exhibitions, portfolios and profiles are examples of qualitative measures presented in this realm of measurement for individuals.

Reasonable measurement techniques for schools on the individual building level are included as well as tips for initiating innovative assessment systems with community input, teacher commitment, and procedures for discussing the pros and cons of new evaluation systems.

The "second wave" of reform strategies involved numerous states legislating the use of more standardized tests to compare schools and individuals to assess teachers' and principals' delivery of knowledge. The need for genuine accountability is not under question in this book. An examination of measurement techniques is advocated throughout this study so teachers and students are spending their time in legitimate and worthwhile activities in this area. The authors have contributed a priceless reference for educators rethinking testing. They raise questions and suggest numerous solutions as individual schools move toward restructuring and reconsidering their organizational arrangements and philosophies.

For further reading on spirituality in education:

Thomas Armstrong:

The Radiant Child (1985) Theosophical Publishing House, P.O. Box 270, Wheaton, IL 60189

J. G. Bennett, Mario Montessori, et. al.:

The Spiritual Hunger of the Modern Child (1984) Claymont Communications, P.O. Box 926, Charles Town, WV 25414

Maria Montessori:

The Absorbent Mind (1973) and other works. Available from Montessori organizations listed in resource section.

Maureen Murdock:

Spinning Inward: Using Guided Imagery With Children . . . (1987) Shambala

Joseph Chilton Pearce:

Magical Child (1977) and *Magical Child Matures* (1985) Both available in paperback from Bantam Books

Deborah Rozman:

Meditating With Children (1975) University of the Trees Press, Box 66, Boulder Creek, CA 95006

Rudolf Steiner:

The Kingdom of Childhood (1924), *The Child's Changing Consciousness and Waldorf Education* (1923) and other works. Available from Anthroposophic Press, Bell's Pond, Star Route, Hudson, NY 12534

Letters to the Review

Note from the editors:

Tanglewood Open Living School is a K-8 open alternative program offered to all district students in the Jefferson County Public School District located in the Denver area. An external audit of the alternative schools in that district two years ago recommended that the number of alternative programs be doubled. Waiting lists for the programs are many times the number of students in the programs. Yet this year Tanglewood was under consideration for elimination due to fiscal shortfalls in the school's district. Central office and school board officials decided to combine Tanglewood with its secondary system, the nationally known Mountain Open High School located in Evergreen, Colorado. Despite philosophical differences and parental and personnel protests, the two programs will be moved and housed under one roof in a junior high building which was closed due to declining enrollment. Tanglewood and Mountain Open High (renamed Jefferson County Open School) are taking a positive approach in dealing with this situation brought about by fiscal constraints. We believe that the issues raised by this affair hold important implications for public education in the United States.

Dear editors,

My daughters are in the first grade at Tanglewood Open Living School, a school which spends more time showing children how to love learning than it does preparing them for standardized tests. They also attended kindergarten at Tanglewood in the 1987-1988 school year.

I had many reservations about sending my daughters to Tanglewood. Only after a year of vocalizing my doubts to a "support group" for preschool and kindergarten parents did I realize that what my children were receiving was *education*. They were not going to cover all the bases of every curriculum, and they might not excel on standardized tests, but they were learning how to learn, a skill they would use for the rest of their lives.

Tanglewood is a public "magnet" school which enjoys a mixed reputation, particularly among those who have not bothered to find out about the wondrous processes which go on there.

Tanglewood serves 284 students in preschool through 8th grade. Next year it will merge with our district's open high school (this was mandated by our school board, ostensibly to save money by combining the two open schools into one).

The cost per student is no more at Tanglewood than at other Jefferson County public schools. The 24:1 student faculty ratio in grades K-3 is the same for other small schools in Jefferson County.

Despite its image among many educators as a kooky place, Tanglewood is in great demand and has a lengthy waiting list of students who wish to attend but cannot due to enrollment limits. Funding other "Tanglewoods" to accommodate those waiting to enroll in open education has not, to my knowledge, been considered. Our school district, like many others, is barely able to finance the status quo. It's the same old story—vast sums are spent for warheads, while the children have to sell candy bars and raffle tickets for school needs.

I have begun to try to educate our community leaders and others about the miracle of open education. I call it a miracle because I believe that by infusing love into the classroom, the children do an absolutely unbelievable amount of learning.

Better still, in the presence of love and acceptance, the children grow into self-assured human beings to whom learning is fun.

The following are excerpts from a letter I wrote to about twenty community leaders, elected leaders and politicians, in my effort to spread the word in our community about open classroom learning:

Children love going to Tanglewood.

My children wept last spring and asked "Why do we have to have a summer vacation?" All summer they pined away for what they call their "darling school" and went back to school in September with astonishing enthusiasm.

(Recently my children have begun to ask "Why do we have to have a spring break?)

Every day for the past two years I have asked, "How was school today?"

Every day my children answered, "Great."

Children learn to love to learn at Tanglewood.

After a year at Tanglewood, my children taught themselves how to read last summer. Tanglewood has made them curious about everything.

Tanglewood teachers have worked with them on astronomy, botany, ancient history, and other advanced subjects. My children are "turned on" to school and to learning in a big way.

(This year, my first graders have written two research papers each utilizing several sources of information!)

Learning cannot be equated with test scores. Tests cannot be the determining factor in education.

As a child, I hated and dreaded school, but excelled markedly on standardized test scores. Is that the way we want school to be?

