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Note: The source of the lower photo on the front cover of the Winter 1989 issue was misidentified; the proper source was the Winchell Elementary School, Fresno, CA.

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

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apply new methods to teach the same old subjects, we shall fail. If we create cozy little school communities without addressing the cultural disaster our students must sooner or later confront, we shall fail. (These are crucial points I make in my discussion with Ray Corsini, p. 21).

Holistic education is radical and it is bold. But holistic education—in whatever variety of forms it is expres-

sed—is desperately needed today. I am convinced that for the twenty-first century and beyond, there is no viable alternative to an ecological, spiritual, holistic worldview. I do not see how humankind can survive beyond another decade or two of scientific reductionism, technocratic hubris, and unchecked power of the corporate state. It would probably be more reassuring to believe that no

fundamental paradigm shift is really necessary; it would certainly be a whole lot easier than advocating such radically unpopular views as we hold here. But those of us who advocate a holistic worldview do so because we see no other choice. Our present culture is crushing the human spirit, and we simply must not let this continue.

—Ron Miller

Dear Editors:

I truly appreciated your editorial in the Fall 1989 issue. As both an employee (school social worker and dance therapist) of a small rural public school and a parent of two children attending public school, I have more than once felt slighted by the "we have something you don't" attitude of the "progressive" private schools nearby. I rationalize this seeming snobbery by believing that people have an intense desire and basic human need to belong. The problem occurs when the ego insists that a particular idea, group, institution, movement, etc. is the "only" way, the "right" way.

There are many, many paths leading to that very same place we are all striving to reach—call it God, higher consciousness, self-awareness, enlightenment, atonement, bliss, freedom, or love. And there is one thing I am certain of—we are all going to that same place whether we walk, run, crawl, limp, or drive a Mercedes S.L.

We can help one another so much along the way. According to basic systems theory, every system has a unique method of operation. It's when these systems close down, become stagnant, and do not allow new input that disease occurs. We need to keep our systems open to input—our bodies, our families, our communities, our schools—in order to facilitate and encourage the wonderful and sometimes scary opportunities for growth and change.

We need to share our uniqueness, our methods, those things that make us so special. We need to take from one another those ideas and experiences that will work for us, too, and give back our best in return. Look for the opportunities; they are all around us and probably right under our noses.

Keep up the GOOD WORK!!

*Rosemary Cipolla, CSW
Red Hook, NY*



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years another reform tide sweeps across the land and with it comes an irresistible urge to write a new curriculum in hope that this will cure our ailing system of education.

My associates and I have found that it is impossible to reform education within the prevailing frame of reference, which is characterized by a mental fixation on curriculum development instead of human development. Because of our nation's preoccupation with curricula, education has evolved into a purposeless organization that emphasizes standardized achievement and "minimum competence" over maximum achievement and the full development of individual potential. We have found in numerous surveys with groups of teachers and parents that they cannot name their state, district, or school goals of education. The people responsible for helping students learn do not know what the curriculum is supposed to accomplish. Thus, instead of being guided by goals, our teachers are slaves to curriculum, which has become an end in and of itself. All students are fed the same bland curriculum diet regardless of vast differences in gifts, talents, interests, and experiences. Teachers are required to do the impossible: standardize students.

An emphasis on standardization may be a major contributor to the alarming increase in suicide, teenage pregnancy, drug abuse, and crime. Students who do not fit the common mold into which they are being forced are dropping out of school in record numbers. Standardized achievement testing has become the trademark of the "effectiveness movement," through which a school's effectiveness is revealed to the bureaucrats who show their lack of trust by trying to control, through tests, everything teachers do. Neill and Medina, in an article in the *Kappan*, show how standardized testing is "harmful to educational health":

When they are used as promotional gates, standardized tests can act as powerful devices to exclude groups... Minority students and those from low-income families are disproportionately affected. Research has shown that, when a student repeats a grade, the probability of that student

dropping out prior to graduation increases by 20% to 40%. In other words, students who are not promoted because they have failed to reach arbitrary cutoff scores on often unreliable, invalid, and biased standardized tests are more likely to drop out of high school.¹

Perhaps the most serious consequence of trying to standardize and control everything teachers do is the resultant huge deficit in human development. There are millions of brilliant, talented youths who have failed to develop their talents and gifts fully because our system of education is not organized to foster the personal development of individuals. When we aim for standardized achievement and minimum competence, we unknowingly and unintentionally rob each student of the full development of his or her unique potential, and we make nearly everyone feel cheated. The resultant loss of self-esteem often alienates students and causes them to withdraw from the mainstream to engage in drugs, early sex, and crime. Those who leave the school system feeling devoid of personal development—those who feel of least value—often choose to end their misery with suicide. All of this adds up to a colossal, dangerous national deficit in human development.

Breaking the barrier: Education for greatness

A plan that has proved effective in helping parents and teachers change their mental frame of reference about education is called *Education for Human Greatness*. It hinges on a mental attitude best described by King:

To accomplish any lofty goal, you must have a crystal clear image of that goal and keep it uppermost in your mind. We know that by maintaining that image, the "how-to" steps necessary for the realization of the goal will begin to emerge spontaneously. If you cannot imagine the goal, the "how-to" steps will never emerge, and you'll never do it. Clearly the first step to any achievement is to dare to imagine that you can do it.²

King provides the key for breaking out of the curriculum trap. Education for Human Greatness consists of eight design "frames" into which individuals can paint their own mental images of a new system of education.

The first design frame is a mission statement designed to evoke a clear mental image that can be kept constantly in mind:

1

The Mission of Education

Develop great human beings who are valuable contributors to society.

This mission represents a new definition for education: the process of becoming a valuable contributor to society. If we put our minds to it, we can help every student develop a mental image of personal greatness. We have found, in our work with teachers and students, that even very young children can experience the joy of being a contributor to their family and school. The design frames that follow show that it is not difficult to help each child develop an identity of greatness—a mental picture of oneself helping the world become a better place, and realizing that this is what it means to become educated.

The second design frame consists of three specific master goals that further clarify the mission:

2

Master Goals: The Three Dimensions of Human Greatness

Identity

Individual talents and gifts, confidence, self-esteem, honesty, responsibility, spirituality, character, and physical fitness.

Interaction

Love, respect, empathy, communication, and responsible citizenship.

Inquiry

Zest for learning; the powers of acquiring, processing, and using information to create knowledge and solve problems.

These master goals are the result of years of effort to identify the qualities and characteristics that make people inclined to be contributors to society. As my colleagues and I studied the lives of outstanding

5

Evaluation of Greatness

Evaluation is used to assess student growth in greatness, and for feedback and guidance.

New assessment procedures will evaluate what we are trying to accomplish: student growth in identity, interaction, and inquiry. Since in general these goals are not measurable with paper-and-pencil tests, we will need to turn to other evaluation techniques for feedback and guidance. We will look for manifestations of student growth in individual talents and gifts; self-initiated personal inquiry; and love, respect, and concern for others.

The sixth design frame helps us to form a mental image of each student as a unique creation:

6

Multiple Intelligences

Each person in the world is born with a unique set of intelligences to be developed, not a single IQ.

Howard Gardner and Joseph M. Walters have proposed a "theory of multiple intelligences" and have identified *seven intelligences* that are common to all human beings, but which vary in degree with each person. These are musical, bodily-kinesthetic, logical-mathematical, linguistic, spatial, interpersonal, and intrapersonal.³

Others have verified what we have known all along, that each person is a unique creation. Calvin W. Taylor has identified nine creative talents that are scattered unevenly across individuals, with each person possessing a unique profile of the nine talents.⁴ Over 20 years ago, J.P. Guilford identified 120 different mental functions, of which IQ tests claim to measure no more than eight.⁵

Because of our traditional obsession with curricula, we have tended to ignore the work of those who reveal the individuality of human nature. A focus on people, instead of curricula, allows us to incorporate these valuable findings. To help each student acquire an identity of greatness, we must emphasize the discovery and development of each student's unique gifts and talents.

The most important facet of a child's identity is his or her unique set of intelligences, and it is this human attribute that deserves our greatest attention. It appears that this part of human development is the most critical in determining whether a person will achieve the self-esteem and confidence necessary to become a contributor to society.

The seventh design frame give us an updated view of how the brain works:

7

How the Brain Works

Humans learn through personal, self-initiated inquiry—the way they learned to talk and walk.

Brain research is telling us that logical-sequential, test-based instruction actually may interfere with learning. The workbooks, worksheets, and textbooks that are an integral part of the drill-test syndrome cause anxieties or boredom, which in turn causes human brains to shut down or to learn that schooling is irrelevant to life. We have found that a child will learn more through personal inquiry than through traditional methods that employ these dreary materials.

The work of Leslie A. Hart and Frank Smith have helped us to understand that it is an "insult to intelligence" to "teach" the brain how to think.⁶ The brain thinks automatically just as the heart beats and the lungs breathe. There is evidence that the brain files information according to the purpose for which it is to be used. This is the reason for the difficulty that so many people have remembering information they learn in order to pass tests. After the information has served its purpose, it is usually tossed into the brain's "dead" file. We are beginning to understand why test-oriented instruction seems to work for the short term but fails to produce long-lasting results. Brain research is helping us better understand Plato's wise adage, "Knowledge acquired under compulsion obtains no hold on the mind."⁷

On the other hand, it appears that the brain handles information derived from self-initiated, personal inquiry much differently. This information goes to the brain's "smelter,"

where it interacts with all previous and future inputs and is refined into the nuggets of personal meaning that are imbedded therein. We are beginning to grasp how grossly we have underestimated the power of the human mind, and how we can release this great power through an inquiry-centered approach.

The eighth design frame gives us a place to invent and collect strategies that help students grow in the three dimensions of human greatness:

8

Strategies for Greatness

Strategies are the how-to steps that emerge when we hold a clear vision of our mission and goals constantly in mind.

Over the years, many strategies have been created to help students grow in individual greatness. Many of these strategies are not welcomed within the traditional system of human standardization. Others are embraced for a short period but are soon abandoned because teachers can't find enough time to fit them into the rigid, lock-step schedule, which points out the need for education to be redesigned completely from the bottom up.

The results of maintaining a clear mission

In our work with several schools, we watched students, teachers, and parents blossom with a burst of enthusiasm and creativity as they shed their preoccupation with curricula to focus on helping students develop the three dimensions of human greatness. When everyone concentrated on building identity, interaction, and inquiry, the school and indeed the entire community radiated a climate for creative inquiry. Many people became enthusiastic about inventing strategies for accomplishing the mission.

The following strategies are just a few examples to illustrate what can happen when students, parents, and teachers keep a clear vision of their mission constantly in their minds:⁷

The Great Brain Project. The first strategy that emerged from a different focus was called the Great Brain Project. In this strategy, students are in-

that schools can play a vital role in preventing people from becoming burdens to society.

We found that the Great Brain Project is an excellent strategy for placing responsibility for learning where it rightfully belongs: first with the student, second with the student's parents, and finally with teachers. In our traditional lock-step system with its rigid requirements, tests, report cards, grades, and behavior-modification, assertive-discipline style of management, students get the message that they are not responsible for themselves.

As we concentrated on helping students to develop an identity of greatness—to learn who they are as human beings and as individuals—we became conscious of a primary human attribute: *Every person is born with freedom of thought.* This freedom makes every one of us responsible for our own thoughts, learning, and behavior. When responsibility for learning and behavior is left where it belongs, students learn that they can handle the trust that is placed in them and they respond enthusiastically.

Challenge Education. Another strategy that leaves responsibility for learning with the student is a big brother to the Great Brain Project. It is a strategy for high school students called Challenge Education. This strategy, developed by Maurice Gibbons,⁸ is patterned after the Australian aborigine walkabout in which the

of the walkabout, a high school student spends most of the high school years preparing to make an elaborate presentation to friends, relatives, and classmates to prove that he or she is ready to enter the adult world and be a valuable contributor to society. Gibbons suggests that schools should help students prepare to meet five basic challenges:

(1) *Adventure:* a challenge to the student's daring, endurance, and skill in an unfamiliar environment.

(2) *Creativity:* a challenge to explore, cultivate, and express his own imagination in some aesthetically pleasing form.

(3) *Service:* a challenge to identify a human need for assistance and provide it; to express caring without expectation of reward.

(4) *Practical Skill:* a challenge to explore a utilitarian activity, to learn the knowledge and skills necessary to work in that field, and to produce something of use.

(5) *Logical Inquiry:* a challenge to explore curiosity, to formulate a question or problem of personal importance, and to pursue an answer or solution systematically and, wherever appropriate, by investigation.⁹

Challenge Education is another strategy that helps students to develop the three dimensions of human greatness. Gibbons shared this exciting vision of a new kind of high school fifteen years ago. At that time it was embraced intellectually and emotionally by many people, but alas, Chal-

The School Post Office. As teachers at Whitesides Elementary School made a commitment to help children grow in positive interaction, they stumbled onto an amazing strategy almost by accident. A group of students and their teacher decided to organize a postal system to encourage written communication within the school. They built a large, official-looking mailbox and placed it in the center of the school near the office. They then announced to the school that they would make daily pick-up and delivery of mail within the school. It was deliberately planned that the School Post Office would make next-day delivery so that students could concentrate on "sending" one day and "receiving" the next.

The School Post Office made an immediate, dramatic impact on the life of the school. The flood of mail was so great that the students who started the project had to reorganize their room into a mail-processing center and eventually had to share the responsibility with other classes. Parents reported that students were eager to go to school each day to read their mail. Teachers found that this was one writing activity that involved students without coaxing or assignments. Many students were often caught writing letters instead of doing teacher-assigned work.

Perhaps the most gratifying outcome of the School Post Office was the finding that students learned to read and write without being taught in the traditional sense. They learned without tedious drills on word analysis, phonics, spelling, punctuation, and decoding. Teaching came in the form of teachers' responses to individual student needs—How do you spell ____? How do you address a letter?—and children helping one another.

In addition to helping us understand how people learn to communicate through writing, the School Post Office provides impressive evidence that human minds learn through personal inquiry. Frank Smith cites a study in which students who had invented their own punctuation and collaborated in their writing did better on standardized achievement tests than those who had been taught punctuation in traditional ways.¹⁰

We are beginning to grasp how grossly we have underestimated the power of the human mind, and how can we release this great power through an inquiry-centered approach.

young adolescent native must prove that he is ready to accept the responsibilities of adulthood in a very harsh environment. He must pass a severe test of stamina, endurance, bravery, and skill while venturing into the wilds alone on an extended walkabout. In the tribe, most of adolescence is spent preparing for the walkabout challenge.

In Gibbons' American equivalent

Challenge Education has not been able to make a dent in the thick armor of tradition because of our obsession with curriculum development and standardized achievement. Education for Human Greatness, with its focus on individual students, now makes it possible for such promising ideas to be welcomed, to be developed, and to bear fruit.

The Global-Ecocentric Paradigm in Education

by Phil Gang

A man said to the universe
 "Sir, I exist!"
 "However," replied the universe,
 "The fact has not created in me
 A sense of obligation."

