Holistic Education:
Its Character and Practice

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Abstract

What does 'Holistic Education' mean? What part does it play in education? What does holistic education think and do? Could it be an effective approach to tertiary education? This study examines these questions, looking at definitions and discussions of holistic education in a review of international literature and identifying some principal themes and sub themes. Following this, is a brief review of four widely acknowledged foundational thinkers of modern holistic education, and a review of its practice in three well known schools.

The method used in this study was inductive, basing its conclusions on a literature review, rather than an empirical research. The purpose of the study was to discover, if possible, what holistic education is, where it began, and where it is going.

A major finding of this study is that there is no definitive set of guidelines for holistic educators. There are thousands of ideas of what holistic education is and what it is supposed to do. On the other hand, many holistic educators and theorists believe that the nature of holistic education is such that it cannot be and should not be formally defined. With such a range of subjective perceptions, one consequence is a perceptible gap between theory and practice. This indicates the need for further research in the area. Finally, the study questions the practicability of holistic approaches in contemporary university teaching and notes cultural, hierarchal and economic challenges to its successful introduction.

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Chapter One
Study Background

1.1. Introduction and research question

This is a study of holistic learning and teaching. The introductory chapter provides an overview of the context of the research and the researcher's role.

The research question is:
What is holistic education – can it provide effective teaching and learning in New Zealand Universities today?

1.2. Rationale

This research came about from a desire to explore discrepancies in my teaching and learning: I needed to (and still need to) clarify inconsistencies between philosophical assumptions and practice. The purpose of the research is to bridge that gap.

While examining the research question, I explore where I am at in my educational practice, where I want to be, and the conditions that would be required for achieving that.

This study is intended to be beneficial both on a personal level and to all who are interested in exploring the philosophical assumptions, ideas and practice of teaching and learning (Knowles, 1980).

The *specific educational context* for the study will be Certificate programmes in Universities in New Zealand. These programmes are my primary area of experience and are therefore appropriate for illustrative purposes to answer the research question. However, the study looks at

the questions, 'what is holistic education?' and 'can this then be used within universities,' which may produce the conclusion that holistic education, can be applied to all programmes from certificate to Doctorate.

1.3. Researchers' Role: Location of Study

I will outline below my journey over a bumpy terrain – To take and emphasise ownership of this journey, I have where appropriate, written in the first person.

I began my tertiary education in Beauty Therapy in 1987, by graduating in the Confederation of Beauty Therapist and Cosmetologists (CIBTAC) certificate, (NZ equivalent to level five). The sequence of events was:

1. Friday: I qualified as a Beauty Therapist.
2. Saturday: I opened up my first business, [a beauty clinic] and
3. Monday: I started as a new teacher.

I had been surprised to be offered a teaching position so early in my career and I was not sure I was qualified or competent for the job, particularly as I would be working alongside teachers who had until then been my mentors and role models. Assuring me I was the best person for the position, the head of department outlined the requirements of the college: for me to carry on studying, but this time to learn 'how to teach.'

The teaching role opened up many new dimensions. I quickly became aware of three aspects that made me feel all was not well.

First, I discovered the main aim of teaching was, as one of my colleagues defined it, "To get them through their exams, and to fill the learners' minds with the curriculum." At this time in the United Kingdom all polytechnic examination results were published in a league table. In Cornwall, where I was teaching in 1990, three polytechnics were being viewed as 'competition' by our polytechnic.

Second, the then Conservative Government had chosen my workplace, Saltash College, as a pilot case study for the new vocational unit standards. My colleagues and I were inundated with the new vocational requirements (National Vocational Qualifications, NVQ), with such a consequent stream of new paperwork, documentation, jargon, processes and procedures that we scarcely knew what to do with them.

Third, the course name, 'Beauty Therapy', was deleted because a new name and a new focus had developed – 'Holistic Therapy.' While changing the course to fit the NVQ criteria, we were changing the actual content. We were now teaching the therapist to look after the 'whole client', their health, stress levels, work environment, nutritional values, etc., rather than providing instant fix remedies to client problems, in the form of a facial or a massage.

The stresses were enormous. As a new teacher I began to ask my colleagues about our *learners* and their learning. If our learners were to focus on the 'whole client,' how were we engaging our learners' feelings, viewpoints and emotions? As a new member of the team, I was amazed at the lack of enthusiasm and response to my questions.

This was a major inconsistency. We were using a 'banking education' methodology (Freire, 1972). We were transmitting knowledge according to the required working outcomes and assessing by written examination and practical tests. We changed what we taught but ironically did not change how we taught. We did not place any emphasis on HOW the student learnt, or HOW the students felt? While we taught the student to do this with clients, we did not do it ourselves. The teacher's sole focus was or was supposed to be on learning outcomes, unit standards, and measurable results.

Our function was to teach the NVQ syllabus – changing our focus to whole client rather than just outer beauty – to get a good place in the league table. We achieved this, the students benefited by receiving their certificates at the end of the course, and everyone was happy – or so we said.

I came to New Zealand in 1998 and stepped into the same name change drama. Since 2000, the N.Z. Beauty Therapy Practitioners' council has redefined beauty therapy and emphasised holistic therapies, in line with the international trend. The teaching of this subject remained predominantly linked to Freire's banking paradigm, where we delivered chunks of information or 'banked' input into our learners (Freire, 1972).

Teachers in general within polytechnics, private providers and universities still teach for the accumulation of knowledge and external demands (Trigwell and Prosser, 1999), resulting in 'lower order views' of education (Mortimore, 1999). They continue to follow a form of instrumental teaching that plods doggedly through the units, with no consistent effort to practise 'holistic' teaching and learning for a profession now focussed strongly on 'Holistic Therapy.'

During training 'to be a teacher' I was told that the reason teachers used directive teaching was that the 'students themselves prefer that method,' although no evidence was provided to support this claim.

This is not limited to Great Britain or New Zealand: Chandra, writing about communism in India (1987), noted the same disjunction, about pupil centred teaching methods:

> I have also noted teachers cite the everyday constraints of the classroom as being the reasons for their choice of *pupil-centred methods,* even though there is no evidence of this [italics own].

While completing my teaching certificates, I was introduced to new and exciting ideas about teaching and learning. I began to realise the huge implications of these ideas. Instead of 'filling the mind' (Friere, 1970's), I was learning about 'emptying the mind' (Lao Tzu, 500 BC). I learned various expressions of holistic pedagogy from the romantic, progressive and humanistic educators with roots that could be traced back to Rousseau, Pestalozzi, Froebel, Alcott Parker, Montessori, Rogers, and Steiner, and was profoundly affected by these.

Another reason for focusing in this area was my concern for friends' and colleagues' personal welfare – voices of despair. Many were simply were not coping with the tertiary education system. Lack of personal fulfilment, the emphasis on purely "excellence" in teaching, and the rigid formality that has been imposed, have seen teachers leave the occupation (Harker, 1998). A critical question for me was, 'Could holistic teaching benefit the teacher as well as the student?'

1.4. 'Holism'

'Holism,' according to Collins Concise English Dictionary, is the view that 'a whole is greater than the sum of its parts' (1999).

However, the very 'notion' of holistic education is fraught with ambiguities. To try and define it we must look at the larger cultural and intellectual context of holism. The word is used in many spheres of life including science, medicine, psychology, and social criticism, as well as education, ecological philosophy, humanistic and transpersonal philosophy and creation spirituality (Bohm, 1980; Capra, 1982; Lemkow, 1990; Sheldrake, 1991; Capra and Spretnak, 1986; Fox, 1988, 1991; [1]Miller, R. 1992).Miller describes it as:

[1] There are several authors with the surname 'Miller' to avoid confusion the researcher has inserted initials.

> Holism asserts that everything exists in relationship, in a context of connection and meaning – and that any change or event causes a realignment, however slight, throughout the entire pattern. "The whole is greater than the sum of its parts" means that the whole is comprised of a pattern of relationships that are not contained by the parts but ultimately define them.
>
> Holism stands in stark opposition to the method of reductionism, which holds that analysis, dissection, and strict definition are the tools for understanding reality. Holism asserts that phenomena can never be fully understood in isolation; it asserts that reductionism can only give us a partial view of anything it dissects.
>
> Holism cannot be pinned down precisely, because by its very nature it embraces paradox, mystery, and outright contradiction. (Miller, R.1992).

But Collister refers to it in a spiritual dimension:

> Holism is not an ideology but a spiritual quest for compassion and peace. Holism treasures diversity, variety, uniqueness.
> This includes the wholistic (Collister, 2001).

The word 'holistic' is often used to refer to a variety of fashionable trends or fads, as the following paragraphs show. It may refer to a 'whole approach', for example, to the body, to a company, or to an organization, as opposed to 'reductionist' or 'technicist' approaches, which have been related to Cartesian dualism, (Miller, R. 1992). 'Holistic' often refers to connection, meaningfulness and wholeness. For some it has a religious or holy aspect, as this study will reveal.

In the business sector, an article in the United Kingdom's *Financial Times*, (January, 2004), headlined "A Holistic Approach to Analysing

Companies," discusses "corporate governance" as a very strong indicator of the quality of the management as a whole. Corporate governance refers to 'ethical' and 'socially responsible' boardroom behaviour and 'best practice.' The article highlighted a need for companies to look at the whole business practice including financial, social and moral considerations (Warwick-Ching, 2004).

The idea of 'mind, body and spirit working together' appears in a recent newspaper article (*The Sunday Times*), "The wilting of Viagra" (Blacker, 2003), which claims "...a weird unhealthy disconnection is taking place between the body and what is happening in the heart or head of the body's owner." The reporter described the falling interest in Viagra, and similar miracle drugs that came into production with so many promises, but created an unhealthy disconnection between mind, body and spirit.

As another example, a New Zealand a survey conducted last year in 120 gyms, showed that yoga (often promoted as a 'holistic practice') had increased participation in one year, from 49% to 60% (Harris, 2003). Pilates, a related discipline, showed a 21% increase in participation, with a corresponding drop in aerobics, a discipline more "narrowly" focused on the body. The trend in these cases was again described by Harris to be toward "mind, body and spirit working together".

1.5. 'Education'

The Concise Oxford Dictionary defines 'Education' as "the act or process of educating or being educated; systemic instruction; development of character or mental powers". 'Educated' is defined as: "based on experience or study," (1999). This definition implies education can be measured, perhaps by observing experience and/or assessing study. This is in complete contrast to some definitions of holism. The next chapter clearly highlights this.

