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Editorial

Reflections on the Holistic Paradigm

This issue of *Holistic Education Review* is largely devoted to the international dimensions of holistic education. The articles — some describing holistic education in various nations and others portraying trends that cross national boundaries — offer a rich, diverse array of ideas and practices. Their variety provides an ideal opportunity to return to the question of the holistic paradigm. What is it about holistic education that makes it distinctive?

The defining principle of holistic education is not to be found in particular curricular designs or instructional strategies. Although educational innovations (and rediscoveries) such as whole language, authentic assessment, interdisciplinary curricula, cooperative learning, discovery method, and the like may be highly valued by many holistic educators, they do not of themselves provide an overriding sense of coherence. What is it about these practices that makes them holistic? What perspective can holism offer on these initiatives that could not with equal clarity and passion come from other schools of educational thought?

In truth, holism has no claim to such educational developments. Historically minded educators find confirmation in the genius of John Dewey, and those more psychologically oriented may find their inspiration in Howard Gardner and David Perkins. The search for the defining element of holism, the source of its unity and multiplicity, must transcend the particulars of pedagogy. We must look more deeply at the structure of holism as a paradigm, as a worldview, as a vehicle for understanding.

In this regard, Thomas Kuhn's *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1970) is invaluable. Kuhn distinguished between ordinary and extraordinary science. He explained that the former concerns itself with research and discovery based upon given theoretical commitments, while the latter pertains to the creation of new intellectual principles that govern the conduct of inquiry. Extraordinary science shifts the tenets of the knowledge; the tenets are distinguished by the new dimensions of the world they unveil, dimensions that will not submit to confines of previous beliefs and assumptions. The paradigms that emerge are fundamental expressions of our deepest convictions regarding the nature of the world and how it is to be understood; they are the source of insight that anticipates coherent, diverse constellations of discovery.

Perhaps the most immediate way to identify the unifying idea beyond the varied expressions of holistic education is to consider *holism* itself. Note that the term does *not* derive from the concept of *whole* or *wholeness*. While holistic thought recognizes the concept of synergy, while it addresses the whole beyond the part, while it provides an alternative to the fragmentation and narrowness that empower and severely limit much of modern thought, such a perspective is more like a ray of light than the source of holistic light itself. The *concept* of the whole does not speak to the nature and purpose of the whole itself.

In less abstract terms, we may think of an education devoted to "the whole child." Such an edu-

cation might very well include concern for the child's sense of purpose and meaning as well as his or her intellectual capacities; it might offer a child-centered curriculum; it might focus on the development of compassionate social relationships; it might respect the child's own initiatives and interests. However, such educational strategies do not themselves define what the *whole* is. What is the nature of the meaning and purpose that we would have the child create or discover? As we design curriculum, who is the child at the center of our efforts? Why and how would we have the child value compassion? What is the nature of the child's interest, and why is it of educational value? These questions are not asked with the rhetorical assumption that they cannot be answered with depth and clarity. On the contrary, the assumption is made that they provide rich soil for a multiplicity of meaningful answers with such varied and diverse ideas that a concept of *wholeness* would effectively become an empty term. The defining element of holism must pertain more to the fundamental nature of the child and the world.

Here, the term *holism* itself offers a simple, penetrating suggestion. Holism refers to what is holy, what is hallowed, what is consecrated or set apart as sacred. Holistic education is defined most fundamentally by its recognition of the sacred in the child, in the world, and in certain forms of knowledge. This is not to suggest that holistic education is religious in the institutional sense of the term. The holistic educational paradigm is not associated with any particular doctrine, although it may be applied to various forms of religious education. Nor is it grounded in the beliefs, philosophy, or "spiritual agendas" of any educational theorist(s) or reformer(s). The key here is to begin with respect for the sanctity, the spiritual integrity of the child as an autonomous human being. What is sacred must be treated with reverence; reverence precedes ideology, doctrine, and precept. This is not to suggest that the holistic paradigm encourages solipsism or self-indulgence. Rather, it recognizes the spiritual foundations of being that give us our identity and sustain us in relation. It embraces the social and the ecological dimensions of human experience. Responsibility and freedom, in this context, have but a single common definition.

To educate holistically is to create experiences and provide direction that will enable the child to unfold spiritually, to root himself or herself as a spiritual being in a physical world. Such experience and guidance may be found in loving discipline and curricular structure, just as it may flow through the spontaneity of less formally constructed classrooms and curricula. The human being is multidimensional and human consciousness indescribably complex; the paths to awakening are many and are as varied as the faces of the children we will teach.

Holistic education is defined most fundamentally by its recognition of the sacred in the child, in the world, and in certain forms of knowledge.

Holistic education neither consists of a compilation of pedagogical strategies or agendas, nor is it a particular body of theory. Holistic education is a paradigm, in the Kuhnian sense, marked by a fundamental commitment to the child as a sacred, spiritual being. Reverence precedes doctrine; attentiveness precedes instruction; respect for person precedes the inculcation of values. Martin Buber once maintained that the Ten Commandments can best be understood not as written law in the Bible or the words of God inscribed by His very finger on tablets of stone. They, Buber insisted, can best be understood as the spoken word, as words that forever spring anew in each passing moment. Furthermore, such spoken words are in the first person, rather than the third. It is not "*Thou* shalt not...." It is "*I* shall not...."

It is in this context that we can best understand the goals of holistic education. Our educational efforts are successful to the degree that the child eventually learns to speak in his or her own voice, to speak from the "I am" within, to take responsibility for his or her own judgment and destiny.

— Jeffrey Kane, Editor

Interview with Huston Smith

Jeffrey Kane

In the summer of 1993, Dr. Huston Smith agreed to an interview with *Holistic Education Review* editor, Jeffrey Kane. Dr. Smith serves as a member of the *Review*'s Editorial Board and is one of the world's leading authorities on religion with a unique gift for revealing the spiritual light that is a source of religiious understanding. He is currently a visiting professor of religious studies at the University of California, Berkeley; his chief previous appointments were at Washington University in St. Louis, Massachusetts Institute of Technology, and Syracuse University. His *Religions of Man*, which has sold over 1.5 million copies, was reissued this year in a completely revised, updated and inclusive gender edition under its new title, *The World's Religions* (Harper, San Francisco). His books on the philosophy of religion are *Forgotten Truth* (Harper & Row), and *Beyond the Post-Modern Mind* (Quest Books); those on education are *The Purposes of Higher Education* (Harper Brothers), and *Condemned to Meaning* (Harper & Row). The last is an expansion of his 1964 lecture to the John Dewey Society.

Holistic Education Review (HER): Holistic Education Review begins with the idea that there is a spiritual dimension to reality and that it should make a difference in the way we educate children. The first question I'd like to ask you is: As you walk down the street, or as you eat your meal, or as you go to bed at night, do you see a spiritual dimension to reality? Is there a deeper spiritual dimension which pervades everyday existence?

SMITH: If I answer honestly and personally (it's a personal question), the answer is some days I do, and some days I don't. But let me say immediately that on the days that I don't, I feel unwell, you might say. It's as if I have the spiritual flu — something like that. When you have the flu you feel rotten, and when you have the spiritual flu, the world seems drained of meaning and purpose — humdrum and prosaic. But I've lived long enough to be able to say when those days roll 'round: OK, this is the yin and yang of life — ups and downs. This is one of those dark days of the ego. Most of the time, though, meaning and purpose are discernible, often to lyrical heights. Those moments are privileged; they are gifts. Even when my happiness isn't at a rolling boil, I tend to know that there is a spiritual dimension to all things.

HER: When you think about the spiritual dimension of reality, is it in the everydayness of the world, is it in a glass of water, or in the air that we breathe?

SMITH: It's everywhere. Everything is an outpouring of the infinite which is spiritual in essence, so everything reflects that spirit. Blake is famous for having said that if the doors of perception were cleansed, we would see everything as it truly is — infinite. For him infinitude was also perfection. Limitations exist in us, not in the world.

HER: Would it be going too far to say that everything is truly sacred if we see it rightly?

SMITH: Not too far at all. As the Thomistic say, *esse qua esse bonum est*, "being as being is good." Of course the evil in the world tests that principle, but I think it can be defended.

HER: I remember back to C. S. Lewis, in the beginning of *The Screwtape Letters*, where he explains that the devil must consume souls because he has no being himself.

SMITH: That's a good way to put it. There's another route to the same point. Heroin is horrible, but at the moment of the high, that high itself isn't bad. It's the toll it takes that is bad. Even cancer cells aren't bad in isolation. It's only the way they prey on other cells that's evil.

HER: Do you think we might actually have here a very quick first inroad to educating children? Would it be too much to say that one of the most fundamental things we need to do if we are to educate children is to help them see all things as sacred?

SMITH: It would be wonderful if we could do that. Education is more your province than mine, but I've always thought that if I stop teaching university/college students I'd like to teach preschool. Somehow it's two ends of the spectrum that attract me.

HER: Incidently, Rudolf Steiner made a point of saying that people who teach the youngest children should be the oldest teachers. Such matters aside, do you believe Emerson offered a signpost to the sacred with his contention that invariable mark of wisdom is to see the miraculous in the common?

SMITH: He's right. I wonder if tribal peoples, being closer to nature than we are, do better at that — seeing everything aglow with the sacred. That may be only a myth that we somehow need today, but I think it's more than that. Unencumbered by the busyness and humdrum of contemporary life, tribal peoples seem able to hold on to the shining world that children are heirs to.

HER: Do you think that the "doors of perception" can be cleansed through aesthetic experience — through experiences of nature, for example?

SMITH: Definitely. Just this morning I wrote something on that subject because *The World's Religions* is coming out in an illustrated edition that will include the world's religious art. In writing the preface for this new edition, I found myself saying that the function of sacred art — and indeed beauty of every sort, virgin nature emphatically included — is to make easy what would otherwise be difficult. If one is viewing an icon (in a way, all sacred art is iconic), then the icon basically disappears by offering itself up to the divine. The energy of the divine pours through it into the viewer, one consequence being that the viewer's heart is expanded and becomes uplifted by a great work of art. Note that word *uplifted*. Can you imagine performing in that state a despicable act? It's often difficult for us to act compassionately, but sacred art eases the difficulty by ennobling us. So your point is well-taken, including your emphasis on virgin nature.

HER: Might nature be considered the greatest of all sacred art?

SMITH: That's interesting. I do think of sacred art and virgin nature as two of the clearest apertures to the divine, but I've never thought of rank ordering them. I think of Plato's statement that "beauty is the splendor of the true." I like that because it gets us beyond thinking of nature and art simply as pleasure giving. They do far more than that. They offer insight into the true nature of things.

HER: Beauty wouldn't then be simply in the eye of the beholder?

SMITH: Not ultimately, though there's partial truth in the saying that when a young man falls in love with a girl, he sees something in her that others don't see. The romantic illusions that color his perception don't alter the fact that at that moment he is closer than any other human being to seeing her the way God sees her. When I hear someone say, "I don't see what he sees in her," I feel like responding, "Don't you wish you could?" I don't think it's naively romantic to think that romantic love opens a window to the inner nobility of the beloved, one that is closed to ordinary eyes.

HER: Would it be fair to say that beauty is something one is open to, rather than something that someone creates in the act of perception?

SMITH: Yes, that's the case.

HER: Could we rightly look at beauty as a matter of impression, as well as expression? Normally we think of art as expression, as subjective expression.

SMITH: Something of the artist figures, but the accent is on what comes to him or her. It's imprinted as you say. I like your way of putting it.

HER: Perhaps we've reached a second educational implication here, and I wonder what your thoughts are. If we are going to educate children rightly, perhaps we should spend a good deal of time in nature study, and art (again to use the phrase) as impression, attempting to open children to the beauty in the world.

SMITH: I am sure that is true.

HER: There was once a teacher who taught me about Shakespeare. He said that Shakespeare

pointed to various aspects of human existence and the human condition, and that he pointed beautifully with great accuracy. He (my teacher) said what we often do in school is we say, "Look how nicely he points. You see how his eye is lined up with his finger? He's pointing very directly." But this overlooks what he's pointing toward. I wonder if that isn't true as well — a flower unfolding, or a cloud passing in the sky, again, opens a door, or provides a lens into something beyond itself.

SMITH: The notion of pointing, of course, suggests the Zen adage of the finger pointing at the moon. If we obsess over the finger, we overlook the moon. It's very true. Much of education falls into that trap. In higher education I am distressed by the proportion of attention that goes to methodology, rather than content.

HER: When we begin to think of there being sacredness, or when we recognize this sacredness in the every day, does knowledge have a different "shape" than we normally think of knowledge having in the West?

The spiritual dimension of reality is everywhere. Everything is an outpouring of the infinite which is spiritual in essence, so everything reflects that spirit.

SMITH: I think it does. My favorite book on this subject is Seyyed Hossein Nasr's *Knowledge and the Sacred*. He speaks from a traditional point of view. To fill in the background, in the hundred of years of the Gifford Lectures — the most prestigious humanities lecture series in the West — Nasr is the only non-Westerner ever to have been included. His thesis is that knowledge is not so much that which discloses the sacred, as that which is sacred in itself for partaking in the knowing source from which intelligence derives. Human intelligence is a reflection of the intelligence which produces everything. In knowing, we are simply extending the intelligence that comes to and constitutes us. We mimic the mind of God, so to speak. Or better, we continue and extend it.

HER: So knowing and being are intimately related?

SMITH: In the end they are identical. That probably holds for all positive attributes. The closer to their source we draw, the more we find them converging.

HER: I think it is a particularly important point that, in the West, the concept of knowledge is impersonal and detached. We take out being, and say it has no place. What you are saying here is that knowledge is imbued with being. It is a direct experience. Knowledge cannot be detached as such. Would you say that knowledge of that sort is what helps you on those days when you see the sacred in the everyday?

SMITH: I am sure that is the case. To linger for a moment on this issue of detached, objective knowledge, writing — whatever its virtues, and I think there are some — is especially vulnerable to becoming detached, because writing can be disconnected from the writer. There it is in print, dead and frozen. Speech, on the other hand, is not only alive; it *is* life, because it cannot be separated from the living person in one mode of its being. Exclusively oral cultures are unencumbered by dead knowledge, dead facts. Libraries, on the other hand, are full of them.

HER: To quote Emerson once again, "To the wise, fact is true poetry." Would poetry present the same dilemma?

SMITH: No, because poetry is art, and we've already talked about that. Poetry is a special use of language which opens onto the real. The business of the poet is truth-telling, which is why in the Celtic tradition no one could be a teacher unless he was a poet.

HER: Would you say, if someone has learned and has become inwardly active through learning, then the knowledge gained becomes part of his or her being? Would he or she be a different person than he or she was prior?

SMITH: We have to differentiate between life-giving learning and kinds that deaden the mind. I think of a TV program around mid-century (there have doubtless been others since) that featured savants, essentially. They were amazing — veritable walking encyclopedias. [*HER*: What was the day of the week for January 1, Year 1, that sort of thing?] Yes, and who won the Oscar for best supporting actor in 1952? I was living in Saint Louis at the time, and the national champion in that particular series turned out to be a Saint Louisan. People knew him. He was unemployed. Couldn't get a job as a postal clerk because he couldn't pass the civil service exam. So, when we talk about knowledge and learning, we have to distinguish between useless kinds and kinds that are useful. Practically use-

ful, but more important, useful in raising the stature of our lives.

HER: Please forgive me if I ask you an unfair question: If we follow this through, is it possible that we educate whole generations of savants, just in the sense that you use the term?

SMITH: More than possible, I suspect. And that's what turns off kids from learning, of course — when it seems like rote memory, and what's it for? We give them hoops to jump through keeping the destination — purpose and the point — clearly before them.

HER: Many educators have recognized the limitations of a positivistic model of knowledge. They know that rote learning no longer works, or perhaps that it never did. The new paradigm that drives education is based upon a computer analogue wherein we storehouse individual bits of knowledge, discrete and separable. These bits can then be put into motion, as it were, through a program in critical thinking, for example. It often seems to me we are trying to put the pieces in motion artificially without, again, reference to the content itself, without reference to being. So you might say that readers of this interview could argue, "Well, the fact of the matter is that we are teaching children how to put ideas together, how to think. But I wonder if that still doesn't miss the point.

SMITH: I think it does. I've heard about this issue; I am not in close touch with what actually goes on, but I share your skepticism about teaching critical thinking in the abstract. It doesn't work because thinking never proceeds in a vacuum. So, to be effective, thinking must adapt and be faithful to the context in which it works. My skepticism here ties in with my earlier skepticism about method in general. We always know more than we know how we know it, so we get farther by attending to the "what" than to the "how." The trouble with trying to work out a method for knowing is that it will rule out resources that don't conform to it. Every method is, in ways, a straitjacket, a procrustean bed. True, we all do have methods, and when we run into problems, it might be well to try to spot and revise if need be the course that brought us to the problem. But to put method first is putting the cart before the horse.

HER: If I am following you correctly, and tying it back to what you said before, it is being that animates knowledge. It is not the method which animates knowledge.

SMITH: Yes. In the final analysis what we know derives from our entire being. Historians of knowledge are providing us with detailed examples of breakthroughs where frontier scientists, say, simply discarded oceans of evidence because something deep-lying in them generated a "gut feel" that the truth lay elsewhere. Had they towed the line of the so-called scientific method, the breakthroughs wouldn't have occurred.

HER: E. A. Burt [*SMITH*: He was a dear friend of mine.], in his classic work, *The Metaphysical Foundations of Modern Scientists*, maintained that if Copernicus had presented his thoughts to thorough-going empiricists, he would have been laughed out of court.

SMITH: Exactly.

HER: I wonder if this might not be a good place to familiarize some of our readers with the modern Western mindset that you've written about in a good many places. At this point in our discussion, you have begun to rout out some of the assumptions that we make (one being relative to "method") that might limit the knowledge that we gain, or perhaps again, our openness to being. What are some of the other assumptions that have characterized knowledge in the West and might keep us from cleansing those doors of perception?

SMITH: One is the assumption that the more derives from the less, not the less from the more. Science works effectively on things that impact more complicated things — cancer cells devastating human bodies, for example. If we call this upward causation, science is good at that. What it's not good at is downward causation — the way the superior impacts the inferior — and when it comes to things that are superior to us, we human beings, it draws a total blank. Because the technological spin-offs from science are so impressive, we slip into assuming that upward causation, more from less, is the name of the game. The universe derives (exclusively) from a dense pellet. Life derives (exclusively) from inanimate elements. "Hydrogen is an ubiquitous substance which, given time, gives rise to intelligence," as one scientist has put it. But as another scientist, Stephen Jay Gould, has pointed out — one wishes that in practice he paid more attention to his aphorism "absence of evidence isn't evidence of absence." On balance, the wisdom traditions assure us, things proceed more by downward than upward causation. If science doesn't show this, it is because it is locked (as it should be, this being the key to its effectiveness) into a technically competent but metaphysically impoverished method. That issue of method again.

The latest good book on this point is Bryan Appleyard's *Understanding the Present: Science and the Soul of Modern Man.*

HER: Does this approach to understanding create particular problems when we apply it to understanding human beings? In education, we work with children all the time and we often have positivistic models of knowledge when we conceptualize who the children are in themselves. Do you think this is particularly problematic?

SMITH: I think poor self-images cripple children — and adults as well, for that matter. Moreover, our modern Western self-image is the most impoverished human beings have ever devised. We do not think well of ourselves, Saul Bellow observes, and Marshall Salins the anthropologist fills in the picture: "We are the only people who think we derive from apes. Everybody else assumes that they are descended from the Gods." Every time a human being walks down the street, a Hasidic saying reports, he or she is proceeded by a choir of angels shouting "Make way! Make way for the image of God!" Now, *there* is a self-image that inspires. It gives us something to live up to.

If I can bring this discussion back to children, there's much talk today about the wounded child within. I won't say that's all bad, but it runs the danger of encouraging self-pity. How about the struggling adult within — more attention to that, and how the fragile adult might be strengthened? I hope it's clear how our overreliance on the scientific method has been the (indirect and unwitting) cause of our impoverished self-image. It is as if the top of science's window stops at the bridge of our nose, so that in looking through it, we see only things that are beneath our full stature.

HER: As I listen to you, I am thinking that physics, which we often think of as the most complicated, most difficult of all sciences, is, indeed, the simplest in its own way because it deals with things that are essentially lifeless. The mineral world, the physical world of atoms, I don't know if I would call the cosmos dead, but the way we view it certainly is.

SMITH: You're right. The hard sciences deal so effectively with their objects because those things have no, or negligible, freedom.

HER: Science seems to lose some of its power when it turns to animate objects. I am thinking now of the Chinese notion of *Ch'i*, that there is a life force which we cannot explain in terms of physics or chemistry. More power is lost when it turns to the animal kingdom. And regarding the human self, little of importance admits to scientific proof.

SMITH: I think that's exactly right. To pick up with the second level where microbiology enters, R. C. Lewontin has noted that "despite the fact that we can position every atom in a protein molecule in

Indian youth group performance, "Festival Mythos," Philadelphia, PA, 1992. Photo courtesy of Seth Grossman.

three dimensional space, nobody has the slightest idea of the rule that will fold them into life." Microbiologists appropriately seek that rule, but I wonder if it exists on a plane they can access.

HER: I have read of biologists who have synthesized protein compounds which, when given electrical charges, do begin to self-replicate, but then you still end up with the more primary question — Who is putting the electrical charge in to begin with, where is it coming from? I think, we're going to find in the ultimate that there are questions we ask that cannot be answered by modern science. I once found myself writing that we need to elevate our concept of science to meet the reality of the world, rather than to lower the world to meet the limitations of earth science.

SMITH: I agree in principle, but wonder how much the scientific method can be altered — elevated, expanded — without compromising its power. The power of science comes from its controlled experiments, and the nobler things in life can't be proved. We don't have to expect science to do everything.

HER: I know that there have been a great many people (I am thinking of Heidegger, for example) who see a split between meditative thinking and calculative reason — reason being closer to science and thinking (as he uses the word) to mediation. But, I can't help think that Goethe, through his understanding of art and aesthetic perception, might actually have a key to how they can both be combined. I'm not *sure*.

SMITH: I'm not sure, either, but it is interesting. Goethe, Rudolf Steiner, and Swedenborg — all three were visionaries who connected science to the human spirit in original ways. But I haven't studied them enough to say more.

HER: In another vein, can religion or can ceremony bring us to the deeper dimensions of reality, or can they close us down to them?

SMITH: Both, I think. Just as the world is religiously ambiguous in the sense that both theists and atheists see it as supporting their position; so too is religion itself an ambiguous enterprise. It is made up of people, and as we well know, people are a mixed bag. When they congregate in institutions, it is not surprising that we find both good and evil results. Religions do horrible things because they reinforce in-group/out-group feelings. At the same time, they nurture the transcendent urge which has compassion as its wake. In this mode it shatters existing social structures. The *Book of Jonah* shows the Jews expanding their theology to include even their enemies, the Ninevites. This was radical. We have to be sensitive to the two faces of religion: conservative and progressive. But that's true of almost anything. A while ago we were talking about art, but bad music as well as good has been written. The important thing is not to be cynical — realistic, yes, but not cynical. By functionalist criteria alone, religion would not have survived if it were not doing something right.

Connecting this to education, can religion contribute the empowering kind of knowing we have been talking about? I think it can. Why do I say that? First, because the noblest human beings that I personally have encountered have been shaped by religious traditions — His Holiness the Dalai Lama and Mother Theresa jump immediately to mind. Second, when I look at the sacred texts that inspired these people, and the commentaries that have been written on them by giants such as Shankara, Dogen, Nagarjuna, Augustine, and Meister Eckhart, not excepting Plato and Plotinuis who write in the same vein, I find no alternate texts that rival these in wisdom. Of course these texts are far beyond the public schools that we have been talking about. All I am saying is that the wisdom is there to be drawn upon and calibrated to the minds teachers seek to nurture.

HER: Would you think that religious ceremonies have a place in educating children generally?

SMITH: I do, though in this context, I don't want to get into the complicated issue of church/state and the public school. Rituals help us celebrate, and at the other end of the spectrum they help us to connect deeply with people in times of sorrow. The repetition that ritual always involves sets the present moment in a larger context and infuses it with wider meaning. It's difficult to invent rituals. The Unitarians are trying, but for the most part rituals, like myths, emerge spontaneously.

HER: Then a myth must be what it is and cannot be made different?

SMITH: It must grow out of a deep historical experience like the Exodus, or from deep, unconscious layers of the psyche.

HER: As I listen to you, I am wondering if ceremony doesn't provide a set moment in time for you to be silent and listen. Ceremony may be a way of blocking off the every day — that one must pay the water bill, and run to the store, and all that. Ceremony might just set apart moments of time in which

you can get in touch with deep parts of one's self and the other dimensions of existence.

SMITH: That's well put. You used the word *silence*. I wondered when you said that whether you mean literal silence, or an inner silence even when there is chanting and litany.

HER: In this instance, I was using the word to mean there is no nonsense running around in your mind, in your head, you have no inner dialogue for a moment, you're actually quiet. You're receptive, rather than working daily things through.

SMITH: Sounds right. What I'm not sure I had thought of before is that this apartness can come even while you are chanting or singing, for because the material is memorized, your conscious mind doesn't have to be attending.

The convergence of East and West in identifying what kind of person we should try to become is remarkable.

HER: Do you think that meditation in any of the great traditions, whether it be a Buddhist meditation, or Hasidic mediation, or Rosicrucian meditation, has any place in the education of children?