—Stephen Crane
 1899

Have you ever gazed at a full moon against a star-studded black sky? Have you ever paused by the ocean's shore and listened to the sounds of life and felt the soft breeze caressing your cheek? Have you ever walked through a pristine forest breathing and smelling the gentle, clean, and natural air? When was the last time you experienced the innocent laughter of children, or saw the glowing hues of a rainbow reaching from earth to sky, or witnessed a breathtaking sunset?

Some three to five billion years ago the earth was totally barren, a fiery caldron of gases and molten lava: no atmosphere, no wind, no water, no rainbows, and no life. Through the processes of time and the unconscious will of the universe there emerged one event after another to take this planet along an evolutionary path that is unique in the history of

the cosmos. Our earth is truly a miraculous set of unfolding circumstances that many of us take for granted.

Today, at a very deep level, we are beginning to unmask creation's web, where all has purpose and all has meaning. Throughout human history there have been individuals who were connected in an unconscious, spiritual way to the wholeness of life and its profound relationship to an evolving earth. However, during the last hundred years, scientific discoveries have provided the rest of us with a view of life that has the potential to transform our understanding of humanity's relationship to the whole. If we look carefully we can see how each life-form has a role, a task so to speak, and how each animal and plant has a specific range of functions that enables it to live and to contribute to the harmony of the whole.

Many of us have yet to comprehend what that role is for humanity. However, if we take an analytical view of the history of

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Holistic education is part of a larger transformation in Western civilization. We are moving from the mechanistic industrial age to a global, ecological age centered on communication and the exchange of information. This new historical period calls for new types of social institutions, especially in education.

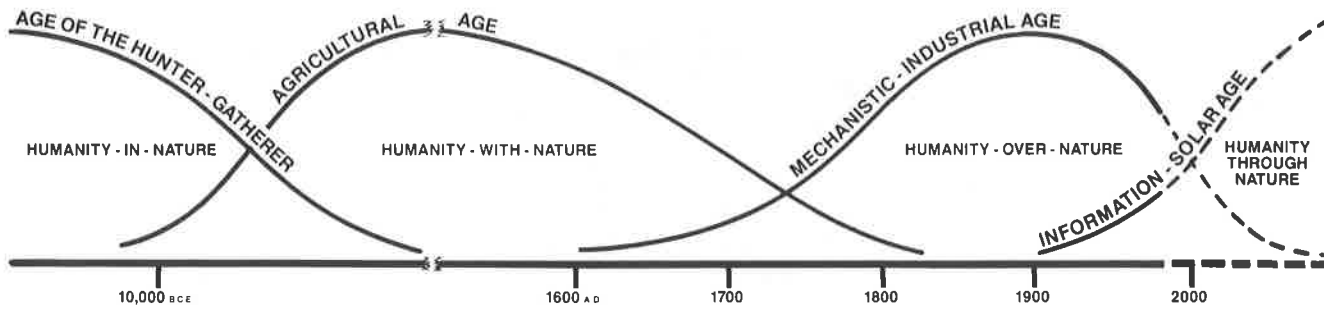


Figure 1. PARADIGM SHIFTS: Schematic depiction of rising and declining cultures throughout history.

earth, sky and sun, night and day, animal and plant. He remains in the mythic of time and space.⁴

The age of Humanity With Nature was directly tied to the land. In all agricultural civilizations, land was the basis of the economy, life, culture, family structure, and politics. Human beings were no longer dominated by nature but were in the process of learning how to blend as equals with the natural environment. Education was basically informal as children learned to partake in the society by observing and experiencing. However, as civilization evolved, formal tutorial education was instituted to teach the very few who were to become priests and leaders.

When the early Greek philosophers came onto the scene, consciousness took a giant leap forward. The Greeks sought to discover the causes of natural phenomena and in so doing became the first scientific observers of the universe. During the sixth century B.C., when science, philosophy, and religion were not separated, the aim of philosophical inquiry was "to discover the essential nature or real constitution of things which they called physis."⁵ Physis is the root of our word *physics*, thus, the study of the nature of things evolved in the early days of civilization. For the Greeks, logic and cause and effect ruled philosophical and scientific inquiry. This was the apex of Humanity With Nature.

Science and technology rapidly expanded until the end of the sixteenth century when new advances resulted in the industrial revolution breaking over Europe and unleashing a wave of planetary change. A new paradigm emerged.

Humanity Over Nature

Three hundred years ago . . . an explosion was heard that sent concussive shock waves racing across the earth, demolishing ancient societies and creating a wholly new civilization. This explosion was the industrial revolution. And the giant tidal force it set loose on the world collided with all institutions of the past and changed the way of life of millions.⁶

The architects of this new age were Francis Bacon, René Descartes, and Isaac Newton. Together they created a model of the universe that was all-knowing and all-encompassing. A new spirit of inquiry evolved that urged the scientist to be critical, to use logic ruthlessly, and to analyze everything by taking everything apart. The dominant philosophy was espoused by Descartes when he said, "Cogito ergo sum" ("I think, therefore I exist.") This Cartesian "mind over matter" philosophy formed the basis of scientific inquiry until the new physics evolved early in this century, and its residue is still felt in modern-day institutions and thought.

Prior to the time of Bacon, the goal of scientific inquiry had been wisdom: understanding the natural order and living in harmony with it; the period of Humanity With Nature. It was a *yin* or integrative purpose, and the basic attitude of the scientist was ecological. In the seventeenth century this attitude changed from *yin* to *yang*, from integration to self-assertion. For 300 years after Bacon, the goal of science was knowledge that could be used to dominate and control nature.

But it was Newton who became king of the mechanistic age. Newton's

universe is a system of perfect, clearly definable order. It runs like a gigantic machine in which everything from the animate and inanimate is explainable, for everything can be broken down to basic building blocks. All is predictable and all is knowable. Newton incorporated these ideas into a new reality in his *Principia*, where he sets forth his immutable laws of motion. Leonard explains: "The world of the 'Principia' was a world of fixed measurements, objective space and time, a world of isolated cases within an all-encompassing system, and a world without angels or smells."⁷

Combined with Bacon and Descartes' framework, Newton's world of physics established the foundation for the mechanistic industrial age. All three viewed the world as a perfectly ordered giant machine that operated ad infinitum. This set the pattern for social and political institutions as well as human relationships. It was a period of Humanity Over Nature because throughout this time institutions were established that sought to define, order, and control the forces of nature. This is evidenced by the lack of environmental concern and the life-threatening deteriorating conditions that exist in our rivers, lakes, forests, oceans, and atmosphere. It is also clearly seen in the proliferation of weaponry and the nuclear arms race. More has become better, even if more means enough bombs to destroy the earth seven times over!

Nowhere is the mechanistic industrial age more conspicuous than in the field of education, where knowledge is separated into fixed categories and is parceled out in assembly-line fashion. The school favors competition over cooperation and achievement

of the Eastern mystics-psychologists and paved the way for a truly unified worldview—one that is leading us out of the mechanistic age and into the information age, into interdependence and cooperation. It is an era when humanity, realizing its role in the ever-unfolding cosmos, should begin to awaken to its personal responsibility to protect the earth from further deterioration and to become participants in the evolution of the cosmos. It is a knowing participation in nature, realizing nature through human nature. It is the age of Humanity Through Nature, a humanity that embraces nature and reclaims the innocence of Humanity In Nature.

Humanity Through Nature is a giant shift in consciousness from Humanity Over Nature. It requires individuals to “see the whole picture.” Humanity Through Nature is transformative, intuitive, and beyond the mind. It is all the things that Eastern philosophers and mystics knew about consciousness. As part of Humanity Through Nature, the people of the twentieth and twenty-first centuries have several responsibilities: We need to live, by conscious choice and design, within the ecological and resource limits of the planet. We need to develop effective alternatives to our current patterns of violence, particularly war. We need to develop social, educational, and political institutions that acknowledge, appreciate, and incorporate four guiding characteristics of the emerging paradigm: democratic, experimental, humanistic, and holistic.

The global-ecological paradigm in education

Education is the single most important of these institutions and therefore requires our immediate and direct attention. Healthy education embodies the principles of unity and potentiality. The child should be viewed as the perpetuator of humanity, in whom rests the potential for positive global transformation. Teachers then have a responsibility to help each child achieve his or her own potential. This can be accomplished in an atmosphere that fosters self-confidence and self-esteem, integrates academics with experience, and develops a sense of community among students

and adults. Three individuals have made a direct impact on my thinking with regard to a new evolving form for education.

Robert Muller, recently retired assistant secretary-general of the United Nations, lectures around the world on the need for a global education. The basis of his World Core Curriculum is spelled out in his book, *New Genesis*. In it he poses the question: “How can our children go to school and learn so much detail about the past and so little about the world, its global problems, its interdependencies, its future and its international institutions?”¹² For Muller everything in the universe has meaning and importance, and he insists on giving this knowledge to children.

The founder of the Waldorf School movement, Rudolf Steiner, asserted that the basis for all pedagogical work is an insight into the living, including the nature of humanity and the world. He laid this out in great detail in his science of the spirit called Anthroposophy. His is a child-centered pedagogy taking aim at the spirit and will of the child. “Our highest endeavor must be to develop free human beings who of themselves are able to give purpose and direction to their lives,” he wrote.¹³

Maria Montessori diligently applied her resources to help mankind understand, through the child, the implications and responsibilities for becoming Humanity Through Nature. By creating educational environments that meet the physical, psychological, intellectual, and spiritual needs of young people, Montessori schools all over the world support that effort.

The contributions of Muller, Steiner, and Montessori are under-recognized in the current educational climate that grasps for a return to the past. However, growing numbers of individuals and groups are emerging as catalysts for educational change. Collectively there is enough insight available to create a new conceptual framework for education; Table 1 highlights the principles and goals of such a framework.¹⁴

Application of the global-ecocentric paradigm

During the 1988-1989 school year I worked with teachers and children in Australia, New Zealand, Finland, Sweden, the Soviet Union, and the United States. My dialogue with adults centered on the need for planetary change, especially in reforming industrial age education. The children and I discussed the current state of the environment and how people can take responsibility for making this a healthier planet.

Children today possess an impressive amount of knowledge about our planet. As young as age eight or nine they discuss such complicated issues as the greenhouse effect, acid rain, holes in the ozone layer, and toxic waste. Not only are they knowledgeable about the problems, but they have the capacity to talk about the technical aspects of them. This is an accomplishment, considering that at the beginning of this decade most people were unaware of environmental issues.

Anyone who has been exposed to the media has received an exponential increase in descriptions concerning

Table 1. A New Framework for Education

Principle	Goal Summary
Democratic	To give learners a sense of their responsibility to one another and to the planet
Experiential	To incorporate meaningful activity into the learning experience and to relate academics to the real world
Humanistic	To heighten self-esteem and to allow the whole personality of the learner to develop in affective ways
Holistic	To provide for an integration of subject matter and to give the learner a sense of humanity's relationship to the whole, incorporating the knowledge of how everything on earth and in the universe is interdependent and interrelated

Teaching the Politics of Literacy

Notes from a "Methods" Course

by Mary-Lou Breitborde Sherr

Most of the time in public schools is taken up by the teaching of reading. Those of us concerned with transforming schools into places of personal and social liberation would do well to look closely at what notions of self and society are conveyed through reading instruction. In the minds of my education students and their cooperating teachers, what is important in the classroom is not so much what teachers think but what they do about reading in the way of providing lessons that are effective, interesting, and palatable. No amount of proselytizing from the podia of "foundations" courses about the need to teach toward self-actualization or liberation or holism will survive the onslaught of the minute-to-minute concerns of a teacher confronted with 25 students and their parents, a building full of colleagues and supervisors, and a plethora of books, games, and ideas for reading instruction. Rather than assume that discussions about the liberating power of education in Philosophy of Education will stay with them to inform their decisions about what and how to teach once they enter the culture of a school, we must show them directly how particular methods and materials support or negate those important goals.

I begin my course in Methods of Teaching Reading by addressing the philosophical, social, and political assumptions behind competing notions of literacy. Any approach to reading assumes a particular conception of literacy. Any outcry about "illiteracy in America" or "declining reading test scores" is based on some taken-for-granted notion of what it means to be "literate." Rather than attempt to find the one true definition of the concept, my students and I recognize that there exist several competing ones. We examine these concepts with respect to what they assume about the nature of the learner and the role of school in society. We understand them as giving rise to very different teaching practices. Moving beyond the superficial treatment provided in chapter one of every reading text, we spend time articulating our definitions of literacy and relating these to the decisions we make about methods and materials. My aim is to use the notion of literacy to convince my students that they, as teachers, have the potential to empower children to read, think, and act critically in their own lives and in

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There are several divergent interpretations of the concept of literacy. How we define literacy—as the list of facts that “every American must know,” as “decoding skills,” or as empowerment through critical thinking—will profoundly affect the educational experience we offer to young people.

by less than 5% the population.⁶ It is no accident that, while national assessments show improvement in basic decoding and recall skills, scores on tests of higher order reading comprehension, where thought is linked to print, are disappointing.⁷ I believe that the reading ability of the nation suffers from content-less, skills-based reading programs which do not teach children to read for information or for enjoyment, nor establish in children patterns and habits of purposeful or meaningful or enjoyable reading. The problem with this mechanistic approach to literacy training is that it is training only, and training is easily lost. Democracy is indeed endangered when its citizens, alienated from or victimized by print, do not have the power to gather the information necessary to broaden their views, weigh alternatives, and make decisions on any basis other than immediate experience.

Critical literacy

In contrast, the liberationist educators Paulo Freire and Donald Macedo offer a third, very different conception of literacy, one that includes the context of the reader's experience. For Freire and Macedo, literacy is a *critical* reading of "the word and the world."⁸ The literate person understands the deeper social and political meaning of what he or she reads, and thus has the knowledge that makes it possible to liberate self from unexamined, perhaps unjust, life conditions. For example, a person able to read and fill out a loan application from an agency charging exorbitant interest rates is not literate in Freire's view. The literate applicant reads the high interest rate and understands its context—the motivation of the lender, the potential consequences to the borrower, the relative economic and political power of each, the implications of this relationship for the borrower's work-life, lifestyle, future economic status, and he or she understands the alternatives to this loan. According to this definition, even those of us who "decode" well are probably illiterate in some areas. (Certainly my own illiteracy surfaces every time I endorse an auto repair bill.) There is, then, the possibility of multiple literacies, much as psychologists now talk

about "multiple intelligences."⁹ More broadly, Freire's conception of *critical literacy* assumes that we have the power to examine all aspects of our lives; whether we in fact exercise this power (as in the auto repair shop) is our own conscious choice.