The word 'education' stems from the word 'educare', suggesting a humane and nurturing art of drawing forth the potentials that reside in every young person. Prince Charles when talking to educators in the UK recently referred to education and humanity:

> The Prince told teachers that politicians often went out of their way to stress schools and universities must "deliver the skilled workforce the UK needs if it is to remain competitive in the knowledge economy." The Prince said "If we have reached the point where we justify education on utilitarian grounds alone, we might as well give up. Education matters because it is through education that children discover their common humanity. The sooner we discover this essential the better, the better for our children and for you, their teachers (Gardner, 2004).

This approach to teaching and learning has been widely canvassed over many centuries:

> ...education can no longer be concerned primarily with a handing down culturally established facts and skills, but needs to have contextual thinking, ecological literacy, and flexible, intuitive ways of knowing, (Miller, R. 1992).

Here in this study 'education' refers to both teaching and learning, within formal and informal environments. A small and miscellaneous group of sources which may one way or another inform the discussion of 'Holistic Education', though not always explicitly, is briefly presented below. These quotations lay the foundation for discussion which is developed in the following chapters. It may provide the reader with an idea of a wide spectrum of definitions of 'Education,' and suggests that ones individual belief of 'the purpose and goal of education' seems to make a difference to the form of education practiced.

This notion of belief of 'what education is' forms a key point to holistic education.

> In roughly the last century, important experiments have been launched by such charismatic educators as Maria Montessori, Rudolf Steiner, Shinichi Suzuki, John Dewey, and A. S. Neil. These approaches have enjoyed considerable success[...] Yet they have had relatively little impact on the mainstream of education throughout the contemporary world.
> - Howard Gardner,

> Education has produced a vast population able to read but unable to distinguish what is worth reading.
> - G. M. Trevelyan

> It is little short of a miracle that modern methods of instruction have not completely strangled the holy curiosity of inquiry.
> - Albert Einstein

> Real education should educate us out of self into something far finer;
> into a selflessness which links us with all humanity.
> - Nancy Astor (1879–1964)

> Reading and writing, arithmetic and grammar do not constitute education, any more than a knife, fork and spoon constitute a dinner.
> John Lubbock

(http://www. H.E.N.T.org. February 2004).

These citations, readings and all the studying about teaching only lead me to be even more confused on the overall meaning of 'holism' and 'education' I did not therefore adopt my own meaning until after this study had been completed.

1.6. Holistic Education

'Holistic Education' has been much discussed in recent decades (Miller, R., 1992; Palmer, 1998). Curiously, the development of online and distance education may have been a contributing factors in this discussion. Perez-Prado and Thirunarayanan, (2002) believed the removal of the teacher has paradoxically reminded students of the importance of the teacher actually being physically present. They also emphasized the need to feel an actual physical connection with the teacher, rather than relying exclusively on remote communication by email, voicemail, written, or postal service. The reader may expect the researcher to lend up to the definition she prefers, but this is not possible until later on in the study (see 1.5).

A reader could be excused for seeing a lack of focus or meaning in the words 'holistic education'. For my students and me this term lacked meaning. In my teaching context, given that I was using the banking approach and teaching about wholeness, the use of the word was ironic. It is hardly strange that, as a result, I became curious about the notion. There is here a serious definitional question, which this study attempts to address. The reader may also expect the researcher to lead up to the definition she prefers/uses, at this stage. However, this study unveils the definitions and then gives the researchers view from the gathered collection of information.

So then what does 'Holistic Education' mean? In 2004, Jack Miller produced this definition for the Holistic Network website:

> A holistic education emphasises relationships between thinking and intuition, mind and body, individual and community, personal self and greater Self (the spiritual dimensions of experience). Holistic education seeks transformation, that is, the continuing growth of the person and society.
> (www.holistic-education.net/educate2.htm.July2004).

This is suggesting holistic education takes place not in formal education institutions alone, but within the whole of life.

This is in line with Ron Miller who defined holistic education as,

> The concept of holistic education refers to a worldview or theoretical position that opposes reductionism, positivism, and the Cartesian dualism of self and world with an emphasis on the ultimate unity, relatedness, and inherent meaningfulness of all existence.
> A sense of all in the presence of that which gives life. It is an attempt to return to the mysterious source of human creativity and authenticity for fresh inspiration. It seeks to enable the wholeness of the human being to emerge and develop as fully as possible.
> Holistic education, in contrast to progressive education, sees the child as an emerging spiritual being within a larger planetary and cosmic ecology that extends beyond social and political realities.
>
> In holistic education we must respond to the learner with an open, inquisitive mind and a loving heart, and a sensitive understanding of the world he or she is growing into. Holistic education is responsiveness to the wholeness of experience as we live it in particular times and places.
> (Miller, R. 1992).

This is similar to the so-called 'Perennial Philosophy' (Miller, J., 1996b) which holds that all things are part of an indivisible unity or whole. The two definitions are merely offered as an overview of the variety of definitions and approaches, which the study looks at in detail.

1.7. Explanation of process

I wanted the literature to teach me about holistic education. My interest in this study stems from the growing use of the word "holistic:" I had become consumed and wholly aware of the various uses of this term within both society and my daily teaching. I wanted to understand the authors' experience as it was written and felt. I had been aware that I needed to be as subjective as I can, realizing pretty early on that that holistic educators do not attempt to indoctrinate the readers, they write 'as is.'

The stresses had been enormous due to the normal problems with researching collating, reviewing, reading, finding, etc. all the qualitative research work, to get to the stage of 'writing up.'. I decided in 2003, to resign my fulltime senior lecturing position, within an university, and focus completely on what now had become my passion. For the first time I was not in employment.

I scheduled out a master plan, of researching 25-30 hours per week, which continued for 18 months. In this time I consistently completed my reflective learning journal, and my research diary. The action plan had the following steps:

- Find out and join discussion groups, associations, conferences, networks etc on holistic education.
- Subscribe to magazines, newspapers, newsletters, on topics relating to and on holistic education.
- Attend Endnote classes to update my knowledge.
- Research library database.
- Research thesis publications.
- Research indigenous population and holistic education
- Join interloan services at four public and university libraries.
- Research World Wide Web.

- Speak to supervisor at least once a week.
- Find a mentor to 'see' regularly. I felt I needed someone nearby as my supervisors were in Wellington and I was in Auckland.

The consequence of this plan was:

- I joined Holistic Education Network Tasmania, Communities for Affective and Social Educational Learning, The Soul in Education Network, Holistic Network; Paths of Learning, Holistic Learning and Spirituality Network corresponded with holistic educators in three continents, which has provided a rich fabric and backbone to this study; receive articles and publications, as and when they are being newly released; receive conference notes (e.g. International Foundation for Holistic Education , Mexico and Holistic and Aesthetic Education, Toronto, Soul in Education, Australia, etc.) and workshop instructions, from the past and up to date information.
- I subscribed to Encounter, Holistic Review, Holistic Educator, Education Gazette; Member of Association of University Teachers, Adult Community Group, Paths of Learning Research Group, etc.
- I attended Endnote classes.
- Received journal and newspaper articles, books, magazines, thesis from all five continents.
- Attended the Marae, discussed holistic education with Maori colleagues/friends, researched Maori 'way of being'.
- I was able to ascertain where and what articles were relevant to my study from web search.
- Problems as they occurred meant that when my first supervisor and I had a conversation they were addressed promptly.
- Regular meetings were scheduled with Dr. Brian Findsen, Head of Auckland University of Technology School of Education, faculty of Arts, as a mentor I could touch base with.

Once this was under way I began collating my research, very concisely. As time went by, I realised there seemed to be four clear areas (four piles grew) where repeating authors kept coming up, which have featured within this study. I found out early on that work in this field pointed out that many authors use a different set of words (may not use the expression 'Holistic Education'), but I had to consider a deeper meaning as to whether their writing matched others and what they were referring to.

Through discussions (both personal and via emails), with a colleague who was setting up a Holistic Education Masters degree programme in the UK, and with a colleague who was completing a PhD in Holistic Education, I was able to get an up to date perspective.

This process has ended with this study being completed and being asked to submit my study for publication. With the help of the literature I have gone on a journey which has unraveled definitions, meanings and expressions, which form the expression "Holistic Education."

1.8. Methodology

This is a not an empirical study. It has five specific aspects:

- 1. I have completed an extensive literature review, covering a large time span and related subjects, concepts and practices. Themes have emerged in the literature that has enabled me to construct a working notion of holistic education.

- 2. I have corresponded, and continue to correspond with leading exponents of holistic education in Australia, New Zealand, United Kingdom, Canada, Scotland, Uganda and the USA. This has allowed me to interact with practitioners, writers and

researchers at the forefront of ongoing thought and practice in the field.

- 3. I have explored and summarized the workings of four key writers, widely acknowledged as key influences in holistic thinking.

- 4. I have reviewed three widely recognized 'holistic' educators who apply 'holistic' teaching methods within their work.

- 5. Finally, I have discussed possible approaches and impediments to the introduction of holistic educational methods in universities to improve teaching and learning, and to benefit teachers and students.

1.9. Contents of the thesis

Chapter one has been a broad introduction to the topic and an explanation of the researcher's place in the study, providing the **study background.**

Chapter two reviews some contemporary **definitions** illustrating the complexity of the field.

Chapter three is a **literature review** of historical and contemporary literature on holism and related philosophies, identifying common dimensions and characteristics.

Chapter four continues the **literature review,** focusing on the practical application of holistic education through a review of four specific authors renowned as proponents of holistic education, on indigenous cultures as exponents of holistic education, and on three contemporary schools that are often cited as examples.

Chapter five discusses the second part of the research question as to can holistic education be incorporated within universities.

Chapter six reveals the main findings of the research.

Chapter seven concludes with **recommendations, limitations** and **conclusions**.

1.10. Conclusion

This research will, I hope, contribute to a better understanding of holistic education so-called, and its possible place in the university sector. It may also suggest directions which may be taken to inform the future design of such courses, from certificate level upwards.

Chapter Two
Definitions

2.1. Introduction

Since almost every word is open to misinterpretation, 'holism', 'education' and with them 'holistic education', have become matters for frequent debate. This chapter looks at various definitions of 'holistic education' both in New Zealand and internationally. A selection of literature is discussed. A literature review follows in Chapter Three, in which some common themes emerge. 'Holistic education' is a term used by some, but not every author quoted or discussed. The purpose has been to access literature that uncovers layers, meanings and expressions that form key ideas in the developing concept of what has come to be known as 'holistic education'.