Many highly intelligent people who make great contributions to our society are poor test takers. Tanglewood does not emphasize standardized tests in its curriculum, preferring instead to show children *how to learn.*

Love is the greatest teaching tool.

We know that love is the greatest mover of people.

Common sense tells me that teaching and love are inextricably inter-related. Children (and adults!) learn best where love is.

Educating students is unpredictable and complex. Efficiency and the need for teachers to keep students "under control" may be the undoing of our educational system. (Visitors to Tanglewood, including myself, sometimes perceive bedlam and a deafening din—but there is order in the chaos.)

By allowing children to be themselves, to work at their own pace, and to find their own way, the Tanglewood approach shows them love, kindness and support. Surely, this is the educational key to many children's difficulties.

Eliminate bussing by creating many Tanglewoods.

Many, many parents would choose open classroom schooling if that option were made available to them.

There are two applicants for each available student opening in the existing Jefferson County alternative schools.

My attitudes and feelings towards Tanglewood are overwhelming sometimes. I want to tell anyone who will listen about the education my children are getting. I take moments to express thanks for having been guided to Tanglewood. I am incredibly fortunate that my children are in an atmosphere every day where they don't have to be afraid of not being good enough. They don't have to compete for grades. They don't have to feel pressure to be perfect.

I am grateful that my children can spend every day at a place where they feel accepted, no matter how coiffed their hair and no matter how fashionable or unfashionable their clothing.

From this parent's perspective, Tanglewood is a treasure.

Louise Aron
Lakewood, Colorado

Dear editors,

My name is Don McGregor. I am a student teacher at Tanglewood Open Living School in Golden, Colorado. I chose to work at Tanglewood for numerous reasons, which I will explain later. First, I would like to address the issue of what the schools of education consider to be at the heart of effective education and then I will discuss how those aspects of effective education relate to Tanglewood.

The father of what today is called modern education is unarguably the philosopher John Dewey. Central to his ideas on education was a surprisingly simple concept, that the most practical way to learn is by doing. Hands on experience lends an important empirical quality to the process of learning. While this idea may not seem like much of a revelation to any of us associated with Tanglewood, it causes considerable turmoil for the more traditional educator. Increasingly demands are being made on the teacher to teach the things that will produce students capable of making informed decisions. The schools are being called upon to teach more every year, and at the same time to produce students able to read, write and cipher at least as well as their parents. Not only is a command of the three R's demanded, students are to feel good about themselves, "to say no to drugs," to be assertive, to be competent in science, calculus, economics, social issues, art, music, to be physically fit and to be made ready to take on the world . . . the list goes on. In short, the curriculum is always being added to and rarely subtracted from. To many it seems as though we have diluted the curriculum to the point that content cannot be taught adequately. This is very discouraging to a teacher, particularly to a new or prospective one, who wants not only to be able to teach all of these things, but also to be able to use the techniques of teaching that we are taught to recognize as effective.

What seems to have happened instead of "modern education" in most schools is the teaching of modern topics with the same old techniques. A teacher stands at the front of a class, talks too long about a subject that half of the kids have no interest in, ten percent of the kids learn while the rest flounder in nice little neat rows.

What they teach us at schools of education

Let me share my list of twenty things they teach us in schools of education. This list is mine with the minor exception of #2 which is loosely attributable to Thomas Jefferson.

1. Respecting the dignity and the needs of the individual child is your first responsibility.
2. It is not possible to be both ignorant and free.
3. Teaching strategies should be directed at individuals.
4. The best way to learn is to do.
5. Consider the ability and interests of individuals.
6. Teachers should never lecture for longer than five minutes.
7. Inquiry and discovery are the most enduring forms of learning.
8. While lecturing to a group, ⅓ will be either bored or frustrated.
9. The product is not as important as the process.
10. The abundance of reading and writing is paramount.
11. Teaching from basals is tedious and ignores rule #3.
12. Use physical manipulatives every chance you get.
13. Encourage independent projects—they promote self directed learning.
14. Use teaching strategies that encourage higher order thought, i.e. knowledge, comprehension, application, analysis, synthesis, and evaluation.
15. Most of what we should do is intuitive.
16. Happy students are more likely to learn.
17. Happy teachers are more likely to have happy students.
18. Learning should be fun.
19. Teaching should be fun.
20. If teaching is not fun, quit and get a job you don't like that pays well.

What we see when we start teaching

I spent time in the five neighboring school districts in the Denver metro area to satisfy the lab requirement of my college. The quality of teaching and teaching strategies varied a bit but largely the schools I observed imparted information to students the same way. A teacher stood at the front of a room of 30 children and lectured excessively. Most of the time all of the kids received the same material, the same questions and the same expectation. Reading basals were used in four of the schools and directed reading activities were utilized in the fifth. Whole language and student centered reading activities were entirely excluded. Science, if taught at all was drilled from texts and had no tactile or empirical dimensions. Individual projects were the exception and work was most often graded on product, not process. Math was taught almost entirely with workbooks and worksheets. Almost all of the questions the teacher posed to the kids were at the knowledge and comprehension level. A lot of students were unfulfilled and an alarming cynicism existed among the teachers.