Embedded in critical literacy is the belief that we are actors in the world and actors in the educational process. A reading program based on this concept would be oriented toward language experience or "whole language," using any method that considers meaning-making on the part of the reader as central to the reading project and puts the reader in control. This approach treats children's experiences as content of educational value, worth sharing, and worth writing books about. It views children as active learners, not just in the sense of using hands-on materials to learn, but as actively making meaning of the printed word. Sylvia Ashton-Warner's "key work" technique¹⁰ and the more current whole-language and "writing-to-read" programs¹¹ exemplify this approach. Skills are taught as needed, but always in the context of linguistic meaning. Added to the emphasis on personal meaning, though, is the importance of guiding students to look critically at every text. Teachers help readers place the text in a context appropriately historical, social, political, or economic. Understanding the author's frame of refer-

Because of my own social philosophy and philosophy of learning, this last conception of literacy is the one that I espouse and which grounds both my teaching practice and my reading. But in my reading methods classes, I leave open to discussion the definition of literacy and the consequent selection of methods. We begin the semester with lively debates about literacy, adding newspaper and journal articles and government reports to the fray. We leave the question unanswered, for it comes up continually as we proceed through the semester and learn about different methods and materials. I ask my students to read the introductions to teachers' manuals, and compare and evaluate their underlying assumptions about literacy and the nature of the reading process. I ask them to give a written rationale with every lesson plan and unit along with their skills objectives. I ask them to justify everything they do, and I do not accept pragmatic reasons such as "It works" (What does it do?), "The kids love it" (They also love Kool-Aid), and "It's fun" (So are arcade games). I try to link my students' reading assignments to Freire's principles, to the students' own experiences, and to the implications for the lives of their students. I work toward the impossible goal of educating my students to be well versed in all reading methods, yet aware that some are terrible ways to ensure a truly literate

Cultural literacy commits teachers and children to arbitrary standards imposed on human experience in the past and in the present.

ence is essential. Sexist literature is read and discussed critically, as are more balanced alternatives. Mark Twain's *Huckleberry Finn* provides a wealth of discussion, not as a historical anomaly, but as a vehicle for reflecting social relationships and students' own experiences. Because language comprises meanings peculiar to certain people or certain experiences, dialect becomes a respectable means for conveying thought and experience.

public. They should be able to deal with system-mandated programs and modify them according to their beliefs about literacy, learning, and the purpose of education. They should be able to select materials and methods that best serve their students' needs, given not just reading achievement scores, but the whole context of their lives. I ask questions such as these: Can you justify a solely skills-based approach with children who do not have at home many

What Is Holism in Education?

Correspondence between Miller and Corsini

Ron Miller, Editor of *Holistic Education Review* and Raymond Corsini, an Adlerian psychologist and developer of the Corsini Four-R School System of Individual Education (4R) have exchanged a series of letters concerning attitudes and views about education. This article presents portions of these communications. Both Miller and Corsini are highly critical of the thinking and practices of traditional education and are eager to overhaul a system that they believe is pernicious in many respects; nevertheless, it appears that they hold divergent views with regard to some philosophical and theoretical issues. This edited correspondence is published in the hope of a closer alliance between the authors and between others who share their views and those with varying points of view. To achieve greater understanding for more effective use of energies in this common pursuit, readers are invited to join in the dialogue.

Miller: As you know, in my published response to Guy J. Manaster's article in the Spring 1989 issue of *Holistic Education Review*,¹ as well as in extensive correspondence with several 4R educators, I have questioned whether the 4R method is truly holistic, as I understand this term. Perhaps I have misunderstood the philosophy as it has been described, and if so, I am interested in learning more and clearing up any misconceptions I may have.

Corsini: I appreciate your open attitude. It may interest all to know that I refused to write for any publication (besides Adlerian ones) anything relative to the Corsini Four-R School System of Individual Education (4R) until we had 100 years of school experience. When I read in your flier that you were emphasizing holism in education, I was excited by this information, decided not to start an independent journal, and with Donald N. Lombardi submitted a paper to you. We were most pleased that you accepted it, and we have had numerous inquiries from readers impressed by what we had to say.²

Miller: I certainly agree that the 4R method is a step in the right direction. This is why we've published two articles on it and why I am interested in carrying on this dialogue with you. My disagreements and questions about 4R are meant as friendly criticism; because I share many of your goals, I am somewhat frustrated by those areas where we appear to disagree.

Corsini: My guess is that we pretty much share the same attitudes and values. Differences between us may be of semantics rather than reality.

Miller: To an extent, yes. I think it comes down to what we mean by the word *holistic*. You have sent me several materials indicating that Alfred Adler was an explicitly holistic thinker—that he was in actual contact with Jan Christiaan Smuts, who first described the concept in his 1926 book, *Holism and Evolution*. But I am not convinced that Adler's understanding of holism (or your own)

is quite the same as mine. We do agree that holistic means that an individual organism is embedded in larger, more inclusive, more complex systems. Adler, like another important thinker, John Dewey, paid a lot of attention to *social* and *cultural* systems—and this is no doubt important. But I believe that there is yet a larger and more inclusive whole in holism, and I call it *spirituality*.

Corsini: I agree with you that there is a still larger, more inclusive element. I hope we can also agree on what that element is and what to call it. You call this extra factor *spirituality*. We call it *creativity*. If by *spirituality* you include angels, saints, and demons, then I don't think I could go along with the name. If you mean what Adlerians mean by *creativity*, then we merely have a semantic difference.

Miller: Of course there have been many excellent holistic educators who did not use theistic or religious concepts to describe this most all-encompassing whole. Many of them (for example, educators in Dewey's progressive tradition) have indeed used the word *creativity* to express a genuine respect for the deeper, more cosmic elements of human personality. But let's be very clear what we mean here. The word *creativity* is frequently used simply to describe original ways of approaching concrete problems or art projects, and I am talking about something that goes much deeper than this.

By *spirituality* I mean a reverence for life, a sense of awe and wonder at the unfolding mystery of the universe—a recognition that there is a deeper meaning to our lives than we can know through rational problem solving or cultural definitions. The term *creativity* will work for this only if we are clear that it refers to *the Creation* itself and only if we recognize that the human spirit is a manifestation of the creative unfolding processes of life. Angels, saints, and demons are not the point; maybe they exist (at least archetypally), maybe they don't. The question is, do we celebrate the mystery of emerging life or only our own intellectual and cultural cleverness?

provided by the environment. Therefore, we take both Plato's and Aristotle's views as accurate. The 4R method attempts to give children maximum freedom of thought and action within defined limits of acceptable behavior.

I believe that a proper function of a school is to help children learn to get along better in society but at the same time maintain their unique inviolable personalities. In 4R schools, we intend to develop independent-thinking, courageous, self-confident individuals who are ready to resist arbitrary authority, but also who would help make this a better world, who would be more tolerant, who would hold high standards, and so on.

Adlerian personality theory is unique from all other theories in two respects: It incorporates (a) the philosophy of *Gemeinschaftsgefühl*, a German term imperfectly translated as social interest or feelings for community, and (b) the concept of *soft determinism*, which essentially means that, because of the inexplorable factor of creativity, environment and heredity do not necessarily determine the individual.

Dreikurs once told a story that I believe fits our views perfectly as an example of creativity or spirituality. This little anecdote may unite us:

On the first day of an elementary school, teachers were asked to examine the scalps of students for head lice. Among the louse-infected children sent to the school nurse were two brothers, who appeared with dirty clothes and skin. School records indicated a sister was also in the school. The sister was called for, and, when she arrived, was clean, neatly dressed, and had no head lice.

The nurse visited the home and reported that the whole house was slovenly maintained—dishes unwashed, beds unmade, clothes on the floor—but the girl's room was neat as a pin.

This ten-year-old with the same heredity and the same environment as her brothers had "creatively" surpassed the standards of her family and managed to establish her own personality. This little case history is a perfect example, in my opinion, of the concept of holistic creativity of the personality.

Miller: This story does illustrate that any individual may transcend cultural and hereditary factors. But your choosing this as an example of creativity only adds to my doubts! If the best that can be said for creativity is that it allows us to avoid head lice, it is not a very inspiring concept. I am much more excited, for example, by Galylean's stories of children who express the intrinsic love and connectedness they feel toward others,⁴ or by accounts of vision quest experiences in which people discover their archetypal "guardian spirits" or life callings.⁵ It is evident that, on a profound level, human beings are attuned to remarkable energies. Education—holistic education—must put us in touch with these energies. I simply don't see this possibility addressed in Adlerian psychology or 4R education.

Corsini: I imagine that you view spirituality as something within people, not outside of them. I was brought up as a Catholic and was told that each person had a guardian angel who took a position on one's right shoulder

and told one to be good, and a personal devil on one's left shoulder who counseled one to do evil things. We were told that the devil was real and that it searched about for souls to lead to sin, which in turn would lead to hell. We were told that there were various saints in heaven who would intercede for us with God if we would pray to them, light candles, and so forth. We were told that people in heaven could on occasion return to Earth in the form of ghosts.

Now, all of these concepts which I was told were true generate the connotation of the world spirituality to me: outside-of-us immaterial forces that can affect us. So, it seems to me, if you are not one who believes in spirits, then it would be better not to use the term spirituality, simply because it would be offensive to some people and generate some degree of confusion. On the other hand, maybe you do believe in these outsider forces? I cannot tell from your communications.

Miller: I appreciate your discomfort with these concepts! Certainly religious institutions have preyed on simplistic hopes and fears and thereby distorted genuine spirituality. But I think it would be a mistake to react by sweeping all spirituality under the carpet. There do indeed appear to be "forces" or "energies" beyond our rational, conventional understanding. It is the great error of Western culture that we have distanced ourselves from them, declaring them "outside" of ourselves and giving them oversimplified names such as angels and devils. These transcendent, archetypal, spiritual energies are part of us; they are the most essential part of us. Like Jung, I would like to see us reclaim these missing elements of ourselves. It is the mission of holistic education to restore these lost energies, not to distance ourselves still further.⁶

Corsini: Again, I have trouble with words: *transcendent*, *archetypal*, and *spiritual energies* are foreign to me. Were you to have written *mysterious energies* or *panimic energies*, then I would feel more comfortable. I agree with his concept but don't like his language. Adlerians, unlike Freudians and Jungians, use simple language. For example, another Adlerian, in discussing the concept of *Gemeinschaftsgefühl*, wrote:

Adler extended the meaning of *gemeinschaft*, the "social" in social interest, to a variety of other "objects" way beyond what one would expect. *Gemeinschaft* is not limited to the community of men but means general connectedness. Thus Adler stated that "Social interest may extend beyond these boundaries and express itself towards animals, plants, lifeless objects or finally towards the whole cosmos."⁷

Social feeling is actually a cosmic feeling, a reflection of the coherence of everything cosmic, which lives in us, which we cannot dismiss entirely and which gives us the ability to empathize with things which lie outside our body. Another time Adler simply equated social interest with "being in harmony with the universe."⁸

Miller: I can accept this, although I think the word *social* is utterly inadequate. I just wish there were more recognition of this "cosmic feeling" in the 4R literature.

But let me go on to another point of disagreement or

methods, 4R undermines its own democratic sympathies. You can provide a happy, respectful, supportive environment for children to be in—and the 4R approach apparently does so very well—but if the children grow up to take their places in the corporate bureaucracy and the military-industrial complex, then what, in the long run, have we really gained? Holistic educators must raise fundamental questions about the kind of society for which they are educating young people, or else our efforts are ultimately pointless.

Corsini: I wish to make this point very clear since you also make a big issue of this. We are not the servants of society. Our work is in the service of children: to prepare them as well as we can to be happy and successful in life, and we protect them against traditional procedures of schooling and even from their parents' well-intentioned but misguided efforts. We even protect children from themselves. For example, students often ask for grades, which we refuse to grant since we believe grades are degrading.

Finally, and this may surprise you, as it has surprised a number



Corsini: *Our concern is with the nature of the relationships of parents, school administrators,*

and faculty to students. In one word, democracy; in two words, mutual respect.

of other people who think of 4R as an Adlerian system: In doing parent training, etc., we give all educators freedom to use any system of training they prefer. Consequently, school administrators who want to teach parents and faculty alternative concepts of relationships, such as Rogers' nondirective method or Ellis' Rational-Emotive system, are free to do so. We have no restrictions whatever in such matters.

Miller: What comes to mind is an existentialist maxim: Not to choose is itself a choice. By not taking a stand on curriculum and teaching method, you allow the 4R approach to be appropriated by whatever cultural forces are shaping education. Historically, this has been the ruin of several otherwise excellent holistic approaches, including Pestalozzi's "object method" and progressive education itself. Sure, some people will use Rogerian methods; but *in our culture*, most educators, especially in public education, will adopt curricula and teaching styles that support our hierarchical, materialistic social order. The democratic ideals espoused by 4R will then become mere slogans, just as they did when progressive education was absorbed

into the mainstream. To compromise with traditional academic demands may win you a place in public education, but it is a Faustian bargain, and you will lose your holistic soul in the process.

Corsini: We do challenge traditional academics and teaching methods! For example, instead of the so-called academic basics we stress the human fundamentals. We consider academic learning to be the least important of the three areas of teaching in the school (the other two being creative subjects and socialization). We give teachers academic freedom to teach as they will. We empower children with the right not to go to any classes. To imply that the children who come to our schools will "grow up to take their places in the corporate bureaucracy and the military-industrial complex" is ridiculous.

4R is value-free except for the treatment of children and adults on the basis of mutual respect. 4R as such does not teach democracy—children live it. 4R as such does not teach religion—children live it. So-called religious schools teach theology, not religion. For us, the system is the message. A particular 4R school might well emphasize corporate bureaucracy or the industrial-military complex. Or it might concentrate on Millerian spirituality and still be a 4R school. Contents have nothing whatever to do with 4R! In 4R we push no contents, not even Adlerian values!

The three-way curriculum of a 4R school is not a necessary part of 4R; it is my judgment of what a school should provide ideally, but that is not 4R. The essential element of 4R consists of verbs, not nouns, the nature of relations between people and not curriculum, content, books, teaching methods, and so forth. A school that proscribed all academics could still be a 4R school, even if it had absolutely no curriculum at all. Relationships must be on the basis of equality, and children must be allowed to choose whether they will go to this school and whether they will learn anything.

I am not sure how well other members of Individual Education International (IEI) understand my vision of an ideal school. Those who know them think that I am too radical. Dr. Ann Pratt and I are working on an article that attempts to answer questions raised by members of IEI about 4R, and even she and I do not agree completely on some important points. So, I can say about this and other writings, that I have a particular vision about an ideal school which I think no one completely accepts, but it is clear and constant as far as I am concerned.

Miller: I certainly don't think you're too radical! I agree with you completely that the relationship between educator and student must be made more equal, more respectful, more democratic. This is one fundamental element of any truly holistic approach. However, it is not in itself a complete holistic approach, for the reasons I've given. I still think you are making a mistake by having such a passive attitude about what goes on in the school!