SMITH: I don't really know. Questions of age would enter, and the kind of meditation. If we think of silent meditation, I find myself saying yes. It would probably be very good to encourage even small children to sit still and shift their minds into a different gear.

As I get into the subject, I once received an invitation from a third grade class in a parochial school in the Boston area while I was teaching at MIT. It was so cute I remember it verbatim: "Dear Prof. Smith: We are studying religion. We do not know much about religion. Will you please come and teach us about religion?" Signed "The Third Grade." So I went, but it turned out to be last period on a Friday afternoon, and you can imagine the blast of restless energy that met me as I stepped into the room. I heard a clear inner voice say, "Don't try to talk to these kids. Nothing you say could possibly hold their attention. They've got to *do* something." So I said, "You asked me to teach you about religion, so I'm going to tell you about religion in a different part of the world. In Japanese religion, they sit on the floor, so we have to move all the desks against the walls." Instant pandemonium — everybody pushing things and bumping into one another. So we got the floor cleared and I said, "OK, everybody on the floor. When Japanese sit religiously they sit in a special position [I demonstrated the lotus position]. Can you sit that way?" A few show-offs could. "Also they sit in silence. Can you do that?" Heads nodded vigorously. "How long?" "Fifteen minutes," a voice sang out. "Are you sure? Without making a sound?" "Five minutes." We finally settled for two, and even that was too long for them. But we were off to a great start, and they gave me a bag of jelly beans as my honorarium. [*HER:* You should work with young children!]

HER: There is often a distinction made between learning by doing and learning through detachment. There are many Hasidic stories, which end with the conclusion that one learns through doing. Was what you did simply a pedagogical device, or do you think that it might have illustrated that one can learn most about life's spiritual dimension by being engaged in some kind of activity, a practice?

SMITH: Perhaps the latter was involved. I find it difficult to rank order modes of learning, because when I think back over my own experiences of learning, they have been so different — all the way from the Zen monasteries to sitting spellbound before gifted teachers who just lectured. I find if difficult to prioritized learning situations.

HER: I guess part of me likes to say one thing is more important than another, but it's important to step back. I wonder if we might now move a bit to the question of moral values. Do you see religion, or aesthetics, or beauty, or any of the things we have discussed as having an impact on the moral development of children?

SMITH: All of them. Certainly, if what we were saying was true about beauty having an elevating effect — but let me be concrete. I don't think I've ever spent three or four hours in a great museum without the world looking different in a way that somehow purifies my motives. So there is beauty. As far as religion, we have to distinguish in the history of religion between three periods. Pre-axial religion, (up to about 500 B.C.E.) was occupied mostly with time — death and the perishing of existence — and ethics didn't much enter. People were living in tribes, and got along pretty much the way normal families do. In the post-axial period, though, populations began to be citified, which meant that a good part of one's dealings were

with people who were not in one's primary group. Ethics needed bolstering, and from the Golden Rule to the prophets, religion shouldered the job. The modern period adds social ethics to religion's agenda, for we now realize that social structures are not like laws of nature. They are human creations, so we are responsible for them. So to beauty we must add religion with its post-axial ethics and concern with social justice. So always, if we look back, concern for face-to-face morality, and its modern emphasis on justice as well have historically evolved as religious issues.

HER: To pursue this central theme here, I wonder if you see moral ideas as human-made or as human replications, or human manifestations of a higher order of law? In other words, are they subjective, circumstantial developments, or are they reflective of something higher and more universal?

SMITH: Something of both, but more replicas than constructions. Morality always aims at harmony or unity, and unity is a great idea, but not only an idea. It's great because it is a mirroring or reflection of what ultimately reality is. Reality is one. In an esoteric sense, the number "one" is beyond the entire numerical sequence, not just the first in an order of integers. It is qualitatively of a different order. If it had remained that, though, it would have been finite because it would have lacked multiplicity. And since the ultimate is also infinite, it must include the multiple in some way. It is not a relation of parity, because the one has a dignity beyond the many. Still, it requires the many for it to be infinite. Multiplicity poses a problem, because for things to exist they must have centers and boundaries. Yet, something there is that doesn't love a wall. Boundaries have their down side. We have this centripetal urge, but it can be narrow and confining, so we have to live with the tension to be ourselves and also identify with others. How can we, at the same time, be ourselves and embrace others? That is one way of defining life's project. As Aldous Huxley put it, "The problem of life is to overcome the basic human disability of egoism." This is a roundabout answer to your question, of whether morals are manmade, but what I want to say is that to some extent they are — there can be silly, mistaken, and even pernicious judgments that individuals and even societies fall into. But it's also the case that this is a moral universe, and through lots of trial and error, history is trying to discover what its moral laws are.

HER: Would you say that there are certain universals that one would find through many of the world's religions?

SMITH: Yes. Two levels need to be distinguished here. The one which is the more explicit is what we should do, but beyond that is the question of the kind of person we should try to become. Now on the first level, what we should do, there are four problem areas in human life that have to be dealt with. These are violence, wealth, the spoken word, and sex. In lower forms of life these problem areas are monitored quite adequately by instinct. Man, though, is an animal without instincts, so these problem areas can get out of hand. Moral precepts are devised to secure appropriate, life-sustaining behavior in the four areas, and they are remarkably uniform across cultures: don't murder, don't steal, don't lie, don't commit adultery. These are the basic guidelines concerning human behavior.

As for the kind of person we should try to become, the virtues point the way. In the West these are commonly identified as humility, charity, and veracity. Humility has nothing to do with low self-esteem; it is to recognize oneself as one and fully one, but not more than one; just as charity is to look upon your neighbor as fully one (with all the rights and privileges pertaining thereto) just as you are one. Veracity begins with not being deceitful, but it ends in the sublime objectivity that sees things exactly as they are, undistorted by our subjective preferences. These are the virtues in the West. Asia, interestingly, has the same three, but enters them by the back door, so to speak, by speaking of the three poisons — traits that keep the virtues from flourishing in us. The three are greed (the opposite of humility), hatred (the opposite of charity), and delusion (the opposite of veracity). To the extent that we expunge these three poisons, the virtues will flood our lives automatically. The convergence of East and West in these areas is remarkable.

HER: If you were to look at these in an educational context, what is the meaning of what you just said for someone who now steps into a classroom filled with children?

SMITH: This is your turf, and it would be presumptuous for me to pontificate. So I'll content myself with a single point. The most powerful moral influence is example. There's a saying, "What you do speaks so loud that I can't hear what you say." That's what makes it so difficult — we have to aspire to be models for our students. At the same time, what nobler goal could we set for ourselves?

Holistic Education in the United States

A "New Paradigm" or a Cultural Struggle?

Ron Miller

Holistic education has become associated with a specific ideology described as a "new paradigm." A more critical holistic theory, in contrast, recognizes the complexity of social and cultural change, and strives for dialogue between holistic and other postmodern critiques of education and culture.

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Holistic Education Review was founded in 1988, at a time when some of us believed that a holistic education revolution was imminent. We argued that a major "paradigm shift" was beginning to take place in modern culture, and we expressed an optimistic faith that holistic education was an idea whose time had come.[1] The holistic education movement, which had been confined to small groups of romantics and other countercultural educators, would flourish as our culture began to undergo "sweeping changes in all of our frames of reference" (Gang, 1988). Now, nearly six years later, let us step back and evaluate these claims.

The concepts of *holism* and *holistic education* refer to a worldview or theoretical position that opposes reductionism, positivism, and the Cartesian dualism of self and world with an emphasis on the ultimate unity, relatedness, and inherent meaningfulness of all existence. Holism draws upon newly emerging ecological and systems approaches in science as well as the "perennial philosophy" — the core wisdom of most of the world's spiritual traditions. Holistic educators attempt to address the fragmentation, alienation, competition, violence, and gross materialism that pervade much of life in the late twentieth century. A holistic education seeks to heal the many divisions our civilization has induced between mind and body, intellect and emotion, rationality and intuition, science and art, individual and community, humanity and the natural world.

In the larger cultural debate between conservative and progressive forces, holism is firmly on the side of those working for peace, human rights, and respect for the natural world. But holistic theorists and educators differ in temperament and emphasis from others on the cultural left, due to our explicit recognition of the spiritual dimension of human existence — the archetypal, nonrational, transpersonal, cosmic dimensions of Being, the inherent purposiveness of evolution. Holistic education, in contrast to progres-

sive education, sees the child as an emerging spiritual being within a larger planetary and cosmic ecology that extends beyond social and political realities. John P. Miller, in his thorough and definitive study of holistic education, makes a clear distinction between the "transaction" (liberal, progressive) and "transformation" (holistic) worldviews, and I have similarly argued that liberalism remains stuck in many of the same epistemological and ideological assumptions that caused schooling to become an agency of political and economic oppression in the first place (J. P. Miller, 1988, 1993; R. Miller, 1991a). Compared with the vision of "transformation" held by holistic educators, liberal reformers often seem to offer modest, incremental, and in many ways technical alterations in school structures.

However, during these past six years I have learned an important lesson that has intellectual as well as strategic implications: Although most advocates of holism have emphasized the *differences* between holism and progressive liberalism, we should be paying more attention to our *common* goal of a more decent, fair, nonviolent society. Those who emphasize the distinctiveness of holism believe that it offers access to a higher truth and wisdom, and a uniquely potent path to cultural renewal; they see it as a clean, pure "new paradigm" that will sweep away the evils of the past. However, some very good scholars with a more sober, cautious view of history and the process of cultural change have convinced me that the struggle ahead of us will be much more difficult than this and will require a more subtle, flexible, critical analysis of cultural and historical realities (Bowers, 1993; Gelb, 1991; Kesson, 1993; Purpel, 1992). I have thus begun to see holism as a *critical theoretical perspective* that has important insights to offer — but also important things to learn — in dialogue with other insightful approaches (Miller, 1991b).

Holism-as-new-paradigm is a specific ideology grounded in an accepted canon of works (by thinkers such as Fritjof Capra, Willis Harman, Marilyn Ferguson) and a "Vision" that is kept undefiled by "old paradigm" thinking. Holism-as-critical-theory, on the other hand, is a *phenomenological* approach; rather than identifying one perspective as the true vision, it attempts to find a unity of meaning in multiple perspectives, each of which is valid and valuable in its own way. While new paradigm holism often exhibits the dogmatic quality of a religious faith, critical holistic theory seeks to dialogue with and work alongside other "postmodern" and "reconceptualist" movements in contemporary thinking, in the spirit of David Ray Griffin's notion of "constructive" or "revisionary" postmodernism (Griffin, 1992).

How we judge the status of holistic education in the United States today will depend on which holism we mean. What we most readily identify as the "holistic education" movement is an expression of new paradigm holism. The cultural and intellectual sources of this educational ideology grew out of the "human potential" movement of the late 1960s and 1970s, which involved humanistic psychology, affective and confluent education, and the New Age spiritual movement. In the late 1970s, leading figures from these groups (Joseph Chilton Pearce, Jack Canfield, Beverly Galyean, James Fadiman, Maureen Murdock, Deborah Rozman, George Leonard, and others) first began to talk about "holistic education"; they spoke passionately about educating beyond traditional curricula and basic intellectual skills and seeking to develop "self-esteem, good interpersonal relationships, a healthy body, reverence for all of life ... constructive social involvement, a creative and intuitive mind, and [one's] unique vocation in life" (Harris, 1980b, p. 22).

This interest in developing the whole person through education was not new; as I have pointed out repeatedly in my writings, the roots of holistic education reach back over two centuries to the thinking of Rousseau, Pestalozzi, Froebel, Emerson, Alcott, Parker, Montessori, Steiner, and others. But the emergence of a distinct "holistic" education movement in the 1970s represented the convergence of several cultural and intellectual developments of that period. To begin with, the legacy of industrial capitalism came under intense scrutiny, as ecologists began to recognize that the Earth cannot support the unlimited expansion of industrial enterprise, economic growth, and frenetic consumerism. A truly sustainable social and economic system would call for new attitudes, values, and vocational skills, which in turn would require a new way of educating, no longer oriented toward production and consumption. The holistic education movement was in an important sense a moral critique of American society, arguing that people should be less preoccupied with material wealth and more concerned with developing their inner, spiritual resources.

The holistic education paradigm also owed a great deal to the development of neuroscience in the 1960s and 1970s. Deeper understanding of the physiology and functioning of the brain led to a fairly sophisti-

cated theory of cognition and learning — involving hemisphericity, holographic patterning, the role of emotion-related chemical substances such as endorphin, and so on. Armed with this theory, and influenced by a deep interest in spirituality and mysticism (also characteristic of the countercultural impulse of that period), holistic educators sought to correct modern society's overemphasis on utilitarian, technological rationality. The holistic literature repeatedly stressed the vitality of nonrational, nonintellectual processes. It may not be accurate to label these holistic educators *anti*-intellectual, because they did emphasize the need for *balance* between "right" and "left" brain functioning, but at times their rhetoric went too far, and too casually dismissed critical intellect and the cultural and political consequences of ideas.

The human potential movement represented, in one sense, a retreat from the vigorous movements for social justice and human rights that had been waged in the 1960s. Worn down by the resistance of traditional American culture, which reasserted itself during the Nixon administration, the counterculture turned inward. (In doing so, holistic educators resembled the progressive education movement of the 1920s, which became "child-centered" when its advocates grew weary of fighting a reactionary cultural climate.[2]) Holistic educators focused on the person, the individual detached from a cultural and historical context, and assumed that heightened consciousness — achieved through meditation, imagery exercises, intuition, and self-esteem — could overcome the political and economic problems of society.

This faith in the power of consciousness and spiritual evolution has given new paradigm holism a messianic quality. In place of a difficult struggle for social change, advocates of holism envisioned a climactic transformation. They came to believe that they were on the cutting edge of a "human revolution" that would change the modern world, and they announced that holistic education "may well be the most important movement of our time" (Harris, 1980a and 1980b, back covers). I expressed this faith myself a few years later, when I wrote that holistic educators seek to educate young people "for a new world" presumably in the making, not for the degraded culture of the waning industrial age. "To be radical may not achieve our goals more quickly," I said, "but it will at least keep them intact.... The danger in accommodation is that these ideals are compromised by a culture that cannot appreciate them" (R. Miller, 1990, p. 158).

Puerto Rican Day Parade, Philadelphia, PA, 1992. Photo courtesy of Seth Grossman.

This withdrawal from cultural struggle is both the strength and the Achilles' heel of new paradigm holism: The strength lies in the uncompromising integrity of the holistic vision — it is a vision of hope, love, beauty, and peace that calls to the highest and noblest qualities of the human spirit. It is a vision of an alternative future, a redeemed humanity, and it touches a deep longing that is shared by numerous sensitive people today. Yet precisely because it is transcendent, this vision gives us little substantial guidance for dealing with hard cultural and political realities, and is in many ways ineffectual. The weakness of new paradigm holism is its naive confidence in its own sufficiency.

This faith is belied by the negligible influence holism exerts in academia, government, the popular press, or the everyday life of the vast majority of citizens. The "holistic vision" has produced very few significant, concrete changes in the curriculum or management of public schools. We now know, for example, that the most important movement (in terms of consequences) in education in our time is not holism but the "excellence" and "restructuring" campaign directed by corporate and political elites — for goals that are culturally and politically the antithesis of everything holism stands for. The holistic educators of the late 1970s thought that education could not possibly become more conservative and rigid than it was then, and had nowhere to move but in their direction. But their "human revolution" was buried by the reactionary educational landslide that followed the publication of *A Nation at Risk* in 1983.

There were national conferences on holistic education in 1979 and 1980 that drew together many of the leading figures of the human potential and humanistic education circles. They formed a Holistic Education Network — and then faded out of sight. The second wave of holistic education, represented by the publication of John P. Miller's *The Holistic Curriculum* and my founding of *Holistic Education Review* in 1988, and the launching of the Global Alliance for Transforming Education (GATE) in 1990, had little or no direct connection to the work of this earlier group. Of the twenty-five presenters at those earlier conferences, only two have published anything in this journal (and one of these was posthumous), and none of them, to my knowledge, ever became involved with GATE. We had read many of their writings and imbibed the worldview of the human potential movement and New Age spirituality, but we were unaware that large conferences had been held a decade earlier and many of us thought we were the first to invent "holistic education" as a coherent movement. My point is that the first wave of holistic education did not grow into a sustained, recognized educational movement, let alone a revolution of any historical significance.

The second wave of new paradigm holism has mirrored the underlying assumptions and unrealistic expectations of the first wave. The "holistic vision" expounded by GATE has inspired a similar messianic fervor among small pockets of educators in various parts of the United States.[3] Today's holistic education movement has, however, achieved somewhat wider recognition than the first, for two reasons. First, the cultural climate is becoming slightly more receptive. The conservative backlash represented by the Nixon, Reagan, and Bush administrations has spent much of its force, and although the corporate-capitalist-technological elite remain firmly in power, there is an emerging awareness that business and other organizations need to explore new management models that foster creativity, individual initiative, and personal meaning in the workplace. Some promoters of holistic education have established working relationships with corporate partners, pursuing such common interests as the Deming Total Quality Management approach or higher order thinking skills.

Holism-as-critical-theory ... is a phenomenological approach; rather than identifying one perspective as the true vision, it attempts to find a unity of meaning in multiple perspectives, each of which is valid and valuable in its own way.

Yet at a deeper level as well, holism itself has begun to take shape as a more significant intellectual movement. In this era of global communication, ecological crisis, and spiritual revival, there is growing interest in the holistic critique of modern industrial society. The thinking of people such as David Bohm

and Rupert Sheldrake in science; Matthew Fox, Charlene Spretnak, and Joanna Macy in spirituality; Thomas Berry and Brian Swimme in cosmology; Hazel Henderson in economics; and many others (including the aforementioned Capra, Harman, and Ferguson) comprises a serious alternative to the worldview of the dominant culture. Holistic education, as an expression of this intellectual rebellion, is a truly exciting development.

But are we justified in claiming that this movement will usher in "sweeping changes in all of our frames of reference"? I no longer believe so. Despite its enthusiasm and sense of urgency, holism is still a marginal intellectual movement. For five years I toiled to introduce holistic thinking into the larger picture of educational theory, policy, and practice, yet today I would still have to report that its influence is minimal. My original hope for *Holistic Education Review* was that it would provide enough visibility and credibility to holistic thinking that more influential publications (such as *Phi Delta Kappan, Educational Leadership, Teachers College Record, Harvard Educational Review, Education Week,* and the like) would at least take notice and acknowledge, even if critically, that here was a fresh perspective on the problems of education. But so far, there has been very little acknowledgment on the part of mainstream scholars, journals, policymaking bodies, or even among other educational change movements.

The recognition that new paradigm holism has achieved in these quarters is instructive. A review of *New Directions in Education* (a collection of articles from the first two years of this journal) was published in *Educational Studies* last year. The reviewer, Mary E. Henry, apparently is not a reactionary opponent of holistic ideas; she found value in holistic educators' emphasis on "the learner's needs and experiences" and on environmental education. However, she argued, rather than comprising a "new paradigm," this orientation is a contemporary version of Rousseau's organic naturalism, which is not, she suggested, entirely relevant to the modern world. Following Dewey's critique of Rousseau as being "overly sentimental about nature," Henry argued that holistic educators' "vision of spontaneous development of primitive powers does not adequately take into account peoples' real needs for being shaped and nurtured to live in, and perhaps change, the world" (Henry, 1992). We could say that these comments identify her as a liberal "transaction" thinker (in John Miller's model) who does not appreciate the convergence of "new science" and ancient wisdom traditions in addition to Rousseauian romanticism that gave birth to the "transformational" perspective of holism. Nevertheless, she has zeroed in on the messianic tendency of new paradigm holism, which I discussed earlier, to celebrate personal consciousness in a cultural and historical vacuum.

Even more important, Henry correctly observed that the definition of holistic education as a "new paradigm" would lead to isolation rather than influence: "One of the dangers ... is that holistic educators will form an audience for each other and become even more marginal, when they offer much that could inform a wider readership, just as they could be informed by the wider discourse." This brings us precisely to the major point that I am making.

The holistic vision is indeed inspiring, but I have come to regard it as an ultimate ideal, a distant guiding star, rather than a harbinger of imminent cultural transformation. Cultural change is a slow, difficult, and extremely complex process, even in our age of global communications. The notion of "paradigm shift" is useful in describing revolutions within a limited intellectual or professional field (which was Thomas Kuhn's sole concern when he introduced the concept), but even at that scale such shifts entail resistance and opposition. A *total* upheaval of worldviews, social and political institutions, economics, technology, and everyday life cannot possibly be a neat, quick, easy, or "sweeping" change. The shift to some kind of thoroughly holistic culture would be marked by widespread anxiety, conflict, resistance, and severe dislocation — which new paradigm holists not only overlook, but actively deny. (They dismiss conflict as an exclusively "old paradigm" phenomenon.) The more critical holistic thinkers recognize that established cultural habits persist tenaciously, and may even unconsciously shape "new paradigm" ideology (Heshusius, 1991; Kesson, 1993).

It is possible that the global and ecological realities of the postmodern age will gradually force our culture to evolve toward a more holistic orientation. Yet this cultural evolution is unlikely to be the "paradigm shift" or "human revolution" that New Age enthusiasts envision; more likely, *it will involve long, difficult, and halting struggles on many political, social, and cultural fronts.* This is the heart of my argument; while recognizing that new paradigm thinking is one of these fronts — arguably the most farsighted of

them all — it will not, *by itself*, be sufficient to bring about massive social and cultural change. I have always maintained, even during the time I was voicing new paradigm holism, that we need to look for allies among the various progressive education and social change movements, both past and present. I am now convinced that here, rather than in the tiny, self-contained movement that claims the title, is where we will ultimately find holistic education emerging as a significant cultural movement. If a holistic culture is to emerge, it will not likely be in the pure, orthodox form that I am calling new paradigm holism but will involve other intellectual and social trends that are beginning to work their way in from the margins of the culture.

Numerous dissident educational movements have arisen in just the past five to seven years; they were not inspired by the literature of new paradigm holism (such as this journal), but emerged in response to the same historical and cultural situation that affected us. These networks, organizations, publications, and groups rarely adopt the term *holistic*; some, in fact, are highly suspicious of the affluent, white, middle class bias inherent in the human potential movement and New Age spirituality. But a *critical holistic theory* can recognize, in these diverse expressions of idealism and critique, the same quest for a caring community, personal and social healing, cooperation, and peace that lies at the core of the holistic vision.

The whole language movement comes to mind. The term *whole* accurately implies a philosophical affinity between this grassroots movement among public school teachers of language arts, and the worldview we call holism. But there is no trace of new paradigm holism in the whole language literature — no references at all to Capra, Harman, Spretnak, or Sheldrake. Instead, whole language theorists draw upon John Dewey and other progressive educators, on Piagetian developmental psychology and the social learning theory of Lev Vygotsky, and on an obscure scientific discipline they call psychosociolinguistics. The result is an exciting, and in many cases radical, rethinking of teaching, learning, literacy, curriculum, and the organization of schools. Whole language teachers are making significant changes in classrooms and entire schools all over the United States — changes that move learning environments in a direction most of us would recognize as holistic (Bird, 1993; Goodman, Bird, & Goodman, 1991).

Another important event in recent years has been the re-emergence of the progressive education movement, resulting in the formation of a new Network of Progressive Educators. Beginning with a series of conferences in the mid-1980s attended primarily by representatives of the cloistered "progressive" prep schools of the Northeast, this movement rapidly grew into an alliance of activists who are progressive in both a pedagogical sense and a political one (Jervis & Montag, 1991); this movement, in other words, once again unites the "child-centered" and "social reconstructionist" factions of progressive educators of the 1920s and 1930s. As several theorists have observed, this bringing together of personal liberation and social change strategies is essential for building a powerful movement for educational transformation (J. Miller, 1988; Roszak, 1978; Shannon, 1990). In this broad sense — not in the narrow sense of new paradigm holism — progressive education is a movement toward holism.

Another emerging organization, the National Coalition of Education Activists (NCEA), also emphasizes the urgent need for social change. Comprising urban educators, parents, and community activists, NCEA is a multicultural, multiracial alliance working to overcome injustice, inequity, and racism and their insidious effects in education. *Rethinking Schools*, published by grassroots public school activists in Milwaukee, and *School Voices*, produced in New York City by People About Changing Education, are newspapers that provide a strong progressive critique of American society and education. Again, although new paradigm holism is nowhere to be found in this movement, a critical holistic theorist would welcome it as an essential component of the educational revolution we seek. These urban educators and activists are truly struggling in the trenches, on the front lines of the battle for decency and dignity; compared with them, new paradigm holism is merely an armchair revolution. It is, after all, quite naive to believe that a major cultural shift can occur without confronting the injustice and inequity that are embedded in our social, economic, and political life.

Numerous other initiatives, networks, and instructional approaches have entered the educational arena in recent years. These include NCREST (the National Center for Restructuring Education, Schools and Teaching) and FairTest (the National Center for Fair and Open Testing). Theodore Sizer and his colleagues are making significant inroads,

school by school, through the Coalition of Essential Schools. Other educators have been inspired by the liberation pedagogy of Paulo Freire, or Howard Gardner's theory of multiple intelligences, or cooperative learning approaches. None of these approaches owes any debt to new paradigm holism, yet all may be incorporated into a broad holistic critique and renewal of modern education.