Every three weeks I meet with my fellow student teachers and discuss how our placements are going. The prevailing sentiment is that most of what we are taught in the school of education is useless. That, as one student put it, "I am too busy working to think about all the things I am already doing wrong." Indeed, ineffective teaching can be more work than effective teaching. Teachers should facilitate and encourage. When most of the day is spent on lecture and smoke

jumping problems caused by students understandably unhappy with school, little real learning will occur.

Particularly disturbing in this adversarial scenario is the gang mentality that existed among the students. The teacher's need to mediate inappropriate behaviors brought on by boredom was regarded as harassment by the kids and thus the teacher is put in conflict with the gang. Little respect exists for the learning environment. My list of rules is a short one, namely, cherish the learning environment.

Why did I choose Tanglewood?

Many people tried to discourage me from seeking a student teaching experience at Tanglewood. Typically their reasoning went something like this: Tanglewood does not represent the real world of teaching, and working there will make you less marketable as a teacher. Also, Tanglewood is an experiment and will not provide you with the skills needed in another school. My reason for coming here is rather simple: I refuse to believe that what we discussed in college was merely an esoteric discourse having no foundation in reality. Tanglewood implements many of these precepts, does too many things right and has too many successes to be regarded as an experiment in education.

Our kids are self-directed learners and in all likelihood will be life-long learners. They study what is important to them and are able to make decisions and commitments. They cherish the learning environment. Most of the learning is experiential and certainly, individualized. The curriculum accommodates abilities ranging from gifted to slow. The kids are the happiest I have seen anywhere. Tanglewood's teachers are the most dedicated, fresh and sincere I've encountered, and unanimously so. If this is an experiment, my question is: "Where do I sign up?" Tanglewood is an oasis in a system too busy working to think. I am fortunate to be here.

Don McGregor
Boulder, Colorado

RESOURCES IN HOLISTIC EDUCATION

(This listing includes resources known to us at this time. We invite readers to send in information about other groups and publications.)

Networks and Organizations

Association for Childhood Education International
11141 Georgia Ave., Suite 200
Wheaton, MD 20902

A professional association advocating developmentally-appropriate curricular materials. Offers a variety of publications on educational topics, including *Learning Opportunities Beyond the School*, a comprehensive resource guide for parents, teachers, and other child care givers that contains practical ideas for facilitating learning in multiple settings.

Association for Humanistic Education
P.O. Box 923
Carrollton, GA 30117

Sponsors annual conferences, journal and newsletter. Members include public school educators and others with a broad interest in human relations & human potential issues.

Cooperative Learning Center
200 Pattee Hall
University of Minnesota
Minneapolis, MN 55455

Disseminates research and sponsors teacher training in cooperative educational methods developed by David and Roger Johnson.

The Institute for Learning and Teaching
449 Desnoyer
St. Paul, MN 55104

Provides training in brain-compatible education methods, assists schools and districts with decentralized decision making and staff development, and has recently begun publishing the newsletter *The Brain Based Education Networker*. Also publishes *Fine Print*, a newsletter promoting experiential learning and choice in education. (For information on *Fine Print* contact Joe Nathan, 1852 Pinehurst, St. Paul, MN 55116.)

International Association for Integrative Education
C.P. 345
1290 Versoix (GE)
Switzerland

Explores ways for education to address the ecological, intellectual, and spiritual crises of the modern world. Seeks to "provide opportunities for personally relevant and socially constructive learning" for adults and young people.

International Association for the Study of Cooperation in Education
136 Liberty Street
Santa Cruz, CA 95060

Promotes the study and practice of cooperative methods, where students work together in learning teams, and where educators support each other as well. Newsletter *Cooperation in Education* has insightful articles and resource listings. Conflict resolution and peace education are also addressed.

Learning Styles Network
St. John's University
Grand Central Parkway
Jamaica, NY 11439

Supports the application of learning style research in educational settings. Encourages teachers to become familiar with the different learning styles of individual students, as well as their own teaching styles. Publishes newsletter, research guide, software, and other materials. Sponsors conferences.

The National Association for Core Curriculum, Inc.
404 White Hall
Kent State University
Kent, OH 44242

Promotes interdisciplinary, unified, integrated, "block-time" studies in the secondary curriculum. Conferences, publications, and films.

Networks and organizations (cont.)

National Association for the Education of Young Children
1834 Connecticut Ave. NW
Washington, D.C. 20009

A network of people committed to fostering the healthy growth and development of children from birth through age 8. Advocates developmentally appropriate educational methods for young children. Publishes journal, books, brochures; sponsors conferences, local groups, information service.

The National Association for Mediation in Education
425 Amity St.
Amherst, MA 01002

Promotes the teaching of conflict resolution skills, programs for peer mediation. A national clearing house for publications, curriculum guides, and information on conflict resolution programs already in action. Publishes bibliography and directory, newsletter, reports.

National Coalition of Alternative Community Schools
58 Schoolhouse Rd.
Summertown, TN 38483

A network of parent cooperatives, free schools, home schoolers. Facilitates student exchanges and travel. Sponsors annual and regional conferences, a journal (*Skole*) and newsletter. Has published a directory of member schools with a resource listing.

National Peer Helpers Association
2370 Market Street, Room 120
San Francisco, CA 94114

Establishes effective peer helping programs in schools and agencies throughout the counry.

New Horizons for Learning
4649 Sunnyside North
Seattle, WA 98115

Publishes *On the Beam*, describing the latest research in learning and thinking skills; also a clearinghouse for seminars, workshops and ideas for applying these findings. Sponsors extraordinary conferences.