Let me go on to my third area of disagreement with the 4R approach: the disciplinary rules seem rigid to me. The fundamental question is, should we try to make human relationships rational and orderly, or should we accept

without our authority reveals a very dim (and very uninformed) view of human learning and development. The second assumption begs the question as to what kind of life is meaningful and for what kind of society we are preparing children; the inhumanly competitive and materialistic aspects of our society remain unquestioned. The third assumption is directly opposed to the holistic integration of experience to which we should strive. Too many of the 4R educators I've read (for example, Guy Manaster in his correspondence with me) talk about "efficiency" and the "business" of class. This acceptance of the factory model of education is characteristic of public schooling, but it is absolutely foreign to the holistic approach.

The danger in rigid rule-bound behavior is illustrated (unknowingly) by one of these writers, who related that when a substitute teacher unfamiliar with the GO signal would point to a child who had raised a hand, *the child would leave the room even knowing fully that he or she had not violated any rule!* Now, you might argue that this is an unusual case and that there is more mutual understanding with the regular teacher. But I think this is a perfect illustration of what happens when our behavior, our relationships, our learning are ruled by mechanical, inflexible roles; in becoming agreeably manageable, students lose genuine autonomy and become more like obedient robots.

Corsini: I believe that were you to visit one of our schools to see for yourself how it works and to find out how teachers, parents, children, and staff feel about it, you might change your mind. Mrs. Grunwald, to my knowledge has never seen a 4R school in operation. Mr. McKenzie, on the other hand, a vice principal of a school in Canada, told me he thought the GO signal was one of the most important advances in education.

At the end of the first year of the use of 4R, sociology students implemented a telephone questionnaire of parents of students. When data were examined, the item most often cited by parents for liking the school was: *They are now more independent.* The major objection of parents who did not like the new system was: *They are now more independent!* No obedient robots come out of our schools. Just the opposite!

I agree with Dr. Manaster and with you. A course should be taught efficiently and in a lively manner. The only way that I know to achieve both is first to give children the freedom of choice whether to take the course in the first place and then to allow them the freedom to select which teachers, books, materials, and learning procedure to use. (In a 4R school, children have five options on how to learn any topic: [a] going to class, [b] studying on their own in the library, [c] peer-teaching in the study hall, [d] tutoring, which is part of the 4R program, and [e] homestudy.)

And then, it seems to me, it is necessary to inform children whether they actually learned any topic studied. This calls for some sort of valid testing.

Miller: I think we still have some disagreements. Of course, there is room for many approaches in holistic education, and it is definitely not our intention in this journal to enforce some orthodox position. But the issues

I've raised here seem fundamental to me, and, if they are not addressed, then "holistic" is just a word without much significance. I would like to see 4R educators at least grapple with these issues, as you have been willing to do. Unfortunately, in many of the writings I've encountered, these issues are not adequately addressed.

Corsini: You touch on a very important point here. Consider these various aspects:

1. Within the Adlerian world, there are two traditions relative to education: one by Rudolf Dreikurs, concerned with helping teachers operate more efficiently and effectively in classrooms; and one by myself, concerned with establishing a better school system.

2. Of the 1,000 members of the North American Society of Adlerian Psychology, only about 100 are members of Individual Education International.

3. I consistently have refused to accept any money from any foundations in the way of grants that involved outside control.

4. Only two principals of the dozen 4R schools are Adlerians. All principals modify the system, sometimes in contradiction to the theory of 4R. I have not even seen some of the schools. I have no authority over them. In one case, I was not even permitted to visit a school that used the 4R system because the principal feared that I might criticize his handling of the school.

The problem any theoretician has regarding schools is that others determine how the school actually runs, and there will be misinterpretations.

Miller: But at least the theory should address fundamental issues! I believe that holistic education is a radical critique of our culture, based on a spiritual understanding of human development, and I still feel that 4R—in both theory and practice—does not satisfy this definition, even though it does seek to move education in a more humanistic and democratic direction. I welcome and support your efforts to reform education; at the same time, I encourage you and all 4R people to take a more careful look at the issues I've raised.

Corsini: I maintain that the 4R system is both humanistic and holistic. You may have noticed by now that Adlerian psychology in general and 4R in particular accept some issues that others may think contradictory.

In closing, I think that something which Adlerians call creativity and you call spirituality are pretty much the same. Reverence for life, independence of thinking, wanting to create a new and better world, respect for individuals, humanistic cooperative societies, end to war and famine, equality among people, end of rape of the Earth, and so forth are probably conscious intentions of meaning of both terms. However, there probably is a difference between us relative to the origins of panima. You indicate that it is inherent as asserted by Beverly-Colleen Galyean. I believe that it is learned as asserted by Heinz Ansbacher. But does it really matter whether it is learned or inherited? My own hypothesis is that panima probably is both an inherited tendency and something that can be learned. Hopefully, this new term and this combination theory will make sense and unite us in theory and philosophy.¹⁴

Foundations of Holistic Education

Holistic education is neither an isolated movement nor a pedagogical fad. Holistic theory and practice draw upon well-established philosophical roots, which Aldous Huxley called the "Perennial Philosophy"—a deep concern for humanity and ecology that has found only limited expression in modern culture under the name of "romanticism." In addition, in recent years holistic education has gained solid intellectual grounding in several emerging fields of study. Perhaps the most provocative and exciting of these new approaches is transpersonal psychology: the disciplined study of the highest potentials of the human mind.

The following two articles are an excellent introduction to the scope of transpersonal psychology and its fascinating literature. Joseph H. Pearl and Jeong-hwa Moon offer a concise definition and history of this emerging field, with a useful list of references. Thomas Roberts, who more than anyone else has explored the application of transpersonal theory to educational practice, has compiled an original and valuable bibliography and resource list for Holistic Education Review. Although neither of these articles focuses on educational

practice per se, I believe that the task of advancing holistic education requires a basic familiarity with this field and its literature. These articles provide an intellectual context that can help advocates (and opponents) of the holistic approach realize the larger implications of our ideas.

I especially recommend reading Pearl and Moon's article in conjunction with the preceding article, "What Is Holism in Education?" for their discussion of the friction between humanistic psychology (represented by Rollo May) and transpersonal psychology (advocated by Ken Wilber) is exactly analogous to my disagreement with Ray Corsini over the issue of spirituality. I argue that Adlerian theory (represented by Corsini) is humanistic, while the holistic paradigm, as I understand it, is essentially transpersonal. When Joe Pearl suggested this article, I didn't expect him to lend such strong support to my position, but I think he has done so, and I'm delighted to publish his article in this issue.

—R.M.

An Introduction to Transpersonal Psychology

by Joseph H. Pearl and Jeong-hwa Moon

For what is man? A body? Certainly, but anything else? A personality that includes his mind, memories, and the propensities that have accumulated from his own unique pattern of life experiences? This, too, but anything more? Some would say no, but Hinduism disagrees. Underlying man's personality and animating it is a reservoir of being that never dies, is never exhausted, and is without limit in awareness and bliss. This infinite center of every life, this hidden self or *Atman*, is no less than *Brahman*, the Godhead. Body, personality, and *Atman-Brahman*: Man is not completely accounted for until all three have been named.¹

What is man? This question, historically, has both united and divided science and religion. Their mutual fundamental concern with it has united them, but their distinctive answers to it have divided them. Science denies the existence of a *fundamental*

spiritual aspect to human nature (i.e., one not reducible to body and personality), and religion affirms such as its *raison d'être*. Western psychology has in a sense been caught in the middle. On one hand, many of its most compelling questions—How do people differ from lower animals? What is the essence of human nature? Are people naturally good, evil, or neutral? How can we rear our children to be moral,

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Jeong-hwa Moon received her Ph.D. in Educational Psychology—Human Development from Oklahoma State University in 1988. She hopes to introduce transpersonal psychology to her native country of Korea, where she is currently teaching at the university level.

Transpersonal psychology is a serious study of what Abraham Maslow called "the farther reaches of human nature." It blends the transcendent concerns of religion with the disciplined methods of science, and it represents a promising new paradigm in our understanding of consciousness.

behavior and experience that depend upon the distinctively human capacity for reflective consciousness—intimacy, creativity, free-will, and so on—and for these the behaviorist model is totally inadequate.^{4,5} Humanistic psychologists also regard psychoanalysis as being useful but limited. In particular, they criticize it for not accepting the perceived motivation of the psychologically healthy person, which is largely one of conscious, rational choice. The basic humanistic conclusion about psychoanalysis is that, while its emphasis on unconscious, irrational mental processes may be valid for explaining psychopathology, which was Freud's major concern, it is not adequate for explaining healthy human behavior and development.

Humanistic psychology focuses on healthy behavior and development and the higher levels of human functioning. Its central theme is that the subjectively experienced ego-self is the highest possible level of consciousness, and thus maximal psychological health can be best understood as the full development of the self: *self-actualization*. But, as the pioneers of humanistic psychology began to examine the human potential for psychological health and what Maslow referred to as "the farther reaches of human nature,"⁶ they came across various altered states of consciousness: peak experiences, mystical religious experiences, and meditative and yogic states. These altered states all seemed to involve a *transcendence* of the individual ego-self and direct, subjective participation in a larger reality, and they seemed to imply an organization of consciousness higher than the individual ego-self. Toward the end of his life, Maslow called attention to the possibility of development beyond self-actualization, development in which the individual transcends the limits of identity and experience that theretofore had been considered ultimate by humanistic psychologists: "I consider Humanistic, Third Force Psychology, to be transitional, a preparation for a still 'higher' Fourth psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like."⁷ Thus began *transpersonal psychology*, the

central theme of which has been associated more traditionally with religion and philosophy than with science. Each of us, this school asserts, participates in a larger, more fundamental, reality than that apparent in our everyday experience (the most common adjective, historically, for this more fundamental reality being *spiritual*). Furthermore, we are each capable not only of ordinary human development (the main concern of orthodox Western psychologists such as Sigmund Freud, Alfred Adler, Erik Erikson, and Jean Piaget, and which humanistic psychology conceives of as self-actualization) but also of *transpersonal* human development (development beyond the boundaries of our separate ego-selves to a direct, subjective experience of our joint participation in and oneness with that more fundamental reality).

This new movement in psychology began to gain momentum in the late 1960s. The first issue of the *Journal of Transpersonal Psychology* appeared in the spring of 1969, and a national professional organization, the Association for Transpersonal Psychology, was founded in 1971.

The choice of *transpersonal* as the distinguishing term in the title of the journal was made in 1968 by its founding editors, Anthony Sutich, Abraham Maslow, and others,⁸ in order to reflect their vision of a "new and proper area of psychological inquiry."⁹ Although there is apparently no record of the phrase *transpersonal psychology* prior to the late 1960s, the single term *transpersonal* was used much earlier by both William James and Carl Jung.¹⁰

Robert Ornstein, one of the first modern transpersonal psychologists, has provided us with a representative statement of the transpersonal perspective in the preface to his book, *The Nature of Human Consciousness*:

Psychology is, primarily, the science of consciousness. Its researchers deal with consciousness directly when possible, and indirectly, through the study of physiology and behavior, when necessary. Psychologists are now returning to the essential questions of our discipline: How does the mind work? What are the major dimensions of human consciousness? Is consciousness individual or cosmic? What means are there to extend human consciousness? These questions have not yet had a full treatment within academic

science, having been ruled out of inquiry by the dominant paradigm of the past 60 or so years.

Yet there is a cultural and scientific evolution, if not revolution, in process. Academic people, being members of their culture, reflect the general interest in "Altered States" of consciousness, meditation, drug states, and new and old religions.¹¹

Definition

The definition of transpersonal psychology is still very much in the process of development, and it is inherently problematical. As Walsh and Vaughan pointed out, insofar as transpersonal psychology deals with altered states of consciousness, it faces the difficulty of translating the experiences of one (altered) state into a conceptual system and language designed for another (ordinary) state.¹² (Tart dealt at length with the problems of state dependency and cross-state communication.)¹³

Transpersonal literally means across or beyond the individual person or psyche. Grof described as transpersonal those experiences characterized by "the feeling of the individual that his consciousness expanded beyond the usual ego boundaries and limitations of time and space."¹⁴ The most often quoted definition of transpersonal psychology is that given by Sutich in the first issue of the *Journal of Transpersonal Psychology*:

Transpersonal (or "Fourth Force") Psychology is the title given to an emerging force in the psychology field by a group of psychologists and professional men and women from other fields who are interested in those ultimate human capacities and potentialities that have no systematic place in positivistic or behavioristic theory ("first force"), classical psychoanalytic theory ("second force"), or humanistic psychology ("third force"). The emerging Transpersonal Psychology ("fourth force") is concerned specifically with the *empirical*, scientific study of, and responsible implementation of the findings relevant to, becoming, individual and species-wide meta-need, ultimate values, unitive consciousness, peak experiences, B-values, ecstasy, mystical experience, awe, being, self-actualization, essence, bliss, wonder, ultimate meaning, transcendence of the self, spirit, oneness, cosmic awareness, individual and species-wide synergy, maximal interpersonal encounter, sacralization of everyday

chology, for example: hallucinogenic drug experience as an adjunct to psychotherapy;²⁴ mystical religious experience;²⁵ the relationship between psychological and spiritual development;²⁶ meditation, as both spiritual discipline and technique for promoting psychological and physical health;²⁷ biofeedback as a technique for promoting psychological and physical health;²⁸ the use of nondrug-induced altered states of consciousness as an adjunct to education;²⁹ and asymmetrical hemispheric specialization in the brain, and its relevance for education.³⁰

Transpersonal psychologists (along with humanistic psychologists) are also prominent among those who have recently begun to question the appropriateness of traditional psychological methodology, with its rejection of non-publicly observable events and its emphasis on laboratory research, control groups, random sampling, quantitative data, and statistical analysis. The gist of their argument is that such methodology, although highly appropriate for the natural sciences from which it was adapted, is inadequate for the study of human beings, because the essence of humanness is found not in objective and publicly observable behavior, but in subjective and inherently private consciousness. They have proposed new methodologies (often labeled *phenomenological* or *qualitative*) that regard subjective experience as more appropriate for what they call the *human sciences*.³¹ A psychology built on such methodologies, however, is subject to the criticism that it should forfeit its claim to being a science because it is more akin to religion, philosophy, or literature. How this issue will play itself out remains to be seen.

Finally, and most fundamentally, some transpersonal thinkers have suggested that science itself may be on the verge of a new transpersonal paradigm. Capra, for example, noted a number of striking parallels between the descriptions of reality found in various mystical religious traditions and those suggested by the dominant theories of modern physics—quantum mechanics and relativity theory. He speculated that we may be on the verge of a dramatic unification of two heretofore opposed epistemological traditions: the tradition

of science, which has been built on objective and publicly observable data; and the tradition of mystical religion, which has been built on subjective and inherently private intuition. Whether this promise is fulfilled remains to be seen.

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FEATURE SECTION: It's Time to Stop Violence Against Children!