Some of the best progressive, democratic, learner-centered programs in public education were featured last year in George H. Wood's fine book *Schools That Work* (Wood, 1992). Without once referring to "holistic education" or any "new paradigm" thinking, Wood described educational approaches that any holistic educator would welcome. These schools (or in many cases, individual classrooms) are genuine communities of learning in which teachers and students are respected for their individuality and empowered to be creative and resourceful. Team teaching, multi-age grouping, cross-disciplinary studies, the elimination of rigid 50-minute periods and bells, experiential learning both within and outside the classroom, peer tutoring, and collaboration on meaningful projects are common to all of these programs. Wood demonstrates that these are radical and difficult innovations in public education, bravely flying in the face of the corporate-political "restructuring" crusade of recent years.

As I suggested above, I have come to believe that educational transformation is going to require a long, complex, and difficult evolution in our culture and society, and I now think that these concrete changes that progressive educators are fighting inch by inch to achieve are genuine first steps — incremental but real steps — in that process. Given the orientation of our culture at this point in history, these small steps may be the most we can hope for; if we are working for holistic education we must embrace them and work to further them. To ignore these innovations or write them off because they are "progressive" rather than purely "holistic" seems to me to be an arrogant posture, as well as a strategic mistake.

The massive cultural evolution that must take place will require an ongoing *dialogue* among all of us who are working for change. Orthodox holism, like any sort of orthodoxy, is incapable of engaging in dialogue. Critical holistic theory can see the value of many perspectives in furthering the complex process of cultural evolution. It is true that the whole language and progressive education movements do not speak the language of spirituality or ecosophy, but I believe that holistic principles are implicit, or at least latent, in the vision of compassion and justice that does inspire these educators. I would, then, legitimately count them as part of a broad cultural movement toward holism and holistic education. At the very least, holistic educators should work with them and together explore how liberal, progressive changes might prepare the cultural and intellectual soil in which ecological, global, and spiritual understandings could more easily take root.

This dialogue is beginning to take place in the scholarly community. Curriculum theorists such as Don Oliver, David Purpel, C. A. Bowers, Nel Noddings, James Henderson, Kathleen Kesson, Peter Gray-Whitely, Kathleen Gershman, George Willis, and Bill Pinar have begun to consider the role of spirituality and ecological consciousness in education. The dialogue is difficult; Bowers, for instance, has had heated exchanges with leftist progressives who are alarmed by these forays into the nonrational and transpersonal. Nevertheless, critical holistic theory is based on the premise that this dialectic — between the rational and the intuitive, the humanistic and the ecosophic, the progressive and the holistic — stressful as it is, will ultimately provide more energy for cultural transformation than the self-assured faith of New Age, new paradigm holism.

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Notes

1. The three lead articles in the premier issue of *Holistic Education Review* (Spring 1988) embraced this point of view: Ron Miller, "Two Hundred Years of Holistic Education"; Philip S. Gang, "Holistic Education for a New Age"; and Edward T. Clark, Jr., "The Search for a New Educational Paradigm: The Implications of New Assumptions About Thinking and Learning." These authors were later instrumental in founding the Global Alliance for Transforming Education.

2. "Any possibility of an immediate social or economic escape from the impasse of our civilization has become quite remote and rather absurd to me now.... Although one can do nothing directly with social and economic groups as they now exist, one can do something with individual youth." — Margaret Naumburg, *The Child and the World* (New York: Harcourt, Brace, 1928).

3. The "holistic vision" was articulated in the document *Education 2000: A Holistic Perspective,* published by GATE in 1991. Ironically, I authored the first draft of this document. I intended it to be a basis for dialogue with other groups working for educational change, but it has been adopted in a much stricter manner, almost as a catechism defining the holistic faith. For example, my original passages on the social and political dimensions of educational change (purposely included to find common ground with progressive educators) were staunchly resisted as being too "negative" and were replaced by a heavy emphasis on spirituality.

Comparative Perspectives on Education

A World of Possibilities

Rebecca S. New

A comparative perspective on education, one that includes consideration of individuals within a sociocultural context, helps to expand our views of ourselves as educators.

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The increasing heterogeneity of American public schools amidst the growing call for more broadly conceived and holistic educational goals combine to foster a new appreciation for a comparative perspective in education. Such a perspective, although certainly not new, is particularly welcome at this time in our nation's history as we set aims and establish priorities to meet the demands of the twenty-first century. Much is to be gained by learning more about the specifics of educational practices in other countries, and by considering both the task (educating) and the topic (children and their development) from multiple points of view. Such a perspective is especially beneficial — in fact, essential — if our aims include a more holistic education, one that acknowledges the full complexity of children's lives, including their relationships with the social and physical world.

Yet the benefits of a comparative perspective have not always been apparent to educators, and unfortunately not always aligned with children's best interests. The selective foci of international inquiries into education have often reflected economic concerns and other political agendas rather than specific pedagogical issues. The consequences of such a perspective have sometimes compromised the quality of children's learning experiences in school settings. Hence, the Soviet Union's success with Sputnik in the late 1950s culminated in a skills-oriented approach to teaching that continues to characterize far too many classrooms across the United States. The 1970s offered a brief respite from the drill-and-grill orientation of the "back to basics" movement, as teachers attempted to apply concepts of British infant schools to their classrooms. Yet the ideological premises of "open education" remained

poorly understood, and the concept failed to replace the dominant trends in American education.

There continues to be great political interest in the educational strategies and accomplishments of countries with whom we compete — such as Japan — with an undisguised motivation of enhancing our nation's ability to remain a competitive player on an economic field. Thus, in light of the well-documented high achievement levels of Japanese children in science and mathematics, it has been suggested that American schools would do well to emulate what has been observed in Japanese classrooms. Related school reform efforts typically include discussions about increasing homework and parental responsibilities for children's school achievements, and offering merit systems that reward children, teachers, and schools for academic excellence.

Yet there are other — and better — reasons to take a comparative perspective to education beyond those that inspire interest among national economists, and to consider cultures in addition to those which hold political currency. A comparative perspective has the potential of making a significant contribution to a more holistic education by way of delineating the role culture plays in the structuring, the aims, and the interpretation of children's development.

The examination of cultural influences on development is most explicitly addressed in the still-emerging field of cross-cultural developmental research. Inspired by the work of anthropologists Margaret Mead (1928, 1930) and Beatrice and John Whiting (Whiting, 1963; Whiting & Whiting, 1975), cross-cultural research in child development began to attract the attention of researchers outside the field of anthropology several decades ago (LeVine, 1970). As theoretical models describing sociocultural contributions to child development became more widely read, interest grew in examining the relationship between cultural values, parental goals, and childrearing strategies and outcomes (Bronfenbrenner, 1979; LeVine, 1974). Today, a large and growing body of literature provides testimony to the role of culture in the development of children.

Cross-cultural studies provide convincing evidence to support the premise that adult ideologies and beliefs about child development as well as broader cultural norms for social behavior influence what and how children learn (Goodnow & Collins, 1990). It is now well established, for example, that variations in parental responsiveness and infant caregiving strategies are influenced by culturally defined interpretations of survival needs (LeVine, Miller, & West, 1988); and that the ways and extent to which children acquire linguistic and cognitive competencies is significantly tied to what is considered necessary for successful functioning in adult society (Heath, 1983; Schieffelin & Ochs, 1986).

Culture not only interprets development but structures it as well. A primary function of culture is the division of human development into meaningful segments or developmental "stages," with variations in both the timing as well as the issues seen as critical to each stage (Harkness & Super, 1983). Thus, in many middle-class U.S. households the period of early childhood is characterized by a marked preoccupation with cognitive development, and with an emphasis on the cognitive value of play. Parents go to extremes to ensure that their children have both the materials and the experiences necessary to foster an attitude of playful exploration with the physical environment; and the homes of infants and toddlers are childproofed so that they can move about unrestricted. Educational toys and creative playthings have become major industries in the United States in response to middle-class parental goals of academic achievement. Yet in a large number of other societies around the world, toddlers are actively restricted in their exploration of the environment as a precautionary avoidance of physical harm; and adults assign little value to children's play. Instead, adult–child interactions are focused on socializing the child to community norms of interaction; and the teaching of specific skills deemed useful in that setting (Bloch & Pelligrini, 1989; Whiting & Edwards, 1989).

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Cumulatively, the body of cross-cultural research conducted over the past several decades challenges

many current beliefs regarding child development processes, and supports a view of development as a more interpretive and collective process, one in which children live in a world full of culturally defined meaning and significance, and contribute to their own development through their participation in everyday cultural routines (Rogoff, 1990; Wertsch, 1985). As a result, some scholars now argue, for example, that theories of socialization must break away from "the individualistic doctrine that sees social development solely as the private internalization of adult skills and knowledge" (Corsaro & Eder, 1990, p. 199).

In a related fashion, cross-cultural studies consistently illustrate the relationship between cultural values and educational practices, including those represented in this issue. What often goes unrecognized in the interpretation of findings, however, is the extent to which educational goals also vary as a function of the cultural context. Indeed, in spite of the growing body of cross-cultural and comparative literature to the contrary, there is still little acknowledgment within the field of education or its academic family, including the disciplines of sociology, psychology, and child development — of the significance of the cultural context in interpreting and structuring the child's development. There is even less recognition of the extent to which dominant educational theories, research designs, and recommendations for practice remain heavily influenced by Western thought and traditions (Tharp, 1989). Given that the American classroom increasingly mirrors the diverse demographics of our complex society, this reliance on a knowledge base characterized by studies of white, middle-class American children and their parents is more than unfortunate (New, 1994). Such a narrowly construed understanding of children — and their processes of learning and development — is counter to much of what is now implied in more recent research on children's learning, and it seriously impedes our efforts to provide for a truly holistic education.

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Implications for holistic education

A perspective on education that considers the sociocultural context in which children live is a logical but not inevitable result of comparative and cross-cultural studies; it is certainly consistent with the ideological conception of a holistic approach to education; and it is supported by recent research guided by constructivist theory.

Briefly, constructivist theory and research of the past decade on teaching and learning underscore the importance of learning opportunities that are contextually based, with ample opportunities to participate in situations that children see as genuine and meaningful. The benefit of school tasks that are personally significant — that is, they are related in some way to the context of children's lives — has been noted repeatedly in studies on children's creative thinking and problem solving strategies as well as research on children's emergent literacy and numerical and scientific thinking (New, 1992).

Such research makes clear that in order to adequately respond to the needs and potentials represented by the diversity of children within any one classroom, far more than the simple incorporation of multicultural materials is necessary. What is needed is a holistic conception of children, one that is informed by and consistent with concepts drawn from the cross-cultural and comparative literature. Such a view begins by considering the child's intellectual, social, emotional, affective, and physical dimensions of self as complexly and inextricably joined. This image of "the whole child" does not remain focused on the individual child in isolation, however. Instead, the image of the child includes recognition of membership in a particular sociocultural context represented by the family and the community, with its own set of interdependent characteristics.

The task of explicating this holistic view of children's lives is made less formidable by use of the "developmental niche" concept, a theoretical interpretation of the interface between culture and child development (Harkness & Super, 1983; Super &

Harkness, 1982, 1986). Akin to Bronfenbrenner's (1979) description of the "ecocultural niche," such a focus considers three elements of a culture: (1) the physical and social characteristics of the child's environment; (2) the patterns of care and interaction that characterize family and community relations; and (3) the "psychology" of the significant adults in the child's life, including not only their views of development, but their aims and expectations of schooling. Together, these features create a framework for a constructive examination of children's lives within and outside the classroom, thereby contributing to a more thoughtful consideration of the complex relationships among the lives of specific children, the values and beliefs held by their families, and the pedagogical aims and experiences represented by the educational setting.

These principles in operation can be illustrated by referring to an Italian interpretation of early education that is already included in this special issue of *Holistic Education Review* (see the article by Emily Firlik and Russ Firlik). The community-based infant/toddler and preprimary program in Reggio Emilia, Italy, has provided tremendous incentive to reconsider American notions of appropriate educational goals and practice (Edwards, Forman, & Gandini, 1993; New, 1990). This early childhood program includes an integrated curriculum that is characterized by many of the features advocated in contemporary research on young children: contextualized learning within the "project approach" (Katz & Chard, 1989), real-life problem solving among peers, with numerous opportunities for creative thinking and symbolic representation of new ideas.

Less obvious to the casual observer, but perhaps most relevant to this discussion, is that Italian community's interpretation of the child as an individual with both the rights and the capabilities to engage in serious relations with others, to utilize the full array of what are referred to as "the hundred languages of children," and to identify and investigate intellectual pursuits worthy of inclusion in the school curriculum (Edwards, Forman, & Gandini, 1993). There is also an articulated belief in the responsibility of the community to provide for the well-being of young children and their families. Thus, in coordination with well-orchestrated social services, a significant proportion of the town budget is dedicated to the provision of this high-quality child care. There is an explicit fostering of parents' rights and abilities to participate in a child's early education, and parental concerns are directly addressed in curriculum planning. The practice of keeping groups of children together for three years not only incorporates parents into the planning process but also establishes a strong sense of community within each classroom.

Teachers interpret their role as one of collaborative researchers as they observe and interact with children, exchange concerns and understandings of children with parents and other community members, and collaborate with other teachers in their ongoing inquiry into appropriate means of responding to and facilitating children's potentials (New, 1994). Throughout, teachers shift their focus back and forth between what they know and are learning about the child as an individual, and what they can gather from the family and the larger community that is of relevance to their educational pursuits.

This view of "the whole child" belies contemporary textbook interpretations, which remain focused exclusively on the domains of development within a single child. This conception of a "holistic education" challenges educators who attempt to remain focused exclusively on what takes place within the confines of the classroom walls.

Such an approach to "the whole child" belies contemporary textbook interpretations, which remain focused exclusively on the domains of development within a single child. Such a conception of a "holistic education" challenges educators who attempt to remain focused exclusively on what takes place within the confines of the classroom walls.

Conclusion

This special issue of *Holistic Education Review* aptly illustrates the extent to which cultural values, beliefs, and goals are bound to the determination of educational aims and practices. We are inspired to con-

template the cultural heritage of our own teaching goals and objectives. Such a perspective also provides new and compelling reasons to reconsider what we have typically viewed as our educational mission, a form of reflection that is "prerequisite for educational reform" (Kane, 1993).

Such an examination of individual lives within a sociocultural context can go a long way toward mitigating against the concern, held by some, that cultural explanations of diversity may result in further stereotypic treatment of individuals (Weisner, Gallimore, & Jordan, 1988). It also, by way of the Reggio Emilia example, gives some clues as to the benefits to be had if only educators acknowledge the real needs, circumstances, and competencies of the children on whose behalf we work. Indeed, such a perspective on the task of teaching provides a compelling and optimistic means of responding to studies which point out the futility of school reform efforts that fail to acknowledge the larger issues associated with society.

A comparative perspective on education, one that includes consideration of individuals within a sociocultural context, provokes us to expand our views of ourselves as educators. Only when we begin to look more carefully within and beyond the classroom walls in our efforts to better understand the children we teach, will we be able to seriously debate the extent to which our educational goals and practices may be off the mark for many of our population (Mallory & New, 1994). By thoughtfully examining the educational aims and objectives of the families and communities represented by all of the children in our classrooms, we can become better acquainted with the social, political, and economic realities of their lives as well. At that point we can begin to more actively investigate the relationship between our values and our practices — and to assume a more effective and holistic stance on behalf of children in our society.

Delaware Valley Indian Pow-wow, 1991. Photo courtesy of Seth Grossman.

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Holistic Education in Australia

Convergent Paths in a Pluralistic Society

David Dufty

There are many convergent paths in holistic social and educational thinking in culturally diverse Australia. All are valuable in providing a countervailing force to the present economic rationalism in politics and education.

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Australia is a nation rich in cultural traditions. Indeed, Aboriginal occupation has been dated back 40,000 years, and traditions associated with it include ancient religious customs associated with the burial of the dead and the highly symbolic series of rock paintings that long predated Altamira. The British brought to Australia the traditions of the Western world, but in more recent times these have been reinforced by migrants from all parts of Europe. Large numbers of Asian migrants and refugees are now entering Australia, which is increasingly orienting itself to the Asia-Pacific world. Paul Keating, the newly reelected prime minister, is leading a new movement toward republicanism and closer Asia-Pacific interrelations. Links across the Pacific to the United States have remained strong since World War II, but Australians would like to be their own persons, despite the flow of American media influences.

Educationally Australia has been most influenced by British traditions, but it has also been open to the flow of ideas from other places; hence, migrant cultures and languages other than English receive a measure of support. At present, however, Australian society and education are oriented toward economic issues and values, because 11% of the workforce is unemployed, over 35% of the 15- to 19-year-olds not in school are looking for work, and some 2 million of Australia's 18 million people are said, by varied criteria, to live in poverty. Economic rationalism has been a strong influence in education and society, but the present Federal Labor government still claims to be a caring one and to be concerned with values other than economic, including a desire to foster the arts and the health of the people.

Interested overseas educators would do well to look at the pages of Australian educational journals, such as *Curriculum Perspectives*,[1] and to note the kind of issues being debated. One important debate is on the National Curriculum Framework, which probably was originally inspired by British Thatcherism,

but claims to be more concerned with encouraging cooperation and sharing of the better aspects of education in each state than with creating a fixed national curriculum with uniform standards.[2] However, holistic education is clearly needed in Australia to balance the British traditions of subject specialization in academically oriented schools leading to highly competitive external examinations, which were developed to educate an elite leadership. Holistic education is also needed to balance the emphasis on economic rationalism and to broaden current conceptions of "excellence," which relate more to intellectual skills and to competencies needed in employment than to education for living or being.

Seeking evidence of holistic education in Australia

Key ideas to aid one in finding evidence of holistic education are contained in Ron Miller's article "Holistic Education in the United States" (in this issue of *Holistic Education Review*). For example, there is a need to see whether such programs include the following:

- A worldview that emphasizes the connectedness, wholeness, and meaningfulness of human experience, as opposed to the fragmentedness, reductionism, and alienation of nonholistic viewpoints — plus some concept of spirituality that draws on both ancient and modern insights in moving beyond materialist worldviews.
- A humane view of the person that breaks down dichotomies between mind and body, intellect and emotion, and rationality and intuition.
- A view of education that challenges the dubious divisions of the subject curriculum, that emphasizes integration and across-the-curriculum approaches, and that puts into classroom practice the ideas made in the first two points.

Like Miller, I would be concerned to see whether there is a critical and concerned element in this holism — an awareness of the lack of holism in much social and educational thought and action, and a genuine effort being made to engage in changing these deficiencies rather than to stand aloof and work outside of the social systems.

In seeking these evidences I would be looking not only to those who call themselves "holistic educators," but also to those whose basic approach to education reflects the above ideas. I would also view holistic education in a social and general education setting. Thus, the aim of this article is to present those outside Australia with a variety of holistic interests in Australia. I will not attempt a reflective evaluation on developments to date among self-styled holistic educators, who certainly do not yet constitute a strong or cohesive movement.

Aboriginal contributions

In the Year of Indigenous People we should acknowledge the contribution to holistic thought by Aboriginal people. This was clearly apparent at the recent Trans-Pacific Conference on Educational Transformation Education held in Maui,[3] at which excellent leadership came from indigenous people of Australia and the United States. Australian Aboriginal people continue to carry on from ancient times a remarkable tradition of tribal wisdom, music, dance, art, and craft — as well as a nonmaterialistic and cooperative lifestyle, which has now been legitimized in Australian education by the inclusion of Aboriginal studies in the school curriculum.

Holistic traditions in alternative education

Alternative or progressive education is a part of the holistic tradition in Australia and is well documented in the book *Progressive Education* by Lawson and Petersen (1972). The romantic and child-centered influences of Rousseau, Froebel, and Fourier were evident as long ago as 1872 in the work of the Melbourne Progressive Lyceum, with its objective of "the Harmonial Education of the young." The Theosophical Society, formed in 1875, continues to be influential. Maria Montessori and Rudolph Steiner also continue to be important presences in Australian education with a number of Montessori and Steiner schools in the main cities and a Montessori Teachers College of Australia in Sydney.[4] Thomas Dewey and the English humanistic progressive movement exemplified by the work of A. S. Neil have long had followers in Australia, and my own first interest in progressive education was stirred by the active work of the New Education Fellowship, which originated in the United Kingdom and could be considered a counterpart of the Progressive Education Association in the United States. Many progressive educators have tended to reject the mainstream systems in order to be free to do their own thing, but a case could also be made for progressive educators to work within the system in order to change it.

Holistic thinking in environmental education

Environmental educators and social ecologists have made major contributions to holistic thinking in Australia over a number of years. Environmental

and social studies education have recently been linked in national curriculum guidelines which were prepared by "mapping" existing courses and then by intensive consultation and writing, with the help of teachers, academics, and other interested people throughout Australia.[5] "Deep ecologists" such as Frank Fisher[6] of the Graduate School of Environmental Science at Monash University emphasize the holistic viewpoint in their writings. Ecosophists and eco-feminists include a spiritual dimension in their work, if out of respect rather than reverence for nature (see articles in Hutton, 1987).

Noel Gough and Annette Greenall Gough are leading Australian thinkers in curriculum, future studies, environmental education, and ecopolitics. Gough (1990), who teaches at Victoria College in Clayton, takes a holistic view of reality and argues, "If we agree that the world is *really* systemic (that 'everything is connected to everything'), then we may also agree that school curricula should reflect and impart an holistic understanding of this reality" (p. 67). He, like J. J. Schwab, views curriculum as a practical study and confluent with concerns for our culture to become more *ecopolitical*. Thus, an important task of deliberative curriculum study is to explore, critically and creatively, what "becoming ecopolitical" might mean in curriculum work. Gough prefers the term "becoming ecopolitical," rather than of attaining the "state of being" sought by deep ecologists, to emphasize that human identification with the continuity, interdependence, and community of all life is dynamic and transactional and not a static or stable "state" (Gough, 1990, pp. 68–69).

Activist groups such as the Australian Conservation Foundation[7] (which was recently under the leadership of popular singer Peter Garrett) and the Wilderness Society (which fought and won a major battle for the wild rivers of Tasmania) have vigorous education programs that merit being called holistic. At the tertiary level, the University of Western Sydney, Hawkesbury, under the leadership of Richard Bawden has legitimized a holistic viewpoint in its unique social ecology course.[8] The concept of ecology provides an integrated intellectual structure for this course. The course also uses related concepts such as "biogeochemical" to capture the relationships between living things, energy, and chemical processes. It extends the notion of ecology to a study of the patterning and process dynamics of human communities. Its major innovatory work, however, lies in the integrated processes that are fundamental to the course. It draws heavily on the individual's personal experience of learning about life. It makes major use of personal projects by the students, who are expected to illustrate their understanding of the unending nature of the relationships between humanity, human culture, the biosphere, and Australian society and to involve themselves in the ethical question of "what constitutes an improvement" in the way humans learn to use and conserve energy. "Action research" and cooperative learning enable students to work on group projects aimed at generating strategies of change, not just on the pseudo-objective research common in most academic institutions.[9] Richard Bawden is an outstanding advocate and implementer of "learner managed learning," and he has also had an influence on school education as well as tertiary education.[10] The course brochure states:

> At the end of the degree you will be able to stimulate ecological thinking within groups or organizations, and translate this into useful, beneficial action. You will understand basic principles of science, technology and communication; think in terms of systems; be prepared for a lifetime of learning; and be able to help others learn and extend their creativity.

This ideas-into-action perspective is a neglected element of holistic education.

Another viewpoint strongly emphasized in the social ecology course work is "experiential learning." An international conference was promoted at Hawkesbury on this theme, and the book *Reflection: Turning Experience into Learning* (Boud, Keogh, & Walker, 1985) provides a useful summary of this holistic viewpoint. It is a compliment to Bawden and his team that they have been able to implement these radical ideas in the normally conservative Australian tertiary education system.

Holistic education in education and curriculum studies

Holistic thinking is beginning to have a stronger influence on education studies. David Smith of Sydney University and Terence Lovat of Newcastle University have incorporated holistic ideas in their innovative text on curriculum entitled *Curriculum: Action on Reflection* (Smith & Lovat, 1990). Smith and Lovat boldly argue for a nonmaterialistic view in education and curriculum that "emphasizes our *connectedness and integration* and recognizes that each one of us is connected in some way to everyone else and to everything in the cosmos and, together, it is the sum of our combined actions and thoughts that create the world in which we live" (p. 202).

A number of other Australian educators are clearly holistic in their viewpoint. For example, Doug Ogilvie (1991) of the University of Queensland has been a pioneer in the area. Ogilvie has assisted many graduate students and has published a number of monographs. He is an interesting combination of a holistic thinker and an anarchist and is a trenchant critic of the educational establishment. One of Ogilvie's students, Erin Neill, is now at the Queensland Institute of Technology. Her doctoral thesis for the University of Queensland was entitled *Reality: The Paradox of Indivisibility Divided*, and her recent research has been in the area of intuitive knowledge.[11] Neill is also editor of the *Australian Journal of Transpersonal Psychology*, which is holistic in orientation.

Bernie Neville (1992) of Latrobe University in Victoria has made a valuable contribution to holistic education with his book *Educating Psyche*. This very-well-crafted and well-written book includes an excellent critical review of the ideas of a number of thinkers and researchers about the nature of the human mind and learning, including Jung, Rogers, Assagioli, Reich, Gurdjieff, and others. But what gives a pleasing unity to the book, in contrast to most heavier and duller texts on human personality and learning, is the author's familiarity with Greek mythology and the timeless significance of these symbolic figures. Neville's treatment of the concept of eros in its widest sense of love and caring is particularly useful. He also achieves an excellent balance in his view of the complementary aspects of the mind and the personality. For example, he discusses conscious and unconscious learning but then compares it with "the soul perspective," which requires not an outward illumination, but a downward and inward movement just as Psyche left

> the bright world of exterior things to go down into the darkness of the underworld in order to find the beauty of Persephone, Queen of Death. The myth reminds us that the Appollonic sunlight of what Jung called the "extroverted attitude" — reaching out to the external, day-to-day, obvious world — shows us only one face of reality. The other is to be found in the introverted attitude, going downwards and inwards to the depths of ourselves and learning there the depth of things. (Neville, 1992, p. 17)

Such theoretical ideas are balanced by some useful discussion of classroom techniques drawing on these ideas.