2.2. 'Definitions' of Holistic Education

> There is no one definition of holistic education. Indeed it could be argued that such a concept can not and should not be defined or contained in this way (Miller, R. 1992).

There is a clearly a definitional problem. As mentioned in the introductory chapter, holistic education has been taken to mean many things and has been used in educational programmes in often-inappropriate ways. Educational literature overflows with different forms and models that vary in detail but are often similar in concept. Their specific nature relates to the author's construction of experience – a point highlighted by this chapter. It should be stressed that while a number of models and definitions are considered here, there is no one description that fits all.

The term 'holistic' appeared for the first time also in 1979, when well-known educators gathered to discuss an explicit holistic approach in education, (Harris, 1980). Roszak, after publishing a book in 1978, gave a presentation in 1979 on "Educating the Whole Person," before that there had been references to various features that subsequently became part of Roszak's definition of holistic education, (Miller, R. 1992).

In 1988, John P. Miller published "*The Holistic Curriculum*". In the same year, and also from the United States, the *Holistic Education Review*, a bi-monthly review that still operates today, appeared. New themes on curriculum, valuing individuality, morality and methods of teaching were proposed and discussed in this publication.

In June, 1990 in Chicago, Illinois, eighty holistic educators met:

> ...despite their great methodological diversity, and differences in theoretical emphasis, these approaches hold several core philosophical convictions in common, which define them as expressions of holistic education and set them apart from conventional educational approaches. These core convictions form the basis of the 'Chicago Statement' (Miller, R.1992).

The educators decided on the following definition:

> Holistic education is not one particular curriculum or methodology; it is a set of working assumptions, which include the following:
>
> - Education is a dynamic, open human relationship.
> - Education cultivates a critical awareness of the many contexts of learners' lives – moral, cultural, ecological, economic, technological, political.

- All persons hold vast multi-faceted potentials, which we are only beginning to understand.
- Human intelligence is expressed through diverse styles and capacities, all of which we need to respect.
- Holistic thinking involves contextual, intuitive, creative and physical ways of knowing.
- Learning is a lifelong process. All life situations may facilitate learning.
- Learning is both an inner process of self-discovery and a cooperative activity.
- Learning is active, self-motivated, supportive, and encouraging of the human spirit.
- A holistic curriculum is interdisciplinary, integrating both community and global perspectives.

(http://www.neat.tas.edu.au/HENT/chicago.htm, pp.1–2, 2004).

This Chicago group also stated:

> Holistic education recognises that humans seek meaning, not just facts or skills, as an intrinsic aspect of their full and healthy development. We believe that only healthy, fulfilled human beings create a healthy society (Miller, J.P. et al 1990).

This statement could "mark the emergence of the holistic education approach as a cohesive pedagogical movement and a serious contributor to educational policymaking and social theory" (Miller, R. 1992).

Miller (R) continues:

> Holistic education is not just a new teaching method; it is 'a radical reconceptualization of the entire educational process....The essence of radical reform is the return of

> responsibility for learning to the learner'. This applies to the teacher in training just as surely as to the schoolchild (1992).

In 1992, the *Teacher Education Quarterly* dedicated almost the whole winter issue to holistic education, with six successive articles. Since then there have been international conferences, networks, organisations, schools, books, papers, newsletters, and discussion groups all over the world, under the holistic education banner. New themes and developments have continually emerged and been published in one form or other. A doctorate on holistic education was completed in 1991 in the UK, (Forbes, 1991) and currently several PhDs on holistic education are being researched in different countries.

In 2003, The Holistic Education Network stated:

> Holistic Education recognizes the interconnectedness of mind, body and spirit. Learning is viewed as experiential, organic process; making connections is seen as central to curriculum processes. An aesthetic perspective and the process of building knowledge through inquiry are seen as integral to all forms of education and life itself. Creative tools and webs of communication are explored within this context, as well as creativity, arts education, contemplation, experience based approaches to language. (http://www.oise.utoronto.ca. 2003)

The Holistic Education Network of Tasmania (HENT) 2004, declares that holistic education:

- is concerned with the growth of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potentials. It actively engages students in the teaching/learning process and encourages personal and collective responsibility.
- is a quest for understanding and meaning. Its aim is to nurture healthy, whole, curious persons who can learn whatever they

need to know in any new context. By introducing students to a holistic view of the planet, life on Earth, and the emerging world community, holistic strategies enable students to perceive and understand the various contexts that shape and give meaning to life.

- recognises the innate potential of EVERY student for intelligent, creative, systemic thinking. This includes so-called "students-at-risk", most of whom have severe difficulties learning within a mechanistic reductionistic paradigm that emphasises linear, sequential processes.

- recognises that all knowledge is created within a cultural context and that the "facts" are seldom more than shared points of view. It encourages the transfer of learning across separate academic disciplines. Holistic education encourages learners to critically approach the cultural, moral and political contexts of their lives.

- values spiritual literacy (in a non-sectarian sense). Spirituality is a state of connectedness to all life, honouring diversity in unity. It is an experience of being, belonging and caring. It is sensitivity and compassion, joy and hope. It is the harmony between the inner life and the outer life. It is the sense of wonder and reverence for the mysteries of the universe and a feeling of the purposefulness of life. It is moving towards the highest aspirations of the human spirit (www.H.E.N.T.org.January 2004).

2.3. Descriptions of Holistic Education

Holistic education embraces various aspects within both formal learning or / and informal learning, using the whole person:

> Holistic Learning is based on the principle of interconnectedness and wholeness. Thus the student is seen as a whole person with body, mind, emotions and spirit. Holistic Learning seeks to develop approaches to teaching and learning that fosters connections between subjects, between learners through various forms of community. Holistic Learning also seeks a dynamic balance in the learning situation between such elements as content and process, learning and assessment, and analytic and creative thinking. Finally, Holistic Learning is inclusive in terms of including a broad range of students and a variety of learning approaches to meet their diverse learning needs (http://www.noisey.utoronto.ca/holistic.ascd.html.p.1).

Some of these descriptions are repeated in another definition of holistic education:

> The concept of holistic education encompasses many ideas and themes. There are many definitions of holistic education; indeed, when one begins to elaborate on the basic essence of the concept, it can become almost anything and everything that many different people want it to be. Stripped of its many elaborations, however, the concept of holistic education does refer to a fundamentally distinct philosophy. We offer the following simple description: Holistic Education seeks to develop growth in the intellectual, creative, spiritual, social, physical and emotional potentials of the learner. It aims to create an understanding of various contexts and perspectives which shape human experience, and to promote critical thinking. To achieve this it emphasizes interconnections, integration between theory and practice, and an empowerment of the learner, and addresses different ways of knowing and discovering the world we live in. (http://cs.senecac.on.ca/~cbrown/intro.html downloaded: 10/05/04).

2.4. Summary

Given the variety of views and attitudes, even in this small sample, there will clearly be no one set prescription for holistic education. Most commentators choose not to ignore other pedagogic options; rather, as this chapter suggests, they build on them.

Different approaches may suit different disciplines. For example, according to Sonnier, biology provides:

> ...a wealth of tangible teaching strategies such as collecting and looking at plant and animal tissue, studying differences in leaves, seeds, insects and taking field trips. Whereas, in the teaching of social studies, language and mathematics, steeped in symbolisms and abstractions, it may somewhat more challenging, though not impossible, to implement holistic education (Sonnier, 1989).

While it is evident that aspects of holistic education can have specific applications in contemporary teaching and learning, Hadot argues that if one wishes to understand things, one must watch them develop, and must catch them at the moment of birth (Hadot, 2002). He contends that ancient philosophy talked more about spiritual than intellectual matters, and if this is so, then the early evolution of education may need to be reviewed in relation to recent thinking about holistic education.

The Greeks and Romans, as an example, often maintained that individuals had an innate excellence or genius that needed to be brought out in order to transform both the individual and society (Leonard, 2002) – a theme reiterated in Palmer's discussion of holistic education (1998).

Uljens, in his concept of 'Allegemaine Pedagogy' claimed that the 'ultimate aim of education is to create autonomous individuals who are mature members of society'. This pedagogy, broadly speaking, is the

foundational discipline of all sub-types of education (Uljens, 2001).This study examines the possibility of holistic education being used within various disciplines and/or in society in general. The next chapter examines this matter in more detail.

Chapter Three
Literature Review: Part One

3.1. Introduction

To begin to look at what holistic education consists of, I have used Ludwig Wittengenstein's notion of 'family resemblances.'

> ...we see a complicated network of similarities overlapping and criss crossing: sometimes overall similarities, sometimes similarities of detail.
>
> I can think of no better expression to characterize these similarities than "family resemblances", for the various resemblances between members of a family: build, features, colour of eyes, gait, temperament, etc....overlap and criss- cross in some way (Wittengenstein, 1953).

This chapter will be guided by this illustration to look at 'characteristics' of holistic education, or what the writers and proponents used in this study believe constitutes holistic education. By looking at the work of a variety of well-known writers from various backgrounds, we seek some consensus on the characteristics of holistic education and on its range of application in teaching and learning. This is a complex task, since some who are actively involved in holistic education suggest it is "felt" or "intuited," rather than explicitly described, (Parker, 1998, Holistic Education Inc., 2003, Forbes, 2003). Holistic education is not a single initiative but envelopes a broad spectrum of initiatives, as the next section details.