Editor's note: In this issue, our feature section is a passionate and morally charged examination of some very troubling problems in American society. The articles we received for this section were written by committed advocates for children—people who are out in the world actively confronting the inhumanity of violence against children. It is likely that our more scholarly readers will find some of this writing to be academically unpolished, using references that are incomplete or dated, or unsophisticated social theory. As I indicate elsewhere in this issue (p. 59), we do need to give the holistic paradigm a credible intellectual foundation, but there is something more at stake here. There is, in these articles, an urgent message that transcends scholarly precision: Children are being abused at home and at school because our

culture allows it, and it is time we rose in moral indignation to shout "ENOUGH ALREADY!"

Here, then, is a forum for some of these voices. Let us be outraged by them. Let us go on from here to give these troubling problems the careful study and analysis they require as well as an active commitment to solving them. Let us integrate critical intellect with moral passion, for neither approach alone can truly transform our culture. I urge every reader to become involved with one or more of the organizations listed in our resource section under "Children's Rights and Welfare." Millions of children are suffering needlessly. It is our calling, as educators, to stand up in their defense.

— R.M.

Violence in the Family What It Is, How It Affects Children, and How Educators Can Help

by Nina S.L. Martin and Jennifer Lloyd

Abuse is a reality in hundreds of thousands of homes throughout the United States. According to the FBI, one woman is beaten by her husband or boyfriend every sixteen seconds. In Massachusetts alone, one woman is killed by her husband or lover every sixteen days.¹ Violence against women is closely related to the abuse of children; one study of 900 mothers in battered women's shelters found that 70% of their children were also abused or neglected.² Overall, reported incidents of child abuse increased 90% nationwide between 1981 and 1986; in 1986, 2.2 million children were reported abused, neglected, or both.³ In approximately 86% of physical abuse cases, the perpetrator is a parent.⁴ More than 4,000 children are murdered each year in the United States, and the most frequent assailant is the person with whom the child was residing.⁵ The Family Violence Research Program at the University of New Hampshire estimates that approximately 96% of sexually abused children are attacked by someone they know—a parent, relative, or teacher.

How has American society responded to these facts? Quite simply, society has failed women, children, and adult survivors of

Nina S.L. Martin, a Quaker, has spent eight years working to stop violence against women—four years specifically with battered women and their children. She is presently on the executive board of the Massachusetts chapter of the National Child Rights Alliance.

Jennifer Lloyd, M.A., is a creative arts therapist working with children and families. She is a council member and community education advocate of the Massachusetts Office for Children and a member of the Massachusetts chapter of the National Child Rights Alliance, advocating on issues of children's rights and needs as well as child abuse.

Domestic violence is a serious problem in American society. If the aim of education is to nurture the highest human potentials of our children, then educators need to be fully aware of both the extent of abuse and mistreatment in this country and the severe effects of family dysfunction on child development.

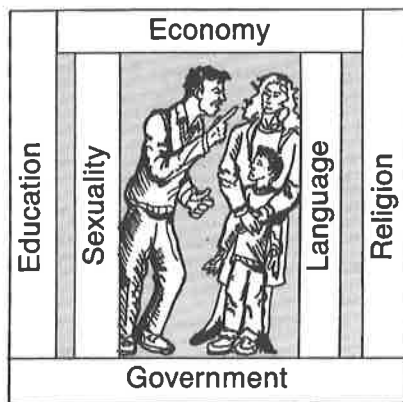


Figure 2. "Inside/outside"—The "jail" society has built around the abusive family.

The first bar of this jail is *economics*. Women earn 61 cents to every man's dollar. Women overwhelmingly work at jobs that are female dominated and at the low end of the pay scale. In some of the more lucrative professions it is still unusual to find women at all. Consequently, when a woman leaves her husband, her income usually drops dramatically, while her husband's financial situation improves. (Obviously, children have even less earning power than women and are financially dependent on their parents.) A woman and child on welfare live far below the poverty level. For these reasons, women and children are the fastest growing populations below the poverty line. According to the Children's Defense Fund (CDF), one out of every five American children now live in poverty. The CDF estimates that, by the year 2000, this number will increase to roughly one out of four.¹⁰

The second bar of the jail is *education*. The very structure of traditional schooling contributes to a lifelong habit of dependence on authority figures for approval and success. Instead of fostering independence and self-worth for children, our educational system fosters dependence, obedience, regurgitation of "right answers," and a pervasive need to "get by"—playing the game according to the rules imposed from above.

Still, in this society, such an education is the royal road to professional success. And in the race to get ahead, women lag far behind men. Women still receive fewer academic degrees

than men do. The higher the degree, the more disparate the numbers become, particularly when race is factored in. Within the academic establishment there are still too few female deans, professors, and administrators who can act as mentors and role models for other women. Women's history and accomplishments are often relegated to special "Women's Studies" programs and are rarely integrated into traditional department courses.

Government—including the legal system, police, and state and federal agencies—is the next bar in the jail. The justice system in this country is full of contradictions, twists, and turns, especially in regard to domestic violence. Most states now have some form of protective orders that at least require an abuser to cease the abuse or face further action. Massachusetts has very good protective orders which are fairly easy for an adult to obtain. (Children must have an adult file for them.) Yet when the

orders are violated the police rarely arrest and the courts rarely prosecute. In our experience, they only initiate strong action when they are seeking the abuser on other charges. Usually it is up to women to continually push the courts and police to do their jobs. As a result, orders become just a piece of paper and not the protection that is needed.

Domestic-disturbance calls are the most dangerous calls for the police. According to the FBI, more police are killed or injured answering these than any other type of call. Yet as far as we know, police in Massachusetts receive only minimal training on battering and child abuse. Judges and clerks are not required to have any such training. How can they render justice and protection if they do not understand what abuse is? In too many cases, judges, clerks, and police hold traditional views about women and about how families work (or are supposed to work), and this affects their judgments. And how

Table 1. Biderman's Chart of Coercion (Modified to Explain Domestic Violence)

CATEGORY AND DESCRIPTION	WHAT SURVIVORS OF ABUSE HAVE SAID
Isolation Deprives victim of all social support for the ability to resist. Develops an intense concern with self. Makes victim dependent upon interrogator.	<i>Isolation:</i> He moved me away from my family. He didn't want me to go anywhere unless he was with me. He wouldn't let me have a car and we lived in a rural area. I wasn't allowed to have friends over or go over to friends' houses. He'd listen to my phone calls.
Monopolization of Perception Fixes attention upon immediate predicament; fosters introspection. Eliminates stimuli competing with those controlled by captor. Frustrates all actions not consistent with compliance.	<i>Focus on Him:</i> I had to dress up for him. Give him sex whenever he wanted. I had to control the children so they wouldn't bother him. I had to be quiet when he wanted me to be. <i>Focus on the abuser's potential anger.</i>
Induced Debility and Exhaustion Weakens mental and physical ability to resist.	He would keep me up all night or wake me up every few hours. <i>Exhaustion, dependency, feelings of incompetence.</i>
Threats Cultivates anxiety and despair.	<i>Threats:</i> He said the family would be split up and it would be my fault. He threatened to kill the cats. He said he'd have me committed. He said he'd burn down the house. He said he'd find me if I left. He threatened to leave me. He said he'd kill me.
Occasional Indulgences Provides positive motivation for compliance.	<i>Occasional Indulgences:</i> He allowed me sex only in the honeymoon phase. He allowed me to go to church on special occasions. He took me on a vacation. He bought me jewelry. Once in a while he really listened to me and seemed to care. He'd play catch with me or help me with my school work.
Demonstrating "Omnipotence" Suggests futility of resistance.	Demonstration of "superiority" or power.
Degradation Makes cost of resistance appear more damaging to self-esteem than capitulation. Reduces prisoner to "animal level" concerns.	<i>Degradation and Humiliation:</i> He told me I'm too fat. He'd introduce me as his girlfriend, even though we're married. He'd call me names and touch me inappropriately in public. He put me down intellectually and sexually, and said I was ugly.
Enforcing Trivial Demands Develops habit of compliance.	The house had to be spotless before he came for from work or we'd all be beaten. The bacon has to be cooked to a particular doneness. I couldn't leave a cup on the bathroom counter.

grow up to abuse their own families emotionally, physically, or sexually.

Victims/survivors who turn their anger on themselves are prime candidates for suicide or self-mutilation. They are more likely than other people to be involved with drug abuse or prostitution, or to have a debilitating eating disorder. Studies have found that 70% of young prostitutes and a high percentage of drug users were, in fact, survivors of abuse.¹⁴ Other negative effects of abuse include (but are not limited to) low self-esteem; inability to trust, make decisions, hold a job, or have children; Post-Traumatic Stress Syndrome (inability to resume normal functioning after extreme stress; first diagnosed in Vietnam veterans); neurosis and psychosis; addictive personalities; chronic health problems; difficulty in setting limits or protecting oneself; loss of memory;

most urgent and persistent social problems—crime, drug abuse, poverty, and homelessness—have deep roots in domestic violence and the emotional abuse of women and children. If this nation were willing to address the needs of dysfunctional families, it could save hundreds of millions of dollars that are thrown into prisons, courts, police departments, and rehabilitation programs.

Unfortunately, this society is not seriously interested in addressing the roots of these problems. This is a consumeristic, materialistic society whose dominant ethos is self-gratification. Consumerism causes divisive competition for status and material wealth that frustrates any truly sensitive or cooperative concern for community welfare. In addition, violence is glorified in the mass media and through the popularity of war toys. Children in our culture are raised on

materialistic, industrial culture, mainstream schools are unable to provide this nurturing which many children so desperately need. Although there are many teachers who do care for and about their students, the system they work within burdens them with a different, conflicting agenda; that is, ensuring order, obedience, and diligent adherence to the prescribed curriculum. Teachers are judged by administrators, parents, and school boards according to their performance of this agenda, which leaves little room for a genuine, nurturing, creative spontaneity with the children.

Let's start with the most taken-for-granted element of how our society schools its children: grades. Kids are under incredible pressure to make good grades. Because parents want their children to "succeed" (sometimes more for their own gratification than for their children's) and because the country as a whole is obsessed with raising achievement above other nations (keeping America number one), adults often place unrealistic and oppressive demands on children. When kids do not measure up to these expectations, the results are often guilt, fear, and anger; thus grades in many cases actually aggravate the emotional abuse of our children.

Of the many reasons why children may not make above-average grades, the main one is that, by definition, there must be as many students below average as above! James Herndon said, "The school's purpose is not teaching. The school's purpose is to separate sheep from goats."¹⁵ But each child is an individual and deserves to be treated as one. Children have different learning styles and interests. Some children are developmentally disabled, and many are experiencing emotional trauma in their lives. To measure them all by the same standard belittles these natural differences and personal problems. One teenager, when asked why he felt there are so many problems in today's high schools, replied,

In the sixties, people needed to learn how to "be"; now, in the eighties, the pressure on us is to get through school with high grades so that we can get into Ivy League colleges and make lots and lots of money afterwards. This is what has been expected of us, but the

The question is not why women and children stay in abusive situations; the question is why society allows such emotional, physical, and sexual abuse to continue.

sleep disorders; and flashbacks.

The psychological toll of abuse is huge. The waste of human potentials caused by abuse is the unrecognized tragedy of our time. Survivors spend much of their energy just making it from day to day dealing with the reality and memories of their abuse. They need to unlearn and relearn many everyday behaviors, such as how to be appropriately angry, sad, or happy; many need to learn to feel anything at all. Survivors of abuse often joke about not knowing what being normal or healthy really means. Higher human potentials, such as creativity and spiritual growth, seem beyond reach. People who learn dysfunctional behaviors in their families may be unable to deal with the larger problems of the world, such as racism, classism, or environmental destruction, because their own survival is still in doubt. Thus, the cost to society itself is no less tragic. Our

television, which is filled with acts of violence, casual sex, and false, consumerist messages about how people live and what we need to be happy. In short, many families in our society are abusive because in many ways our entire society is abusive.

The role of educators in an abusive society

Educators must become more familiar with the abusive patterns of our culture. Schools in many ways participate in these patterns, and it is the responsibility of educators to break the cycle of abuse wherever possible.

What is missing in the abusive family and in our impersonal, competitive society is a genuine concern for nurturing the individual personality of the child. Because our educational system was designed 150 years ago to turn children into obedient, skillful workers and patriotic citizens in a

School Corporal Punishment

Legalized Child Abuse

by Robert E. Fathman

Do you recall the following scene from a Charles Dickens novel, describing education in the England of 150 years ago? A sunny day, children on the playground, when a nine-year-old girl whispers to another that the teacher kissed another student's father? They giggle, but the girl is overheard. For this horrible affront to the teacher's image, she is held upside down by the ankles by one teacher while struck repeatedly with a board on the front of her legs by another, breaking the board and cutting and scarring her thigh. In another school elsewhere in the country, an eight-year-old boy is similarly suspended by the ankles and shaken, and later choked. The same teacher made other seven-year-old students in the class run around the schoolyard for two-hour stretches until exhausted and dehydrated, or threw them to the floor with her knee in their backs, their arms twisted behind them.

This may sound like interesting, poignant material for an historical novel, but this wasn't written by Dickens. All of these incidents are described in modern-day U.S. court documents from Penasco, New Mexico,¹ and Greenville, South Carolina,² respectively!

Corporal punishment, a euphemism for the legal assault and beating of our schoolchildren, is legal in 31 states. Definitions in state laws are so vague (or nonexistent) that children effectively have no rights and no protection under federal or state laws. Children may be punched, paddled, pinched, and pushed into lockers or down stairs, and their parents have little recourse.

Jim and Beverly Logan of Portsmouth, Ohio, were certain that the law would be on their side when their daughter Jamie was paddled so severely by the male vice principal at her high school that she sustained horrible bruising to her buttocks, and she walks with an occasional limp two years after the incident. An orthopedic surgeon attributes the limp to permanent damage to two discs in her spine caused by the beating in school. Yet the Logans could not convince the police, the child abuse authorities, nor the county prosecuting authority to file charges in the case. And when Jamie

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Corporal punishment is a euphemism for the legal assault and beating of children. This physical abuse is demeaning, dehumanizing, and emotionally as well as educationally destructive—and it is entirely unnecessary, because other forms of discipline have proved to be more effective. It is time to outlaw the physical abuse of children in schools, as most advanced nations of the world have already done.

dence—just intimidation. The tears were repeated Michelle's second day, when the kindergarten teacher slapped the hand of a boy who had accidentally broken his own crayon. Yes, we make victims of all the children, those who are struck and those who witness.

The most frightening of the victims to me are the children who buy into the system of violence, saying the paddling was "deserved," by themselves or others. These children have lost their sensitivity to violence, and have become an unwitting part of it. When they witness the teacher, the person in authority, hit a child, they begin to find acceptable rationalizations to explain this action to themselves. Soon, they have concluded that if the teacher says so, it must be correct to act this way. In one school, the band director had five students become an active part of the violence by having them "discipline" another

student by punching, kicking, dragging him down stairs, and pulling his pants down to humiliate him. In a suburb of Detroit a teacher had every other child in the class take a turn hitting a girl who had chewed gum in her sixth grade class—something that had been allowed in the school from which she had just transferred. Only one child refused to take part. Any way you look at it, we do all of our children a grave disservice with physical punishment, not just those who bear the most immediate brunt of it.