The emergence of the Australian Catholic University has brought a new perspective to educational studies — with considerable interest in more holistic viewpoints as exemplified by the work of Marisa Crawford and Graham Rossiter at the Moral and Religious Education Project at the Strathfield campus.[12]

During 1992 an Interest Group in Holistic Education was formed as part of the Australian Curriculum Studies Association (ACSA), in order to link people with holistic interests. This article draws on the work of that network. The group held an enthusiastic and well attended meeting at the ACSA conference in Brisbane in June 1993 and is planning a publication based on this meeting. One of the concerns of members of this group is to ensure that a holistic viewpoint is taken into account in national curriculum movements — which often have holistic aims but fracture in implementation under the conservative interests of pressure groups.

Educationally Australia has been most influenced by British traditions, but it has also been open to the flow of ideas from other places; hence, migrant cultures and languages other than English receive a measure of support.

A recent addition to holistic education literature is Hedley Beare and Richard Slaughter's book, *Education for the twenty-first century* (1993). These two colleagues from the University of Melbourne's Institute of Education make effective use of concepts from future studies as well as critiquing scientific materialism and arguing for a deliberate integration of the empirical, rational, and spiritual dimensions in a more balanced map of knowledge.

The whole language movement

The whole language movement is perhaps best exemplified in Australia by the work of the Australian Education Network (AEN),[14] a very active group of humane educators battling to oppose the economic rationalism institutionalized in current educational thinking. This group is also greatly concerned about naive ideas of educational testing using batteries of "standardized" items in order to determine

levels of educational achievement and intelligence, so that people can be placed in boxes and the high achievers can be encouraged and the low achievers put in their appropriate place. A caricature perhaps, but certainly a part of the educational scene in England and the United States. The whole language movement challenges establishment trends with its emphasis on the concentrating, collecting, connecting, and clarifying roles of active, competent writing across the curriculum, as ably expounded by Bob Walshe (1991), one of the AEN's leading thinkers. The AEN extends much further than its whole language interests, as is revealed by its growing list of publications, including its recently launched magazine *The Advanced Skills Teacher*.[15]

"Holistic education" in name and practice

The self-conscious use of the term *holistic education* to denote a distinctive approach to educational thought and action in schools probably dates from 1988 in Australia, which seems to be a significant year in holistic education internationally. It was the year that *Holistic Education Review* first appeared in the United States and also the year of publication in Canada of Jack Miller's landmark book *The Holistic Curriculum*. It was also the year of the conference entitled "The Turning Point: Towards a New Educational Paradigm," which was held by the Social Education Association of Australia at the University of Sydney and included as its prereading a publication entitled *Thinking Whole: The Quest for a New Educational Paradigm*. Those attending were also encouraged to read Fritjof Capra's *The Turning Point* and/or Marilyn Ferguson's *The Aquarian Conspiracy*.

All group leaders at the conference had done some prereading, and there was general agreement on the need to move beyond the reductionist and materialistic viewpoints of the modern age, toward an integrative view of life and learning, even if we disagreed on how to spell *holistic*. Speakers at the 1988 conference included the stimulating global educators David Selby and Graham Pike, who at that time were at York University,[16] and the internationalist and outstanding orator Robin Richardson of Brent County, London.[17] All three had backgrounds in world studies and development education. Filipino educator Virginia Floresca-Cawagas provided a much-needed third world perspective,[18] and this was complemented by an outstanding contribution by Burnum Burnum, an indigenous Australian, who later that year was to land at Dover and claim the United Kingdom for the Australian Aborigines.[19] Other Australian speakers included the physicist Brian McCusker and his wife, Cherie Sutherland, whose ideas relate closely to Ken Wilber's work, and international agriculturalist and social ecologist Richard Bawden mentioned above. Montessori teachers also contributed their insights to the conference. The conference attracted widespread interest, and the participants generally agreed that it was a valuable and significant event. A post-conference report tried to capture something of the spirit of the occasion (*Turning Point Conference*, 1988), but did not arrive at the kind of manifesto developed by the 1990 GATE (Global Alliance for Transforming Education) conference. Great divergences of thought and "critical" as well as "new paradigm" viewpoints were clearly evident, to use Ron Miller's terms (in his article in this issue of *Holistic Education Review*). Many of these holistic educators hold influential positions within the existing educational structures and are continuing to have a significant influence in their everyday work, despite the fact that no formal holistic movement emerged from this broadly based social education conference.

Shared influences on Australian holistic educators

There were, of course, shared and converging influences among many of these varied individuals and groups, as indicated above in regard to progressive education and the environmental movement. Integrated social studies programs and the use of inquiry methods made possible more humane and less subject-based syllabi in the 1970s in Australia. For example, in New South Wales we were able to design and implement an innovative course entitled Asian Social Studies, which was both a humanities and social studies course.[20] The ideas of the intercultural communication movement, with its sensitivity to different persons and cultures, had a strong influence on our team. Developmental education, peace education, and world studies were also active in the United Kingdom and Australia in the 1970s, and Robin Richardson was a leader in that movement.[21] Ivan Illich was a visitor to our shores, and Paulo Freire's book *Pedagogy of the Oppressed* strongly influenced many developmental educators. Developmental education remains today a strong source of "holistic ideas" in Australia, although interest in peace education has declined in the post–cold war years.[22]

The critical theory of Jürgen Habermas was also an important influence on radical thinking in educa-

tion in Europe and Australia in the 1980s at a time when North Americans were afraid of any taint of neo-Marxism. Habermas and others rejected positivism and presented a much more humane and reflexive view of science and research. The ideas of Kenneth Boulding and Lawrence Senesh (both of whom visited Australia during this period and who rejected rigid disciplinary barriers) also reinforced our own integrative thinking. The humanistic psychology of Carl Rogers and Abraham Maslow had been a strong influence on progressive and radical educators and had helped to promote widespread use of group processes, including those popularized by movements such as values clarification. Today many of us reject the relativism of the values clarification movement and are attempting to sort out substantive values related to personal, community, civic, cultural, environmental, and spiritual life and to use similar dimensions in our approach to the value-laden issues of our day (Dufty, 1993).

Many at the 1988 conference came with a background of religious thought and experience. Having suffered a great deal of criticism from radical environmentalists regarding the view that Judaism and Christianity see man (sic) as the master of nature, many contemporary Christians strongly emphasize the concept of stewardship and caring for the planet and have tried to change the image of a masculine godhead to an androgynous one which incorporates some of the ancient wisdom relating to Mother Nature. The writing of Matthew Fox and other radical theologians such as Thomas Berry are becoming better known in Australia and find support from institutions such as the Aquinas Academy in Sydney.[23] Catholic school systems in many parts of Australia have developed excellent programs of peace and justice education that reflect both new paradigm and critical forms of holism and take into account the social realities facing young people today. Australia is a multicultural society, and religions other than Christianity provide a worldview that relates people intimately to the spiritual dimension of life — often, as with Buddhism and Hinduism, with less emphasis on material values. For example, a "Spirit of Learning Forum" has been organized under the umbrella of the Brahma Kumaris Raja Yoga Centres, and this group is hoping to promote an international education conference in Sydney in 1994.[24]

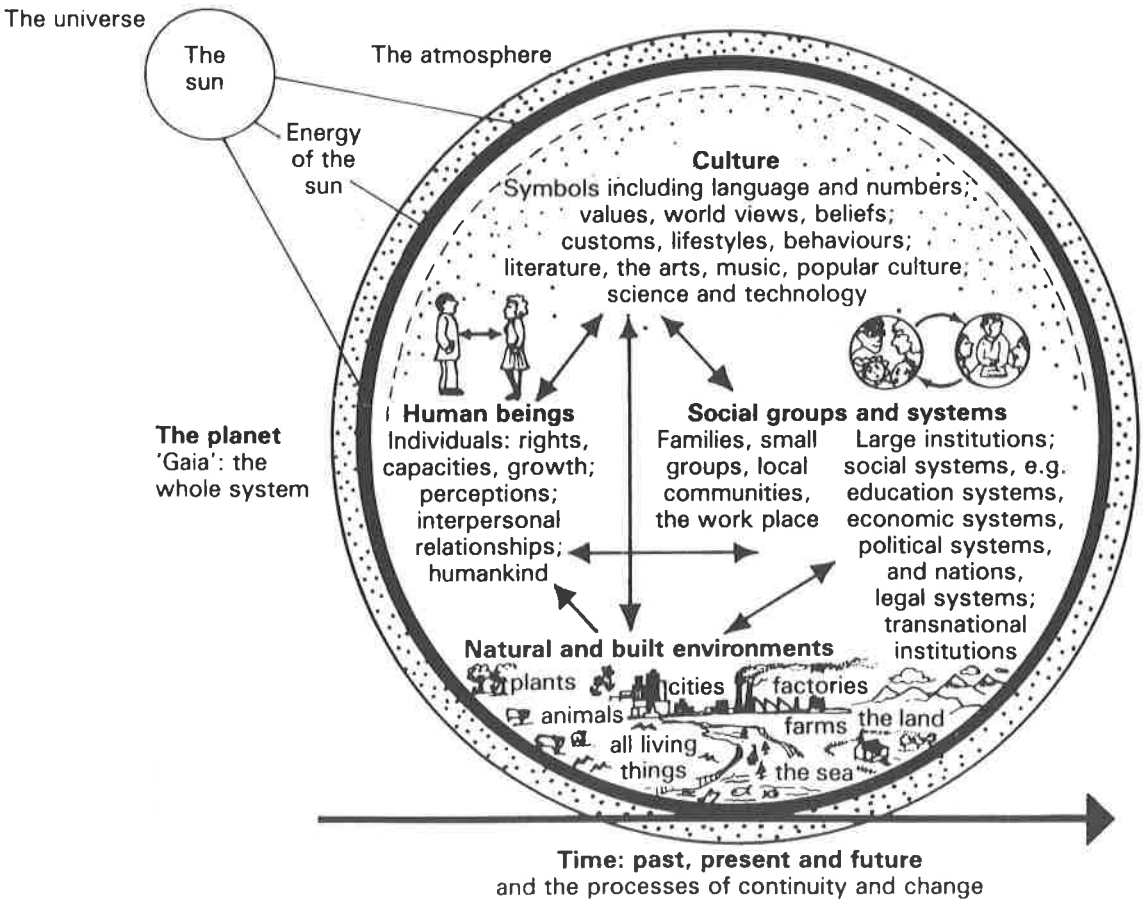

Figure 1. Some basic components of human societies and their environments and interrelationships.

The romantic movement is also part of the heritage many Australians share with North Americans.[25] Australian poets, writers, and artists were strongly influenced by romanticism and impressionism, and at school we learned to chorus together our love for the wide brown land and to revel in stories and artistic visions of the outback. In our Asian studies courses we have managed to balance this somewhat jingoistic vision by introducing students to Asian writers such as Li Po and Basho and by encouraging students to respond to universal themes in nature using simple and moving forms of writing such as haiku. Aboriginal studies, with its concept of "the dreamtime" now challenge us with both ancient and renewed views of life and culture on the Australian continent. The labor movement, with its concern for the underdog, for equality and justice and utopian visions, continues to influence the thinking of many teachers despite the fact that "the left" has lost its dominance to "the right" of the movement, as characterized by the current policies of the Keating government. Utopian visions have to be balanced with the realities of current recessions.

Developing whole-of-life models

My own work, in addition to helping organize the 1988 conference of the Social Education Association of Australia, has been in attempting to develop integrative models in social and cultural education that encompass a broad spectrum of life and living, and to try to ensure that these ideas are taken into account in curriculum design in Australia. (Dufty et al., 1975, p. 147). Since the 1970s we have continued to refine some of these models, which hopefully have been of value to teachers and students in trying to make sense of their world and in thinking about how all things relate together. The models, such as the very imperfect example shown in Figure 1, ideally speak for themselves, but essentially they aim to be nonlinear, all-at-once representations of interdependent life on the planet — aimed at assisting in curriculum development and thus in assisting learners to understand their world better. It would be preferable for them to be computer based, animated, interactive, multidimensional models that students can continue to play with, but we are still working on that.[26]

We have effectively used models similar to this in the state syllabus for the course "Science and Culture," which is taught to thousands of students in NSW public and private schools and is externally examined at the Higher School Certificate level at the end of 12th grade. Students themselves make use of interactive models like the one in Figure 1 in order to help them understand the interrelated nature of the world. The dimension of persons is particularly important, but it tends to be left out of social studies courses and passed over to those concerned with personal development or guidance, thus breaking down the person–people–planet relationship that is crucial to holistic thinking. It took quite a battle to get the personal dimension included in the major report of the Social Education Association of Australia entitled *Social Education in the Nineties: A Basic Right for Every Person*, which includes a series of models based on Figure 1 that relate concepts, skills, and values.[26] Unfortunately the personal dimension is missing from the national statement on Society and Environment mentioneda above.

The model in Figure 1 was also used as a basis for an integrated study by members of the Social Education Association of Australia on the major human problem of the greenhouse effect. With the aid of the Australian government, a poster on the issues raised was sent to every school in Australia. The association then produced a book which I co-authored entitled *Greenhouse Alert: A Learner's Handbook* (Dufty & Dufty, 1989), which provided basic data on the greenhouse effect from varied scientific sources and offered ideas for an integrated unit that would embody the ideas of interdependence of all life. The book encouraged teachers to involve the whole child and the whole curriculum in the study. This unit and other integrated units on environmental issues were implemented in a number of schools, and the work done was reported in a publication entitled *Literacy for Life: Integrating Learning in Classroom School and Community* (Dufty & Dufty, 1990). A third book, entitled *Oceans: A Fresh View* (Dufty & Dufty, 1991) showed how the ocean is an example of the interdependence of life on earth and how it needs to be studied in an integrated or holistic way.[28]

However, although social studies educators admit the value of religious studies, they remain within a secular tradition and are seldom able to admit the possibility of a spiritual dimension to their models of society. Many members of the Social Education Association of Australia (which is comparable in aims to the National Council for the Social Studies in the United States) find difficulty with both personal and spiritual dimensions of human studies and prefer a focus on social or civic issues. My position is that it is impossible to study social or civic issues adequately

without including the personal and spiritual dimensions of life — indeed, a holistic study of life in this world is an essential part of the curriculum. I struggle with ways of including an explicitly spiritual dimension in the above model. For example, when projecting the model on an overhead projector, I use a final lightly-shaded overlay to cover the whole model in order to suggest that the spiritual dimension is one which permeates all personal, social, global, and universal aspects of life.

Conclusion

Australian educators are perhaps a little less prone than their U.S. colleagues to want to study the history of ideas and to attach labels to movements or periods. Whether *holistic education* as a concept and a movement will catch on in Australia is uncertain. Australians tend to be cautious about the imperialism of North American ideas and language. For example, many educators don't want to be labeled *holistic* despite many references in their writing to holistic concepts. Nonetheless, here is a chance, in an age when we think in terms of interaction of ideas rather than in terms of cultural diffusion of ideas from a single source, for Australian educators to contribute proactively to the emergence of a movement that is polygenetic and has the potential for varied forms of emphasis and expression. The Maui conference was a promising development because it involved people with very different cultural backgrounds struggling with ideas for more holistic and transformative education and was sensitive to some of the major issues facing the world today.

The United States-based organization, the Global Alliance for Transforming Education (GATE), is seeking to make links between holistic educators throughout the world, as well as to link up various interested groups within North America. This is a most commendable aim. It is most important, however, from an intercultural point of view that this is not perceived as being a United States-centered network, with a finished manifesto being proclaimed in the form of the document *Education 2000*. It should be seen as entering into a dialogue, or rather a multilogue, between concerned individuals and groups around the world in a dynamic, global movement of interacting and emerging ideas, which can help to strengthen the work of those in varied cultural settings who are trying to challenge currently dominant paradigms. These include economic rationalist viewpoints, hyper-nationalistic viewpoints and fundamentalist religious viewpoints. Out of this sharing of varied concerns and interests there may come a new convergence of ideas, not only in pluralistic countries such as Australia and USA but in a culturally pluralistic but ecologically interdependent world.

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Notes

1. *Curriculum Perspectives* is available for $85A per year from ACSA Inc., P.O. Box 884, Belconnen, ACT 2616, Australia. A recent edition (Vol. 13., No. 1, 1993) contains a significant article on "The Future of Holistic Education" by Marisa Crawford and Graham Rossiter.

2. National curriculum statements are prepared under the leadership of the Australian Education Council and published by the Curriculum Corporation, Carlton, Victoria, Australia.

3. This conference was organized by a team led by Dale Bethel of the International University of Osaka. A video on the

conference is being prepared by Ron Miller, Resource Center for Redesigning Education, P.O. Box 818, Shelburne, VT.

4. The Montessori Association of Australia is located at 9 Burwood Road, Burwood, Sydney, Australia.

5. *Studies of Society and Environment for Australian Schools* will be published by the Curriculum Corporation, Carlton, Victoria, Australia.

6. See Fisher's 1983 book *Concerning Environment* and other publications from the Graduate School of Environmental Science, Monash University, Melbourne, Victoria, Australia.

7. The address for the Australian Conservation Foundation is 672B Glenferrie Rd., Hawthorn, VIC 3122, Australia.

8. Further details of the social ecology course may be obtained from the Social Ecology Centre, University of Western Sydney–Hawkesbury, Bourke Street, Richmond, 2753, Australia.

9. A locus of action research in Australia is the School of Education at Deakin University in Geelong, Victoria, under the leadership of Stephen Kemmis.

10. See Richard Bawden's April 1990 address to the First International Conference on Learner Managed Learning, London, available from the author at The Social Ecology Centre, University of Western Sydney-Hawkesbury, Bourke St. Richmond, NSW, 2753, Australia.

11. Erin Neill's undated article, "The Hidden Tradition: Examining the Wisdom of Intuitive Knowledge," is available from the author, Queensland University of Technology, Kelvin Grove, Queensland 4059, Australia.

12. The address for Australian Catholic University is 179 Albert Road, Strathfield, 2135, NSW, Australia.

13. Holistic Education Newsletter edited by D. Dufty, 243 The Scenic Road, Killcare, 2257, NSW, Australia.

14. The mailing address for the Australian Education Network (AEN) is P.O. Box 242, Springwood, NSW, 2777, Australia. Membership is $15A per annum.

15. *The Advanced Skills Teacher* is available from the AEN, P.O. Box 242, Springwood, NSW, 2777, Australia. Overseas rates are $25 surface, $30 air.

16. David Selby and Graham Pike now direct a center for global studies at OISE, Toronto, Canada.

17. See for example, Richardson, R. (1990), *Daring to be a teacher.* Stoke-on-Trent, UK: Trentham Books.

18. See, for example, Floresca-Cawagas, V., & Hepworth, T. (1987) *Sourcebook of strategies for values education.* Quezon City, Philippines: Phoenix.

19. See, for example, Burnum, B. (1988). *Burnum Burnum's Aboriginal Australia.* Sydney: Angus & Robertson.

20. See. for example, the publications of the Intercultural Studies Program, including: Dufty, D,. et al. (1975).

21. See, for example, Richardson, R. (1979). *Learning for change in world society.* London: World Studies Project of the One World Trust. See also Tonkin, C. B., & Pledger, P. S. (1967). *One world.* Melbourne: Cassell; and Colin Tonkin's (1988) important thesis comparing world studies in the United Kingdom and Australia: *World perspectives in the social studies: A U.K–Australia Comparison.* Doctoral thesis, Latrobe University.

22. Development education has many active centers in Australia, such as The Ideas Centre, 8-24 Kippax Street, Surry Hills, 2010, NSW, Australia. See also Lawson, M. (1992). Peace education and the ecology movement: Forging the links. *Social Educator,* November 1992, 42–45.

23. See, for example, Swimme, B., & Berry, T. (1992). *The universe story.* Harper: San Francisco.

24. For details, write to Dawn Griggs, P.O. Box 49 Mosman, 2088, NSW, Australia.

25. For further discussion of romanticism, see Miller, R. (1991). Educating the true self: Spiritual roots of the holistic worldview. *Journal of Humanistic Psychology, 31*(4), 53–67.

26. Contact David Dufty, 243, The Scenic Rd. Killcare, NSW, 2257, Australia.

27. The address for the Social Education Association of Australia is Faculty of Education, Griffith University, Nathan, 4111, Queensland, Australia.

28. All three books were published by concerned Melbourne publisher Chris Roering, whose list includes many other publications that provide case studies on holistic education in Australia. See for example, Murdoch, K. (1992). *Integrating naturally.* Melbourne: Dellasta. The mailing address is 3/6 Hamilton Place, Mount Waverley, VIC 3149, Australia.

Changing Education

A Dialogue with Russians

Joanne Esser

Eleven Americans were invited to participate in an educators' seminar held in Estonia this past March. The seminar, entitled "The Avant-Garde in Education," brought together teachers, school administrators and students from alternative schools all over the former Soviet Union. The seminar's format involved having selected schools model their philosophies of teaching by involving the participants in demonstration lessons, workshops and discussions, followed by teacher reflection on the ideas they had experienced. The article outlines the three models represented and includes one American teacher's reactions to the experience at the seminar.

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It is an amazing thing to encounter a serious, concerned group of educators meeting together to discuss the transformation of education. It is exciting to hear them present, discuss, and debate with honesty the various kinds of "new" educational theory they are experimenting with in their own diverse schools. But it is far more extraordinary when that dialogue takes place in the former Soviet Union.

In a seaside "rest home" (vacation hotel) near Narva, Estonia, eleven Americans had the privilege of listening to and participating in this type of discussion. A group of about 140 teachers and administrators and 30 students met for a week of daily intense workshops and conversations that often extended far into the night. The seminar, entitled "The Avant-Garde in Education," was sponsored by Eureka Free Pedagogical University, the first private university-level organization of its kind in Russia. We lived together, ate together, laughed together, and cried when it was time to part.

We took an overnight train from Moscow to the small town on the Baltic Sea, spending much of the ride getting to know the fascinating Russian teachers we had met and stayed with in Moscow. As our bus from the train station in Narva pulled up to the hotel, a feeling of comfort and ease began to wash over us. The everyday worries that the Russian people seem to carry with them always — worries about the long lines at the stores and the shortage of basic grocery staples, and the uncertainty of the country's political situation and their own individual futures — were gently pushed aside. Here we would stay in clean, uncrowded rooms and be fed plenty of simple, hearty Russian food, prepared for us by our comparatively efficient Estonian hosts. The women educators who attended, in particular, were allowed to let go of their awesome daily responsibilities for endless shopping, cooking, (with no convenience foods!), and caring for families almost single-handedly after putting in long hours at their schools. This in itself

contributed to the immediate feeling that we were here for one united purpose: to concentrate on our children and our schools.

Teachers came to this seminar from far corners of the former Soviet Union, including Russia, Estonia, Ukraine, the Urals, and Siberia. Many who applied to attend were turned away because the seminar was just too full. The educators represented a wide variety of pedagogical outlooks and styles, but all of them had come to hear what their colleagues were doing, examine new points of view, and ask questions about how their own practice could be shaped by the ideas expressed.

Meeting in small group sessions early in the week, the teachers asked many questions: How can we manage new schools in Russia? How do schools located far from centers of information and change learn about new ways of teaching? How can we establish an ongoing link between the children and teachers of Russia and the United States to get closer and to exchange ideas between East and West? Where can we find professionals who are engaged in the constant process of developing themselves as teachers? How do we transmit the ideas and energy we get from our experience here to the faculty at our schools back home? How can we cope with our financial problems at school? How do we help parents understand the goals we have for students? How do we implement participant-controlled education? How can we implement innovative ways of teaching within government schools? What is the new *content* we should teach, along with the new methods we are learning? How can we avoid becoming "slaves" to the new systems of education, and really examine the validity of the theories behind them? How can we change teachers from within, and then help them to change the educational system?

I was struck by the courage it took for them to question what has been accepted as standard in their profession for so many years. I also noted the similarities between their questions and the ones asked by American teachers who seek to promote educational change.

The format of the seminar involved having several schools model their philosophies. Each demonstrating school planned one or two days in which the participants would see and take part in the type of alternative educational system it was using. The systems represented were the School of Self-Determination in Moscow; the School Universum, which exemplified the model of "developmental instruction"; and the School of Dialogue of Cultures in Krasnoyarsk, Siberia. Some Western models would also be highlighted: Waldorf schools, represented by John Lundgren, an American artist/philosopher; and American "free schools," represented by Jerry Mintz, a former teacher, organizer of a free school in New York, and currently director of the Alternative Education Resource Organization. Mintz had organized our trip and arranged for the rest of us Americans to participate.

The seminar officially began with opening speeches by Alexander Adamsky, the founder of the Eureka Free University, and many long introductions. Our interpreters, one for each of the Americans, faithfully stayed by our sides, translating every nuance of language spilling across the large cafeteria in which we were gathered. After several days of sitting in those chairs listening as intensely as we could to literally *hours* of speeches that were billed as discussions, some of us began to question our own "intellectual stamina." Was there something intrinsically different about Russians and how they learn that allowed them to stay focused and coherent, while we ached for movement, participation, and interaction? Were Americans flabby and weak-brained? Were the Russian teachers getting anything out of this, or were they just being more polite than us?