3.2. Holistic Education in history

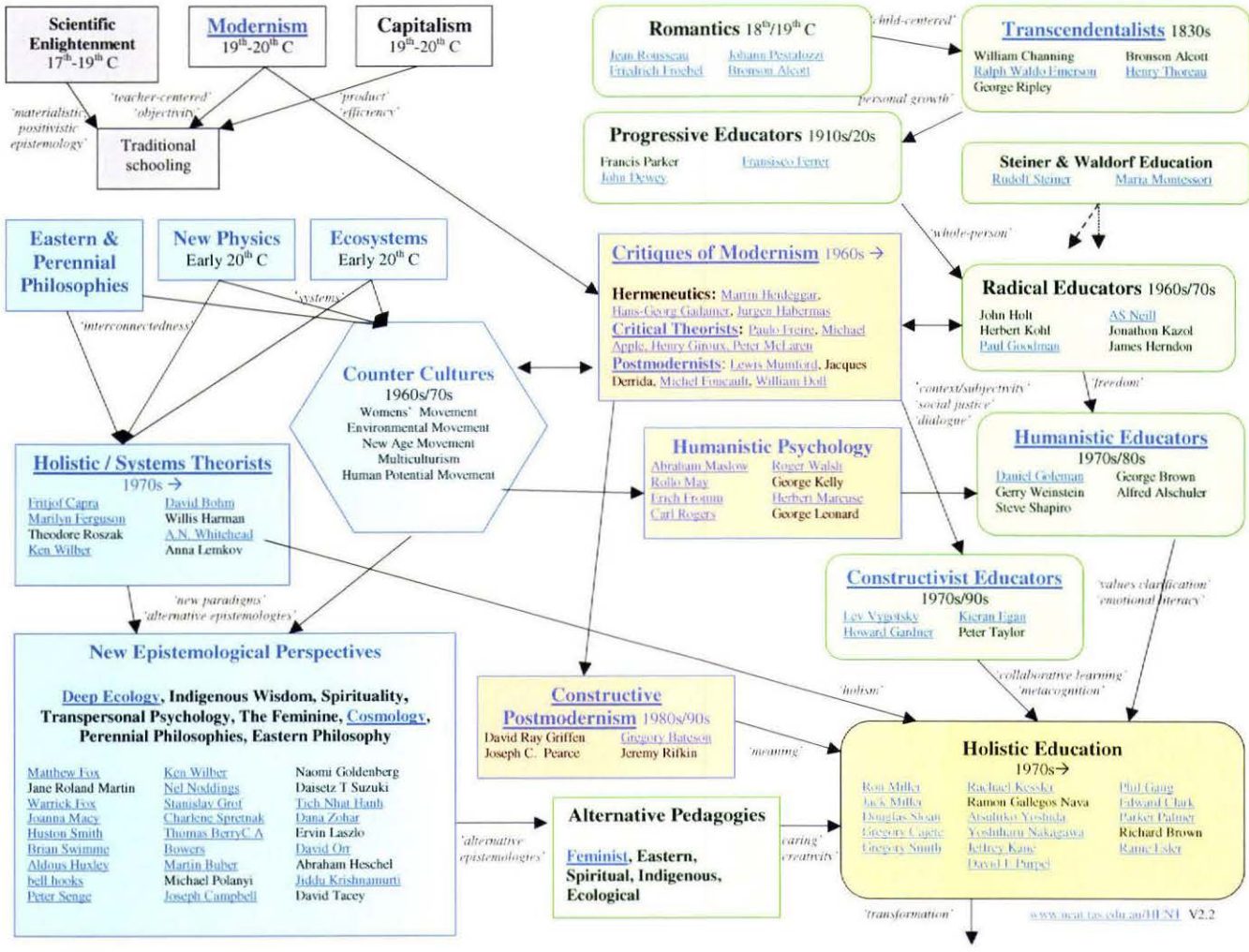
'Holistic Education' is not a prescriptive term. There are no 'universal laws' of education; educators are affected by historical and cultural conditioning, and no educational approach method is 'absolutely, universally superior' (Miller, J.P & Nakagawa Y., 2002). To look for characteristics of holistic education is to relate it to societal/cultural evolutions. It has not followed a set mould, but rather has adapted and embraced various theories and fashions, which in turn have been equally difficult to outline (Forbes, 2003). If the map (see 3.3) published in the Holistic Education Network of Tasmania, (2004) is anything to go by, holistic education is not new. Despite the recent currency of the phrase, (since the 1970s), the origins of holistic education in practice and theory can be traced back much further (Stack, 2001). The map will situate the ensuing discussion of the subject in history.

Many believe the 'true' movement began with progressive educators like Montessori and Steiner in the early to middle of the last century, to be developed later by John Dewey (1916–1966), who believed that as democracy developed, individuals also needed to develop. Exclusive emphasis should not be placed on individuals however; they should rather be educated as members of a common society. This belief was strongly taken up in the 1950s, a 'transitional period' in education, particularly in tertiary education, where emphasis was laid on development of the 'whole man.' Some believed learner-centred approaches led to the 'radical movement' so-called, and subsequently the 'humanist movement', both of which embraced various aspects of what we see today as holistic education. So the task of examining what holistic education is or means, is complicated by the fact that,

> ..central to holistic education is a confluence of several notions from different eras and different disciplines, and have only recently been called 'holistic education'. Thus while the task is similar to asking "What is romanticism?" Or "what is

> Socialism?" it is quite different for several reasons. Perhaps most notably, movements like 'romanticism' or 'socialism' 1) have fairly distinct historical starting points 2) have been called 'romanticism' and 'socialism' from early on in their existence, and 3) the main contributors to those movements felt they were engaged in 'romanticism' or 'socialism'. Holistic education has no such luxury (Forbes, 2003).

With the plethora of literature available, it would be an impossible task to review adequately all the historical detail of the map, so I have confined this literature review mainly to recent publications of selected prominent writers who have explicitly addressed 'holistic education' (see explanation of process and methodology, Chapter one). The map highlights amongst other things that there are no set roots of holistic education but it has grown from many quarters, it is integral to various perspectives and overlaps many pedagogical persuasions.



3.3. Map of historical & contemporary influences on holistic education

3.4. Major themes

The division of the concept of holism into separate dimensions, or themes, is by its very nature antithetical to the idea of holism. However, some grouping of a multiplicity of related ideas, though artificial in a sense, is necessary here for clarity's sake.

Ron Miller, (1991) describes holistic education as having four distinct characteristics:

- It nurtures the development of the whole person. It is concerned with intellectual as well as emotional, social, physical creative/intuitive, aesthetic and spiritual potentials.
- It revolves around relationships between learners, between young people and between adults. The teacher-student relationship tends to be egalitarian, open, dynamic in holistic settings, rather than bound by bureaucratic roles or authoritarian rules. A sense of community is essential.
- It is concerned with life experience, not with narrowly defined 'basic skills'. Education is growth, discovery, and a widening of horizons; it is engagement with the world, a quest for understanding and meaning. This quest goes far beyond the limited horizons of conventional curricula, textbooks and standardised exams.
- It enables learners to approach the cultural, moral and political contexts of their lives critically. It recognises that cultures are created by people and can be changed by people if they fail to serve important human needs. In contrast, conventional education aims only to replicate the established culture in the next generation.

There are a variety of viewpoints which emerge in the literature review. Four clear themes or dimensions have emerged. These represent the conclusions of one researcher. Another could well discover a different, but

overlaid set of dimensions. The four themes used to organize this discussion, exploring the status of 'holistic education' as a 'legitimate form of pedagogy' (Forbes, 2003) are.

- The Spirit
- The World
- The Child
- The Teacher.

The map on page 39, designed by the researcher, simplistically outlines these dimensions. It is not intended to be exhaustive, merely identifying the prominent themes, with characteristics (or sub-themes) listed beside each one.

The 'Spirit', The 'World' and the 'Teacher' are reviewed in this chapter, which is concerned with the theoretical side of holistic education, or with "what holistic education thinks". The next chapter reviews the practical aspect, or "what holistic education does" in which the literature focuses strongly on "the Child" and the notion of "what it means to be human".

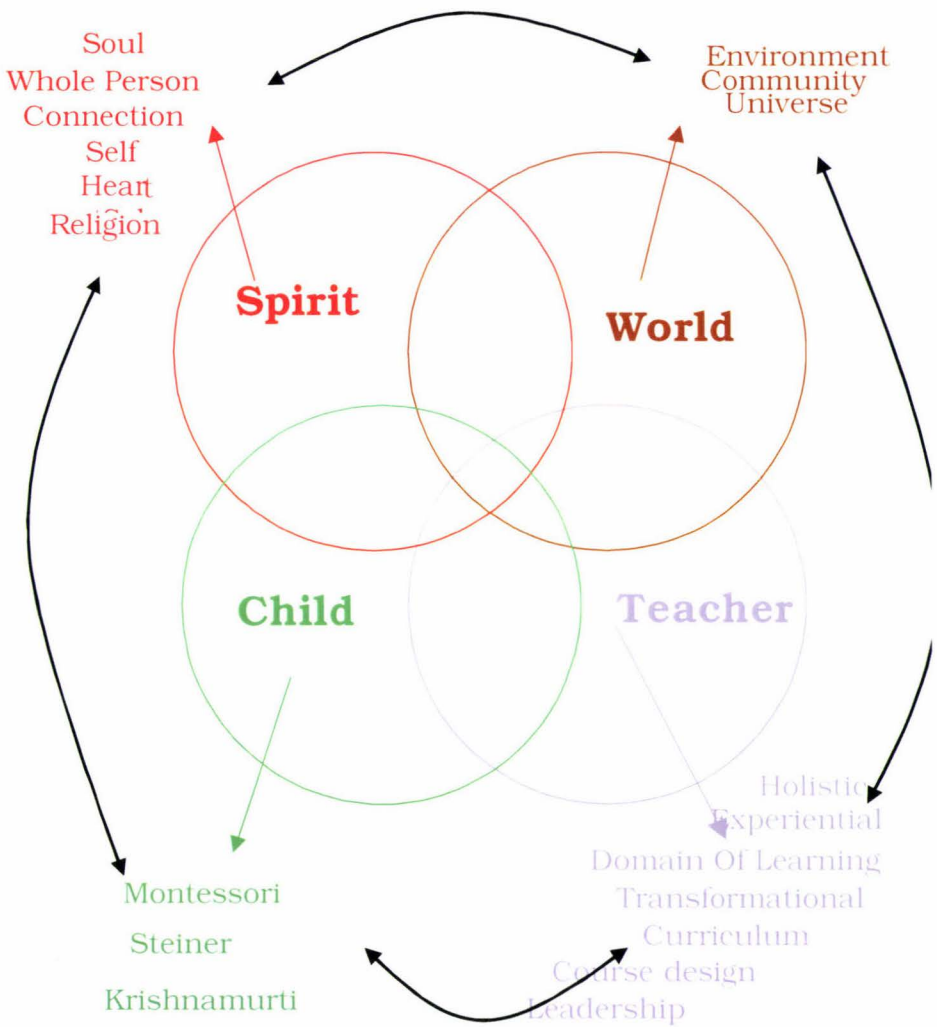
So, effectively, it examines the concept,

> ....through a collection of characteristics not all of which will be present, but which as a collection, are distinct, (Forbes, 2003).