Will sparing the rod spoil the child? Will we have chaos in the classroom if we abolish corporal punishment? Of course not. These are worn out defenses of the pro-paddlers. With nineteen states and thousands of other local districts already having abolished paddling, we now have many models of successful, positive school discipline. Districts or states that have abol-

ished it would quickly revert to using it again if problems developed. Instead, they find that teachers have become more creative, that the classroom atmosphere is more positive for both students and teachers, and no one wants to bring back the old way. When physical punishment stops, vandalism rates go down, and more students stay in school to graduate.⁴ One young man from Florida told me that for talking in study hall he was given the choice of a three-day suspension, or bending over, grabbing his ankles, and taking three hits. He told the teacher, "I have a third choice: I quit!" He did.

Those who quote the Biblical "spare the rod" passage are off base. It's a quote from King Solomon, not God. Solomon had many children with his multiple wives and concubines. That he was a poor model of parenthood can be seen in the way his son, Prince Rehoboam, turned out—a brute who enslaved and mistreated his people. Can you picture Jesus beating the heck out of a child with a board, saying, "I'm doing this for your own good"? Others use the argument, "I was paddled and I turned out okay." Many of those same people attended schools with outhouses, too, but neither the outhouse nor the paddle is the reason for their current success. We need to send the paddle the way of the outhouse, relegating it to the history books or the pages of a Dickens novel.

What are the alternatives? There are many. When we discuss alternatives, keep in mind that the word discipline comes from the Latin root meaning to teach. It doesn't mean "punish." Good discipline can occur with no punishment system in place. It is important for teachers to keep kids stimulated by having good lesson plans that don't let the day drag. Positive rewards, such as compliments for things we usually take for granted, will work wonders. Continued problems need discussion to find out the cause, not just a quick-fix reaction. Parents or guidance counselors may need to be consulted. Time out, in the hall or in the principal's office (not a cardboard box) for a very brief period can be used, or in-school suspension in very serious cases. The alternatives are not as important as

CORPORAL PUNISHMENT FACTSHEET

(From the National Coalition to Abolish Corporal Punishment in Schools)

The ten states that paddle the most students per year:

Texas	260,386
Florida	111,194
Georgia	93,006
Alabama	77,949
Tennessee	65,308
Arkansas	64,444
Mississippi	55,673
Oklahoma	51,306
Ohio	43,626
Louisiana	38,730

(From U.S. Department of Education figures, 1986)

COUNTRIES. The following countries do not allow teachers to hit schoolchildren:

1783 Poland	1949 China
1820 Netherlands	1950 Portugal
1845 Luxembourg	1958 Sweden
1860 Italy	1967 Spain
1867 Belgium	1967 Denmark
1870 Austria	1967 Cyprus
1881 France	1970 Germany
1890 Finland	1970 Switzerland
1917 USSR	1982 Ireland
1923 Turkey	1986 United Kingdom <i>(includes England, Scotland, Wales, and Northern Ireland)</i>
1936 Norway	
1948 Romania	

Dates Unknown:

Iceland	Jordan	Israel
Japan	Qatar	Phillipines
Ecuador	Mauritius	Communist bloc countries

Corporal Punishment in the Schools

It Affects the Whole Child

by Loretta Weber Alderman and Irwin A. Hyman

In Atlanta, a seven-year-old girl who had written a "dirty note" was forced by her teacher to wash her mouth out with a solution of liquid lye soap. The child suffered blisters of the mouth and throat and required a doctor's care. In Pico Rivera, California, a Catholic nun was convicted of child abuse charges for her method of "instilling self-discipline and respect for authority" in the "worst-behaved boy" in the third grade. The student alleged that the nun "stepped on his feet, lifted him up off the ground by his cheek bones, put chili liquid on his thumb, made him work in a room alone for three days in a row and hit him with a ruler in the head" as punishments. His crime had been squeaking a chair in the classroom.¹

In Long Beach, California, a metal shop teacher routinely put students' hands into the shop vise as a disciplinary measure. One child sued for damages, alleging that the twenty-minute punishment had left him with hand injuries. In Austin, Texas, a fifth-grade teacher was reprimanded after an incident in which she reportedly disciplined students by sticking them in the leg with a straight pin. One victim developed blood poisoning and needed immediate medical treatment.²

Hall County, Georgia, made the news when it fired a local elementary school principal who had allowed a parent to come into the school and spank his son with a doubled-up leather belt. The discipline took place in front of the child's classmates, and the father constantly urged the children to laugh at this son's punishment. The act was later deemed to be an example of poor administrative judgment, but it did not violate Georgia's corporal punishment code as the time. The nine-year-old victim had a history of problems during the school year, and corporal punishment was considered an act of "last resort."³

Even though the outside temperature hovered around 90 degrees, a Mesquite, Texas, physical education teacher decided a seven-year-old girl needed punishment for talking in a line. The girl was required to run a distance of 170 yards in the afternoon heat. At its completion, she collapsed and later died of complications to a previously undiagnosed heart ailment. Running as a disciplinary measure was common in the school district. Often

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Some educators believe they are teaching "discipline" when they assault their students, sometimes causing lasting physical and emotional injury. But in a democratic society, discipline is achieved through voluntary agreement, not physical violence. Corporal punishment does not belong in our schools.

pline in a democratic society as in an authoritarian society, but the controls should be internalized and not punitive in nature. In a democratic atmosphere, the attempt should be made to reduce a child's anxiety so that the child is free to learn, rather than to induce anxiety with punishment and guilt. Furthermore, there is ample research evidence to support the efficacy of democratic disciplinary methods used without force. Indeed, when corporal punishment is meted out to children, the message that violence is an accepted way to solve problems is not lost upon them. Kempe, in 1962, suggested that parents who were beaten as children ended up beating their own children. The flow of research since then indicates that teachers who themselves attended schools where corporal punishment was an accepted practice might find it a natural method to turn to in disciplining their own students. Thus, in an "identifying with the aggressor" mentality, some educators will take on the punitive characteristics of their own teachers.¹³

How widespread is corporal punishment in schools?

In 1968 the Pittsburgh Board of Education commissioned its research office to conduct a survey of corporal punishment. With a return rate of 72.8%, data indicated that 60% of the responding teachers hit children at least once during the year. Most of the reported incidents occurred in grades one through four. Over 60% of the teachers in grades five through twelve reported that they never paddled children. An analysis of other data by Shaffer indicated that 61% of the teachers wanted to administer corporal punishment at their own discretion. However, 60% of these teachers desired in-service training programs to teach them more effective alternative ways to deal with problem children. Another finding was that a significantly greater number of paddlings occurred in large schools receiving Title I funds, that is, schools with a large population of disadvantaged and minority students. This finding supports the notion that poor children are hit more often. Shaffer also pointed out that 38% of the teachers who administered punishment in

grades one through four at large Title I schools had less than three years of teaching experience, a figure well below the district average when non-Title I schools were included in the calculations. In addition, 40% of the teachers in smaller Title I schools had less than three years of experience.¹⁴

Reardon and Reynolds completed an in-depth survey of corporal punishment in which they analyzed data from 292 Pennsylvania school districts. Of those who responded, 269 indicated official approval of the use of corporal punishment, 16 prohibited it, and 7 were undecided. Guidelines varied; about one-third of the responding districts had no guidelines, apparently leaving the practice up to the judgment of individual teachers. Among the adults responding, 71% to 81% approved of the use of corporal punishment.¹⁵

Data collected by the Office of Civil Rights for the year 1984 showed that 1,323,317 of the 39,451,897 students in the United States were subjected to corporal punishment in their schools. Texas ranked first in punitiveness, followed by Florida, Tennessee, Alabama, and Georgia. Data from a study completed in 1986 demonstrated a change in favor of abandoning corporal punishment as a means of discipline in the schools. Overall figures for the year showed that 586,061 of the 41,156,036 school children in the nation were subjected to corporal punishment. This significant change reflects the efforts of lobbyists to eliminate the widespread practice.

The medical effects of corporal punishment

The effects of corporal punishment in American schools are both physical and psychological. In 1985, Taylor and Maurer asserted that "no one in today's world should be uninformed of the effects of physical force on children's bodies."¹⁶ They summarized the major medical issues as follows:

1. Just as professional boxers sustain brain damage from repeated blows to the head, so do children who are hit there. Strong evidence suggests that repeated assaults are cumulative in their effects and lead to memory loss, ataxia, and problems in speech and judgment.
2. A forceful jerk on the hair can cause bleeding into the scalp.

3. Slapping a child over the ears can injure the three tiny bones in the middle ear and can cause the eardrum to rupture. In addition, direct blows to the ear cartilage can cause a blood collection there called a hematoma, which can progress to cauliflower ear, a permanent deformity.

4. A child's growth and development can be arrested if punishment damages areas of the brain that release growth hormones.

5. A child's chest and abdomen can be as damaged as the brain by a single blow, yet the effects may not surface for some time. A child who is struck on the front of the abdomen can suffer broken ribs or a crushing injury to the liver. Blows to the chest can cause bruising of the lung tissue; they can bring on cardiac arrest. Blows to the flank can seriously injure the spleen or kidney. In addition, the bowel itself can be compromised, followed by peritonitis, ensuing lethargy, and death.

6. Bones can be broken in several ways during physical punishment. Any bone is vulnerable, but the most common sites of fractures are the long bones of the arms and the legs. In addition, wringing or squeezing a child's limbs can cause injury to the muscles called myositis. Eventually, bleeding into the muscle and subsequent calcification can occur. Finally, the resulting rise in hemoglobin from the torn tissue can cause renal failure.

7. Paddling the buttocks can cause soft tissue injuries, including bruising and bleeding under the outer layer of skin. Direct blows to the spine can give rise to nerve damage and subsequent loss of sensation to bladder and bowel functioning. In addition, damage to the sciatic nerve during paddling may give rise to paralysis of the legs. Paddling the buttocks sends shock waves through the entire length of the spine. Compression fractures of the vertebrae, secondary jolts to the brain, and subsequent swelling could cause brain damage.

The educational effects of corporal punishment

An extensive review by Bongiovanni cast doubt on the efficacy of punishment under the conditions used in public schools.¹⁷ It is true that punishment results in the temporary reduction of target behaviors. Over the long term, punishment is effective only when it is extremely harsh and repetitive, and even then there are enough variables to negate complete success. In order for corporal

dents to fill in their own information. The list of stressors consisted of their descriptions of abusive behaviors that might have occurred during a student's worst school experience. They included staff behaviors involving verbal ridicule, verbal abuse, and corruption. The second part of the survey invited the respondents to consider 72 items expressing possible symptoms resulting from the identified stressors. These included categories such as school-related problems, avoidance behaviors, somatic complaints, re-experiencing of the trauma, memory and concentration problems, sleep disturbances, fear, excessive dependency, aggression and acting out, antisocial/withdrawal behaviors, and other personality changes such as depression, irritability, and change in self-perception.

Examination of the resulting data suggested that students most often indicated multiple stressors; most frequent among them were verbal ridicule, followed by overly punitive sanctions, then verbal assaults. The least frequent traumas were peer humiliation, discrimination, and corruption. Of the 372 surveys included in the analysis, 336 (over 90%) indicated that they experienced some traumatic event that was significant enough to develop stress symptoms related to EIPTSD. When the 72 items were collapsed into twelve categories, five symptoms emerged as accounting for 75% of those reported: problems in school, aggression/acting out, avoidance, personality changes, and re-experiencing the trauma. These data imply that a great deal of punitive, verbally assaultive behaviors are made upon school children.

Alternatives to corporal punishment

In 1984 Robert Griffin suggested that there are "three important preconditions to good classroom discipline."²⁵ He argued that these represent not a tool with which to bring about order, but instead a philosophy of teaching in which the very atmosphere of the class invites good behavior. The first of these is the property of being *centered*. Centered teachers are balanced, at one with themselves, and seem to know who they are and where they are going.

People who meet these individuals feel secure and safe in their presence. It is clear that the centered teacher is in control and does not need to vie with the students for leadership of the classroom.

The second condition is that of being *connected*. Connected teachers are fully involved with their work. They are in contact with the realities of the students, the curriculum, and their own being. When these teachers interact with students, it is on a level of commitment. These students can catch the fire, and the resultant enthusiasm leaves very little room for discipline problems.

The third condition involves being *level* with the students. Simply stated, being level with students means that the teacher takes a serious and truthful approach toward the material being taught. In addition, the teacher transmits the information in a way that conveys the teacher's knowledge and commitment to the topic. Students find it hard to resist a teacher with a message conveyed in an engaging and informative manner.

Other writers have offered alternatives to corporal punishment in the schools. Like Griffin, they believe in prevention as the best means to insure positive classroom climate and a concomitant lessening need for corporal punishment.

The following is an account by the first author of this article. It illustrates how a democratic and humanistic approach can be effective in education:

As a fifth and sixth grade teacher, I began to experiment with democratic teaching methods. I began to study school psychology and decided to focus my research efforts on the concept of internalized controls for a democratic classroom. Intermediate-level children proved to be perfect candidates. We mutually developed rules for the classroom, and we had regular class meetings to discuss and solve problems. Concerns such as seating, free time, and projects were negotiated. Most important, I focused on developing a climate of trust, friendship, and respect. The students knew that I was the boss, but that all suggestions received fair and just consideration.

In 1964, I arranged for an experiment with a large number of fifth grade classes. After measuring authoritarian and democratic climate through a student-administered scale, teachers were told

by their administrators to leave their classrooms for 45 minutes. The students from the authoritarian classes went crazy. Their model for control was punishment by an external authority—the teacher. In the democratic classes, you wouldn't have known the teacher was missing. These children had internalized the values of their classroom.²⁶

Twenty years of research at the National Center for the Study of Corporal Punishment and Its Alternatives in the Schools (NCSCPAS) suggest that democratic and humanistic principles work well. We have identified seven approaches for solving school discipline problems. The first six are behavioral, psychodynamic/interpersonal, ecological, humanistic, sociological, and biophysical. The seventh is based on a study of the processes in all of the other techniques.²⁷ Discussion of these theory-based approaches are beyond the scope of this article. However, we have also identified six basic approaches that cut across the theories. They do not require a lot of training and should be helpful if used systematically.

1. Whenever possible, *use information feedback*. Reflect, restate, and accept student's feelings and ideas. You do not have to approve of everything the students do or say, but you can accept that their thoughts and feelings are genuine.

2. *Praise and reinforce good behavior*. However, if you do this gratuitously or automatically, it will have no effect. A pat on the back is always a good idea. Try to ignore minor misbehavior. If you must punish children, use loss of privilege and try to do it in an unemotional manner.

3. If a particular child is giving you a hard time, try to *observe and record what the child does and when*. If you keep good notes, you can often diagnose problems on your own.

4. *Make sure that the classroom ecology facilitates good behavior*. For instance, 90 degree temperatures on a Friday afternoon are bound to lead to problems if you try to push the children. Also, a well-organized classroom will set the climate for orderly behavior.