Soon the idea of "modeling" one's school began to be called into question. A British man — a psychologist, educational consultant, and former teacher named Nick Zienau — had been invited to this seminar for the explicit purpose of monitoring the learning of the participants. A Westerner like us, he questioned the cultural differences between the learning styles of Western and Russian adults. Were there real differences? Was learning taking place in this format for anyone? His questioning aloud led to some fruitful discussion about what methods work best for educating adults. Aren't adults similar enough to children that we, too, would learn by doing? Presenters were challenged to show and involve, rather than only to tell about their educational systems.

School of Self-Determination

The first group to take a day at the seminar to demonstrate their methods and philosophy was the School of Self-Determination, led by Alexander Tubelsky. This is a public school with 1,700 students, kindergarten through high school-age, located in Moscow. We had the opportunity to visit the school

just before coming to Estonia, and this allowed us to see its arts orientation and democratic principles in action. It became an alternative school in 1985 when Tubelsky was appointed its director. A former student of theater (and a remarkable actor himself), Tubelsky's personal, dynamic impact on the operation of the school is clear.

Tubelsky outlined the school's guiding principles:

1. There are no right answers.
2. Students leave the school with questions.
3. The freedom of the students is measured by the freedom of the teachers.
4. Self-determination is a way to work toward self-understanding.

The school views children as creative individuals, capable of deciding for themselves what they need from school. Students are given the right to "self-determine," and a responsibility to exercise this right by making choices in school. As a director of the math department said, "Self-improvement is with the help of another. But self-determination is only done by oneself." The students choose whether or not they will attend classes; a few students spend most of their day in the shop area, creating ceramic sculpture or even making wooden furniture for the school. Tubelsky says that children must explore the world around them by engaging in creative activity. Through opportunities to paint, sculpt, dance, write poetry, act in the theater, and so on, children look at the world outside themselves and begin to find their place in the world.

The relationships established between teachers and students at Tubelsky's school are based on equality. The adults truly value each child's individual personality. The teacher's role is to discuss with the child his or her interests, and bring the curriculum in line with the child's purpose, giving plenty of opportunities for self-expression. A student/teacher/parent council makes decisions about the organization and governance of the school; the council consists of more students than adults.

On the train, at the train station, and in the hotel lounges, I kept encountering adults and children from Tubelsky's school gathered close together, singing. The math teacher had brought along his guitar and led the folk songs at first. Everyone sang without hesitation, and with obvious pleasure, no matter whether they were talented at singing or could barely carry a tune. Then anyone who wanted to borrow the guitar and lead a song did so, spontaneously. The atmosphere was so comfortable and warm that I was continually drawn to this group. The adults and children spoke in the tone that dear friends use with one another.

During the School of Self-Determination's day of modeling, I saw students taking responsibility for conducting some of the workshops and teaching a great number of adult participants. A workshop led by Slava and Maxim (ages 15 and 17) modeled the use of improvisational theater as a way to solve group problems. It was well-attended (more popular than the sessions conducted by teachers) and got the adults and children moving and laughing together.

Julia Huff, age 10, wearing her grandfather's coat, Nistertal, Germany, 1993. Photo courtesy of Seth Grossman.

I attended a remarkable session in which a 16-year-old girl named Natasha led a thoughtful group of about 20 adults in discussing the question, "How much decision-making power should students have?" She had been a member of the school council when there was a proposal to fire one of the teachers. Students were dissatisfied with this teacher's performance and sought to get rid of her. Natasha wondered whether kids were well enough equipped to make decisions that have such impact on the lives of others. She raised the question, "When should teachers lead and students follow, and under what circumstances are they co-workers?" The girl's maturity, poise, and confidence were strong testimony to the effect that this type of school, where she was accustomed to taking charge of her own decisions, seemed to have had on her.

In the afternoons, the workshop participants gathered for long, large-group philosophical discussions, in which they questioned and explained the guiding principles behind what we had seen that morning. Meanwhile, the students met in their own group, with American Jerry Mintz as their facilitator. Ironically, we adults spent hours struggling to understand the long and lofty explanations the adults gave (lecture style) *about* their democratic models of schools, while the children were *conducting* democratic meetings to decide, through a consensus process, how they wanted to spend *their* time. They elected to have table tennis tournaments, basketball games, New Games, music, bingo games, and skits. Although there was only one interpreter for the entire group of 30 kids, the 7 American kids had very little trouble communicating with their peers. On the basketball court, Russian words and English words conveyed meaning easily, through the accompanying body language. A strong sense of camaraderie drew them into understanding. Tapes of rock music, whether in Russian or English, are just as easy to dance to!

Jason, a 12-year-old home-schooled boy from Oklahoma, found himself at one point surrounded by young Russian girls in the hotel lounge. They were trying to teach him Russian words one by one, using gestures and pointing to objects to convey their meaning. They did not need an interpreter.

Developmental instruction

After days of watching, questioning, and discussing Tubelsky's School of Self-Determination and the American free school, another approach was modeled: that of "developmental instruction." I was entranced as Sergei Kurganov, a master teacher from Krasnoyarsk, engaged a group of four Russian children in a demonstration math lesson. The topic was measurement and the use of fractions, but the lesson for the teachers observing was how one can present a problem situation and use questioning alone to allow children to discover a concept for themselves.

Kurganov entered the room after the children were already gathered, sat with them for a while and conversed with them about how they were feeling today and what was on their minds before he introduced the topic of measurement. Even with children he had not known before, it was clear he established an aura of warmth even the "audience" could feel. He offered the challenge of how to measure the length of a book using no standard tool (such as a ruler). They spent about an hour in concentrated dialogue, the teacher offering question after question, challenging every suggestion made by the children and allowing them to invent original solutions to the problem. The teacher's role was to say "show me," "prove it," "I don't understand. Explain to me what you mean," and "but what if...?" as they proposed their ideas. It was a superb game of intellectual challenge in which the participants seemed to toss out all of the assumptions they had brought with them about how to measure. The children challenged one another's proposals, too, as they invented their own standard unit (the length of a pen). Then they struggled with the problem of how to represent the "bits" (or fractions) of a whole pen they needed in order to measure more accurately. They were discovering themselves the need for and uses of fractions. At the end of the lesson, Kurganov intentionally left the children with a question hanging in the air, apparently as the stimulation for the next day's lesson.

Kurganov later spoke to us about his vision of the thought process as a two-dimensional interaction within a person. The first dimension is the creation of ideas — the "inventor" side of us. The second is the part of us that asks specific questions, puts things in order, makes the ideas into a concrete form — the "experimenter" side. Learning in Kurganov's view happens when these two parts interact in a continuous cycle of thought, one side developing theories and the other side testing and challenging them. The teacher who engages in the process of developing his or her *own* intelligence in this way draws forth from

students *their* development. Hence, it is "developmental" instruction.

The quality of intelligence I saw in this master teacher, and in so many of the other Russian educators I met, gave me inspiration. Would I have encountered the same level of genuine inquiry and willingness to challenge new approaches in a cross-section of American teachers gathered for a similar conference? The intensity and pure endurance of people who stay up until 2:00 A.M. debating what they have seen and heard during the day was hard to believe. Or was it a reflection of the fact that this was so new to them, and therefore so stimulating, that they needed all that time to process it?

School of Dialogue of Cultures

The School of Dialogue of Cultures evolved as a place where developmental instruction is placed into the context of the development of thought throughout the history of humanity. Teachers within this philosophy begin with a question, called a "point of surprise," such as, "What does the earth look like?" Children reveal their own understandings of the concept through the explanations they offer about the question. The teacher's job is to listen and to recognize the origin or root of each child's idea. The logic suggested by one child is developed with the group through a "developmental" lesson. Then the teacher takes the children back to another culture where people thought in the same way as the child's current concept, showing the child that she or he is not alone in that thinking. The texts used are the writings of the past, of ancient cultures that also dealt with a problem like "What does the earth look like?" such as the writings of Aristotle and Ptolemy. These are not seen as old ideas to be replaced by new "correct" thinking, but as sound arguments for children to hear. They do not just take a "trip" through a culture, but get a real feeling for how ancient Greeks thought.

The "dialogue" is created as children communicate with one another and respond to one another's ideas. They see contradictions between what the ancient cultures thought and what they know from their "television knowledge." A dialogue happens as they argue through these contradictions. Mythological, empirical, and theoretical types of thinking are all seen as valid and worth examining. The school asserts that to reason is to re-understand, even that which has been understood by people before. The adults try to help the children reflect on and make connections with the great ideas of the past.

Thinkfeel

By the end of the week, a clear division began to occur between those who felt that the intellect was most important to develop in a child, and those who felt that the "spirit" was more important. Lundgren, an American, had given a series of lectures on the Waldorf philosophy at the same time as the educators from the school of developmental education had conducted discussions of their approach. An interesting phenomenon happened one day as the Waldorf workshop participants joined the developmental learning workshop participants for a final discussion. The circle of chairs was split almost in half, and the debate grew like a table tennis match, with people from each half of the circle bouncing hot, challenging statements across the space to the other side.

"A culture can only be created and sustained by people who listen to their spirits, and create great works of art," suggested one side. "To think is to exist. Only thinking of the highest order can solve the problems of the world today," reasoned others. The argument put forth in this "mind versus spirit" dialogue surprised me; the emotional energy of the speakers on both sides, and the commitment to a single "right" idea, was so forceful! My questions became, "How can we understand our spiritual dimension with our rational mind?" and, at the same time, "How can we enrich our rational dimension by acknowledging and paying attention to our spiritual side?" I composed the poem below as I squirmed in my chair during the discussion of these questions:

Wholeness

Heads float near the ceiling
sliced from their necks,
but today the sun shines too bright.

Words in great batches
swirl in frantic whirlpools
as our feet get damp & cold.

Surely hearts beat
under thick, smothering flesh;
does only the dog hear the pounding?

Legs with no torsos run in place
faster, faster
— with no forward motion.

Spirits burn through the air,
shooting stars
who dream of a place to rest.

Are we afraid that spirits will circle,
gather legs, heads, hearts,
reconnect themselves?

Then all real children
will dash to the window,
join hands and leap out to sea.

Eventually, the Englishman charged with monitoring the learning of all the participants, Nick Zienau, coined a new word for our use: "thinkfeel" (or, alternatively, "feelthink"). It was intended to draw together the two parts necessary for whole people to learn, rather than separating those parts. Maybe the real "dialogue of cultures" means bringing together what comes from the head and what comes from the heart, regardless of the culture of the learner.

Where is educational change possible?

In discussions with my American colleagues at the end of the seminar, we debated whether there was a true cultural gap between Russian and Western educators. Clearly, there had been times when the discussion we heard, or the translation of it, seemed out of the realm of our understanding. Language does shape the *way* one thinks, as well as the way one expresses thoughts. But there was an undeniable unity of purpose that appeared to cross any language or cultural borders. We all wanted to examine what we could do to make positive educational changes in our schools. It may be that educational change is more feasible in the former Soviet Union right now than it is in the United States. In the city of Saint Petersburg alone, there are ten operating alternative schools. Many are private schools, but they are supported by public resources and an attitude, even at the highest level of educational bureaucracy, of willingness to experiment for the improvement of the nation's schools. Americans who have traveled to the former Soviet Union in recent years have often said that it feels like the 1960s did in the United States, a time of great social change in all realms of society. But there is one important difference: the "Establishment" was the enemy in the United States of the 1960s, something to overcome in order for change to happen. In Russia today, the "Establishment" is approving and even encouraging radical changes.

Galina, a woman we met at the seminar who was recognized in Russia as a talented teacher, had an idea for a small alternative school in Dubno, just north of Moscow. The city gave her space in an existing public traditional school, supplies to get started, and general approval for what she was trying to do. A small group of children now attend this English-immersion elementary school that Galina began, and are learning in the whole-body, hands-on way she wanted to teach. Would that be possible today in any U.S. city? Beyond discussions of the merits of specific methodologies, maybe we teachers could learn from our Russian colleagues how to pose the questions that lead to real change.

Assembly on Expanded Views of Learning (AEPL)

The Assembly on Expanded Views of Learning (AEPL), an organization devoted to exploring the boundaries of teaching and learning beyond traditional disciplines and methodologies, has been approved as an official assembly of the National Council of Teachers of English. AEPL will provide a forum for educators from preschool through university who are interested in understanding teaching and learning processes that go beyond the currently predominant models.

AEPL is a home in the profession for those who are on the cutting edge and who want to explore new ideas with like-minded scholars and teachers. Members have a wide range of interests, such as aesthetics, creativity, holistic learning, humanistic and transpersonal psychology, Jungian psychology, imagery, intuition, kinesthetic knowledge, paranormal experiences, meditation, Rogerian theory, and visualization.

Membership in AEPL is open to anyone interested in expanded perspectives on learning. Annual dues are $12.00 for charter members. For more information contact Dr. Richard L. Graves, Department of Curriculum and Teaching, 5040 Haley Center, Auburn University, AL 36849. 205/844-6889.

The Role of Display in the Preschools of Reggio Emilia, Italy

Emily Firlik and Russ Firlik

In Reggio Emilia the display of children's work is a deeply integrated part of the learning process.

The authors wish to thank the children and educators of Reggio Emilia for helping them understand about the Reggio Emilia experience. This article is partially based on lectures delivered in June 1990, February 1992, and February 1993 by Prof. Loris Malaguzzi in Reggio Emilia.

Emily and Russ Firlik have co-directed two Connecticut delegations to Reggio Emilia, Italy, and have been very active in Connecticut sharing with educators and promoting the very special qualities of the Reggio Emilia Infant–Toddler Centers and Preschools. Emily L. Firlik is a Head Start teacher in the Stamford Public Schools. Russ J. Firlik is principal of South School, in New Canaan. Emily and Russ are both on the adjunct faculty, Department of Education, Sacred Heart University, Fairfield, Connecticut. Requests for reprints should be sent to the authors at One Oakridge Drive, South Salem, NY 10590.

As keen observers of British primary schools over the past two decades, we have always maintained that the thoughtful display of children's work in these schools has both educational and psychological value for children, teachers, and parents. In England, display is used chiefly as a teaching strategy, a way of inspiring children to learn from displayed motifs (Firlik, 1980). This article, however, is about schools in Reggio Emilia, Italy, where the display of children's work is seen as an integrative outcome of the learning process — so outstanding that it requires explanation.

About Reggio Emilia

Reggio Emilia is a city of approximately 130,000 people, located in a region of northern Italy well known for its agricultural and small industrial productivity, as well as its art, architecture, and cuisine. During the late 1960s and into the 1970s, the preschools, under the visionary leadership of Loris Malaguzzi and the infant–toddler centers run by the municipality of Reggio Emilia, provided an important, well-documented, and widely used point of contact for international research and study in Italy. Since 1980, this research and experimentation has engaged the attention of teachers, teacher educators, investigators, and developmental psychologists on an even greater scale. Delegations ranging from Cuba to the United States to Sweden have demonstrated diverse international interest in Reggio Emilia preschools.

Reggio Emilia preschools (for children ages 3 to 6 years) are unique in that they respect children's need for spiritual and physical space in order to create and organize their environment. Within this space, children are able to establish social and cognitive relationships with one another, with teachers, and with *atelieristas* ("artists-in-residence"). From its inception, Reggio Emilia has always relied on an enthusiastic corps of parents and community members to share in

the caring management of the schools. Reggio Emilia's long-standing commitment to cooperative home and school relationships is significantly valued by everyone involved.

The practicing philosophy that characterizes Reggio Emilia's preschools is encapsulated in a statement by Malaguzzi: "The scope of both the preschools and infant–toddler centers is to produce a reintegrated child who is capable of constructing his/her own powers of thinking and selecting, through the re-animation and integration of all the expressive, communicative and cognitive languages" (Department of Education, 1987). In this context, education is indeed "the cultivation of modes of expression" (Mead, 1958).

Within its well-subsidized social services, Reggio Emilia has 22 municipal preschools serving 49% of all three- to six-year-old children and 13 infant–toddler centers serving 37% of those children under the age of three. Ninety-four percent of all preschoolers attend some form of preschool: church affiliated, private, or state run (Department of Education, 1989).

Why display?

If learning can be said to begin when something sparks a child's interest, then a final stage of this learning process is when a child displays or exhibits his or her work and play experiences as an expression, as art. Lillian Katz (1991) says, "We overestimate children academically, we underestimate them intellectually, and we grossly underestimate them artistically." The value for children cannot be overestimated. This is especially true in Reggio Emilia schools, where artistic displays ubiquitously enliven teaching and learning environments. Art, as one of the hundred modes of children's expression, is extremely respected in these schools: Children feel that their work is appreciated and should be shared with children, teachers, and parents.

The uniqueness of Reggio Emilia display

Display in American schools typically consists of hanging up children's paintings, photographs, and written work; the learning often ends there. In Reggio Emilia schools, exhibits are both the outcome of a project and the launching pad for creative writing, painting, clay work — or a provocation for debate and further investigation. For example, after a group project in which students studied the movements, muscles, and components of human faces, they gathered photographs of all different sorts of faces, young and old, and assembled them into a large, colorful montage. Then each child painted his or her favorite face from the display, reinterpreting the image in a different style, such as medieval-European or African. Some children attempted to translate the moods and personalities of the two-dimensional photographs into clay statues. The children told stories about each of the faces: Who were they? What did they do? Where do they come from? What are they feeling? Who would or would not be friends with whom?

Display in Reggio Emilia preschools (for children ages 3 to 6 years) is the fulcrum upon which the balance between conveying knowledge and inspiring creativity is struck. A unit of study may reach its fruition with a display, but that display can in turn seed further expansion of its ideas and new displays. In this way, the process of learning and creating resonate, each deepening the tone and quality of the other. The tangible outcome of this energy is cycles of elaborate display or documentation. This documentation could serve as a memory for the children; as a spinoff for teachers to engage, with children, in subsequent activities; and as a display of the children's work for their parents and grandparents. These displays capture the children's learning process as well as their progress.

A living example

Last spring, one of us observed the following experience in a class of six-year-olds. Their teacher was moved by the fascination these children showed for the changes that were occurring in the little field behind their school. Equipped with specimen jars and interest, the children ventured out into the field to collect, draw, and photograph as they pleased. They came back with grasses, bulbs, buds, and flowers — all to be identified, labeled, and preserved. Children discussed how they felt about spring and how it made them feel. This was their gathering of spring.

Then the parents became involved in the project, and it was no surprise when the children came back from their summer holidays with all sorts of insects and weeds, tagged and saved just as before. They made a summer display alongside their spring one. This continued through the autumn, as the children took more and more interest in comparing and classifying their findings. They began to ask: Why are there seasons? Why is the fall different from summer? Which spring plants last all the way through

the fall? Where do animals go when it is cold? Why do the plants change colors? How do we change through the seasons?

The children working on this project wanted to create an even bigger exhibit of their findings to share with the rest of the school. They built a three-dimensional assemblage of all four seasons and displayed it in the front hallway of their school. The classmates took turns acting as the tour guide when classrooms of children came by to view their creation. They explained their collective experience and their gathering of found objects. They even photographed this sharing experience so that they could make one final display documenting the entire project after the panel was removed.

The elements of aesthetic display

Apart from the creative, often spontaneous, evolution of such displays, what makes them so impressive aesthetically? What are the elements of artistic display? Early on, children in Reggio Emilia preschools are offered a great variety of quality materials and are taught how to use them properly without wasting them. They are shown how to pay considerable attention to color, relationships, neatness, lighting, and detail. Every preschool in Reggio Emilia has a main *atelier* where the *atelierista* works with small groups of children, and each classroom has a mini-*atelier* for teachers' and children's convenience. Extreme care, on the part of both educators and children, is taken when mounting paintings and photographs. Sometimes, children label their displays, or the entire learning process is captured by the teacher through careful recording and transcribing of the children's thinking and feelings during their work. Innovative lighting strategies are characteristic of displays in Reggio Emilia. Displays are typically designed in relation to windows and doors so that natural light can brighten walls directly, or flow through transparent collages or weavings. Light bulbs placed behind or under panes of glass or plastic covered with colored cellophane often illuminate children's work from underneath, or from a different perspective. Shadows and mirrors cast intricate patterns across a classroom or piazza (hallway); reflecting images can be traced, reexamined, and reinterpreted.

Like actively engaged children everywhere, Reggio Emilia children love to "live" their learning. Themes and projects are experienced with a respect for the cultural environment. Every preschool in Reggio Emilia has a central common piazza, designed to reflect the historical and social significance of the common square that exists in every Italian city. Rinaldi (1989) notes that "the piazza becomes the place where children, parents, and teachers can meet, talk, exchange ideas, and show off their projects." Children are encouraged to bring in objects from their homes, holidays, and parents' work places. The whole school community feels particularly honored to either build or view displays in the piazza.

Conclusion

The Reggio Emilia preschool community values children emotionally, psychologically, and intellectually. It is the confluence of many different strategies and patterns of display that endows these schools with their unusually child-centered personalities. Display encourages children and adults to revisit their individual and group experiences and reinterpret their memories. In Reggio Emilia, display is a vital part of an extensive documentation process that is a key element of the emergent curriculum. The creation of display involves children in a learning environment that is naturally comfortable to them: They are constructing their own knowledge, bringing relevance and meaning to their own worlds, and communicating their insights, beliefs, and feelings with others.

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Waldorf Education and the Social Demands of the 1990s

Joan Almon

Waldorf education, with about 600 schools in 32 countries, is rapidly growing as parents and educators seek ways to help children grow into healthy individuals.

If it's impossible to decide which comes first, the chicken or the egg, then it's equally difficult to decide whether social change precedes educational change or vice versa. What is clear at the moment is that the 1990s are full of dramatic change at the social level as well as within education. Whether the change will simply be turbulent and chaotic or whether a sense of direction and transformation will evolve remains to be seen. More and more, American Waldorf education finds itself catapulted out of the quiet backwaters where it has largely resided and into the midst of the central educational and social questions of the decade. At times Waldorf educators feel overwhelmed by the new challenges, but on the whole they are grateful to be able to participate, to be able to bring their insights and experience to an age bursting with possibilities.

World wide, the winds of social change began blowing visibly about 1989 and were most evident in the demise of the Berlin Wall, the disintegration of the Iron Curtain, and shortly thereafter the end of apartheid in South Africa. While these countries are working intensely on new social forms, they are also exploring new forms of education. Those who have grown up with the message of totalitarianism permeating their classrooms place a strong value on independence in education. They want an education for their children that allows them to blossom and grow, to shine forth as strong individuals in their adulthood.

Even before the walls of communism crumbled, educators from the East began to look for new approaches to education. As soon as the walls were gone, the Waldorf community was flooded with requests for help in founding schools and training programs. Today, there are Waldorf training programs, courses, or schools in Russia, Hungary, Poland, the Czech Republic, Romania, the former Yugoslavia, and the Baltic lands. Teachers and parents are making huge sacrifices to found schools that

For more information about Waldorf education and for lists of Waldorf schools or training centers in North America, you may contact the Association of Waldorf Schools of North America, 3911 Bannister Road, Fair Oaks, CA 95628 (phone: 916-961-0927), or the Waldorf Kindergarten Association of North America, 1359 Alderton Lane, Silver Spring, MD 20906 (phone: 301-699-9058). To order books on Waldorf education and related subjects, contact the Anthroposophic Press, RR 4 Box 94A-1, Hudson, NY 12534 (phone: 518-851-2054.) For more information about anthroposophy, contact the Anthroposophical Society in America, 529 West Grant Place, Chicago, IL 60614 (phone: 312-248-5606).

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will help children to grow into strong and creative individuals. They have stood at the barricades and seen firsthand the need to stand upright as free and independent human beings while at the same time displaying a strong social concern. They look to Waldorf educators and others for help in creating an education that fosters these qualities.

A similar process is at work in South Africa today. Within the black townships there is tremendous interest in new forms of education that will help strengthen the children to stand as individuals yet be part of a community. In Alexandra Township, for example, the Inkanyezi School opened several years ago. Its headquarters is a building on a small park in the middle of the township, a park that divides the two warring groups — the Inkata Freedom Party and the African National Congress (ANC). The park is considered neutral territory: At night the dead bodies are laid out there, and in the morning the children and teachers pick their way around the bodies to come to school. The school is welcomed by both groups, although at times bullets have flown over the school while teachers gathered for a morning verse. The teachers speak of creating spiritual protection for their school, and thus far no injuries have occurred. They are very aware, however, of how close they live to the threshold of life and death.

Now the school is growing and needs a new building to house more grades and teacher education programs. I recently spoke with the kindergarten teachers of the school and asked them if they were certain that they wanted to remain right in the middle of the township. They answered humbly but conveyed the feeling that their presence there was important and perhaps helped keep the two sides from destroying each other. If the township were destroyed, they explained, then South Africa would be destroyed. It was a remarkable statement of courage, quietly expressed.

It reminded me of an event at their school the previous year. Before Christmas the children had dipped candles and planned a candlelit processional with songs through the township. They made many extra candles in hope that others would join them. When the day came, however, the fighting in the township was especially strong, and the teachers wanted to cancel the walk. The children would not hear of it. Their candles were ready and they were determined. As they wound their way through the township singing holiday songs, onlookers took candles and joined in. Men came out of the Inkata hostel and joined them. Others came from the ANC housing. The police joined them, as did the soldiers. For an hour the groups that were usually separated by guns instead held candles and walked together singing.