Northeast Foundation for Children, Inc.
Box 1024
Greenfield, MA 01302

Workshops and consulting to help schools set up developmentally appropriate curriculum, based on the work of the Gesell Institute. *A Notebook for Teachers* describes this approach.

Renaissance Educational Associates
4817 N. County Road 29
Loveland, CO 80537

An international membership association of educators and parents who know that their example of creative living invites others into meaningful and purposeful lives. Publishes *The Renaissance Educator* quarterly, sponsors an annual membership conference, hosts local activities in thirty places around the world, and offers a professional leadership institute each summer.

Publications for Educators and Parents

Center for Teaching and Learning
Box 8158
University of North Dakota
Grand Forks, ND 58202

Publishes journals on progressive and open classroom approaches, as well as a series of research papers.

Changing Schools
Teachers College 918
Ball State University
Muncie, IN 47306

A newsletter/journal on alternative schools, including public school programs.

Childhood – The Waldorf Perspective
Nancy Aldrich
Rt. 2 Box 2675
Westford, VT 05494

Quarterly journal covering Waldorf and other holistic forms of parenting, schooling, and home schooling. Includes information on philosophy, kindergarten, nature study, curricula, arts, music, craft projects from natural materials, festivals, resources, and networking information.

Consortium for Whole Brain Learning
461 Ohio St.
St. Paul, MN 55107

A small newsletter, published four times during the school year, with ideas and resources for addressing the various learning styles. $6/yr.

Creation
P.O. Box 19216
Oakland, CA 94619

A bimonthly magazine bringing together art, science, and the spiritual/mystical tradition in a stimulating holistic paradigm for the revisioning of our culture.

Family Reader Magazine
P.O. Box 534
Onalaska, WI 54650-0534

An alternative parenting digest which reprints exceptional articles from over forty newsletters and magazines. Regular coverage of home schooling and alternative schooling is included. $15/year for six issues. $3 for sample copy.

Green Teacher
c/o Tim Grant
95 Robert Street
Toronto, Ontario M5S 2K5, Canada

Published in Britain by the Centre for Alternative Technology. Focuses on environmental education, organic & ecological principles, renewable energy, peace education.

The Limbic Plus
Jenzen Kelly Associates, Inc.
32260 - 88th Ave.
Lawton, MI 49065

A bi-monthly newsletter focusing on the educational implications of recent research on the brain, consciousness, and learning. Includes features on life-long learning, educational resources, exemplary teachers and more

Mothering
P.O. Box 1690
Santa Fe, NM 87504

Probably the leading publication on holistic approaches to parenting. Comprehensive coverage and handsome graphics. Available in many bookstores.

Nurturing Today
187 Caselli Ave.
San Francisco, CA 94114

Covers a wide variety of parenting issues, including unusual and difficult topics such as "families of prisoners" and "men and aging." *NT* gives special attention to fathering (in fact it is affiliated with the Fathers' Exchange, which offers books and films). Quarterly. $16/yr.

Priority Parenting Publications
P.O. Box 1793
Warsaw, IN 46580-1793

Priority Parenting is a monthly newsletter focusing on concerns such as immunization, television, war toys, single parent issues, and more. *Not on the Newsstands* is a resource book listing over 125 publications on birth, parenting, alternative lifestyles and home careers.

Public School Montessorian
Jola Publications
230 10th Ave. South
Minneapolis, MN 55415

Examines the application of Montessori education in public school settings. Addresses issues of child development, teacher preparation, public education policies, and more. A good resource for non-Montessori trained parents & educators who want to understand Montessori principles. Quarterly $12/yr for individuals; $20 for parent groups (20 copies of each issue).

Rethinking Schools
P.O. Box 93371
Milwaukee, WI 53202

An independent educational journal/newspaper published by educators in Milwaukee area public schools. Examines a wide scope

of problems in today's education, including urban social problems, standardized testing, reading methods, and many issues of interest to parents as well as educators.

Publications for Children

Images of Excellence
P.O. Box 1131
Boiling Springs, NC 28017

Who are the heroes of today's young people? This bi-monthly, full-color magazine shows students concrete examples of lives built upon character, integrity and excellence. Recent issues have focused on Martin Luther King, Thomas Jefferson, & Mother Teresa.

KidsArt News
P.O. Box 274
Mt. Shasta, CA 96067

A lively newsletter filled with creative activities for elementary-age children, informative features on important artists and art styles, and contributions and responses from kids themselves. Includes folk art from many cultures. Published quarterly, $8.00 year.

Merlyn's Pen
P.O. Box 1058
East Greenwich, RI 02818

A magazine of children's creative and serious writing and poetry.

Skipping Stones
80574 Hazelton Road
Cottage Grove, OR 97424

This new publication, a "multi-ethnic children's forum" truly brings global education to life. Gathering together poetry, stories, essays, drawings and photos from young people of all ages and many countries, *Skipping Stones* gives children a rare opportunity to share their thoughts, feelings, experiences and questions with young people of other cultures. Quarterly, $15/yr.

Montessori and Waldorf Education

American Montessori Society
150 Fifth Ave.
New York, NY 10011

Publishes *The Constructive Triangle* magazine about the Montessori movement in the U.S. Also supervises teacher-training programs and accreditation of schools, sponsors workshops and conferences.

Association Montessori Internationale
1095 Market St.
San Francisco, CA 94103

American branch of the teacher-training and accreditation organization originally founded by Maria Montessori in 1929.