5. *Teach students problem-solving strategies* to deal with aggression and

Let's Stop Physical Punishment of Children

How Sweden's Success Can Be Applied to the United States

by Adrienne Ahlgren Haeuser

In the United States, as in many other countries, physical punishment of children is a widespread practice in both homes and schools. Although there has been some progress in banning physical punishment in U.S. schools (nineteen states now prohibit it), over 90% of American children experience physical punishment in their homes.¹ Our culture sanctifies family privacy and condones parental use of physical punishment, provided it does not cause physical injury.

Physical punishment of children is so ingrained in the United States that the federal and state governments, which in recent

years have funded or promoted a proliferation of child-abuse prevention and intervention programs, have been unwilling to take the political risk of identifying physical punishment as part of the child-abuse problem. Some state laws actually specify that spanking is not child abuse so that an abusive parent can claim this defense. At the same time, we have experienced an alarming increase in child abuse and juvenile and adult violent crime, and we are accumulating a body of research which demonstrates that most criminals were subjected to severe physical punishment as children.

Concern about physical child abuse in the 1970s prompted Sweden to accept the recommendations of a major research project which had concluded that stopping all physical punishment was the "gateway" to preventing child abuse.² In 1979 Sweden passed a law which stipulates that "A child may not be subjected to physical punishment or other injurious or humiliating treatment." The intent of the law is to promote favorable child rearing for all children as an end in itself and also as a means to deter child abuse. Thus, *all* physical punishment, mild and infrequent as well as severe, is banned.

The Swedish studies

Having directed or participated in child-abuse research or

Note: This paper was originally presented at the annual meeting of the National Association of Social Workers, San Francisco, October 11-14, 1989.

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Physical punishment is an accepted, habitual element of child rearing in American culture, even though it is both harmful to children and ineffective. Yet ingrained attitudes toward child rearing can be changed in this country, as they have been in Sweden.

There appear to be three reasons for this change: (a) child development experts were now telling parents permissive child rearing was an experiment that had failed; (b) Sweden like much of the rest of the world had grown somewhat more sociopolitically conservative during this period; and (c) parents had found alternatives to physical punishment.

courages parents to give infants their time and attention by providing a one-year, fully paid parental leave from employment when a new baby arrives. Consideration is currently being given to extending this leave to eighteen months.

Because Sweden does not collect data exclusively on child abuse, it is impossible to measure whether this

enters for all children in grades seven through nine. Parents have not objected to their children learning about the law in school. One parent said, "This teaches children not to be violent."

Other countries

Sweden's example has subsequently inspired passage of similar laws prohibiting parental use of physical punishment in Norway, Finland, Denmark, and Austria. These and many other European countries had banned corporal punishment in schools many years ago—Austria, for example, in 1870. In England, where corporal punishment in schools was banned as recently as 1987, advocates have already embarked on a campaign to prohibit physical punishment in the home through a grant-funded project called End Physical Punishment of Children (EPOCH). The EPOCH staff report that this year West Germany has established a commission to review and make recommendations about parental use of physical punishment in West Germany.⁵ These European developments are in line with a 1985 Council of Europe recommendation to its 21 member states that they should "review their legislation on the power to punish children in order to limit or indeed prohibit corporal punishment, even if violation of such a prohibition does not necessarily entail a criminal penalty."⁶

[I]n Sweden] there was general consensus that physical punishment is not a healthy way to raise children. . . .

Indeed, in 1988 parents said very directly that they did not use physical punishment at all. They no longer needed to "think twice." I met no one who snickered about or opposed the 1979 law. There was general consensus that physical punishment is not a healthy way to raise children, and one authority told me Swedes have now internalized this law. A professor pointed out that, because of the now-prevailing cultural norm, it is easier for the Swedish parent not to use physical punishment than to defend using it. Professionals and parents both agreed that the very few parents who continued to use some physical punishment were those with very severe personal problems requiring intensive professional treatment.

The child-rearing methods now used by Swedish parents include time-outs, rewards, denial of privileges, and so on. However, parents most often depend on verbal conflict resolution, which allows both the parent and the child to express anger. Parents insist on eye contact for the discussion. To get a child's attention for this discussion, the parent may find it necessary to immobilize the child by taking a firm grasp on the child's upper arms. Parents admit that sometimes the discussion begins with or may escalate to yelling, but they feel this is clearly less humiliating than physical punishment. For preverbal toddlers, Sweden's approach to socialization is thorough child proofing of the home, and public health nurses inspect to assure same or to provide child-proofing locks and other devices, if necessary. Also, Sweden en-

law has reduced all levels of physical punishment. Authorities concur that, at the least, the law has generated earlier reporting of physical abuse and facilitated treatment through earlier intervention. There has been more reporting of child abuse by children since the law was passed. However, in the entire country, only two such reports have not in fact been substantiated. This has reassured those who speculated that this law would create chaos by turning minor parental infractions into government cases.

Educating parents produces results

In 1979 the new law received wide publicity in the media and was even given visibility on milk cartons, in hopes it would be discussed at the breakfast or dinner table. Most significantly, the government mailed an eye-catching and eminently comprehensible booklet about the law and child rearing to every family with a young child and to day care centers and schools, "Can You Bring Up Children Successfully Without Smacking and Spanking?" The booklet emphasized that all parents need to express anger at times, but not through physical punishment, which has the potential for both physical and psychological harm. In addition, it offered alternatives and sources for further assistance. The booklet is now out of print because the government believes it is no longer needed.

In 1988 most younger parents reported learning about the law in school. After the law was passed, the school system intensified the curriculum in child development and par-

Strategies for the United States

As recommended by the U.S. Surgeon General's 1985 workshop on violence, a first step toward eliminating physical punishment is to give visibility to the issue.⁷ Thus, in February 1989, the University of Wisconsin and the American Academy of Pediatrics Provisional Committee on Child Abuse in cooperation with the Johnson Foundation convened the invitational Wingspread conference on parental use of physical punishment. The participants, nationally known specialists in pediatric medicine, psychology, social work, and law enforcement, as well as leaders of national children's organizations, issued a call to stop parental use of physical punishment in the United States. The conference participants released a position statement that reads, in part:

Multi-Cultural Literacy

Edited by Rick Simonson
and Scott Walker

Published by Graywolf Press (P.O.
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1988; 188 pages and appendix,
\$8.50

Reviewed by Freya De Cola

Anyone who has been tuned in to the educational debate during the past couple of years has heard the phrase "cultural literacy." There is widespread concern that certain basic cultural information is lacking among many American students. The phrase was popularized in the book *Cultural Literacy* by E.D. Hirsch, Jr., English professor at the University of Virginia. Hirsch argues that there is a core of general social, literary, scientific, and historical knowledge that is taken for granted by literate American society as a basis of communication. In reality, however, large numbers of Americans do not possess this knowledge, which puts them at a grave cultural disadvantage. This same theme with variations has been sounded in *The Closing of the American Mind* by Allan Bloom and in federal reports on the sorry state of American public education.

The idea of declining cultural literacy has struck a chord with the book-buying public. The most noted part of Hirsch's book is "the list," a compilation by the author and two colleagues of "what literate Americans know." This list, expanded and published separately as the *Dictionary of Cultural Literacy*, was displayed prominently in bookstore windows last winter and became a popular holiday purchase.

The list has generated some controversy, mainly for what it leaves out. This may not bother Hirsch, who considers the list preliminary, but certain statements in his book make his cultural biases clear. He says, "By accident of history, American cultural literacy has a bias toward English literate traditions. Short of revolutionary political upheaval, there is absolutely nothing that can be done about this."¹

Rick Simonson and Scott Walker, editors of *Multi-Cultural Literacy*, disagree. The essays they have assem-

Book Reviews

bled in this collection are not so much a rebuttal as a comment on and extension of Hirsch's and Bloom's ideas. In the introduction to *Multi-Cultural Literacy*, the editors state that, while they support the importance of cultural knowledge, they "take issue with Hirsch's and Bloom's definitions of what (or whose) culture should be taught." The bias toward classical and European culture, in their view, puts even literate Americans at a disadvantage in an increasingly global culture.

Simonson and Walker have assembled an articulate and graceful yet forceful set of statements around the question of whose culture really does provide the basis of American life. Many of the essays predate the current educational debate, but for their multicultural authors the question of what constitutes American culture is not new. The collection starts with "A Talk to Teachers" by James Baldwin, a talk delivered in 1963 about the difficulty black children have learning to define themselves in a white society. In order to develop an identity that is healthy, Baldwin asserts, these children must overcome a range of cultural messages that would limit their possibilities. He reveals a conflict that captures the essential point of many of the essays in the book; namely, "If I am not what I've been told I am, then it means that you're not what you thought you were either! And that is the crisis" (p. 8).

Cultural identity and the struggle not to become invisible or to have one's historical experience trivialized is a constant theme. Paula Gunn Allen writes of the unacknowledged Native American roots of white feminist values. Michelle Cliff describes how the conflict between her Jamaican childhood and her University of London education has forced her to write in fragments, through "the peculiar lens of the colonized" (p. 62). Coming to terms with his Mexican heritage leads writer Carlos Fuentes to observe, "The North American world blinds us with its energy; we cannot see ourselves, we must see you" (p. 85).

The media plays a role in shaping identity. Fuentes, who spent his

childhood as the son of a diplomat posted in Washington, D.C., points to the effect of movies and comic strips of the 1930s on his sense of values. David Mura details the damage done to Asian-Americans by Rambo imagery, and the difficulty of discussing such things with white friends, who deny or discount their own stereotyped thinking. Michael Ventura focuses his critic's eye directly on television as cultural leveler and tranquilizer, reshaping the viewer's sense of reality with soothing sitcom messages.

These essays also consider the topic of the human relation to the rest of the living world. The assumption that more and better information can solve society's problems is leading us into ecological ruin, according to farmer, poet, and essayist Wendell Berry. "The 'informed decision,'" he says, "is as fantastical a creature as the 'disinterested third party' and the 'objective observer.' . . . It is simply true that we do not and cannot know enough to make any important decision" (p. 43). Thus, he claims, what is needed is not new information but a new attitude toward information.

Editors Simonson and Walker cannot resist ending their collection with a tentative listing of names and concepts that need to be added to "what literate Americans know." But lists of essential information, which can never be complete or entirely representative of American cultural complexity, should not obscure the major point of *Multi-Cultural Literacy*: we can ill afford cultural illiteracy; but the vital question remains, what is American culture, what has it been, and what can it become? It is a question to which these essays provide welcome insight, and hopefully the beginning of an ongoing debate on who we really are as a nation. The way we treat this issue has profound implications for how we educate our children.

Note

1. E.D. Hirsch, Jr., *Cultural Literacy* (New York: Vintage Books, 1988), p. 106.

Freya De Cola is a librarian and freelance writer in Burlington, Vermont. Four years in Nigeria sharpened her interest in multicultural issues, World Beat music, and broadening the horizons of American children.

Review 1, no. 4 (1988), p. 55. See also J. Miller, "Why the Holistic Curriculum?" *Holistic Education Review* 1, no. 2 (1988), pp. 9-13.

2. See Andy LePage, "Creation Spirituality and the Reinventing of Education," *Holistic Education Review* 2, no. 2 (1989), pp. 47-51.

Teaching Green: A Parent's Guide to Education for Life on Earth

By Damian Randle

Published by Green Print/
The Merlin Press (10 Malden Road,
London, England NW5 3HR),
1989. 236 pages, paperback

Reviewed by Ron Miller

Damian Randle is education officer at the Centre for Alternative Technology in Machynlleth, Wales, and editor of the provocative magazine *Green Teacher*. (See Resources Section for availability in the United States.) I met Randle during his visit to the United States last year, and, having read his work with much interest, I believe that he is uniquely qualified to integrate the sociopolitical philosophy of the growing international Green movement, the down-to-earth environmental projects being developed at his center (what we call "appropriate technology" in the United States), and the specific educational applications of both of these emerging areas. *Teaching Green* is an ambitious effort to make this integration and to familiarize interested parents and teachers with these concepts.

In some important ways, the book succeeds in this mission, and I recommend *Teaching Green* as a primer for any parent or educator who wants to incorporate an ecological perspective into education. Randle asserts that green education is essentially holistic education, and I enthusiastically agree. Specifically, he lists six goals for students of green/holistic education:

- *Co-operate with and care for the earth;
- *Co-operate with and care for each other, across boundaries of all kinds;
- *Grow as independent, self-reliant, confident individuals, able to fulfill themselves;
- *Design and use technologies and lifestyles that support these aims, moving

towards a sustainable society;

*Work at new ways of "doing politics," in the basic sense of controlling their future;

*Take part in the spiritual transformation whose "shifted paradigms" must underlie all other change. (p. 54)

In other words, to *teach green* means to encourage in students an inquisitive and critical awareness of the natural, social, moral, and psychological environments within which they live. This is an excellent conception of holistic education.

Chapter two, "Roots of Green Education," is an impressive summary of the philosophical foundations of holistic education. Randle borrows freely from my own article "Two Hundred Years of Holistic Education" (*Holistic Education Review*, Spring 1988), but he adds several original and very penetrating interpretations of his own; he observes, for example, that there are "two families of the children of the Age of Reason (and we are all that)"—those who believe that "reason" is a mechanical, objective skill (Cartesianism) and those who believe it is an inward, spiritual connection to nature (Rousseauism). This fundamental difference in outlook is the dividing line between traditional and holistic education, and it separates the materialism of the industrial age from the ecological sensitivity of the post-industrial age (p. 23).

Randle makes it clear that teaching green does not mean adding a few lessons about nature to the standard curriculum. Green is radical, and this book applies the perspective of deep ecology to educational theory and practice. For Randle, the materialistic, exploitative, industrial-age paradigm "has obviously been faulty for a long time"; it is "creaking at the seams" (pp. 2, 61), and a green perspective aims at nothing less than a thorough transformation of our worldview.

Teaching Green weaves these theoretical discussions together with chapters filled with practical projects and lessons, accounts of green education in action, and lists of resources. The book is primarily concerned with schools and resources in Great Britain, and it even contains a chapter on the social history of British education. American readers may or may not find

these passages particularly interesting; personally, I was intrigued by the parallels between American and British education and I believe that Americans should become more familiar with many of the resources listed, such as the Centre for Global Education at York University.

Still, I have to report honestly that the book disappointed me in some ways. To start with, it simply is not well organized. The problem is that Randle has selected various articles from *Green Teacher* but has failed to provide enough editorial connection between them. His six starting assumptions should have been developed in subsequent chapters; in some chapters the assumptions are stated, but never are they fully explored. The ten key values of the Green movement (as explained by Charlene Spretnak; p. 91), which should have been the theoretical heart of the book and applied throughout, are merely sandwiched between two odd and irrelevant passages—a leftist critique of the Green movement and a parody of some government anti-Green educational document. A final example: chapter seven is an excellent account of "Approaching Holism," which concludes by describing how art can tap into a child's deeper spiritual experience; turning the page, readers are jolted by a new chapter on the recycling of rubbish. Of course both topics are important in a green perspective, but the transition is clumsy.