Although less outwardly dramatic, recent changes in the United States also point to new possibilities for the future. Here, too, the winds of change are blowing, doors are opening, and people are thinking new thoughts and exploring new possibilities. One sees this strongly in the realm of education. In the late 1980s the United States acknowledged that its education was in crisis. Huge numbers of children were not learning to read and therefore not learning other subjects, either. By third or fourth grade many children showed strong signs of burnout; by adolescence many could not form independent thoughts. Discipline had disintegrated in many schools, and violence in the schools was growing. Drug use and alcoholism, teen pregnancy, and high school drop out — problems that were viewed as nightmares in the 1950s — had become commonplace by the 1980s. Fortunately many people in the world of education were painfully honest about the problems. They acknowledged that American education had hit rock bottom and needed help to come back to a healthy existence. School systems began to experiment in many directions, and one heard more and more about choice in public education, about site-based management where teachers had much more free-

Street performer's assistant, Denmark, 1993. Photo courtesy of Seth Grossman.

dom than before, about school districts where parents were free to create schools they felt would meet their children's needs. At the moment it seems that anything and everything is possible in the world of public education.

In addition, the question of vouchers is being looked at in new ways. Vouchers or tax credits are a way of providing education funds directly to families and letting them choose schools run by the government or run independently, as they see fit. The funds are used as tuition for one or the other. The voucher system gives greater freedom to parents than do choice systems limited to public education. Ten years ago it seemed that vouchers would be of interest only if they were created by middle class and upper class conservatives. Now they are being introduced by people with strong social concerns for all children. A few cities such as Milwaukee now have a voucher program for low-income families.[1]

There is great concern, however, that if the government controls the vouchers, independent schools will be pressured to conform to a uniform picture of education. This would run counter to the present need for more independence and freedom in education. Hence, an even more radical step toward freedom in education has been taken in Indianapolis and a few other cities where funds for the voucher program are raised from the business community rather than from the government.

Waldorf educators view this latter approach to education, where the funding of schools comes from the economic sphere rather than the government sphere, as having much potential for the future. Already in the spring of 1919 the founder of Waldorf education, Rudolf Steiner (1861–1925), addressed the workers at the Waldorf Astoria Cigarette Factory. He spoke to them of the need for education to be independent of state control in order for it truly to meet the needs of the child. Without such freedom from state control, it is hard to help children grow into strong individuals. The goal of democratic government is to guarantee the equal rights of its citizens, and this equality is an important aspect of life. Equality under the law means treating everyone alike. In legal realms that is the ideal, but education strives for a different ideal — to recognize the unique individuality of each student and to cultivate it. Although the state has a responsibility to guarantee the equal rights of each child to an education, the education itself is best provided when it is freed from the state's concerns.

During and after World War I, Steiner lectured extensively on a new image for society. His *threefold social order* recognized three realms of social activity: the governmental realm where the equal rights of citizens are guaranteed, the economic realm where a brotherly and sisterly spirit of interest in the needs of others predominates, and the cultural realm where the individuality of children and adults is fostered through education, religion, the arts, and philosophical pursuits. This division hearkens back to the ideals of the French Revolution with its cry for *liberté, egalité,* and *fraternité.* In April of 1919 when Steiner spoke to the cigarette factory workers, the focus was on the threefold social order. But it was when he spoke of the inadequacies of their own education in helping to cultivate their individuality that the workers became truly interested. On the next day they asked Steiner to begin a school for their children, and the school was started the following September with the financial support of Emil Molt, owner of the factory.

The idea of financing education through the economic realm did not fully take hold as more Waldorf schools were created, and subsequent schools have existed either on tuition paid by the parents, making the schools affordable primarily for the middle class and beyond; or through government support, leaving them vulnerable to the homogenizing tendencies of the government. Now in the United States the idea of business helping to support education is beginning to appear, and this opens many new doors. But even here one must proceed with caution, because it will be very tempting to the business community to put their own needs before those of the students. Business interests may want to use education to "train" students for jobs rather than to educate for life, or they may want to use the school as an advertising forum. One sees this tendency strongly in Chris Whittle's Edison Project, through which he hopes to create hundreds of for-profit schools. Because Whittle already sells to schools media programs that contain advertisements, it is not hard to imagine how he might envision making profits in his schools. Nonetheless, the clearer the public is regarding its own ideas on education, the more likely it is to succeed in moving forward with a voucher system. The possible pitfalls should not paralyze us, but simply make us cautious where we place our feet.

Although Waldorf education is primarily concerned with strengthening independent education that can reach out and serve all families, it is also

becoming more involved in finding ways to help low-income children who are presently in public schools. As one African American educator said to a group of Waldorf teachers, "The public schools are killing our children. Can't you do anything to help?" The answer is yes, and in that community work is moving forward to found a Waldorf school to serve low-income families. In other communities courses are being offered to interested public school teachers who then take Waldorf ideas back to their own classrooms. In yet other communities Waldorf educators and public educators are working together to create Waldorf schools within the public sector.

One such public Waldorf school began in Milwaukee in September 1991. Going from nursery through fifth grade, it serves 350 children, many of whom live in inner-city neighborhoods. Those who are involved with the school are amazed at how the children are blossoming. Although many of the children had previously developed a dislike for schooling, they now come eagerly to school and express great sadness when vacations begin. They are discovering that learning can be a joy when it is brought in forms appropriate to their ages. In the kindergarten the emphasis is on creative play as well as on artistic activity, movement and music, verses and stories. A foundation is laid for academic study but it is experienced through the creativity and play of the young children. In the elementary grades academic subjects are taught, along with foreign languages, handwork, and *eurythmy*, a movement art developed by Steiner, but all subjects are taught through the arts and speak strongly to the imagination of the students. They are inspired by the timeless stories drawn from fairy tales, legends, and myths. Hearing tales from all over the world gives them a context for appreciating their own heritage within the richness of human culture.

Such a school cannot be viewed as a panacea for all of society's problems. Nor is the creation of such a school easy, for it has demanded the utmost from its teachers, who are taking part in a three-year Waldorf training while teaching. The school also received much help from experienced Waldorf teachers. Yet it clearly speaks strongly to the children, and its existence is one more indication that the 1990s are radically different from the 1980s, when few would have dreamt of such a program. In that decade not many had heard of Waldorf education, although by 1989 there were about 100 schools or kindergartens in North America. The place of Waldorf education then was humorously described by a bumper sticker that read, "Waldorf — the best kept secret in education." How different it is now when the Waldorf Association is flooded with requests for information from public school districts, communities wanting to start Waldorf schools, researchers wanting more information about Waldorf education, and parents seeking places to move so that they can send their children to a Waldorf school.

What is it that parents and educators are seeking today that draws them toward Waldorf education, and toward other forms of holistic and transformative education? They are looking for an education that speaks to all aspects of the child, not just to the head alone. They seek an education that is respectful of all races, ethnic groups, and religions, and finds a place for many cultures in the school curriculum. As adults they seek a school that will respect them and value their own growth and development as well as their children's. Most central, however, is parents' and educators' wish for an education that has a deep respect for the growth of the individual child while at the same nurturing a healthy social process. They want their children to grow into creative human beings, and they know this takes time.

One of the wonders of human development is that, relative to the animal kingdom, it takes such a long time for human children to grow up. Traditionally youngsters had 21 years to come to maturity, and this is still a true picture of development. An individual who is hurried into maturity tends to be weaker and finds it harder to take hold of life fully. The first 21 years are full of growth, and these years serve as a foundation for a lifetime of development. Hurrying the child weakens the foundation, and the adult years are far less fruitful than they might otherwise be. One then sees burn-out where a steady flame should be fueling the growth and transformation of adulthood.

Understanding the process of growth in the first 21 years is of great importance to all educators. Without an understanding of the general laws of child development, education becomes an arbitrary process. One can argue endlessly over when to begin each facet of education, but ultimately these are not matters to be simply left to personal opinion. For education to be helpful, it needs to feed and support the growth of children; and this growth is governed by laws of human development. Certainly there are always variations from one child to another, and from one culture to another; but it is astonishing how uniform the basic patterns of development are. They

are implanted deep within us as human beings and deserve the study and respect of all educators.

Waldorf education has benefited greatly from the deep insights of Steiner into the spiritual nature of the human being and his or her overall path of development. The picture that Steiner gave and the guidelines he offered for an appropriate curriculum have been further developed through 70 years of application in all parts of the world. Some aspects have been found to be universally true for all children; others may be more important for one culture or another. Discerning the central goals from Steiner's specific recommendations is not always easy and requires much study and experience as a teacher. One aspect of Waldorf education that has been central from the beginning is the threefold image of the human being: the capacities for thinking, feeling, and willing. Although one of these may tend to be stronger than another, each must be present and well developed if we are to remain fairly well rounded. Otherwise, one-sidedness can stunt our long-term development.

When one observes the growth and development of children, it is apparent that although all three elements are present from birth, different aspects predominate at different stages. The young child, for instance, in the first six or seven years, is very active in the limbs and learns primarily through physical work and play. This is the stage when the will forces are in the forefront of development, and it is not the time to sit still and take in the world through thinking. By absorbing the example of the parent and kindergarten teacher, the child learns to focus his or her will and use it constructively. The random movements of the very young child gradually become more purposeful, and one sees this in the way children play. The younger child is interested in pure process and activity, but the six-year-old begins to set his or her own goals. In play the child forms an idea of what he or she wants and will be devoted fully to it, carrying it out in the finest detail. The child and his or her friends may spend hours building up a play situation and may return to it day after day, further developing it. This is a remarkable contrast to the three-year-old, who plays out one theme for a short time and then moves on to the next and the next again.

By age six or seven, one sees a new step evolving in the child's consciousness. The capacity to form an inner image begins at about this time, and the child may say with amazement, "I can see Grandma whenever I want. I just have to close my eyes." This is also the age when memory becomes accessible to the child. Younger children may have excellent memory, but they need an outside sense impression such as a sight or smell to trigger their memory. Ask a four-year-old child what he or she did in nursery school that morning, and the child will usually reply, "I don't know." Later in the day, when the child sees you cutting vegetables, he or she is reminded of soup making in the kindergarten and a lengthy description of the kindergarten pours forth. Likewise, if the child is asked what songs were sung in morning circle, he or she is apt to look blank, but while at play a tune may suddenly run through the child's head and with it come all the songs and verses of the kindergarten morning. It is only about age six or seven that memory becomes free and the child is then able to enter in and find the memory he or she is seeking. It is as if the child were stepping into a library and going from one shelf to the next looking for the right memory. The older the memory, the further back it is stored. With the freeing of memory, all sorts of academic learning become possible that previously would have strained the memory and the nervous system. Many other changes in development are evident at about this age, all of which together point to the importance of waiting until first grade for more conscious academic study. One does not want to call upon forces for direct learning before they have fully blossomed.

Even when academic readiness is present in first grade, the Waldorf teacher does not approach it "head-on" but rather through the heart and feelings of the child. In the elementary years between seven and fourteen, all academic subjects are taught artistically with much emphasis on music and drama, drawing and painting, modeling and movement. These are integrated into the main academic lessons each day. At this age one does not want children to learn their lessons in a dry, heady manner but with the warmth of the heart and circulation. Learning flows throughout the child. Stories, for example, become a central aspect of the curriculum; and they are chosen to speak to the inner development of different ages. While fairy tales speak to the inner state of the first grader, mythologies speak much more strongly to fourth, fifth, and sixth graders. The transition from myth to history is bridged with the biographies of human beings who have shaped history. With such an approach the youngster enters deeply into the educational process, and there is little danger of burn-out.

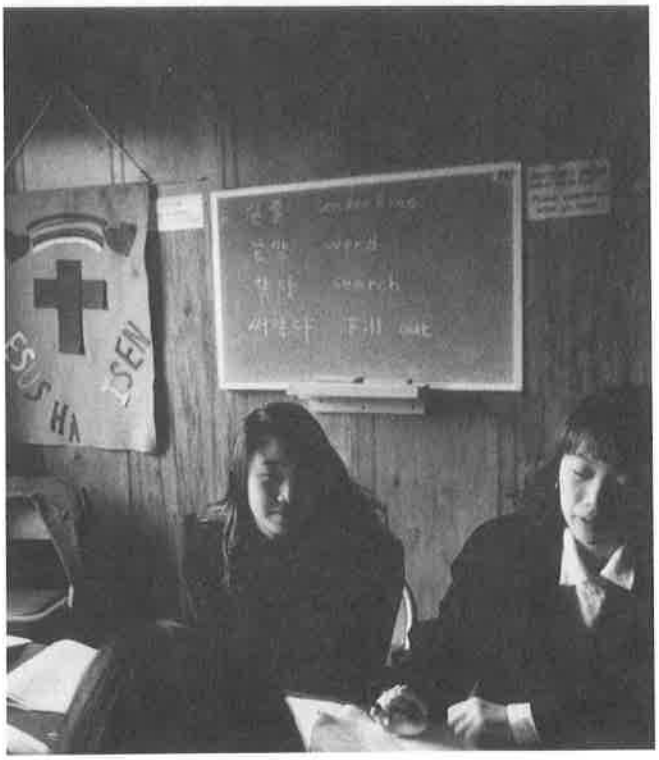
At the same time the elementary student is inspired by the class teacher's willingness to approach all subjects, for this is not yet the age of specialization. Rather, it is a time to appreciate the richness of all subjects and form a relationship to them. This is also a time when human relationships are growing much stronger in both the home and the classroom, and the Waldorf teacher cultivates this aspect by remaining with his or her class for eight years whenever possible. Deep commitment forms between the teacher, the children, and the families; and these heartfelt relationships help create in the children the capacity to form loving, enduring relationships with others.

As the youngster moves toward adolescence, one sees the imaginative forces stepping back and thinking, itself, coming to the fore. Ideally, it is not a dead and dry thinking that emerges, but one filled with life and creativity. Although ninth graders are known for their critical thinking, gradually an appreciative form of thinking develops that helps youngsters look at the world from different points of view and appreciate the truth of each. They are then able to form their own independent judgments as to what is best needed in a particular situation. If the feeling life of the earlier grades has been well developed, then one sees an idealism enter into the thinking as well; and if the will of the early years has been allowed to develop soundly, then it is possible for the young person to go to great lengths to bring this idealism into reality.

It takes about 21 years for willing, feeling, and thinking to develop to a reasonable degree of maturity. This is not the end of human growth, however, but rather preparation for the time when the "I" or individuality is born and fully takes hold of the thoughts, the feelings, and the will. Now it is time for the young adult to take command of his or her life and to make major decisions — to struggle mightily with the questions of "Who am I? Where have I come from, and where am I going?" When a healthy preparation has taken place so that the individuality can penetrate deeply, then answers to these profound questions can be found. A sense of direction emerges. It is important that the "I" be strong and centered, but also open and flexible so that the highest impulses of self can enter. Otherwise a selfishness can enter that leads the individual to think only of oneself and one's own needs. Idealism is forgotten, and there is little desire to serve others.

In adulthood one sees the fruits of education, and the full test comes in the middle years of life. Is there a sustained sense of growth and development that takes into account one's own needs as well as the needs of others? Now one sees the importance of a strong foundation being laid in the home and school during childhood. Without such a foundation, the adult is seriously handicapped — like a great violinist who is given a damaged instrument to play. He or she struggles to bring forth true sounds, but there are limits to what can be accomplished unless the instrument is repaired. It is the same for the young adult whose thinking, feeling, and willing were damaged in childhood. To fully play his or her role in life, the young adult may need to take time to heal the damage as much as possible.

Today, Waldorf educators strive to cultivate healthy growth throughout childhood, but also recognize that a growing number of children are in need of healing. They are exposed to so much stimulation at an early age that it is very difficult for thinking, feeling, and willing to unfold in a healthy way. In addition to his influence in education, Steiner also inspired new approaches to medicine and curative



Korean Sunday School, Philadelphia, PA, 1992. Photo courtesy of Seth Grossman.

education, to the use of the arts for healing and to the importance of nutrition and biodynamic agriculture. By working closely with parents, with other teachers, and with doctors and therapists trained in these new forms of healing, the Waldorf teacher strives to create a healing atmosphere in the classroom, where children can be helped to overcome their difficulties.

The deeper we delve into the needs of the 1990s the more Waldorf teachers realize that they cannot work in isolation. They need to be part of the larger educational community as well as form stronger relationships with one another. Waldorf education has always cultivated a strong sense of colleagueship or community among its teachers, who do not rely on a principal or headmistress. In meeting the demands of our times, however, we see more clearly than ever the need to work together in a deeper and more conscious manner. Waldorf faculties work together in the carrying of the children, but also in their study of *anthroposophy*, Steiner's overarching philosophy which sheds light on the spiritual nature of the human being. Such study nourishes the soil into which Waldorf education sets its roots. In a healthy Waldorf school, it is not only the children who are growing but the teachers, as well. In addition, more and more parents look to the school as a place for inner renewal and growth.

The modern Waldorf school is challenged to become a healthy community that fosters the growth of all individuals connected with it. Individuals in turn lend their strength to the development of the school, allowing it to serve as a center of renewal for the community around it. The ripples can extend widely, and in this decade fraught with difficulties but filled with possibilities, it is hard to say how far education can go in fostering social renewal. But it is clear that the possibility exists and that it is time to take courage in hand and allow education and society to bring forth the best in each other.

Note

1. The July 1993 issue of the *Readers Digest* contains an article describing the program.

Aldous Huxley's Integrated Curriculum

James Quina

Huxley integrates curriculum through responses to specific questions: "Who are we? What is... human nature? How are we to live together satisfactorily? What is the relationship between nature and nurture?" (Huxley, 1977, p. 2)

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> Education, insofar as it is not merely vocational, aims at reconciling the individual with himself, with his fellows, with society as a whole, with the nature of which he and his society are but a part, and with the immanent and transcendent spirit within which nature has its being. (Huxley, 1992, p. 101)

The current search for synthesis, balance, and integration in educational theory and practice can be illuminated through a study of Aldous Húxley's vision of building an integrated curriculum. Just as Jerome Bruner (1986), in *Actual Minds, Possible Worlds*, decries the conceptual separation of thought, emotion, and action as regions of the mind, so too does Huxley criticize overspecialization in education — overspecialization that divides the intellect into "monastic cells" and separates the intellect from passion and instinct (Huxley, 1977, p. 2). Both Huxley's and Bruner's thinking support the current practice of building curricula on holistic or integrative concepts of mind rather than on compartmentalized concepts of mind. For example, Richard Paul's (1990) "strong sense" critical thinking requires one to recognize and use natural relationships between thinking, emotion, and action; and Peter Kline's (1988) integrative education makes use of "physical metaphors" to integrate thinking, emotion, and action.

In his essay, "Integrate Education," Huxley says that specialized education produces a "celibacy of the intellect." All specialized knowledge is an "organized series of celibacies." The different subjects

> live in their monastic cells, apart from one another, and simply do not intermarry and produce the children that they ought to produce. The problem is to try to arrange marriages between these various subjects, in the hope of producing a valuable progeny. And the celibacy is not only among different aspects of the intellect; it is also a celibacy of the passions, a celibacy of instinct. (Huxley, 1977, p. 6)

Where, then, should curriculum development begin? Certainly not with separate specialties, nor by the addition of pieces of the sciences to pieces of the

humanities, for this approach ignores the question of the processes or structures by which the pieces are integrated. And the historical approach is no better. Even the Great Books approach of Adler and Hutchins has serious shortcomings. Specialized topics are presented in isolation and from the restricted point of view of "great" ideas. What constitutes greatness, and why do the Great Books focus exclusively on Western culture?

Huxley recommends that we start with fundamental human problems: "1. Who are we? 2. What is the nature of human nature? 3. How are we to live together satisfactorily? 4. What is the relationship between nature and nurture?" (Huxley, 1977, p. 2). By starting with these problems, says Huxley, we can bring to bear whatever specialized disciplines may be needed to find solutions. Hence, Huxley is not in principle against the teaching of specialized subjects; rather, he is opposed to teaching them in isolation and without regard to purpose.

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The pursuit of balance in education

Throughout his life, Huxley was constantly amending his ideal curriculum, exploring the value of "synthetic" disciplines, such as control of the autonomic nervous system, the attention span, memory and imagination, and the mastery of techniques designed to expand the range of sensory response. Huxley's focus was on inclusion and synthesis. His modus operandi was to adopt a disciplined pluralism and to search for synthesis.

In *Do What You Will*, Huxley (1929) recommends a curriculum to balance the education of the young man who desires to become a monk. The most conventional Anglican public school education should be offset by a university course in theoretical Pyrrhonism and the *practice* of William Blake's most subversive precepts. The public school education would help the aspirant monk adapt socially, and the training in Pyrrhonism and Blakean philosophy would offset any tendencies toward puritanism and the cloister. And since an imbalance can arise from thinking or acting from a narrow viewpoint, Huxley specifies that training include the practice of Blake's precepts.

Excessive reliance on sensation is pointed up in Huxley's commentary on Maria Nys, a young Belgian girl whom he met in 1916 and who became his first wife. Writing to his brother, Julian, on May 18, 1918, Aldous expressed his concern that Maria was slipping into aestheticism. Aestheticism, Huxley said, leads to a "sort of corruption and delinquince of character ... a reliance wholly on sensation" (Huxley, 1969, Letter #138, p. 154).

Reading itself could become an indulgence, if done without direction or discipline. Very early, Huxley himself developed the discipline to read with a purpose, to write for five or six hours a day, re-creating himself with baths during the day. To this routine he added walks on the beach and through wooded areas, ritualistic singing, listening to music, and meditation — all selected as an intricate balance of human functions supporting an overarching purpose.

Huxley's motto was *Au'n aprendo* ("keep on learning"). From *Eyeless in Gaza* (1936) through *Island* (1962), Huxley emphasized the need to re-create one's ability to experience the present — to liberate oneself from preoccupations with the past. Zen, systematic relaxation techniques, Hatha yoga, and other processes that increase the range of psycho-physical capacity should be part of the curriculum.

Standard readings of Dewey cannot provide the appropriate synthesis. Dewey, says Huxley, should be reread in terms of the theories and practices of F. M. Alexander (Huxley, 1956b).[1] Huxley points out that during the last twenty years of his life Dewey underwent a complete reconditioning of the psycho-physical mechanism and had praised Alexander for providing a foundation for education. It is this foundation, the development of the psycho-physical mechanism, that Huxley wants in the curriculum (p. 16). Although Dewey put his stamp of approval on Alexander's method, Huxley notes that not much was done with it in schools or universities to promote education of the psycho-physical being:

> Looking back over my years of schooling, I can see the enormous deficiencies of a system which could do nothing better for my body than Swedish drill and compulsory football, nothing better for my character than prizes, punishments, sermons and pep talks, and nothing better for my soul than a hymn before bed-

> time, to the accompaniment of the harmonium. (Huxley, 1956b, p. 31)

Huxley says that we teach children to think about the external world, but we do little to teach them how to stay open to new experiences:

> Most people encapsulate themselves, shut up like oysters, sometimes before they have stopped being undergraduates, and go through life barricaded against every idea, every fresh and unconceptualized perception. It is obvious that education will never give satisfactory results until we learn how to teach children and adults to retain their openness. (Huxley, 1969, Letter #706, to Julian Huxley, p. 749)

Sensitivities should be developed. In October 1934, Huxley wrote to Mrs. Flora Strousse: "One's ideal, I dare say, should be, not the snail, but the slug — naked, not armored.... Unless one is vulnerable, one probably never learns to be strong" (Huxley, 1969, Letter #371, p. 385). Children must be encouraged to develop emotionally as well as intellectually. Huxley recommends "constant and intense self-awareness, free from preconceptions, comparisons, condemnations" (Huxley, 1956b, p. 30). This, he says, will create what Krishnamurti calls "clarity," what Eckhart calls "virginity" and what Zen masters call "No-Mind." "Knowledge is acquired," says Huxley,

> when we succeed in fitting a new experience into the system of concepts based upon our old experiences. Understanding comes when we liberate ourselves from the old and so make possible a direct, unmediated contact with the new, the mystery, moment by moment, of our existence. (Huxley, 1956c, p. 33)

Methods for achieving balance

We must seek methods that will allow us to tap the intelligence of the mind–body. The unaided intelligence is not able to do this — all the more reason that education should not be restricted to purely intellectual pursuits. Training in mind–body techniques will enable the human being to respond to each situation with a "consciousness stripped naked and as though new born" (Huxley, 1956c, p. 48).