This research does not critique earlier and related ideas as they emerged historically. It is concerned primarily to 'elucidate the nature of present day holistic education' (Forbes, 2003). In this chapter, the ideas of various writers are offered as a 'fair representation of their experience', accepting their notions 'as reasonably coherent' (Forbes, 2003). The quotations used from the literature are selected as they (in the researchers mind) describe the essence of the dimensions and their subsequent 'characteristics.' The greater meaning of the quotations has been taken, although sometimes the term holistic education is not specifically used.

3.5. Map of the four 'dimensions' of Holistic Education

Outlined below are the themes with their subordinate 'characteristics' of holistic education, which have come through strongly within the literature researched. Subordinate to the dimension of The Child, are sections on the work of three major exponents of this concept. Areas not outlined here (specifically holistic education, within universities- see chapter 5) and the main findings will be addressed in the study's discussion chapter (see chapter 6). This map provides a journey for the researched gathered and subsequently outlined within this study.



3.6. The SPIRIT

The first dimension reviewed is The Spirit. This dimension is related to holistic education integrally connected to the whole person, made up of the not only the spirit, but the soul, the self, the heart and connected to everything, the world, the universe, etc. (the next dimension reviewed). The spirit also has a connection to religion within holistic education. Many of these dimensions and ensuing characteristics overlap into each other, and prove difficult to separate. The nature of holistic education would seem that, this is the point you cannot separate them. Lastly, many authors are used to describe the dimensions, and they use various descriptions, but seem to all mean a similar thing.

For some, 'every aspect of life is spiritual, and spirituality is always life'. (English et al. 2003) For others, it is totally overlooked.

Palmer Parker argues that the spiritual poverty of much of contemporary education provides few opportunities for today's youth to quench their thirst for meaning and wholeness, which without spiritual teaching is often misdirected. Misguided or unconscious attempts by students to attain some sense of fulfilment often result in varying degrees of addictive behaviour toward activities, substances or relationships – all of which make teaching and learning difficult, if not impossible (1993).But what can help?

> What transforms education, is a transformed being in the world (Palmer, 1998).

Ron Miller, a keen researcher and author of many articles on holistic education, similarly maintains that compulsive or reckless activity, substance abuse, and empty sexuality can result from students trying to escape the pain of inner emptiness. In the classroom this can manifest itself as lack of interest, lack of self worth, lack of compassion, lack of self discipline, lack of spirit (1992).

The remedy, for Stack is a more 'soulful' education seeking to open the mind, warm the heart and awaken the spirit of each student. It provides opportunities for students to be creative, contemplative, and imaginative. It allows time to tell old and new stories of heroes, ideals, and transformation. It encourages students 'to go deep into others, and the planet' (Stack, 2004; Johnson and Kuntz, 1992).

3.6.1. Soul

Many writers describe 'the soul' as a feature of holistic education. Modern education can see the soul as a concept specific to the syllabus of religion. The World Programme for Soul Education disagrees, encouraging newly qualified teachers to 'practice experientially, within classrooms, expressing creative activity and allowing their inner resources of confidence, perseverance, enthusiasm, and joy to flow' (http://www.World Programme for Soul Education, 2003).

Frederico, in his opening Speech to the International Conference on Education, said:

> Teachers are not the only instrument of education; they are its spirit and its soul. There can be no successful education without devoted teachers (Frederico, M.1994)

Even in the 18th century, the French philosopher of the Enlightenment La Mettrie, wrote of the soul as an empty concept:

> ...to which nobody attaches any conception, and which an enlightened man should employ solely to refer to those parts of our bodies which do the thinking. Given only a source of motion, animated bodies will possess all they require in order to move feel, think, repent – in brief in order to behave, alike in the physical realm and in the moral realm which depends on it (Shlain, 1991).

The machine-like, outcome-based education system we often see in universities today may leave little room for nurturing souls (Miller, J.P. 1996, b). In contrast, to connect the learner with the environment and to use transformational learning allows the holistic educator to create a better world which includes the soul (Miller, J.P. b). Elsewhere, he asserts that

> '....as a source of energy we can sometimes feel the soul expand. A beautiful piece of music can make our souls feel expansive; likewise, in a threatening or fearful situation, we can feel our souls contract or shrink. A soulful curriculum would provide a nourishing environment for the soul's expansion and animation' (Miller J, P. 1996, b).

One can imagine the difficulty of achieving such a state through traditional teaching methods, in a lecture hall, with 150 to 250 students in passive rows, expecting a typical cognitive learning approach. Miller argues that teaching this way, over many hours, may deaden the soul, despite the expansion of the soul that the teacher may himself or herself have experienced in the subject they once loved (Miller, J.P. 1996, b).

He maintains that if we continue to analyze, categorize, and memorize, the soul will shrink and hide. By encouraging contemplation (the soul's source of learning and knowing), the soul broadens (Miller, J.P. 1996, b). He adds that to nurture the soul, meditation practice by all learners is encouraged. This will allow the connection of the inner and outer life and the environment. If teachers practice this, connection will overflow into personal and public university life. The human spirit will be given priority rather than an education where learners are merely 'competing in a global economy' (Miller, J.P.1996, b).

Moore relates the sense of vocation to the soul.

> We like to think we have chosen our work, but it could be more accurate to say that our work has found us. Most people can tell fate

> filled stories of how they happen to be in their current 'occupation'. These stories tell how the work came to occupy them, to take residence. Work is a vocation: we are called to it....finding the right residence. Work is like discovering your soul in the world (Moore, 1992).

Parker Palmer, in *Courage to Teach* (1998) wrote that an uncomfortable silence in class, waiting for an answer, makes the lecturer sometimes speak to fill the silence – It is useful to remember we may be making the soul hide by this interruption of silence.

> To support each other's inner life we must be aware that the human soul does not want to be fixed; it wants simply to be seen and heard (Palmer, 1998).

He asserts that

> .....the soul is like a wild animal, tough and resilient, when we go crashing it stays in hiding. But if we are willing to sit quietly and wait for a while, the soul may show itself (1998).

Matthew Fox relates the soul and connection. He writes,

> "we need a massive investment of talent and discipline, in our inner lives, to achieve soul education" (1994).

This can be achieved through connection. Miller too, in this context, writes, "Connection is what we crave, really" (Miller, J.P. 1995). 'Connection' is another sub theme to the soul. Interestingly, Harvard University students were recently asked how they felt about their careers in the light of the war in Afghanistan. The question was, "do you feel optimistic or pessimistic towards your future in the United States of America?" The majority answered that they felt the outlook was bleak. However, when they were asked whether they felt optimistic or pessimistic leaving with their

qualifications from Harvard University, the majority said they feel optimistic. It seemed these students did not connect their future in the US with their qualification. The two answers were viewed as "disconnected" (Harris, 2003).

Moore, commenting that "The intellect often demands proof that it is on solid ground....," argues

> "...the soul finds its grounding in a different way. It likes persuasion, subtle analysis, an inner logic, and elegance. It enjoys the kind of discussion that is never complete, which ends with a desire for further talk or reading. It is content with uncertainty and wonder. Especially in ethical matters, it probes and questions and continues to reflect even after decisions have been made" (1992).

He continues

> Soul is not a thing, but a quality or dimension of experiencing life and ourselves. It has to do with depth value relatedness, heart and personal substance (1992).

Sardello complements this view:

> Soul learning does not consist of internalization of knowledge, the determination of right meaning, the achievement of accuracy, but is to be found in what sounds right. That the soul sings was understood by ancient psychology of the soul of the world; the singing of the soul was known as the music of the spheres (1995).

Moore (1992), while not specifically identifying the soul, says that if teaching is viewed as a sterile activity (we know that teaching is not always viewed that way) with only short-term, instrumental purposes, we would not have any world vision, hope, dreams or beliefs of special significance in our lives:

Although this may have nothing to do with teaching, it is talking about our souls which we cannot disconnect from whatever our vocation:

> As long as we leave care of the soul out of our daily lives we will suffer the loneliness of living in a dead, cold, unrelated world. We can 'improve' ourselves to the maximum, and yet we will still feel the alienation inherent to a divided existence. We will continue to exploit nature and our capacity to invent new things, but both will continue to exploit nature and us, if we do not approach them with enough depth and imagination.

A view that Apps (1996) seems to confirm:

> Learning from the heart combines the physical, the intellectual, the emotional, and the spiritual dimensions of our being in such a way that we begin to touch the essence of our humanity. We begin to touch our soul.

He warns that;

> ...teaching by means of trying to reach our students through processes and behavioral psychomotor skills means we lose sight of our learners and of our soul. The term "soul" is therefore an empty one, to which nobody attaches any conception, and which an enlightened man should employ solely to refer to those parts of our bodies, which do the thinking (Apps, 1996).

A view strongly echoed by Miller, to create soulful learning we must embrace both the inner and outer being, (Miller, J.P.1996a).

This informs much of holistic learning and teaching. Tertiary education today generally ignores the inner lives of students; in fact teachers are encouraged to send students to counsellors if they have a personal problem,

to the doctor if they have a medical problem, and not to get involved in learners' personal lives.

3.6.2. Whole person

The 'characteristic' of the soul is strongly related to the concept of the whole person learning (English et al., 2003).

Heron (1999), discussing autonomy, holism and the whole person in *The Complete Facilitators Handbook* remarks that:

> ...as well as being autonomous, *learning is also necessarily holistic, that is, it involves the whole person, a being that is physical, perceptual, affective, cognitive (intellectual, imaginative, intuitive), conative (exercising the will), social and political, psychic and spiritual.* It may involve the whole person negatively by the denial of some of these aspects of learning alienated from affective and imaginal learning, with the result that the repression of what is excluded distorts the learning of what is included. Alternatively, the involvement of the whole person is positive and all these dimensions are intentionally included in the learning process. But, again the unfolding and the integration of multiple sides of the learner is a matter of self-development. A person blooms out of their own formative potential, in accordance with their choices. The idea of someone who, after appropriate initiation, continues to live out an externally imposed, other-directed, programme of whole person development is a contradiction in terms. So autonomy and holism are interdependent [italics own].