International Montessori Society
912 Thayer Ave.
Silver Spring, MD 20910

Publishes *The Montessori Observer* and *Montessori News*. Offers teacher training and conferences. A network of independent schools using a broader interpretation of Montessori's ideas.

Association of Waldorf Schools of North America
17 Hemlock Hill
Great Barrington, MA 01230

Directory of Waldorf schools and teacher training.

Rudolf Steiner College
9200 Fair Oaks Blvd.
Fair Oaks, CA 95628

Two-year Waldorf teacher training, as well as adult Arts Program and an ongoing program of lectures, workshops and courses.

Waldorf Institute
260 Hungry Hollow Rd.
Spring Valley, NY 10977

Two-year Waldorf teacher training and early childhood program, Life Forms Sculpture Program, and School of Eurythmy. Evening program & courses.

Waldorf Teacher Training Program
Antioch/New England Graduate School
Roxbury Street
Keene, NH [illegible]

Peace and Global Education

American Friends Service Committee
1501 Cherry St.
Philadelphia, PA 19102

Offers the publication *Peace Education Resources* and other materials.

Association for Humanistic Psychology
325 Ninth St.
San Francisco, CA 94103

Sponsors exchanges of American and Soviet educators and psychologists.

Birthday Friends for Peace
P.O. Box 15514
Pensacola, FL 32514-5514

Matches American and Soviet students (adults can be matched, too) by their birthday. Send a 3 × 5 card with name and information about yourself, and they will find a penpal in the USSR. (Service is free, but a small donation is appreciated.)

Canadian Peace Educators' Network
c/o The Pembina Institute
P.O. Box 839
Drayton Valley, Alberta T0E 0M0

An information and resource exchange network. Publishes a national directory and a quarterly newsletter which explores peace education issues on an international scale, and includes an extensive resource listing.

Center for Cross-cultural Education
College of Education
Georgia State University
Atlanta, GA 30303-3083

Has published seven volumes on educational issues from an international perspective. The most recent volume examines educational reform movements in five countries, including the U.S. and U.S.S.R.

Children Around the World Resource Center
P.O. Box 40657
Bellevue, WA 98004

Assists teachers and schools (grades 1-9) in making connections with their peers in other countries for the exchange of letters and artwork. Also currently developing "International Packets" with slides, songs and stories from various cultures. The newsletter *Courier* gives ideas and news from around the world.

Children's Creative Response to Conflict
Box 271
Nyack, NY 10960-0271

Offers activities, publications, workshops, and courses to help teachers as well as children learn skills of cooperation, communication, affirmation, conflict resolution and mediation. A holistic, experiential approach dealing with the roots of conflict. Affiliated with Fellowship of Reconciliation, has related programs in several places in North America.

Consortium on Peace Research, Education and Development
911 West High St. Room 100
Urbana, IL 61801

Reference and curriculum materials for educators.

Educators for Social Responsibility
23 Garden St.
Cambridge, MA 02138

Curricular materials on nuclear issues, conflict resolution. Sponsors teacher workshops. (ESR Metro New York Office offers additional materials, including an information packet on the model peace education program in community school district 15. Write ESR Metro, 490 Riverside Drive, New York, NY 10027.)

Global Cooperation for a Better World
P.O. Box 325
Boston, MA 02146

Offers "Co-operation in the Classroom"—a project for teachers.

Global Education Associates
475 Riverside Dr. Suite 456
New York, NY 10115

Produces an extensive list of books, monographs ("The Whole Earth Papers"), filmstrips, audio and video cassettes, as well as the excellent magazine *Breakthrough*. Explores alternative solutions to international conflicts and advocates cross-cultural understanding.

Little Friends for Peace
4405 29th Street
Mt. Ranier, MD 20712

Offers a variety of workshops and retreats for teachers, parents, and childcare providers, including "Creating Peace in the Family," "Parenting/Teaching for Peace and Justice," and more. Has published *Creating a Peace Experience,* a resource and curriculum guide for setting up a peace day camp, and *Peacemaking for Little Friends,* offering clusters of activities around twelve themes and a bibliography.

Martin Luther King Jr. Center for Nonviolent Social Change, Inc.
449 Auburn Avenue
Atlanta, GA 30312

Curricular materials for students in primary grades through high school are available. Write for a catalogue.

Nuclear Age Peace Foundation
1187 Coast Village Road, Suite 123
Santa Barbara, CA 93108

Publishes a series of booklets on "Waging Peace" that cover a broad range of important issues, written by leading thinkers in peace studies, as well as a new book *Waging Peace.* Also sponsors a high school essay contest.

Parents and Teachers for Social Responsibility
Box 517
Moretown, VT 05660

Publications, conferences, and special projects to promote a safer, saner world for all children. Publications include *What About the Children?* and *With Her Smile She Broke the Cold* (a book for young people about Samantha Smith). Also offers production materials for the musical play *The Heart of the Mountain,* and information on EarthPatch, a program which fosters cultural awareness and a sense of responsibility for one's own patch of the Earth.

Peace Links
747 8th St. SE
Washington, D.C. 20003

Dedicated to public education about peace and nuclear issues. Has put together information and resource kits for parents, educators and young people on "Celebrate Peace," "Reach for Peace," "Understanding the Soviets," and "Global Awareness." Publishes "Student Action Update" and *Connection* newsletters, sponsors exchanges and other programs.