In *The Doors of Perception* Huxley (1954) argued that we should apply some of the techniques discovered by Gestalt psychologists and, in particular, those of Samuel Renshaw for increasing the acuity of human perception. Renshaw used the tachistoscope to train students to distinguish sense impressions from abstractions superimposed on sense impressions. Huxley also thought that some of the techniques developed by Hayakawa and the General Semanticists could be effective in enabling people to learn how to "pass at will from conceptualized perception to direct virgin perception" (Huxley, 1969, p. 749, Letter #706). "Virgin perception" is perception without the addition of our habitual concepts and categories. It is not that words and categories should be devalued; rather, it is desirable that one be able to let go of habitual categories in order, eventually, to invent more expansive, more refined, more context-sensitive categories. Huxley's view of "virgin perception" is shared by many humanistic and phenomenological psychologists — Maslow for example. In his *Metamorphosis*, Ernest Schachtel describes how in the course of childhood, adolescence, and adult life, perception assumes the form of the cliché under which it will be recalled. Schachtel notes that usually only the artist is acutely aware of the loss of "virgin perception" and, knowing this, works toward the liberation of his or her perception (Schachtel, 1959, pp. 239,

Although Aldous Huxley never wrote a formal study of education, both his fiction and his prose works often address human learning and development. This is particularly true of his last novel, *Island* (Huxley, 1962), which is a testament to what he believed possible through enlightened teaching. Huxley was both highly critical of conventional education and intensely interested in radical methods of enhancing learning capacity, including experimental social orders that optimize human development. Born in 1894, he carried on the intellectual traditions of an illustrious British family, distinguished in both the arts and the sciences. (His grandfather, biologist Thomas Henry Huxley, was Darwin's staunch defender; his mother, Julia Ward, was the niece of Matthew Arnold; and biologist and writer Sir Julian Huxley was his brother.) His own wide-ranging interests are evident in the variety of his major works published until his death in 1963. His fiction covered almost every genre: novels, short stories, poetry, plays, and screenplays. He wrote biographies, art criticism, and travel books. His numerous essays ranged from investigations into the nature of the mystical experience to the economics of canned fish to the epistemology of hallucinogenic perception! So much of what he predicted has come to pass, and so many of his ideas remain relevant today, it is not surprising that popular interest in Huxley persists. Recent books, such as *Huxley in Hollywood* (Dunaway, 1989) and *Huxley and God* (Bridgeman, 1992) testify to an enduring fascination with his life and thought.

288). Wordsworth, for example, conveys this sense of loss in his *Ode: Intimations of Immortality from Recollections of Early Childhood:*

> There was a time when meadow, grove, and stream,
> The earth, and every common sight,
> To me did seem
> Apparelled in celestial light,
> The glory and freshness of a dream.
> It is not now as it has been of yore; —
> Turn wheresoe'er I may,
> The things which I have seen I now can see no more.
> (Wordsworth, 1977, p. 523)

In addition to Western methods of rehabilitating "virgin perception," Huxley recommended meditating on the 112 exercises in awareness extracted from a 4,000- to 5,000-year-old Tantric text translated by Reps (1957), *Zen Flesh, Zen Bones*. These exercises predate the development of Zen and may form a primitive basis for it. The exercises differ from *koans* such as "the sound of one hand clapping" in that they focus more on direct perceptual awareness than on confusion of the intellect through paradox.

Huxley thought these exercises anticipated the development of Gestalt psychology. Each exercise constitutes a statement, usually in imperative form, directing one to do something with one's mind–body. Two examples follow:

> As breath turns from down to up, and again as breath curves from up to down — through both these turns, *realize*.
>
> With your entire consciousness in the very start of desire, of knowing, *know*. (Reps, 1957)

Mastery of the primarily control of the body should include not only an increased ability to attend, to express feelings fully, but also the ability to relax. Huxley cites L. E. Eeman's *Cooperative Healing* and the use of Hatha yoga to increase the range of the psycho-physical capacity. He speculates that such disciplines may have long-range health benefits, enabling one to calm the heart and control sleep (Huxley, 1956b, pp. 25–26).

Academic education

For Huxley, the purpose of academic education is to develop "all the faculties of the mind from logical analysis to aesthetic appreciation" and to provide a "framework of historical, logical, psycho-chemical-biological relationships within which any piece of information acquired in later life may find its proper and significant place" (Huxley, 1937, p. 192). Academic education provides an accumulation of knowledge of the past.

In *Literature and Science*, Huxley advances an argument for building a symbiotic relationship between literature and science. He rejects the Snow/Leavis controversy, which he regards as reinforcing two cultures: the culture of science and the culture of literature. He notes that T. H. Huxley had recommended a compromise similar to that practiced at M. I. T. and Caltech, advocating a primarily scientific education balanced with history, sociology, English literature, and foreign languages. He also notes that Matthew Arnold had advocated a primarily humanistic and classical education balanced by enough science to understand the "singularly un-Hellenic world in which they find themselves living" (Huxley, 1963, p. 1).

Describing the poetry of the mid-twentieth century, Huxley (1963) says that one could not easily infer that the authors were "contemporaries of Einstein and Heisenberg, of computers, electron microscopes and the discovery of the molecular basis of heredity, of Operationalism, Diamat and Emergent Evolution" (p. 59). He calls for an expansion of the domain of poetry to include scientific theory; and in drama, the development of characters based on the best available scientific evidence for human behavior — evidence drawn from the work of physiologists, biochemists, social scientists, and anthropologists (pp. 100–101). Huxley maintains that formal education can support these goals by providing a curriculum rich in the history and philosophy of science.

Huxley was saddened by Charles Darwin's progressive loss of appreciation for literature. Darwin, he points out, had enjoyed the poetry of Milton and Wordsworth in his youth, but as he grew older he developed an intolerance for the metaphoric, the nonliteral. Milton and Wordsworth now seemed silly to him, and Shakespeare became boring to the point of producing physical illness. Huxley calls Darwin's malady "an addiction to selected facts" (Huxley, 1963, p. 40). Darwin had lost his ability to process reality in terms of the language of literature. But literature is crafted to elicit multiple meanings rather than a one-to-one correspondence in meaning useful in science. It is possible, however, says Huxley, for the practicing scientist to appreciate both the language of science and the language of literature. Indeed, the scientist can even profit by the intuitive descriptions of character rendered by the writer as a basis for generating hypotheses about human behavior. Huxley cites William Blake's intuitive grasp of the unity of body and mind described in "The Marriage of Heaven and Hell," and shows how Blake's

descriptions of the unity of Body and Soul came to replace the Cartesian separation of body and mind (Huxley, 1963, pp. 99–100).

Education should aim to promote a working relationship between the writer and the scientist. The enlightened writer will be aware of the public experiences described by the scientist, and the enlightened scientist will be aware of private experiences described by the writer.

If these attitudes can be taught, then the writer and the scientist will work together to produce a unified philosophy, a philosophy that will analyze and classify, but make clear that "analysis and classification, though absolutely necessary, must never be taken too seriously and that ... reality remains forever whole, seamless and undivided" (Huxley, 1963, p. 78).

Literature should be taught from a historical, analytic, moral, and aesthetic point of view — as a record of human experience, as a supplement to psychological descriptions of human behavior, for character building, and for expanding human sensibilities.

The arts in general are useful in teaching empathy and cooperative attitudes (Huxley, 1937, pp. 204–205). To demonstrate the power of art to convey and to influence character, Huxley wrote a number of *Bildungsroman*, novels dramatizing the emotional, intellectual, and spiritual development of adolescents as they move toward adulthood. Intellectual and spiritual quests are given concrete form in the characters of Calamy in *Those Barren Leaves* (Huxley, 1925), Anthony Beavis and Brian Foxe in *Eyeless in Gaza* (Huxley, 1936), and Sebastian Barnack in *Time Must Have a Stop* (Huxley, 1944).

Linguistics, and in particular, semantics, should be taught in schools because, although all systems of classification distort reality, it is impossible, says Huxley, to think clearly about reality without the use of some classification system. Nevertheless, students must be made aware of the limitations and abuses of languages. Because the fields of politics, religion, and government use propaganda techniques, one should be trained in the art of analyzing rhetoric.

Practical education

Huxley thought that academic education, however important, is subject to the law of diminishing returns. Fossil professors, seen on many university campuses, he says, should be given sabbaticals, not to do intellectual research in their chosen fields, but to perform some alternate form of work entirely removed from academic life (Huxley, 1937, p. 204). After a certain maximum, which varies from individual to individual, the returns steadily diminish, and education, in the restricted sense of specialization, takes on negative value.

Throughout his life, Huxley admired the practical application of knowledge. At Eton he valued the skills taught him in woodwork. Later, in writing *Grey Eminence* (Huxley, 1941), he would praise the Benedictines for their practical skill in draining swamps. In a letter to Julian Huxley, dated April 1938, Aldous summarizes the work of Ralph Borsodi, whom, he says, developed a "School for the Living," designed to give "practical effect to his ideas about decentralization and small scale production" (Huxley, 1969, Letter #424, p. 434). He is so impressed with Borsodi's ideas on education that he describes the practical application of these ideas through Mr. Propter, a central character in his novel, *After Many a Summer Dies the Swan*, published in 1939. Borsodi had achieved this reduction in cost by using small power tools and small workshops rather than relying on mass production. To obtain this kind of result, asks Huxley, what should be included in the curriculum? Are Borsodi's ideas useful in restructuring our technical schools?

From* Eyeless in Gaza *(1936) through* Island *(1962), Huxley emphasized the need to re-create one's ability to experience the present — to liberate oneself from preoccupations with the past.

The problem with our technical schools, says Huxley, is that "no principle of integration is given." Their teachers provide "no frame of reference, no coherent system of relationships. They are taught a job and no more " (Huxley, 1937, pp. 198–199). Nevertheless, Huxley thought that trying to balance technical education with academic education was doomed to failure. Most technical students, he argued, are not interested in theory; there is a problem of motivation. The focus should be on human

affairs and the consequences of technical advances. In fact, Huxley argued, we need a conference for the creation of educational policy for controlling the consequences of technicalization. Who will make decisions about where technicalization is going as we move toward the year 2000? Decision-making, leadership, and planning, Huxley thought, are best taught in a social context. For example, he points out that in almost every country of the world, the school system is used as an instrument of regimentation and nationalistic propaganda. But this need not be so in all schools.

Education should aim to promote a working relationship between the writer and the scientist. The enlightened writer will be aware of the public experiences described by the scientist, and the enlightened scientist will be aware of private experiences described by the writer.

Schools and colleges can be "transformed into organic communities and used to offset, during a short period of the individual's career, the decay in family and village life" (Huxley, 1937, p. 80). He stresses the importance of taking on responsibility in groups — a practice he says was effectively carried out by Black Mountain College in North Carolina. Huxley's views on the optimal social structure of education would support decentralization, collaborative learning, community programs, and cooperatives, rather than the massive beehive schools of the 1970s and 1980s. The current movement of teachers taking responsibility to build schools within schools is a step in the direction mapped by Huxley.

Athletics and physical education

In an article entitled "Can We Be Well Educated?" Huxley says we should "train bodies to be strong and healthy, to educate them in the art of controlling and directing their emotions. We must train the instrument, the mind–body, to bring the conscious self into effective harmony with the physiological intelligence and vegetative soul" (Huxley, 1956a). We must educate the special senses and the memory.

Use should be made of what F. M. Alexander calls "creative conscious control" — the training of the kinesthetic sense through techniques designed to eliminate dysfunctional uses of the body, and the enslavement to the auto(*matic, nomic*) nervous system. Alexander taught that there was a correct relationship between the head and the trunk of the body. Optimal functioning of the organism cannot take place unless the head and trunk are in their right relationship. Moreover, one cannot learn these relationships intellectually. One must replace old, incorrect response patterns with correct ones.

The process of relearning through creative conscious control is similar to practicing Zen detachment. One must inhibit old responses and consciously relearn even simple tasks such as how to walk, sit, or reach for a book. It is not the degree of "willing" or "trying," but the way in which the energy is directed that is going to make the process effective. In playing golf, for example, one must not focus attention on hitting the ball but on the awareness of the physical movements necessary to strike the ball properly.

We should teach children self-hypnosis so that they can control pain and deeply rest their bodies when they are fatigued. We should teach them to raise their resistance to disease and speed convalescence after injury or sickness. Sports and physical education, therefore, should aim to develop and integrate the entire mind–body, not the body alone. There is, says Huxley, a Law of Reversed Effort:

> The harder we try with the conscious will to do something, the less we shall succeed. Proficiency and the results of proficiency come only to those who have learned the paradoxical art of simultaneously doing and not doing, of combining relaxation and activity, of letting go as a person in order that the immanent and transcendent Unknown Quantity may take hold. (Huxley, 1956c, p. 61)
>
> The man who teaches you how to play golf or tennis, or a singing teacher, a piano teacher, will always tell you the same thing: You somehow combine activity with relaxation. You must let go of this clutching personal self in order to let this deeper Self within you come through and perform — one may say — its miracles, which you interfere with. (Huxley, 1992b, p. 265)

"Sports," says Huxley, "have been invented by man and can be used either for good or evil purposes." Good use results in the teaching of "endurance and courage, a sense of fair play and a respect

for rules, co-ordinate effort and the subordination of personal interests to those of the group." Bad use results in "personal vanity, and group vanity, greedy desire for victory and hatred for rivals, an intolerant *esprit de corps* and contempt for people who are beyond a certain arbitrary pale" (Huxley, 1937, p. 187). And, in a world that has no common philosophy or religion, sport is held up as a national religion. The harm is the solidification of nationalism and militarism, and the promotion of an attitude of hatred of nations other than one's own. Huxley points out that even when educators say they are not using sports as a preparation for war, they cannot bring themselves to use sports to increase peace in the world (Huxley, 1937, pp. 188–189).

Physical education has the virtue of allowing one to see the damage one has done in a short period of time. Pain and suffering are apparent. In this respect we should look to physical education in modeling mental discipline. The boredom and fatigue children experience in academic education and its negative consequences can be neutralized by teaching children body awareness so that they can detect early signals and act appropriately. Huxley thinks that programs should be planned to reestablish correct physical use so that the body, mind, and spirit work in harmony.

Integration of the curriculum

In Huxley's integrated curriculum the various components requiring balance emerge from the basic questions he raises at the outset: "1. Who are we? 2. What is the nature of human nature? 3. How are we to live together satisfactorily? 4. What is the relationship between nature and nurture?" (Huxley, 1977, p. 2). The questions about who we are and our nature take Huxley far beyond the usual psychological divisions of thought, emotion, and action. The human being cannot be so divided. What we call thought, emotion, and action are all intricately related — all held in delicate balance. Moreover, there are more dimensions than the psychological alone. There is the moral sphere, the sphere of aesthetic sensibilities, and a whole range of conscious choice in perception — the perception through habitual categories and the "virgin perception" of immediate understanding — and there is the spiritual dimension. There is mindless doing, and doing for a purpose. And since curriculum choices are underpinned by these dimensions of human reality, curriculum choice, Huxley argues, should reflect the intricate structure of who we are.

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Note

1. Dewey, Huxley points out, had written prefaces for three of Alexander's books: *Man's Supreme Inheritance*, *Creative Conscious Control*, and *The Use of the Self*. Dewey had written that Alexander's technique "gives the educator a standard of psycho-physical health in which what we call morality is included. It also supplies the means whereby that standard may be progressively and endlessly achieved. It permits, therefore, the conditions for the central direction of all educational processes. It bears the same relation to education that education itself, bears to all other human activities."

Book Reviews

Education, Cultural Myths and the Ecological Crisis

by C. A. Bowers

Published by State University of New York (Albany), 1993, 232 pages.

Reviewed by Cynthia Thomashow

I am in constant search for material my graduate students will find provocative, insightful, and challenging. Finding a good text for my Foundations of Environmental Education course has not been easy. When C. A. Bowers's book entitled *Education, Cultural Myths and the Ecological Crisis* came to my attention, I was excited, thinking I had finally found a book that would address how systemic problems in public education relate to environmental literacy and behavior. Bowers had taken on a formidable task.

In the introduction, Bowers discusses the difficulty of achieving educational reform from an ecological perspective. Digging deep into the origins of metaphorical language and shared patterns of thought, Bowers attempts to turn the cultural patterns that guide our present ecological behavior upside down. His thesis is that cultural patterns — "religious, philosophical, aesthetic, scientific, ideological — provide a template or blueprint for the organization of social and psychological processes" (p. 21). Bowers states that if we recognize and come to terms with ecologically harmful cultural patterns, we can begin to develop new ecologically mindful patterns to replace them.

How, where, and by whom are these cultural patterns transmitted? The book is a search to uncover how the predominant cultural messages are passed on to the next generation within the walls of educational institutions. Bowers sets the stage by helping us see how our cultural beliefs in progress, individualism, and the superiority of rational thought have contributed to a rising and unreasonable demand on the ecosystem. He identifies the origin of the present political, social, and economic paradigm. This paradigm is described as unhealthy for the future of the planet. Bowers asserts that "the major crisis we face lies in evolving a form of culture that is ecologically sustainable" (p. 4).

Reforming our educational system seems the best bet for evolving an ecologically minded citizenry. Bowers considers whether present educational reform efforts have dealt seriously with the need to develop ecologically sustainable behavior. He finds inherent in educational philosophy, curriculum, textbooks, and teacher training a plethora of cultural assumptions that perpetuate an anthropocentric worldview. These anthropocentric values and beliefs are invasive, invisible, and ubiquitous. Bowers holds that the educational system is embedded in a Western cultural mind-set which produces behavior that is destructive to the long-term sustainability of the ecosystem.

The book is thick with intriguing and unsettling discussion about the transmission of these cultural values and beliefs. Cultural transmission occurs within the walls of our educational institutions 6 hours a day, 180 days a year. Schools are the public institutions that are most responsible for passing on the behaviors, moral codes, and ingrained values that can either support an understanding of ecological interdependence or reinforce human dominance over nature.

Bowers critiques what he calls the educationally conservative critics. He asserts that they revive an "anthropocentric way of thinking of man's relation to the rest of the world, a view of the rational process as providing authority and legitimacy to human activity and a sense that human possibilities must be understood in terms of an infinite horizon" (p. 46). In their view, technology and scientific research will safeguard our species against extinction. The conservative critics advocate values that foster a "sense of humans as of primary importance with the environment as an ancillary resource to be managed" (p. 47). Bowers asserts that educational conservatives, in their attempt at educational reform, have ignored the ecological crisis.

These educational conservative critics are juxtaposed with "ecologically conservative" thinkers who understand interdependence and coexistence. Gary Snyder, Wendell Berry, Aldo Leopold, and Gregory Bateson are used to articulate a more ecologically responsive worldview. Although the beliefs of these men presents an alternative way of thinking, it is never entirely clear what "ecological conservative" means or how their views might come to influence the evolution of an ecologically minded educational system.

The educational liberals are also at fault. Bowers divides educational liberals into two categories, the technocratic and the emancipatory. The technocrats are the dominant group in teacher training and curriculum design. They are described as myopically interested in the creation of new and improved methodology. These educators seem solely concerned with boosting student

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productivity, increasing the knowledge of basic competencies, and refining thinking skills. When a new piece of research hits the streets, the technocrats devise a new way to make it come true in the schools. Bowers regards this group as mindless worker bees because producing outcomes supersedes a sense of purpose and long-range vision.

The revered leaders of emancipatory liberals are Paulo Freire and John Dewey. Bowers critiques the philosophical beliefs of these men because many people rely on their views for direction in educational reform efforts. If educators rely on liberal educators to radically reform the present system, they must be able to judge whether liberal educators support an ecological viewpoint. Bowers details the lack of ecological purpose in the theories of Dewey and Freire. He finds these liberal educators guilty of supporting the essential characteristics of the dominant Western mindset, and he identifies three basic anthropocentric assumptions in their work: support for the superiority of rational thought, the separation of humanity from the ecological system, and the belief that technological change is progressive and necessary for human advancement. Where do we turn now? Bowers has shaken the roots of liberal reform and discouraged us from placing our hope for change in the liberal camp. Who will guide us into an ecologically minded future?

By this point in the book, I was beginning to feel despair. Everyone I hold as an educational role model is under the microscope. Does this mean that ecologically based reform cannot happen without a total cleansing and reconfiguration of culture, thought, and values? Does it mean that I cannot initiate reform unless I clean my slate of ingrained cultural beliefs? I am interested to learn about the proposals for reform Bowers has in mind, but I can't imagine the subject being dealt with in one chapter.

The power of the textbook is tackled next. Bowers states, "The cultural orientation fostered by the privileging of print-based knowledge in schools has a direct relationship with cultural patterns we now recognize as contributing to the long tradition of taking the environment for granted" (p. 125). The content of science texts is analyzed for hidden messages. Embedded in textbooks are the cultural assumptions that reinforce thoughts and behaviors. Bowers says that even when books raise good questions about environmental issues, the perpetuation of anthropocentric beliefs and values continues insidiously. The texts collude in letting students believe they can "have it all." The silence about the ecological effects of certain culturally based patterns of behavior serves to support them. For example, the idea that human needs, which may be based on the profit motive or personal vanity, might have a profoundly adverse effect on the environment is not presented directly in the content of curricular texts.

I waded patiently through the remaining theoretical discussions. Respective of the amount of research, thought, and effort that underlies this book, the theoretical discussions are often stiff and redundant. The purpose of theoretical discussion is to gain clarity. *Education, Cultural Myths and the Ecological Crisis* is unnecessarily complex, creating a maze to maneuver rather than a clear path to follow. I read through the chapter on "deep changes in the educational process" hoping to grab a handful of solid ground in this sea of ideas. This chapter elaborately proves that liberal educators provide an inadequate base for changing the cultural orientation of schooling. Later in the chapter, Bowers uses the ideas of Bateson to draw a picture of possibility. He describes a culture operating with an integrated mental ecology, suggesting that education must develop a culture that understands the interdependency of humans, culture and habitat.

I found the suggestions for educational reform in the last chapter broadly idealistic yet conceptually appealing. New ways of conceiving curriculum and methodology range from "changing from anthropocentric to an ecological model of historical understanding" to "learning about the bioregion." But these theoretical musings are bereft of practical application.

My students and other environmental educators are beginning to face the difficulties of re-forming the way people understand and relate to our ecological crisis. I increasingly hear allusions to the deeper concerns articulated by Bowers in my own classes. My students discuss the need to foster a spiritually based ecological identity in children as Bowers does in the final chapter. They are not afraid to look deeply into their hearts at their own beliefs and behaviors. It is when they look into the faces of children in classrooms that they need guidance. They want to know how to begin discussions about ecological identity with the general public.

This book raises good questions. It attempts to illuminate dark hallways and corridors of education that must be seen to be altered. Bowers, however, speaks best to an audience of theoretically oriented scholars. My students, and most environmental educators I know, are practitioners. They want solid ground to stand on while speaking with children and adults. They want to know how to bring people to understand how the values and beliefs that guide their everyday decisions are hurting the earth they live on. Bowers is suggesting an earthquake that will shake down the houses in which these people live happy and satisfied lives. There has to be a sensitive starting point. There

has to be a wise plan. This book is yet another case for tearing down the outmoded house we presently live in. It is not the ecologically sound blueprint we need to build a sound replacement.

One World, One Earth: Educating Children for Social Responsibility

by Merryl Hammond and Rob Collins

Published by New Society Publishers (Philadelphia, PA and Gabriola Island, BC); 1993; 133 pages, $14.95

Reviewed by Rahima C. Wade

American schools of the past promoted a relatively simple educational agenda: reading, writing, and 'rithmetic. Reflecting the context of a world increasingly filled with violence and injustice, the authors of *One World One Earth* present a convincing case for expanding our educational goals to include a fourth *R*: responsibility. Merryl Hammond and Rob Collins advocate a direct approach in working with children on peace and justice issues, through discussion, writing, play, artwork, and taking action to make a difference.

One World One Earth offers a compendium of ideas for teaching young children how to be socially responsible citizens of their communities and the world. The first chapter, "Raising Issues, Raising Consciousness," briefly describes a variety of learning activities for young peacemakers. The second chapter focuses on ideas for initiating discussions, and the third offers useful guidelines on "Ice Breaking and Community Building." The fourth and largest chapter presents specific lesson plans in three areas: environmental, international, and peace education. The final chapter is devoted to "Getting Organized" in a variety of educational settings, as well as how to involve parents and colleagues in education for social responsibility. The book concludes with an extensive resource list of books, journals, children's magazines, peace and justice organizations, and audiovisual teaching aids.

This book is more of a map than a recipe for how to work with children on issues of peace and justice. Although anyone can *read* about the authors' educational journey involving neighborhood groups, YMCA day campers, and the authors' own children, educators who *use* this book will need to become empowered to make their own decisions about activities to use and to discover their own effective ways to work with children. Although this book provides hundreds of useful ideas, the authors assert, "There are no magical methods to create the trust and openness necessary for a learning group to tackle in positive and empowering ways such weighty issues as the nuclear threat, environmental destruction, or human rights abuses" (p. 2).

Hammond and Collins approach educating for social responsibility in a way that is empowering not only for educators, but also for children. The authors emphasize involving children in negotiating the ground rules for the group, in choosing action projects, in sharing the results of their efforts with parents and community members, and in critically reflecting on their work together. Hammond and Collins obviously have a great deal of respect for the capabilities of young children and the importance of their developing the skills and attitudes of empowered learners and community citizens.

I found *One World One Earth* both similar to and different from a number of books that have been published in the past twenty years in response to the nuclear threat, the environmental crisis, and the increasing violence in our world. Other publications, such as *Discover the World* (Hopkins & Winters, 1990), *Keeping the Peace* (Wichert, 1989), and *The Friendly Classroom for a Small Planet* (Children's Creative Response to Conflict Program, 1988), to name a few, also provide excellent activities for involving children in problem solving, conflict resolution, social and environmental awareness, and social action projects.

This book makes two unique contributions to the growing peace education literature. First, the authors detail approaches to peace work with children beyond the classroom setting, gleaned from their years of experience with families, neighborhoods, Brownie troops, YMCA clubs, and day camps. Although some of the other books of this genre offer activities suitable for a variety of locations, none devote the attention that Hammond and Collins do to discussing the specific aspects of the educational context educators need to consider in working in out-of-school settings.

Second, perhaps in part because much of their work existed outside the confines of the institution of public schooling, the authors challenge commonplace ideas about teaching and learning. Their consistent focus on respect, empowerment, and meaningful action breaks the traditional molds of adult as teacher and child as learner and constructs instead a learning community characterized by trust, equality, shared decision making, and critical reflection. The authors include a detailed section on evaluating their own work, including ideas for involving children, parents, and peers in

the reflective process. "Ask critical questions about all aspects of the program, and be open to making radical changes when necessary," assert Hammond and Collins (p. 55). The authors also apply critical reflection in confronting the macro-level issues that support and maintain structural violence and injustice, for example, by encouraging children to look at the larger issues behind the foods we eat. Discussions about bananas, beef, and tuna all provide opportunities to learn about global injustice and environmental destruction.