Heron was even more explicit regarding 'whole person learning.' He described it as the creation of a:

> ...spiritually, energetically and physically endowed being encompassing feeling and emotional, intuition and imaging, reflection and discrimination, intention and action (1999).

A whole person is able, according to Apps, to:

> ... try new ideas, to create new connections. We need spiritual space – a chance to explore the dimensions of our hearts and our relationships, an opportunity to see inside our souls. We need physical space an occasion to being alone, away from others, to stretch our arms and not feel we are invading someone else's place. We need emotional space – the opportunity to recognize our feelings and express them (1996).

English, Fenwick and Parsons, similarly argue that:

> Whole person learning assumes that adult educators and trainers are also involved in whole person living, or that they cultivate lifestyle practices that support their whole person. One of the often neglected aspects of living holistically is spirituality (2003).

They also maintain that within holistic teaching,

> " ...both educators and learners are more than the sum of their physical, emotional, social, or cognitive parts" (2003).

Miller advocates a holistic perspective requiring

> "....integration of head and heart". With integration comes a "compassionate viewpoint that accepts ourselves and others". The aim of this would be to be "complete human beings so that we do not become trapped into dysfunctional behaviours and games" (Miller, J.P. 1993).

Many holistic educators view this integration as vital to health. Sardello (1995) warns that illness can occur when something partial is taken to be the whole. All areas of learning should be covered, to achieve wholeness, and to avoid "partial knowledge versus the whole".

Apps, reflecting a similar view to Gandhi, (see 3.6.5.) wrote:

> ...learning from the heart mingles a person's intellectual, emotional and physical dimensions. It at times considers them separately and at other times considers them together. The challenge then is to overcome society's extreme emphasis on specialization, a compartment and specialist for each question and problem, and to realize that we can and must treat people as whole, not as a series of compartments' or four separate persons (Apps, 1996)

Silverman, Blank, Gatch, Harrington, Quinby and Wilkie affirmed that "all of us who work with college students need to look at the whole student, not simply at academic performance" (2001). Nevertheless, they cautioned that when looking at the whole student, there might be a difficult line to cross, with regard to the student's privacy, (a problem in universities too?) producing:

> ...a tendency to omit the larger context of the student's life, to view the behavior narrowly, whether it was poor academic progress, infraction of a rule, or behaviour caused by an emotional problem. To do otherwise was considered an invasion of the students' privacy (2001).

The concept of whole person is vital to both *intrinsic* and *extrinsic* holistic education, (researchers terms) as it is connected to everything.

3.6.3. Connection

'Connections' to 'the self, the world, the community, the soul,' etc. are cornerstones to the notion of holistic education. 'Connections' ties in with the holism concept, where integration to another state naturally occurs. Connections are important to the holistic educator and to all individuals. Miller, (J.P.) stated that:

> "...all life is connected in an interdependent universe, we experience relatedness through a fundamental mental ground of being." (1993).

Holistic education requires a mind and body connection. Freedman and Sweet reported that millions of persons suffer with hypertension in USA because they are not in touch with their feelings. They are "emotional illiterates" (1954). Burying emotions within the body means one can have a lack of insight, lack of fantasy, and focus becomes intent on small, trivial and external events, a condition described by Sifneos (1975) as alexithymia. People are unable to identify their feelings and know themselves only by what others think of them (Lynch, 1985). This condition is described by Emerson (1990) who points out that Descartes' famous dictum did not say, "I feel therefore I am," but "I think therefore I am. These persons lack connections.

Eurythmy, a term used by "The Waldorf Education Systems", encourages a physical form of speech. Brown, Phillips and Spiro, discussing Confluent Education, advocate intrapersonal, interpersonal, extrapersonal, and transpersonal dimensions. In the 1960s Confluent Education focused on connecting affective and cognitive domains. In the 1970s all this and the idea of connection was discussed by George Brown, (and, Phillips & Spiro, 1976) in a book which looked at four areas: internal feelings; self-perception, relations with others; and context or social experiences (Brown, Phillips., & Spiro, 1976). This has become part of a theme within holistic education, the connections are vital.

Steiner discusses "connection with self," in his model of self-development, which encompassed holistic thinking, visualization, metaphor and mindfulness. This model refers not only to cognitive, but also to emotional and physical links (1976), and is discussed further in Chapter Four.

Miller (J.P.) outlines how to create some connections:

- By qualities: wholeheartedness, kindness
- By working with self, connection of self and community
- By mental exercises: concentration, deep focus, contemplation, by becoming part of an object, and by focused movement
- By looking at world religion (1993).

In an enquiry about the views of a variety of ' thinkers,' from Rousseau to Bob Dylan about the "meaning of life," a major element, cited by many, including Albert Einstein, Jean-Jacques Rousseau and Mahatma Gandhi, was to "love, help or serve others". Gandhi asserted "My consolation and my happiness are to be found in service of all that lives," (Dobson, 2003).It is interesting to note that there is no mention of 'acquiring as much knowledge as possible' to ensure fulfillment in life.

Connections through meditation are a method of effectively integrating our inner experience. The accumulated knowledge of Buddhists and often other practitioners over the centuries offers a wealth of wisdom on the skillful transformation and integration of our inner selves, and its translation into everyday activities (Brown, 2002). The meditation process of connection is discussed in some of the earliest surviving world literature.

Collegial discussion is an important medium of connection in the teaching profession. Parker Palmer believes discussion with colleagues and the development of a community of collegial discourse provides essential support and sustenance through what can be the trial of teaching.

> 'My classroom is my castle, and the sovereigns of other fiefdoms are not welcome here', means, if this is our view, that we end up paying dearly for this privatization. Growth of any craft is reliant on shared practice and honest dialogue among people who do it. This dialogue is essential if we are to grow. Teaching has evolved very slowly because of its privatization. If surgery and law were practiced as privately as teaching, we would still treat most patients with leeches and dunk defendants in millponds' (1998).

A common theme amongst the authors reviewed is that holistic education can best be practised by developing rapport between teacher and student. Hall and Kidman (2002) stress that teacher's own attributes and behaviour are vital to encourage learning and understanding for their learners. This rapport allows students to take greater control of their learning. A positive professional relationship between teacher and learner reinforces a desire to succeed on the part of the learner through the qualities of mutual respect, constructive feedback, teacher enthusiasm, and approachability displayed by the teacher. A climate conducive to learning will ensue.

Holistic education can be practised through the teacher's demonstration of passion for the subject. This propels the subject, rather than the teacher, into the centre of the learning cycle – and when something of great importance is in their midst, students have direct access to the energy of life (Palmer, 1998). The teacher's passion brings contagious energy to the classroom so the subject is now centered, to "invigorate the connectedness between our subjects, our students and our souls that helps make us whole again and again" (Palmer, 1998).

In holistic education the subject is the centre of the classroom; the teacher deflects answers, asks provocative, searching, stimulating questions, and connects students and his or herself in dialogue. What happens next? The holistic educator aims to lift up and reframe the student's voices, so "we will have benchmarks of how far we have come and how far we have to go toward whatever we are trying to learn" (Palmer, 1998).

Palmer suggested developing a 'clearness committee', where those lecturers wanting to practise holistic education, meet and discuss their teaching and learning. There might be problems with this, e.g., time issues, question of getting others to come, etc. Such a development takes time and commitment to organize and structure in a busy university life. The provision and development of a teaching consultant in the university exclusively to help lecturers with holistic education would be a luxury and a dream (Palmer, 1998). Connections therefore are an important characteristic for holistic education as it touches every part of this notion.

3.6.4. Self

With regard to connection within the self, Palmer Parker argues that:

> ...good teaching cannot be reduced to technique, good teaching comes from identity and integrity of the teacher. Re-educate our hearts and explore our inner terrain if we want to teach well (1998).

This idea of the 'self' is discussed by each of the major proponents of holistic education, Rousseau, Maslow and Pestalozzi, discussed in the next chapter. It may be claimed that all meaningful connections come from the connectedness of the inner being, or the self. Del Prete (2002) believed that once the inner self was developed, it was possible for all other connections with community, nature, and the environment to grow. This is examined in more detail in Chapter five (5.2.4).

3.6.5. Heart

Teaching from the heart, involves,

> ...our intellects, our emotions, our spirits and our bodies. When an experience of wholeness and connection has taken place, you do not necessarily know or understand its meaning, you may not know what

> to do with this experience or how to deal with it. But you could be sure that something special has happened....something special will happen to all of us who work toward teaching and learning from the heart (Apps, 1996).

Gandhi (1980) was acutely aware of the futility of teaching with a split, between heart, mind and body:

> I hold that true education of the intellect can only come through a proper exercise in training of the bodily organs, e.g. hands, feet, eyes, ears, nose, etc. In other words an intelligent use of bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone could prove to be a poor lopsided affair. By spiritual training, I mean education of the heart. A proper and all around development of the mind therefore, can take place only when it proceeds passes with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

The heart is here connected to idea of the 'whole person' and especially to the soul, or the spirit of a person. Gandhi saw that as vital to true education.

3.6.6. Religion

There are often strong religious connotations within concepts of 'Holistic Education.' Holistic education often talks of

> "secular – religiousness" 'secular in that no religion is followed, but "religious" in that what is sacred or divine or spiritual is given great importance, (Forbes, 2003).

The search for meaning of what is holistic education had many connections to religion, i.e. the divine within, spiritual peace, soul, spirit, etc. For example, the Indian tradition of the Tantra is concerned with a dynamic growth that involves educational experiences that are

> ...integrative, involving body, emotions, mind - the full spectrum of the human be-ing. What sort of pedagogy might illuminate the ways in which the mind gets "stuck" in habitual thinking patterns, and how might we help students become reflective about those patterns? (Kessler, ed. Miller J.P. and Nakagawa, 2002).

This echoes neo-humanist education, which holds that the role of the teacher is one of the most important in society. To be a role model for children and all those around, the teacher must be spiritually engaged, and self-analysis must play an important part, in order to achieve integrative effective teaching, (Jacobson, and Volpe 2000). This matches the view of the holistic education definition of fully developing as a human, which is the same as many church's believe.

Bussey (2000) pointed out that this type of spirituality is not connected to religion as a structured belief system or a doctrine; rather it is "living sense of one's connection within a greater whole."