Youth Ambassadors of America
P.O. Box 5273
Bellingham, WA 98227

Sponsors exchanges of American and Soviet children and educators, as well as other cross-cultural experiences. Publishes *The Bridge,* a stimulating newspaper for young people.

Home Schooling

Holt Associates
Contact: Pat Farenga
2269 Massachusetts Avenue
Cambridge, MA 02140

National network, resource center. Publishes *Growing Without Schooling* newsletter.

Home Education Magazine
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Comprehensive coverage of social and philosophical issues in the home schooling movement, plus practical ideas and resources available to parents, and activity pages for kids. Bi-monthly: $24/yr. Sample copy: $4.50.

National Home School Association
P.O. Box 167
Rodeo, NM 88056
(505) 557-2250

A network that is currently forming to serve the needs of home schoolers.

Book Publishers (Offering catalogs filled with resources for holistic educators and parents.)

Anthroposophic Press
Bell's Pond, Star Route
Hudson, NY 12534

The most complete selection of books on Rudolf Steiner's philosophy and the Waldorf educational approach.

Bergin & Garvey
670 Amherst Rd.
Granby, MA 01033

Paulo Freire's works, including *The Politics of Education* and others, also *The Moral & Spiritual Crisis in Education; Education & the American Dream;* and other social-political studies of education, as well as anthropological approaches to childbirth, and other subjects.

Home Education Press
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Publishes books on home schooling and alternative education, including *Alternatives in Education, The Home School Reader,* and *The Home School Primer.* Also publishes *Home Education* magazine. Free 16-page catalog.

Interaction Book Company
7208 Cornelia Drive
Edina, MN 55435

Publishes books, videos, films and monographs on the cooperative learning methods developed by David and Roger Johnson at the University of Minnesota. Includes theory, research, and practical application of cooperative learning.

Jalmar Press
45 Hitching Post Dr. Bldg. 25
Rolling Hills Estates, CA 90274-4297

Resources for teachers, parents and children on nurturing self-esteem, peace, and creative (integrating right and left brain) learning and thinking. Catalog includes important works by Jack Canfield, Barbara Meister Vitale, and Bob Samples.

Mountain Meadows Press
P.O. Box 447
Kooskia, ID 83539

Has recently published two books of interest: *The Interactive Parent: How to Help Your Child Survive and Succeed in the Public Schools* by Dr. Linwood Laughy, and *Home School: Taking the First Step* by Borg Hendrickson.

National Women's History Project
P.O. Box 3716
Santa rosa, Ca 95402

Catalog features curriculum resources, reference books, publications for children and other materials, focusing on a multi-cultural approach to women's history.

New Society Publishers
Box H
4527 Springfield Ave.
Philadelphia, PA 19143

Books on peace and nonviolent social change, including several titles for educators and young people.

Ontario Institute for Studies in Education
252 Bloor Street West
Toronto, Ontario, Canada M5S 1V6

Titles include *The Holistic Curriculum* by John P. Miller and many works on Canadian education, French (and English) as a second language, and classroom activities. OISE also publishes several educational journals.

Open Court Publishing Company
315 Fifth St.
Peru, IL 61354

Publishers of *Cricket* magazine and many books for young readers as well as educators. Recently published the *Open Court Reading and Writing* program for the elementary grades, designed by leading educational researchers to integrate reading, writing and language skills.

S.A.L.T. (Society for Accelerative Learning and Teaching)
P.O. Box 1216 Welch Station
Ames, IA 50010

Has recently published its 1989 International Resources directory. Contains listings of workshops, books & curriculum materials, periodicals, and other resources related to accelerative learning (based on the Lozanov "superlearning" approach, which uses relaxation techniques and other nontraditional methods). $10.00.

Sudbury Valley School Press
2 Winch St.
Framingham, MA 01701

A series of books and booklets describing day-to-day life at an innovative alternative school, as well as the radical child rearing philosophy which guides it. Current titles include *Free at Last, The Sudbury Valley School Experience,* and *Child Rearing.*

Teachers College Press
Teachers College, Columbia University
1234 Amsterdam Ave.
New York, NY 10027

A long list of important titles includes books by Douglas Sloan, an important writer in holistic education, and Betty Reardon on peace education.

University of the Trees Press
Box 66
Boulder Creek, CA 95006

Learning materials for teaching the whole child, including step-by-step books full of photos and illustrations, and tapes which teach children visualization and meditation. Newest book, *The Ultimate Kid,* was said by East West Journal to be "among the most enlightening of the new teaching books."

Zephyr Press
430 South Essex Lane, Dept. N7B
Tucson, AZ 85711

Bi-annual newsletter on issues "at the forefront of education and learning." Lists many relevant books and curricular guides for sale, and includes networking information.