I had only two concerns about this book, yet they are both significant. My first concern lies in making educating for social responsibility a developmentally appropriate endeavor. In many ways the authors have considered children's developmental needs, in particular by their inclusion of song, celebration, and play in their educational activities. However, Hammond and Collins do not adequately address questions concerning young children and the suitability of exposing them to painful and complex situations. For example, is it appropriate for young children to hear the testimonial of a refugee from a war-torn country, even if handled "sensitively"? The authors' description of some camp staff members' reactions to a film shown at an inservice presentation — that the content was not appropriate for their camp children or the setting in which they were working — provided a perfect yet unheeded entrée to a more detailed discussion of socially responsible education with young children.

The authors maintain, "When children feel strongly about an issue, we believe that they should take action in the same kinds of ways we do" (p. 22). I question this premise. Even though children are growing up in a troubled world, is it appropriate to expose them to all issues and all manner of adult actions? Are we sometimes, as peace educators, basing too much of our work with children on our own fears, guilt, and beliefs? I am not advocating the "ostrich" approach or suggesting that we should present only a rosy picture of the world to children; I am asserting that these are complex questions that the authors could have addressed more thoroughly than they did.

Another example of the authors' lack of attention to developmental issues is found in their brief discussion of children's war play. Although Hammond and Collins write that they have evolved from declaring their home a "war-toys-free zone" to dialoguing with children by asking questions like "Who are you fighting and why?" their conclusion is that war play upsets them and they would prefer to have children play peacefully. The authors ignore children's developmental needs for power and control, which war play serves to fulfill (Carlsson-Paige & Levin, 1987, 1989). Again, this is a complex issue that deserves more than a brief paragraph or two. A more detailed discussion of both the developmental and sociopolitical views of children's war play are in order in this type of book.

My second concern is that the issues that arise in working with children in inner-city and culturally diverse settings are not adequately addressed here. The starkest example of this shortcoming is the authors' poem, "Suburban War" (p. 33):

> There's a war being waged in the suburbs,
> There's a battle that's raging right here.
> There is anger and hatred, violence and fears.
> There is running and shouting, shooting and tears.
> There's a war going on in the suburbs.
> But relax, just calm down.
> It's all "fun," don't you see?
> Just a game:
> Guns are toys.
> And the soldiers,
> Girls and boys.

When I read this poem, I found myself asking, "But what about the urban wars and the children 'playing' with real guns and knives?" Although the authors introduce this poem as a "discussion starter about war toys and their effects on our thinking about conflict resolution and violence in society" (p. 33), there is no specific mention of the fact that for many young people violence, shooting, death, and tears are not a fun game, but rather the reality of their daily lives.

To the uninformed reader, the children whose faces grace the pages of this book appear to be all white. Granted, diversity is not always represented in skin color, particularly in the bilingual Canadian culture in which the authors reside. Yet too many of the activities seem to address diversity in a global sense rather than in a multicultural community. There is a distant view of culture, as though one were circling high above the earth in space looking down on humanity, rather than working alongside others. Of all possible choices, why do the authors choose the Inuit as the culture to learn about, one that must be "visited" using audio and visual aids? The brief sections of the curriculum on cultural diversity involve simulations, slides, and movies more than they do interaction and dialogue with real people.

Hammond and Collins assert that the term *education for social responsibility* includes peace, environmental, human rights, development, international, global, and social justice education. While their work is indeed consistent with the principles of many of these educational movements, there is little focus on social justice education from a multicultural perspective. Educators who have delineated the differences between global and multicultural education note the more local, social action-oriented focus of the latter (Alexandre, 1988;

Cole, 1984; Fain, 1988). While global education defines community in terms of the world and problems such as trade, peace, economic development, and hunger, multicultural education is more concerned with working for equity and justice in local and societal contexts (Fain, 1988).

While some activities address social justice issues on a global level, there are few suggestions for working directly with disenfranchised people in the local community. For example, most of the recommended action projects consist of writing letters, circulating petitions, organizing fundraisers, and making presentations for parents. I missed a stronger message to work directly with the elderly, homeless, hungry, poor, oppressed, or disabled. Educators who want to involve children in direct service and social action projects will need to supplement the ideas in this book with suggestions from publications on community service-learning (Cairn & Kielsmeier, 1991; Lewis, 1991; Maryland Student Service Alliance, 1992) or multicultural education (Banks, 1991; Derman-Sparks, 1989; Gollnick & Chinn, 1990; Nieto, 1992; Schniedewind & Davidson, 1983).

One World, One Earth is an important and needed book, particularly for educators who work with children in largely white, suburban neighborhoods and community organizations. For educators working with diverse populations, with groups of very young children, or in inner-city settings, there are still valuable ideas to be gained from this book. In these cases, however, educators should be mindful in heeding the authors' message to carefully consider their educational and community contexts as well as the children with whom they are working.

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Children's Special Places

by David Sobel

Published by Zephyr Press (Tucson), 1993, 168 pp.

Reviewed by Carol Petrash

Think back to your childhood and search your memory for a time when, either alone or with friends, you were playing at building a house — a tree house, a bush house, a fort, a castle. My guess is that each one of us can find, somewhere within us, a recollection of this kind of activity. Mine involves long, warm summer days in the cement backyard of a row house in Baltimore attaching sheets and old blankets to our clothesline and a neighbor's wire fence to create a quiet, secret place.

This "place-making" activity is important for children. In his very readable and interesting new book, *Children's Special Places,* David Sobel not only documents the frequency of this activity among children of widely differing cultural backgrounds, but also shows us what an important part place-making plays in child development, and how parents and educators can support and encourage this kind of activity.

Sobel spent a year away from his teaching to study what he refers to as the "affective geography" of elementary-school-aged children in England and on an island in the West Indies. These experiences, when

added to those from his own American background, have led him to the conclusion that this place-making activity is, quite possibly, a universal part of the geography of childhood.

Sobel considers the developmental importance of the middle years of childhood, roughly ages 7 to 11. These years can easily be overlooked, sandwiched between the formative years of early childhood and the fiery years of adolescence. He sees it as a critical period in the development of the self and the individual's relationship to the natural world, and he makes a very interesting connection between this inner activity and the outer manifestation of place-making at this time in a child's life.

Working with Joseph Clinton Pearce's idea of the matrix of development, symbolized graphically as ever-expanding concentric circles, Sobel sees children as gradually moving from the secure inner sphere of family, out into the world, where they explore and connect with the earth. During these years of middle childhood, the activity of house-building or place-making, separated from the family home, becomes most intense. Child-drawn neighborhood maps at this age often show the family home decreased in size and/or moved to the periphery, while the neighborhood and its environs become the prominent feature.

Children of this age explore the actual "stuff" of the world — natural and manufactured — while creating an independent space. Initially this independence may carry them only as far as under the back porch, but as their unique individuality becomes manifest, their world gradually expands. He describes the process as follows:

> First, a simple feeling of specialness is found in the landscape. Then branches are piled together or a few boards lashed together to create a primitive structure. Eventually, the interior is modified, a rug installed, shelves built. Progressively, a unique space is shaped that reflects the emerging self.... Because children need to interact with concrete materials to ground the thinking process in middle childhood, they need to use wood, stone, and earth to engage in the process of letting the self be born. (p. 71)

As children become more comfortable and grounded on the earth, their place-making activity moves even farther away from home and becomes more secret. Sobel attributes this secrecy to the fact that the newly emerging self is fragile and needs to be protected from the outside world, or as he calls it, the "onslaught of otherness." He compares this to the butterfly whose larva is hidden in a cocoon before it emerges to the light.

House-building activities are an important manifestation of a gradual expansion in consciousness. Far from just an idle, albeit inventive, way to pass the time, Sobel urges us to consider this activity as vital to the healthy development of the sense of self and, in time, the relationship of the self to the world. He says, "The person makes a literal place in the world in childhood preparatory to making a figurative place in the world in adolescence and adulthood" (p. 109).

Sobel also connects this kind of activity to the development in children of healthy attitudes toward the environment:

> Children create new homes, homes away from home. These homes become the new safe place, a small world that they create from the raw materials of the natural world and their flexible imaginations. This new home in the wilds and the journeys of discovering are the basis for bonding with the natural world. As we bonded with our parents in the early years, we bond with Mother Earth in middle childhood. (p. 160)

Children who are allowed to deeply experience their surroundings in this way will have feelings for the earth — a sense of place — which as adults will bring them a heightened commitment to honoring their place, be that their town or their planet.

As adults we struggle with the very current question of how to bring environmental ideas to children in the right way. Sobel advocates the use of "authentic" curricula. This requires that we carefully observe children and attempt to understand what is developmentally appropriate for them at each age and then bring them experiences through the curriculum which recognize and support their growth. When dealing with questions of environmental education, one would hope to encourage in young children a sense of wonder that can, in the years of middle childhood, be broadened through exploration to a sense of place. Yet this exploration should not yet lead them too far afield. Sobel feels that often environmental education curricula invite elementary-aged children to become involved in global issues, such as saving rain forests, when they cannot yet have a sense for what these things really mean. In contrast, he relates the story of a group of concerned school-aged children who successfully mounted a campaign to ban polystyrene from their town in Maine. Giving children the opportunity to be directly involved in local, small-scale, environmentally sound activity may, in fact, be more productive of authentic environmental commitment in the long run.

Stephen Hicks, an Indiana college professor, further underscored this point in an article in the *Wall Street Journal* (April 16, 1991). He wrote:

Carol Petrash, environmentalist, parent, and educator, has been a teacher of young children for over fifteen years. She is the author of Earthways, *a book of environmental activities for young children.*

> Motivated by the best of intentions, most teachers want their students to become informed and independent thinkers. But in trying to convey a sense of urgency about the world's problems, they are committing an error. Children are not able to deal with global environmental concerns when they are still grappling with personal hygiene. They are not able to understand international race relations when they are struggling with schoolyard bullies. When we overload them with such problems, they become frustrated and frightened.... My college classes are regularly populated with young adults either convinced that no solutions are possible (so why bother trying?) or so desperate for answers they latch onto the first semiplausible solution and close their minds to other alternatives. Both reactions are defense mechanisms against the feeling that we are living in a hostile world whose problems are too big to handle. And that's an attitude children often acquire early in life.

Developing a sound environmental awareness in children is something that, like the developing self, needs time. It is not a question of the sooner the better. If you have very young children, start by nurturing in them attitudes of wonder and respect for all the beauty and goodness the world brings us, even if it means putting your own cynicism aside. Establish sound habits of recycling and conservative use and reuse. Allow children in the middle years of childhood time and space to make their own special place in the world. These approaches may seem indirect, yet, in the long run, the depth of awareness thus engendered will be much more productive.

Children's Special Places by David Sobel raises the importance of the often overlooked activity of place-making in the years of middle childhood. He very clearly connects this activity to self-development and makes a strong case for considering its relevance to environmental education. He relates many interesting case histories and suggests practical ways to provide these opportunities for children. You will come away feeling that a field trip to a park, field, or vacant lot might be much more important to your children than yet another visit to the natural history museum or zoo — and much more fun!

The Erosion of Childhood

by Valerie Polakow

Published by University of Chicago Press, 1992.

Reviewed by Devin G. Thornburg

It has been over 10 years since Valerie Polakow first wrote *The Erosion of Childhood*, and little in that decade has improved in the realm of day care for young children. This lack of improvement, however, helps to maintain the relevance and power of her critique of the social construction of childhood. In an afterword written last year, Polakow cites statistics that suggest that well over half of all children under age six have mothers in the labor force, with under half of those enrolled in some early childhood program. As was true a decade ago, the United States continues to be the only large Western nation with no national maternity legislation. And the quality of the care available is mass marketed but rarely child-centered. Polakow expresses some dismay and surprise at this in the afterword of her book. Yet, given the origins of some of her conceptual arguments about the functions of early childhood programs, the lack of change in the national agenda seems somewhat predictable.

Nowhere is this more apparent in my eyes than with Polakow's discussion of the feminist movement — both in theory and in practice — in relation to child care. Polakow reviews several writers, including Shulasmit Firestone (1970), who argued that childhood, itself, is a socially constructed idea that was created to further oppress women. As long as "mothering" is tied to "female" in our society, women will likely continue to be tied to and responsible for the welfare of young children. As a mother's role of fiscal producer grows while she maintains her role of primary caretaker, the children become objectified as a social problem to be cared for in settings that promise to support the parent in both of her roles. The irony of this portrayal is particularly disturbing in relation to the poor: Poor mothers will put their own children in a day care facility in order to work as substitutes for mothers from middle-class homes who are, themselves, working.

The book offers a vivid, often stark portrayal of five early childhood programs the author had researched over a three-year period. The programs varied widely in their explicit philosophy and the communities of children they served. Polakow, rejecting positivism as fragmenting and isolating the child, uses ethnographic study and "thick description" (Geertz, 1973), proposing that children's meanings should be emphasized in order to understand childhood. She argues that the best work about children involves direct observation and that the children's making of meaning is more important than an outsider's interpretation of things.

Several rubrics are used to examine her data that reflect clearly articulated philosophical assumptions —

specifically, views derived from hermeneutics, phenomenology, existentialism, and aesthetics — and which illuminate what she terms as the "landscape" of the child. Polakow argues that childhood is a natural state but with specific forms that are a result of socialization through schooling. This, she concludes, creates a "false structure of meaning on the ontological development of the child." (p. 171). The first rubric involves the evaluation of time and space — both in how a child subjectively experiences them and in how programs often use them as structures of control. The Lollipop Learning Center, for example, was a profit-based facility where teachers herded children in and out of available space, in a rigid schedule, in order to maximize enrollments without regard for the children's activities. This is in contrast to the Martin Luther King Childcare Center, where space was treated freely and had multiple uses, and time was used spontaneously and divergently.

Another rubric is organized around play and work — also in terms of the children's experience and how school staff construed them. Play "helps the child become herself," writes the Polakow, as does work for the adult. She proposes that children naturally tend to blur the two in their daily activity. The distinctions made by the adult world between play and work are arbitrary, and both activities are too structured for the child. Polakow describes how these distinctions were rendered meaningless in the Pine Woods Free School, versus how they were emphasized and often differentiated further (a cognitive play activity versus free play) within the other daycare programs she researched, including a Montessori program. Implicitly, the author is arguing that these institutional practices are discouraging a love of learning that children might otherwise develop.

For children who refuse to adhere to the boundaries of space and time or play and work, according Polakow, the institutional responses can range from labeling the child as deviant to medication. In the Martin Luther King Center, alternatively, Polakow describes when the boundaries between normalcy and deviance are low, allowing for more of a collective ethos. She asserts that children must rebel in order to discover themselves; that they need the "freedom to disobey." She is careful, however, to add that children need to learn to understand and accept the limitations of their rebellion as a way to learn to understand and respect themselves. This third rubric — freedom and authority — would appear to incorporate the other two and leads directly to an important question to ask practitioners: Assuming that Polakow's critique is valid, how do you balance the natural development of the child with the structures of time, space, activity, and authority that are also necessary for their later functioning in society?

Polakow's work is most powerful when it uses very rich and detailed data to show the contradictions between what school officials say the schools do and what they do. This more dialectical approach to interpretation is in keeping with her philosophical assumptions and becomes central to understanding her view of how individual and school changes occur. In several of the chapters, her review of the programs note "manifest" and "latent" levels of functioning (of teacher behavior or beliefs) that are opposite each other. Although Polakow does not acknowledge the work of George Herbert Mead (1934), there is a strong parallel in this area with Mead's ideas. Mead made a distinction between the manifest and latent functions of behavior and, similar to the position articulated in *Erosion of Childhood*, proposed that the role of others as "audience" was essential to the development of a sense of self.

There are a couple of significant areas of the book, however, that need more explication. The first has to do with Polakow's model of children's development. As already noted, her thesis is that early childhood programs are often structured in ways that do not link with a child's natural or spontaneous growth. Yet Polakow spends relatively little time describing what those natural patterns of behavior are until later chapters of the book. Even then, she does not address her view of children's development in any extended or explicit way. She gives a glimpse of this in discussing Piagetian views of cognitive development, particularly the importance of sensorimotor activity and the child's efforts to balance prior understanding of the world with new experiences. Using this constructivist model, Polakow presents an argument that conflict is central to development, rather than ancillary to it as the majority of the early childhood programs would seem to believe. From this perspective, for example, aggression can be seen as a natural, healthy response to institutional or social constraints and structures.

However, she does not review Piagetian or constructivist theory of development, although, given that her arguments emphasize a dialectical view of the world, it would seem critical to offer an articulated vision of what is considered natural in the child's world as much as what opposes it in our socially constructed school practices. Related to this, she argues throughout the book that children's development and learning must be understood within a social and cultural context in order to gain a holistic perspective. And she decries modern psychological theories that try to objectify and stan-

dardize" children. For example, to Polakow, the beauty of Piaget is his focus on the child's more phenomenological efforts to make meaning. But Polakow does not cite other theories of children's development that make the social and cultural contexts more a formal part of children's thinking. One such theory, known to Western audiences before Professor Polakow's book was published, was developed by Russian Lev Vygotsky (1978). He proposed, for example, that learning in the social world precedes the child's cognitive development. This work in psychology appears to me to parallel many of Polakow's points in this book.

Related to this, my second area of concern has to do with the nature of cultural differences in relation to the organization and practices of these early childhood programs and their impact on the children they are intended to serve. Polakow does address this when discussing the African American community's beliefs as reflected in the Martin Luther King Childcare Center. And later in the book, she offers some cross-cultural comparisons of parenting and educational practices with young children. However, she does not discuss differences in children's learning in home or community settings in relation to educational programs until the King chapter (which is the fourth program described), suggesting that the children in the other programs are either bereft of cultural influences in their learning or that the ways in which they have learned to learn can be assumed. Later in the book, she offers her views as to the type of pedagogical practice that should be embraced in an early childhood setting (in particular, approaches that involve the "problematizing" of knowledge and encourage development of a critical consciousness proposed by Paolo Freire, 1970). Yet there is no discussion of cultural differences in pedagogy, and how her proposals would compare with such differences. Again, a dialectical approach would seem to require greater attendance to these issues.

The book is an extremely important contribution to the field for its focus on early childhood programs as social institutions having a significant impact on children's lives. The connections that Valerie Polakow makes among literary works addressing the history of childhood, feminist theory, developmental perspectives, and educational practices are vital toward an understanding of a contextualized, holistic view of children. This book would be very useful in foundations courses for teachers in training, provided that readers have some prior knowledge of child psychology and/or educational philosophy. The author builds a strong argument for the erosion of childhood in the late twentieth century, both in theory and in practice, and some thoughtful ideas about how the erosion can be stopped.

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In the First Person Singular: The Foundations of Education

by R. Freeman Butts

Published by Caddo Gap Press, (3145 Geary Blvd., Suite 275, San Francisco, CA 94118), 1993. 101 pages; $12.95 paper.

Reviewed by Alan R. Sadovnik

In this short book, a collection of three papers, R. Freeman Butts — William F. Russell Professor Emeritus in the Foundations of Education at Teachers College, Columbia University — provides an important autobiographical view of a number of issues central to the foundations of education. From the history of the historically important Foundations Department at Teachers College (paper one), to the role of Teachers College in international education (paper two), to the central importance of civic education (paper three), Butts illustrates the crucial role of Teachers College in the foundational education of teachers and the continuing importance of the foundations disciplines in teacher education.

The first paper is a gem, albeit too short and somewhat incomplete. It was originally delivered at Alumni Day in 1975, which marked both Butts's retirement from Teachers College and his acceptance of the William Heard Kilpatrick Award for Distinguished Service in the Philosophy of Education. Butts chronicles his forty years in the Department of Foundations in three stages: the formative period (as the department's most junior member, from 1935 to 1946), the florescent period (the period during which he had administrative responsibilities, from 1946 to 1959), and the dispersive

period (when he became more outward looking than inward looking, especially through his involvement in international programs, from 1960 to 1975).

Butts provides an illuminating glimpse of the excitement of being at Teachers College during his formative period. The Department of Foundations was the center of the college, both intellectually and politically. Butts examines the department's philosophical and political bent; the centrality of its foundations offerings for the college (with all M.A. students required to take eight points in foundations); the intellectual excitement of teaching its team taught course, EDUCATION 200 F; and its luminous members during this period, including Isaac Kandel, Bruce Raup, George Counts, William Kilpatrick, and Kenneth Benne. What comes through is the political and intellectual excitement at Teachers College, the debates about progressivism and social reconstruction, the influence of the *Social Frontier* and its writers, such as Harold Rugg and George Counts. Most of all, Butts chronicles a period in which the foundations of education were viewed as central to the mission of the college.

During his florescent period, Butts discusses the tensions of being a department and divisional head, his view of academic administration as being in the service of the faculty, and the beginning decline of the importance of foundations of education at Teachers College. It was during this period that students were required to take a course outside of their major, but not necessarily in foundations. This period marked an important shift away from the foundations toward the fields of psychology and curriculum and instruction.

Finally, in his discussion of the dispersive period, Butts describes the movement away from the interdisciplinary thrust of the foundations of education that defined the early period to a more discipline-centered, research-oriented definition. Under the leadership of the late Lawrence A. Cremin (about whom Butts says little), first as head of the department and later as president of the college, the interdisciplinary nature of foundations gave way to the distinct disciplines of history, philosophy, sociology, and politics of education. Although Butts is brief in his account, his support of the original interdisciplinary foundations orientation is apparent. Although too brief an account, this paper provides an important reflection both of the history of foundations at Teachers College and of the importance of foundations in teacher education.

The second paper provides an equally fascinating account of Teachers College's role in international education and Butts's participation in international programs. This discussion looks at a number of programs and discusses the personal and institutional difficulties in setting up and maintaining such programs. More discussion of the political and economic tensions in international programs, as well as the relationship between U.S. universities and scholars and international education development would have strengthened the paper.

The third paper provides a passionate discussion of the importance of civic education at K–12 levels and in teacher education. Through careful presentation of a variety approaches to civic education and *Civitas* — a newly developed, extensive curriculum — Butts underscores the role of education in a democratic society. Butts rejects the false duality between history and geography, on the one hand, and the social sciences, on the other; or between the Western canon and multiculturalism. Instead, he proposes a thoughtful integration of often opposing perspectives in an attempt to realize a comprehensive approach to civic education.

In the First Person Singular is a lovely little book. It gives an autobiographical and historical account of a number of issues central to the foundations of education and teacher education. Written by an individual who has played a significant role in the history of the foundations, in international education, and in the history of one of our most important institutions of teacher education, Teachers College, it provides important insights into our current educational debates. The book left me wanting to know more about the events and people, especially the history of the foundations department at Teachers College. Hopefully, a historian will develop this more fully in a follow-up to the earlier history of Teachers College, written in 1954 by Lawrence A. Cremin, David Shannon, and Mary Townsend. It is of interest to anyone with an interest in the history of teacher education, in the foundations of education, and in democratic education.

Letter to the Editor

Dear Editor:

When I read that the *Holistic Education Review* was publishing a special issue on "Technology and Childhood," I wasn't sure of what to expect. I was hoping that critical voices would be heard, and that critique would extend from classroom to policy levels. The editors and authors of this issue did *not* let me down. My appreciation goes out to both groups for their hard work and sensitivity to a large range of social issues which interact with educational technologies!

At the same time, I'm puzzled over the lack of an article which would have framed educational technology as a subject for critical inquiry *by* students. Is it not time to acknowledge that students would be empowered by learning to *both* develop those tools which will serve their creative, and even economic, interests and interrogate the technologies which are in turn many ways marketed toward their childhood and adolescent vulnerability? Students might learn how to turn computers toward their causes, and place software or module companies "on the spot" for gender, racial, or class biases found to be inherent in their products. Or students might be helped to recognize fallibility in automated courseware and make problematic the values which have been imbedded in educational technologies through military and corporate design.

As a colleague and I have written, the development of technologically sensible and politically astute students qua citizens seems to be a pressing need in this country. But, technological literacy and computer literacy are social constructs whose meanings have been disjoined from democratic culture to serve narrow interests. As Douglas Noble clearly pointed out in the *Holistic Education Review* and elsewhere, these constructs serve symbolic functions of narrow military, corporate and academic interests. In which case, restoration of the disjunction of technological and computer literacies from their historical, political, and cultural contexts is desperately needed. Theories which situate literacy within frameworks of social justice and emancipatory cultures, reflected in Paulo Freire's work, would probably best inform the language of restoration projects.

There are some groups in education who have been working to develop technology as a subject for constructive critique ... as more than engineering or an instrument for "instruction." Within universities, Science, Technology, and Society, and the history, sociology, and philosophy of technology speak directly to this issue. Critical groups within technology education and home economics contain some glimmers of hope for pre-secondary education. Curiously, business educators have been silent on this issue. There are quite a few educators who could have enriched the theme "Technology and Childhood" with perspectives on technology as a subject. Who knows why they didn't respond? Nevertheless, it would be nice to continue a dialogue on this issue, and perhaps a related topic would be an appropriate theme for the *Holistic Education Review* to cover.

I'm happy to have "found" the *Holistic Education Review* and look forward to becoming more active in GATE. ... Keep up the great work, and take care.

Cordially,
Steve Petrina