But if we believe our inner and outer worlds mould and shape the whole person, we must try to make time for them to do so. Interestingly, the word 'belief', translated from New Testament Greek, actually means 'commitment'. If we are committed to a notion we will become deeply connected, then we will be able to see 'the larger truths' behind the dogma and culturally bound expressions of religion' (Cromwell ed. in Miller & Nakagawa 2002).According to Taoist belief, however, this does not mean we will be busier than ever. No, in fact the Taoists believe that non action occurs when you have 'commitment.' Westerners may view non-action as

passive, but in Taoism non-action means uncontrived action, not passivity (Cromwell ed. in Miller & Nakagawa 2002):

> The Tao does not act, but there is nothing it does not do. This means if we follow our hearts we will naturally follow our instincts, so our moral code and standards will be what they need to be, naturally. I confess that there is nothing to teach ...simply be aware of the oneness of things (Lao Tzu, trans.Walker, B.1992).

Both Tao and the teaching of the Tantra, therefore, believe in wholeness and the nurturing of the inner and outer person in a social and communal context. So too, the Quaker tradition of teaching, which embodies a "holistic approach to a transpersonal [divine or spiritual], context, not as an isolated psychological atom" (Miller, J.P. 2000).

Many of these educational ideas are discussed by educational pioneers for example Pestalozzi, Montessori and Froebel. According to Lacey,

> ..they hold similar views about the nature of the human being. Starting with a basis trust in the process of human development (whether this is seen in a biological/social context, as in 'progressive education', or in a more spiritual sense), all these holistic educators insist that true education is an encounter between an active, aspiring, evolving being and the larger world with which we are co-evolving (1988).

The characteristic 'religion' often is brought up when reading of holistic education, many believe that holistic (the term) cannot be separated from the religious connotations.

Research (www.iahv.org/ccs htm2003) has shown that spirituality within the corporate sector has a positive effect on the workplace. Less research has been carried out on the effect of spirituality within the University campus, but some research (www.renesch.com/ccs2003.htm.2003) has

shown a disparity between spirituality within the corporate workplace and within campus life. The word 'spirituality' though often associated with religion, is here taken to mean

> '...the inherent desire within each person for wholeness, to find ultimate meaning and purpose in one's life. Religion is viewed as 'pertaining to an organized, formal, structured belief system' (Boje, 2000).

It has been argued that holistic education embraces spirituality in the academic setting – is this not an ideal place for the whole person to be developed? Many proponents of holistic education believe that if teachers were in touch with their own spirituality they would be able, directly and indirectly, to help learners with their spiritual growth. The learners would then be better prepared for the corporate workplace and their further life beyond their studies (Bradley and King 2003).The North American universities of Harvard, Yale and Notre Dame were established in the 18th century and were founded on Protestant and Roman Catholic communities. With the scientific advances (see history in chapter one) of people like Darwin, a split emerged between curriculum and religion. Today many seek deeper meanings to work and a spiritually richer life (Bradley and King 2003). Clayton (1998) stated that what was necessary was to get:

> ...education fit with the aims of religion. They were attempting intellectual, moral, and spiritual formation. You formed a complete person who could live well in a democrative culture.

3.6.7. Conclusion of the Spirit

To create spiritual learning we embrace both the inner and outer being. This belief informs much of holistic learning and teaching, as exemplified by Miller:

> When we say that human beings have a soul, this acknowledges the vital force of an individual's personality; it recognizes the wholeness of human beings, the feelings, thoughts, ambitions and ideals that lie at the core of our very being, and perhaps, as Sardello wrote, the soul. Is it appropriate to ignore these? These dimensions may be ignored in institutional, political, scientific, or genetic contexts, as they are not measurable, observable and quantifiable. The idea of the soul is contrary to the reductionist teaching of secular education (Miller, R. 2000b).

3.7. The WORLD

The Global Alliance for Transforming Education (GATE) set up in the 1980's, stated the philosophical and theoretical bases for holistic education. Among these were:

> "Holistic educators consider the learner in the context of family, school, society, the global community, and the cosmos" and "Holistic educators take into account the numerous mysteries of life and the universe in addition to the experiential reality." "It's not about curriculum development, it's about human development." These views supported the idea that holistic education is learner-centred, that learning must be considered in the context in which it occurs, and that all experience affects and enriches the cosmos (www.HENT.org. July 2004).

'The world' in terms of holistic education refers to the whole world being an open classroom, in which life is an education to be lived holistically. Holistic education takes place within the classroom and the world, by living life as a whole person this will affect all of life (Heron, 1999).This is also in line with humanitarian educational beliefs. Many ideas within holistic education overflow into various pedagogical influences today.

3.7.1. The environment

In 2001, Scott Forbes reported that 7,500 schools were listed as "holistic," (Forbes, 2001). A search on the worldwide web for Holistic Educators, reveals thousands of entries, (over 5,000). Among these are universities that list their mission statement as 'holistic teaching and learning'. Others offer holistic 'pedagogic studies' as part of their programmes. For example, Naropa University (Colorado), offers a contemplative Educational programme that addresses western "holistic pedagogy, studied in order to broaden student awareness of the wide choice of developing a meaningful and authentic teaching style," (www.naropa.edu/spirited/index.html. May 2002).

Many of these universities listed on the web under 'holistic education' offer ecological programmes, and link them with the objective "to attain a holistic education" (www.shu.tw/shu-e/htm/April 2002). The term holistic often refers to ecological programmes, linked to sustainability and global ecology, (www.thinkholistic.com. March 2002). This is in line with literature findings (see prior chapters) that holistic education connects the person,(3.6.2) the community, (3.7.3) and the world (3.7). Many believe holistic education to be about "survival and ecological sustainability (for future generations) instead of education for linear progress in terms of accumulation and expansion of material goods" (Milojevic, 1997), (3.7.1, 3.7.2.).

An article on women and holistic education in New Renaissance Magazine asserts:

> Real Holistic Education of course cannot limit itself to a classroom. It is the task of environmental groups to pinpoint out how to teach children to live peace fully within and together with nature. In our preparation for partnership societies, we should create education which teaches us how to achieve non-exploitive and non-hierarchical relationships among our selves as humans, as well as between us and

> our surrounding environment
> (www.ru.org/artwomanholistic.html.downloaded 20/7/04).

This citation more than adequately distinguishes the two forms of holistic education, namely *intrinsic* and *extrinsic*. These terms are explicitly discussed further into this study (chapter 6 and 7).

3.7.2. The universe

> All life on this planet is interconnected in countless profound and subtle ways (Clark, Widerman & Eadie, 1990).

Fritjof Capra believes our relationship with the universe calls for an integrative perspective:

> 'Today we live in a globally interconnected world in which biological, psychological, and social and environmental systems are interdependent. To understand this world appropriately we need an integrated perspective which (reductionist) thinking simply does not offer (1982).

This is further developed by Salk

> Relationship is the most fundamental phenomenon in the universe....In order to understand anything we must have a sense of fundamental connections which form the backdrop of all existence....A sense of relationship seems to be essential for the orderly function of the human mind (Salk, 1983).

3.7.3. The community

Holistic thinkers believe true holistic education is seen daily within our communities.

> ...everything is connected to everything else.....the wholeness principle (Lemkov, 1990).

Anna Lemkov, in The Wholeness Principle (1990) produced a concise, definitive description of how everything is indeed connected in holistic education, the community, the world and the universe. The relationship each person has with the world and community at large is changing; we are now part of a Global Village, where, according to (Clark, Widerman & Eadie 1990), we are inundated with slogans like "Think Globally, Act Locally". But holistic education is a concept of integration, not fragmentation of thinking; it is not about separate identities of existence (Clark, Wideman & Eadie 1990).

3.8. The CHILD

As "The Child" dimension and its characteristics feature predominantly in discussions on holistic education, I have included "The Child" in the next chapter, which deals with praxis. "The Child", as defined by Montessori, Steiner and Krishnumurti, has an intimate association with the community; the world and the universe (see Chapter 4). Pedagogical strategies do not rest solely on theoretical foundations. Theory must be informed by practice as both are fully interwoven and also interweave with many disciplines (Cavanaugh, 1994).

Some brief comments may be needed to orient the reader on why the Child is a dimension to holistic education in Universities.

> Much of the discussion of Holistic education is centred on education of the child, but that education may apply equally to adults. An aspect of holistic education is that it does not discriminate between child and adult, and indeed often encourages adults to nourish the

> child within themselves. Holistic educators frequently claims that they want to, 1) educate the whole child (all parts of the child), 2) educate the student as a whole (not an assemblage of parts), and 3) see the child as part of a whole (society, humanity, the environment), 'a spiritual whole from which it is not meaningful to extract the student' (Forbes, 2003).

This statement opens up questions: what is the whole child? How could such education take place? What age is the child? These questions are attempted to be addressed by the educators reviewed in the next chapter.

3.9. The TEACHER

Miller, (J.P.1996a) claims that holistic educators believe that to be a teacher is a gift, or a gift to the student. Forbes (2003) emphasises that in "indigenous culture" the teacher or even an animal can be an educator. Any person (or thing) can be a teacher if they make a significant difference to the learner. Teaching therefore does not necessarily occur only in the formal context.

Apps, identifies the soul in education not with knowledge, but with the very being of the teacher,

> Instead of replacing traditional teaching approaches, holistic education adds to them, and takes them deeper, allowing people to get in touch with various components within their lives. Holistic education comes from the depth of the teacher as a person. It is not only what the teacher knows, but also whom the person is that makes a difference (Apps, 1996).

3.9.1. The holistic approach to teaching as a method

This section is about using holistic education as teaching methods within different areas within the classroom. Marton and Saljo stated:

> We are not arguing that deep/holistic approach is always 'best': only that it is the best, indeed the only, way to *understand* learning materials. (1984).

Surface or deep, atomistic or holistic, which type of teaching method is it to be? (Ramsden, 1992) Atomism stresses segmentation and reduction of subjects into separate units. Vocational unit standards and unit-based standards would fit this criterion (Miller, J.P. 1988). John Dewey rejected a philosophy of segmentation of experience. He believed the universe is a process in constant change, indeterminate and in a state of flux. Opposing it is the belief that the universe is a closed system that functions as a machine (Dewey, 1916). Atomistic competency-based education stresses behaviour and inquiry, where the learner must perform a set of learned mental facts, as opposed to an approach which embraces the universe and that wholeness of human experience. While there are problems with both concepts (Gardner, 1975), atomism alienates subject, learner, curriculum, community, and self. Each concept on its own is not enough; an integrated outlook or philosophy must be achieved in order to profit from the best of both concepts (Tanner and Tanner, 1980). The main difference in Ramsden's distinction in his book, *Learning to teach in higher education.* (1992) is between surface and deep learning. Students merely learning formulae are unable to see how things fit together. They learn rules verbatim, acquiring segmented information rather than being able to conceive and form a whole.