An important new section

Children's Rights and Welfare

Children's Defense Fund
122 C St. NW
Washington, D.C. 20001

A national organization advocating for children when critical policy decisions are made which affect their lives. Seeks to educate the nation about the needs of children, particularly poor, minority, and handicapped children, and to encourage social investment in preventive programs. Addresses issues such as teen pregnancy, child care, education, mental health, foster care & adoption, and child abuse. Sponsors conferences, supports local children's advocates, and publishes the monthly newsletter *CDF Reports,* as well as a wide range of books and papers, including *A Vision for America's Future . . . A Children's Defense Budget, Vanishing Dreams: The Growing Economic Plight of America's Young Families,* and *Unclaimed Children.*

Child Welfare League of America
440 First St. NW Suite 310
Washington, D.C. 20001

A coalition of hundreds of public & private children's service agencies, community groups, foundations, corporations, and associations. Seeks to prevent the victimization and abuse of children by influencing public policy, supporting programs for children, and advocacy. Covers issues such as adoption & foster care, day care, runaways, abuse, teen parenting, and delinquency prevention. For almost seventy years, has set standards for the quality of child care in the U.S. Conducts research for agencies, legislators, the media & public. Sponsors special educational and advocacy programs such as the 1988 Children's Presidential Campaign.

Elementary School Center
2 East 103 St.
New York, NY 10029

Supporting the elementary school as "the locus of advocacy for all children." Sponsors and disseminates research and discussion of issues facing elementary schools and their importance in the life of the child. Conferences and publications.

End Violence Against the Next Generation, Inc.
977 Keeler Ave.
Berkeley, CA 94708

A national network disseminating information and research about the use and effects of corporal punishment. "The time has come to cease training our children in violence." Publishes newsletter and booklets.

Family Violence Research Program
Family Research Laboratory
University of New Hampshire
Durham, NH 03824-3586

Over the past two decades, this program has conducted important research on family violence. Distributes reprints of their studies and other resources.

Kidsrights
3700 Progress Blvd.
Mount Dora, FL 32757

Publishes a catalog offering books, pamphlets, curriculum materials, videos, games, and play therapy materials dealing with children's rights and family violence. For children & adolescents, parents, educators, and therapists.

National Child Rights Alliance
P.O. Box 17005
Durham, NC 27705-0005

Supporting victims of child abuse and neglect, this organization aims to "have a significant impact on the social, cultural, and political fronts which have traditionally neglected the victims of abuse." Publishes the quarterly newsletter *The Freedom Voice.*

National Coalition to Abolish Corporal Punishment in Schools
750 Brooksedge, suite 107
Westerville, OH 43081

A coalition of many national and local groups striving to outlaw the practice of corporal punishment in schools. Coalition factsheet points out that the U.S. is one of the few western nations that still allows physical punishment of children by educators.

National Coalition of Advocates for Students
100 Boylston Street, Suite 737
Boston, MA 02116

NCAS is a network of experienced child advocacy organizations working on issues of access and equity in public schools. NCAS is the only nation-wide coalition working full-time to protect the educational rights of at-risk students. Their goal is for fair and excellent public schools for all children.

National Coalition on Television Violence
P.O. Box 2157
Champaign, IL 61820

Concerned with the effects on children (as well as adults) of television's—and other media's—sensationalistic portrayal of aggression & violence, drug and alcohol abuse, and "callous," abusive sexuality. Promotes research on media's impact on children, and calls for legislation to reduce television violence and to encourage appropriate children's programming.

National Committee for the Prevention of Child Abuse
332 S. Michigan Ave.
Chicago, IL 60604-4357

Offers a catalog of publications on the causes and prevention of child abuse.

National Exchange Club Foundation for the Prevention of Child Abuse
3050 Central Ave.
Toledo, OH 43606

Coordinates a national network of centers across the U.S. which provide trained volunteer parent aides to work with families in which child abuse or neglect is occurring or in danger of occurring. Centers also offer parenting classes, food & clothing assistance, phone crisis service, information and referral, and assistance in developing Parents Anonymous chapters. Currently there are about fifty such centers in operation.

Conferences

June 22-25; Orlando, Florida
"The Magic of Educational Options: Strength and Diversity"
The National Alternative Schools Conference. Annual meeting of public alternative educators and others interested.
Contact: Rita Thrasher, 7608 Royal Palm Way, Boca Raton, FL 33432.

June 22-24; Athens, Ohio
"Democratic Classrooms – Democratic Lives"
Second annual Democracy and Education Conference
Bringing together teachers, university faculty, parents and students who are concerned with the role of public education in empowering democratic citizens. An alternative and progressive emphasis.
Contact: Institute for Democracy in Education, College of Education, Ohio University, Athens, OH 45701.

June 25-30; Boulder, Colorado
"Nourishing the Teacher"
Naropa Institute second annual Intensive on Contemplative Education
Celebrating the teacher-as-student, participants will work together to harmonize their own mental, emotional and physical resources. Classroom communication skills and meditative arts (tai chi, ikebana, calligraphy & clay modelling) will be emphasized. Faculty includes M. C. Richards, author of *Centering* and *Towards Wholeness: Rudolf Steiner Education in America,* Alice Renton of the Rocky Mountain Montessori Teacher Training Program, Ron Miller of *Holistic Education Review* and faculty of the Naropa Institute.
Contact: Contemplative Education Intensive, Naropa Institute, 2130 Arapahoe Ave., Boulder, CO 80302; (303) 444-0202.

June 26-Aug. 4; Washington, D.C.
"Educating for Global Citizenship: A Peace and Conflict Resolution Summer Institute for Upper Elementary and Secondary Teachers"
An in-depth exploration of peace education, covering issues of class, ethnic, racial, and religious conflict, and a thorough review of curricular materials. Includes three-day field trip to U.N. headquarters. Sponsored by The American University Program in Peace Studies.
Contact: Adrienne Kaufmann, Associate Director, School of International Service, 4400 Massachusetts Ave. NW, Washington, D.C. 20016; (202) 885-1622.