I have a more serious problem with the book's lack of reference notes or an index. This is a personal problem for me because, as I said, chapter two draws extensively from my own writing. At the beginning of the book, Randle does say that he has been "particularly assisted by a number of publications" including *Holistic Education Review*, but this is not an adequate citation for his extensive use of quotations and ideas from my article. Other passages also need more careful citation, and the book desperately needs an index.

These are not frivolous criticisms. While I fully endorse Randle's ideas and recommend this book as an introduction to green education, I am concerned about the new paradigm being perceived as intellectually flimsy. Unfortunately, the intellectual impreci-

Resources in Holistic Education

(We invite readers to send in information about additional groups and publications.)

Networks and Organizations

Americans for Choice in Education (ACE)
c/o Dr. Rudolf E. Wilhelm
751 South Military Rd.
Dearborn, MI 48124

A coalition of educators (including Waldorf and Montessori educators), organizations, and individuals who believe that government operation and regulation of schools limits genuine educational choices. ACE supports tuition tax credits and vouchers; acts to expand awareness and networking among local efforts.

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

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

Association for Humanistic Education
P.O. Box 4054, University Station
Laramie, WY 82071-4054

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

Association of Progressive Helping Professionals
175 West 72nd St.
New York, NY 10023

A growing network of activists in education and the helping professions who seek to change "the oppressive and anti-humanistic institutions that undermine community empowerment and human development." Sponsors active campaigns; publishes books, a newsletter, and *Practice: The Journal of Politics, Economics, Psychology, Sociology and Culture*.

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

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

FairTest
342 Broadway
Cambridge, MA 02139

The National Center for Fair and Open Testing explores the problems and inequities inherent in standardized testing of both students and teachers. Publications include the quarterly *FairTest Examiner*, biannual updates on various issues, as well as several investigative reports, such as "Sex Bias in College Admissions Tests: Why Women Lose Out" and "None of the Above: Behind the Myth of Scholastic Aptitude."

Individual Education International (IEI)
c/o Bill Kiskaddon
4404 242nd Place SW
Mountlake Terrace, WA 98043

A network of educators who are involved or interested in the Corsini 4R method. "Individual Education" is based on the principles of Alfred Adler's "Individual Psychology" and seeks an education that is more democratic and more respectful of students. Membership in IEI includes a subscription to the *Individual Education Bulletin*.

Institute for Democracy in Education
1241 McCracken Hall
Ohio University
Athens, OH 45701-2979

Brings together educators and parents to explore how education can prepare students as democratic citizens—through democratic methods of teaching. A grass-roots organization with no political affiliation. Publishes the quarterly journal *Democracy and Education*, a newsletter, and other publications; sponsors workshops and institutes, resource center, and speakers bureau.

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

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

Institute for Responsive Education
605 Commonwealth Ave.
Boston, MA 02215

Promotes equity in education; explores the variety of social and educational is-

ues involved in providing quality education to all segments of American society. Publishes the journal *Equity and Choice*.

International Alliance for Invitational Education
c/o School of Education
University of North Carolina
Greensboro, NC 27412

Invitational Education is a humanistic approach based in large part on the work of William Purkey. It encourages the development of human potentials through a cooperative, "inviting" educational approach that nurtures self-esteem and personal growth. The Alliance offers a newsletter, books, and other publications as well as networking, workshops, and special activities.

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

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

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

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

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

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

National Alliance for Redesigning Education
Box 582
Farmington, UT 84025

Promotes an educational system that recognizes the unique individuality of people and tries to help each person

education in public school settings. Addresses issues of child development, teacher preparation, public education policies, and more. A good resource for non-Montessori trained parents and educators who want to understand Montessori principles. Quarterly, \$12 per year for individual; \$20 for parent group (20 copies of each issue).

Rethinking Schools
1001 E. Keefe Ave.
Milwaukee, WI 53212

An independent educational journal/newspaper published by educators in Milwaukee area public schools. Examines a wide scope of problems in today's education, including urban social problems, standardized testing, reading methods, and many issues of interest to parents as well as educators.

Publications for Children

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

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

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

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

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

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

Peace of Our Minds
RD 1—H, Box 171
West Edmeston, NY 13485

A forum by kids, for kids. Encourages young people (ages 8 to 18) to explore their role as peacemakers. They write about cultural, ethnic, and familial differences as well as challenges of physical disabilities. Kid-to-Kid column is a question-and-answer forum for kids to explore issues of concern. Published five times per year, \$15.

Skipping Stones
80574 Hazelton Rd.
Cottage Grove, OR 97424

This "multi-ethnic children's forum"

truly brings global education to life. Gathering together poetry, stories, essays, drawings, and photos from young people of all ages and many countries, *Skipping Stones* gives children a rare opportunity to share their thoughts, feelings, experiences, and questions with young people of other cultures. Quarterly, \$15 per year.

Montessori and Waldorf Education

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

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

Association Montessori Internationale
170 West Scholfield Rd.
Rochester, NY 14617

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

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

Directory of Waldorf schools and teacher training.

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

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

North American Montessori Teachers' Association (NAMTA)
2859 Scarborough Rd.
Cleveland Heights, OH 44118

NAMTA is an umbrella organization for the Montessori movement in the U.S. that publishes a quarterly journal, parent education booklets and videos, and materials on starting Montessori programs in private and public settings. Sponsors conferences and publishes a directory of schools and teacher training courses.

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

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

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

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

Waldorf Teacher Training Program
Antioch/New England Graduate School
Roxbury St.
Keene, NH 03431

Peace and Global Education

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

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

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

Matches American and Soviet students (adults can be matched, too) by their birthday. Send a 3x5 card with name and information about yourself, and they will find a pen pal in the USSR. (Service is free, but a small donation is appreciated.)

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

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

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

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

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

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

Book and Materials Publishers
(Offering catalogs filled with
resources for holistic educators
and parents.)

Anthroposophic Press
RR 4, Box 94 A1
Hudson, NY 12534

The most complete selection of books on Rudolf Steiner's philosophy and the Waldorf educational approach.

Bergin & Garvey
670 Amherst Rd.
Granby, MA 01033

Paulo Freire's works, including *The Politics of Education* and others; also *The Moral and Spiritual Crisis in Education* by David Purpel; *Education and the American Dream*; and other social-political studies of education; anthropological approaches to childbirth; and other subjects.

Brown Publishing Co.
P.O. Box 539
Dubuque, IA 52001

Has published *Cooperative Learning*, *Cooperative Lives: A Sourcebook of Learning Activities for Building a Peaceful World* and distributes curriculum guides on global education and American social issues published by the Center for Learning. Also offers an extensive catalog of books on Catholic religious education, including works on peace education from a religious perspective.

Dawn Publications
14618 Tyler Foote Rd.
Nevada City, CA 95959

Publishes books "helping people experience a sense of unity and harmony with all life ... a deeper sensitivity and appreciation for the natural world." Titles include *Sharing Nature with Children*, *Listening to Nature*, and *Sharing the Joy of Nature*—all by Joseph Cornell, and *Creative Nature Visualizations* by Garth Gilchrist.

Home Education Press
P.O. Box 1083
Tonasket, WA 98855
(509) 486-1351

Publishes books on home schooling and alternative education, including *Alternatives in Education*, *The Home School Reader*, and *The Home School Primer*. Also publishes *Home Education* magazine. Free catalog of home-schooling books—thirty titles by more than twenty different authors.

Hugs for the Heart
P.O. Box 85
Rainbow Lake, NY 12976

Offers a catalog listing games, books, puzzles, recordings, and other learning materials that encourage self-esteem,

imagination, global and ecological awareness, and fun. Also, books on home schooling and sensitive child-rearing.

Interaction Book Company
7208 Cornelia Dr.
Edina, MN 55435

Publishes books, videos, films, and monographs on the cooperative learning methods developed by David and Roger Johnson at the University of Minnesota. Includes theory, research, and practical application of cooperative learning.

IRI Group, Inc.
200 East Wood Street, Suite 250
Palatine, IL 60067

Instructional Resource Catalog lists books and materials on cooperative learning, whole language, critical and creative thinking skills, and the STARS substance abuse program.

Jalmar Press
45 Hitching Post Dr., Bldg. 25
Rolling Hills Estates, CA 90274-4297

Resources for teachers, parents, and children on nurturing self-esteem, peace, and creative (integrating right and left brain) learning and thinking. Catalog includes important works by Jack Canfield, Barbara Meister Vitale, and Bob Samples.

Michael Olaf
The Montessori Shop
5817 College Ave.
Oakland, CA 94618

Offers an extensive catalog of learning materials based on Maria Montessori's "prepared environment" for the child from birth through age 14. Also lists children's books, children's tools for household chores, music and art materials, and books for adults. Detailed descriptions aid in planning home-school curricula.

Mountain Meadows Press
P.O. Box 447
Kooskia, ID 83539

Has recently published two books of interest: *The Interactive Parent: How to Help Your Child Survive and Succeed in the Public Schools* by Dr. Linwood Laughy, and *Home School: Taking the First Step* by Borg Hendrickson.

National Women's History Project
7738 Bell Rd.
Windsor, CA 95492-8515

Catalog features curriculum resources, reference books, publications for children, and other materials that focus on a multicultural approach to women's history.

New Society Publishers
Box H
4527 Springfield Ave.
Philadelphia, PA 19143

Books on peace and nonviolent social change, including several titles for educators and young people.

Ontario Institute for Studies in Education
252 Bloor St. West
Toronto, Ontario M5S 1V6, Canada

Titles include *The Holistic Curriculum* by John P. Miller and many works on Canadian education, French (and English) as a second language, and classroom activities. OISE also publishes several education journals.

Research for Better Schools
444 North Third St.
Philadelphia, PA 19123

A private, nonprofit educational research and development firm. Latest listing of reports is "Teaching Thinking: A New Focus for Education," which highlights publications on critical thinking, writing, problem solving, and how to develop thinking skills in the classroom (including catalogs of resources and materials).

Resource Publications, Inc.
160 East Virginia St., #290
San Jose, CA 95112

Books with emphasis on cooperative activities and communal celebrations, both for families and for educators. Recent titles include *Learning to Live Together at Home and in the World* and *Making Art Together Step-by-Step*.

S.A.L.T. (Society for Accelerative Learning and Teaching)
P.O. Box 1216 Welch Station
Ames, IA 50010

1989 International Resources directory contains listings of workshops, books and curriculum materials, periodicals, and other resources related to accelerative learning (based on the Lozanov "superlearning" approach, which uses relaxation techniques and other non-traditional methods). \$10.

Sudbury Valley School Press
2 Winch St.
Framingham, MA 01701

A series of books and booklets that describe day-to-day life at an innovative alternative school, as well as the radical child rearing philosophy which guides it. Current titles include *Free at Last*, *The Sudbury Valley School Experience*, and *Child Rearing*.

SUNY Press
State University Plaza
Albany, NY 12246-0001

Current catalog "New Visions for a Distinguished Profession ... Education"

National Committee for the Prevention of Child Abuse
332 South Michigan Ave.
Chicago, IL 60604-4357

Offers a catalog of publications on the causes and prevention of child abuse.

National Exchange Club Foundation for the Prevention of Child Abuse
3050 Central Ave.
Toledo, OH 43606

Coordinates a national network of centers across the U.S. that provide trained volunteer parent aides to work with families in which child abuse or neglect is occurring or in danger of occurring. Centers also offer parenting classes, food and clothing assistance, phone crisis service, information and referral, and assistance in developing Parents Anonymous chapters. Currently there are about fifty such centers in operation.

Parents and Teachers Against Violence in Education
560 South Hartz Ave., #408
Danville, CA 94526

An international children's rights advocacy organization "promoting the opinion that every child has the right to an education which is free from fear or violence." PTAVE publishes an informative booklet, with facts and arguments against corporal punishment, and a comprehensive listing of resources. Maintains an archive on corporal punishment and other forms of human-rights violations against children.

Classified Ads (Rate for classified ads is \$.25 per word.)

MONTESSORI SCHOOLS AND HOMESCHOOLERS throughout the U.S., Canada, and Australia are supplied by **MICHAEL OLAF's** "The Montessori Shop." This catalogue gives an overview of Montessori

for children from birth to 14 and older and is a source of materials in all areas of global education. For a 54-page catalogue, send \$1 to **MICHAEL OLAF**, Box H, 5817 College Avenue, Oakland, CA 94618.

Announcements

The United Nations of Youth (UNOY) was formed in June 1989 in Handel, The Netherlands, by young people from many nations. The proposed preamble of the UNOY charter states, "The UNOY aims to uphold the aspirations of the world, by responding to these aspirations both individually and collectively. . . . The UNOY sees its role as a means of empowering youth to become generators of positive change in the world." The UNOY is sponsoring or participating in events, projects, and conferences around the globe, including the First International Youth Assembly to be held in San Francisco beginning June 26, 1990. Contact: UNOY, Watersnip 62, 1452 VE Ipendam, The Netherlands.

First annual **Hugs for the Heart Young Artists' Awards**. Children (ages 3 to 14) are encouraged to submit artwork on the theme "How I Can Hug the Earth's Heart Today." The purpose of the program is to encourage children to realize that there are alternatives to neglecting the earth, its animals, and one another. Any materials can be used, but the final size must be 8½ by 14 inches or under. Be sure that the artist's name and age, parent/guardian's name and address appear on the work. Enclose a self-addressed, stamped envelope. (Artwork cannot be returned.) Entries should be sent to Hugs for the Heart Young Artists' Awards, P.O. Box 85, Rainbow Lake, NY 12976 and received by midnight, March 31, 1990.

Upcoming Conferences

Various dates and locations *"Creating the New Education"*

Two-day conference/workshops to expand awareness and practical application of Montessori principles with children, including analysis and resolution of "misbehavior" problems—showing how to "control the environment, not the child." Led by Lee Havis.

Contact: International Montessori Society, 912 Thayer Ave., #207, Silver Spring, MD 20910. 301/589-1127.

Various dates and locations (including Boulder, CO, Houston, TX, Lansing, MI, and Minneapolis, MN) *"Transforming Education . . . and Ourselves"*

Empowers teachers to promote a secure and sustainable society by emphasizing their potentiality as change agents. Promotes democratic, experiential, and holistic approaches for a global society. Led by Philip S. Gang, Ph.D.

Contact: Institute for Educational Studies, 4202 Ashwoody Trail, Atlanta, GA 30319. 404/458-5678.

Various dates and locations

Educators for Social Responsibility, Summer Institutes

Institutes will include Creating Community in Educational Environments; Teaching About the Soviet Union; Raising Critical Questions; Conflict Resolution; Educating for the 21st Century; Drugs, Alcohol, and Society; and more.

Contact: ESR, 23 Garden St., Cambridge, MA 02138. 617/492-1764.

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