June 26-August 4; Seattle, Washington
Antioch University 1989 Summer Institute for Teachers
A series of 5- and 9-day workshops exploring cooperative learning, learning style models and their classroom application, adult learning, multicultural teaching strategies, and computer-based learning.
Contact: Antioch University Seattle, Masters of Education Program, 2607 Second Ave., Seattle, WA 98121. (206) 441-5352.

July 8-29: Waterville, Maine
Rudolf Steiner Institute, 16th annual session
Special focus on Waldorf education, including many introductory courses on early childhood development, as well as anthroposophical medicine, handwork, painting, eurythmy. Childcare and work scholarships are available.
Contact: Irene Mantel, Rudolf Steiner Institute, Cathedral Station, P.O. Box 1925, New York, NY 10025; (212) 662-0203.

July and August; various locations
Cooperative Learning Basic Course. This is the beginning training in the cooperative learning methods developed by David & Roger Johnson at the University of Minnesota. (After this training, there are "advanced" and "leadership" levels for fully implementing cooperative learning in school systems.) Offered July 5-9 (Williamsburg, VA) and July 8-12 (Lake Tahoe)—contact Illinois Renewal Institute, 200 E. Wood St., Suite 250, Palatine, IL 60067; July 24-28 (Seattle)—contact Div. of Continuing Studies, Seattle Pacific University, Seattle, WA 98119; July 30-Aug. 4 (Sagamore, NY)—contact Sagamore Conference Center, Sagamore Rd., Raquette Lake, NY 13436; July 31-Aug. 4 (Minneapolis)—contact Cooperative Learning Center, Univ. of Minnesota, 150 Pillsbury Drive SE, Minneapolis, MN 55455.

July 10-17; New York City
"Teaching Students Through Their Individual Learning Styles"
Twelfth Annual Leadership Institute, sponsored by The Center for the Study of Learning and Teaching Styles.
Contact: Center for the Study of Learning and Teaching Styles, St. John's University, Utopia Parkway, Jamaica, NY 11439; (718) 990-6161 (ext. 6235, 6236, 6412).

July 10-13 and August 7-10; Sonoma County, California
"A Woman's Place is . . . in the Curriculum"
National Women's History Project conferences demonstrate a variety of ways for infusing the multicultural study of women's history into the K-12 curriculum. Review of educational resources as well as workshops on current issues of educational equity in the areas of gender, race and national origin.
Contact: National Women's History Project, P.O. Box 3716, Santa Rosa, CA 95402 (707) 526-5974.

July 12-14; Toronto, Ontario
"Inviting Positive Self-Concepts: Bridging the Gap Between Theory and Practice"
An international conference for educators and helping professionals. Some sessions will focus on the role of teachers in enhancing young people's self-esteem. William Purkey and John Novak, co-authors of *Inviting School Success,* are among the presenters.
Contact: Inviting Positive Self-Concepts, Lawfield Middle School, 175 Berko Ave., Hamilton, Ontario L8V 2R5. (416) 387-0062.

July 16-21; Amherst, Massachusetts
"Gateways to Creativity"
A comprehensive experience of creative behavior using art, metaphor and symbolism. Recommended for educators and others interested in the creative process, wanting to enhance their success and effectiveness. Relaxed country setting; on-site housing and academic credit available.
Contact: New England Art Therapy Institute, 216 Silver Lane #15, Sunderland, MA 01375. (413) 665-4880.

July 17-21; Seattle, Washington
"Educating the Multidimensional Mind"
Contact: New Horizons for Learning, 4649 Sunnyside North, Seattle, WA 98115.

July 25-29; Los Angeles, California
Fifth National Conference on Conflict Resolution in the Schools
Includes a 1½ day Training Institute.
Contact: National Association for Mediation in Education, 425 Amity Street, Amherst, MA 01002.

July 26-28; Glenwood Springs, Colorado
Strategic Options Conference
Schools and districts in all stages of structural reform will come together to plan and implement program changes. Trained technical assistants will aid attending school teams and continue to work with them throughout the year.
Contact: Arnie or Dag Langberg, 5376 S. High Rd., Evergreen, CO 80439; (303) 674-0639.

August 4-9; Rohnert Park, California
"Critical Thinking and Educational Reform"
An international conference bringing together educators from many backgrounds and all levels to explore major educational reform. Workshops, speakers, sessions on curriculum redesign.
Contact: Center for Critical Thinking & Moral Critique, Sonoma State University, Rohnert Park, CA 94928. (707) 664-2940.

September 22-24; Yorktown Heights, New York
"Nurturing Families in a World of Conflict"
Leadership training weekend for parents, educators, & other professionals who work with families. An interfaith approach, led by Kathy & Jim McGinnis, founders of the Parenting for Peace and Justice Network.
Contact: Beaver Conference Farm, Underhill Ave., RD #3, Yorktown Heights, NY 10598

November 3-6; Atlanta, Georgia
National Association for the Education of Young Children—annual conference. 600 seminars, workshops & presentations.
Contact: NAEYC, 1834 Connecticut Ave. NW, Washington, D.C. 20009.

Holistic Education Review
P.O. Box 1476
Greenfield, MA 01302

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Spirituality is the natural expression of transcendent energies within us and needs an outlet for expression as do our physical, emotional and mental energies. (p. 25)