Ramsden's book (1992) also argued that atomization of knowledge might mean there would be no room for holistic education to take place, and designed a test which suggested a hierarchy of understanding, in which it was the specific approach to learning that made a difference. Students were asked about the specific meaning and conclusion of a piece of text, but "they could

not understand the article because they did not intend to understand it. They concentrated on its constituent parts rather than the whole in relation to the parts". Interestingly, they saw the text as mere words and sentences and were not personally involved in the task, (pp. 40–42). Another group that intended to understand, fared differently, and did gain meaning from the task. From this experiment it would appear that the level of comprehension lies in whether the learner is searching for meaning or not, and whether or not the learner organizes the task, demonstrating an important difference between 'surface' and 'deep' approaches to learning, or between surface-level and deep-level processing. It is critical for lecturers/learners to understand this difference as it affects our learning/teaching. A surface approach may be related to learning a large quantity of information, but superficially; a holistic approach centers more on the learning quality of the learner (p. 45).

Relating this to learning means that when learners internalize learning, i.e. relate it to "personal experiences, knowledge and interests" (Ramsden, 1992, p.48), they are using a holistic/deep "intrinsic" approach of learning. This approach as opposed to a surface/atomistic approach that tries to 'memorize,' or to focus on 'reproducing', or to use an external approach to learning known as "Extrinsic" approach to learning. Research has shown learners work well in various disciplines when they use both approaches, e.g., the medical profession. Specialisation in subjects may require both surface and deep approaches (ibid p. 50), depending on the various tasks within the discipline (ibid. p49). Using a deep or holistic approach means a better understanding of subject for students, the achievement of better grades/marks, and the ability to recall information week's later (p. 54). How students learn – whether extrinsically or intrinsically, has, according to Ramsden, far-reaching effects: students used in his research spend more time on study, (p. 58); more effective learning takes place (p. 59); conscientious/well organized study habits are developed; by the learners, better average grades are achieved in the first year of study (p. 57): and students enjoyed their courses more (pp. 58–59). Deep approaches are related to higher quality outcomes and better grades. Deep learning is about understanding and abstracting

meaning (p. 55). Surface approaches are likely to be unsatisfying and are associated with poorer outcomes (p. 53).

Apps, echoes some of these findings, claiming that

> When we involve all of ourselves, we can learn more deeply .....When we connect with our hearts, we connect to the core of what makes us human; we move from the surface to the depths (Apps, 1996).

3.9.2. Experiential learning

Experiential learning is used by holistic educators. Dewey believed formal education was in danger of isolating subject from experience. If students cannot connect material to their lives then they cannot affect change. Material that is imposed on them with no democratic consensus but we have to be democratic to teach /and learn.Like Socrates, he encouraged questioning: 'to question well was to teach well" (Dewey, 1933). But the learning climate and culture need to be considered. The type of experiential learning in holistic education is 'education that occurs as a direct participation in the events of life' (Houle 1980).

This is not formal learning but everyday and carried out by the people themselves, by reflection upon everyday experiences and is the way most people do most of our learning. After all this,

> is actually about learning from primary experience, that is learning through sense experiences....unfortunately it has tended to exclude the idea of secondary experience entirely (Jarvis, 1995).

Experiential Learning seems at first glance to be a promising area for the development of holistic education. While 'academic' teaching, i.e. teaching that focuses on intellectual and noetic areas, is common in NZ universities, especially for postgraduate level courses, Certificate level and undergraduate

level courses, especially trade or vocational disciplines, can have more of an element of praxis, mixing theory with practical management in various disciplines (Wildman and Gidley, 2003). From personal experience this researcher is aware that experiential learning and teaching are usually not used in her discipline or in many other observed university courses. Both types of experiential learning discussed by Dewey are mentioned by other writers as prerequisites for holistic education, (Miller, R. 1992, Forbes, 2002). But bearing in mind that,

> Experiential learning, both in theory and practice in current educational method, involves minimal notions of what a whole person is; whereas holistic learning asks critically what this minimal model leaves out, (Heron, 1999).

So experiential learning is not apart from whole person learning but very much resting on the foundations of whole person learning, and an integral area within this type of learning/teaching.

3.9.3. Domains of Learning

The Affective Domain is closely linked to holistic education as this sections shows. Rompelman (2002) wrote:

> Many educators believe that goals of the 2 domains, cognitive and the affective in particular, should be equally stressed in teaching.

Yorks and Kasl (2002) connect whole person learning with experience and the role of affect:

> We believe that a serious dialogue about the difference between a pragmatic and a phenomenological understanding of experience goes to the heart of the ongoing discourse in adult education about the need for a more holistic theory of learning

Sonnier (1989a), writing on holistic education, provides a unique, definition, using cerebral hemispheres to identify cognitive and affective domains: He refers to

> The simultaneous and concurrent reaching and teaching of the two cerebral hemispheric processes through well-sequenced visual aids and through explanations.

Sonnier has more recently turned his attention specifically to the affective aspect of learning. He believes the student emerges

> ...from any learning situation in one of three affective states; they perceive either positive, neutral, or negative feelings about themselves with relation to the subject matter presented (1989b)

Theorizing how learners learn biologically, with what physically happens in the brain, he maintains that it is necessary to combine both sides of the brain to teach effectively. Cognition comes from the left hemisphere of the brain, affectivity comes from the right hemisphere of brain, and a third aspect of learning, the psychomotor, informs both cognitive and affective domains.

The third, psychomotor domain involves students' "sensations or physical responses to stimuli, observable behaviours" (Rompelman, 2002). The cognitive domain focuses on thinking and memory as processes of learning. Third domain, the affective, is often described as the way in which the emotions of the individual influence his or her learning. The impact of this domain on learning is often overlooked or misunderstood (Rompelman, 2002).

Some believe holistic education is a feely, touchy, soft approach to learning and teaching. Neuroscientists such as LeDoux and colleagues disagreed, emerging,

> With important research (in the mid 80's), that helped show that emotions drive attention, create meaning, and have their own memory pathways,' they concluded: 'You can't get more related to learning than that (Rompelman, 2002).

There is not one way of teaching and learning. Only if this is acknowledged can a higher learning and teaching take place (Palmer, 1998). This would involve all three domains which Sonnier clearly classifies:

Type of Teaching:		**DOMAIN**
Instrumental (causal law)	-	Cognitive
Communicative (practical)	-	Psychomotor
Emancipatory (empowering)	-	Affective (1989b).

Holistic education challenges us to look through different lenses for teaching. Fragmented knowledge and knowledge that is privatized can then be viewed publicly and wholly (Cain, 1994). By removing or revealing our assumptions we can help others to find their underlying assumptions. Leaving the security of the classroom to discuss openly, and allowing ourselves to open up to critique, should be the aims of university lecturers (Lacefield, 1997). May be difficult to do, certainly from a personal perspective and many colleagues are of the same opinion.

3.9.4. Transformational learning

Miller (J.P. 1998/1999) identified three approaches to learning: 'Transmission, Transformational and Transactional.' Transmission is a one-way movement, from curriculum to teacher to student, imparting skills, knowledge, and values (Postman 1979). This approach is widely endorsed in all sectors of education in New Zealand, by holistic educators. Transaction is a dialogue between curriculum and students, a two-way movement that focuses on problem solving and instrumental strategies. Transformation focuses on personal and social change, and addresses moral, spiritual and aesthetic issues. It promotes a wider vision and perspective,

connecting individuals to themselves, each other and the world, sharing power, and abandoning a restrictive atomistic view of knowledge (Sarup, 1996). According to Miller, (J.P., 1998/1999). Transformational learning/ teaching is a preferred holistic way of teaching, for holistic educators, (Miller,R. 1992, Forbes, 2003) .

3.9.5. Curriculum

> The ultimate aim of education is to enable individuals to become the architects of their own education and through that process to continually reinvent themselves. I start with the assumption that in a certain significant sense, mind is not present at birth. Minds are invented when humans interact with the culture in and through which they live. Brains are biological. They are conferred at life's beginnings. Minds are cultural; and although there is not sharp line between what is biological and what is cultural - they define each other - the overriding perspective I want to commend is that schools have something to significant to do with the invention of mind. The invention of mind in schools is promoted both by the opportunities located in the curriculum and by the school's wider culture. They are found in the forms of mediation through which the curriculum and schooling as a culture take place. In this sense, the curriculum is...a mind-altering device.

> The important outcomes of schooling include not only the acquisition of new conceptual tools, refined sensibilities, a developed imagination, and The important outcomes of schooling include not only the acquisition of new conceptual tools, refined sensibilities, a developed imagination, and new routines and techniques, but also new attitudes and dispositions. The disposition to continue to learn throughout life is perhaps one of the most important contributions that schools can make to an individual's development.

Elliot W. Eisner (www.HENT.org.July 2004)

Transmission of knowledge is generally the function of the university lecturer. To reach beyond this body of knowledge, something more is needed – 'a transformative curriculum that enables transgressions' (Lacefield, 1997).

Where perhaps,

> ...there is no curriculum set by "experts" but rather it is developed by the immediate stakeholders-teachers, students, and parents. This ensures that what is studied is relevant and meaningful. However, this means that teachers must be creative and responsive to the individuality of their students. Teachers in holistic schools cannot simply "deliver" a pre-packaged curriculum, which is a challenge to some teachers but a great joy and inspiration to others,

(www.holistic-education.net/educate2.htm,July 2004)

A 'spiritualised' curriculum values physical, mental and spiritual knowledge and skills. It presents knowledge within cultural and temporal contexts, rather than as facts to be memorised or dogma to be followed. It is integrative across all disciplines emphasising inter-relationship and inter-connection. It challenges students to find their own place in space and time, and to reach for the highest aspirations of the human spirit, (www.HENT.org. July 2004). Reaching for the human spirit can be done each and everyday, it is not a thing attained purely through formal learning. It is a form of *intrinsic* holistic education.An example of this is given by Wildman and Gidley (2003) discuss five "generations" in curriculum development:

- First generation education.

The students, the text and the teacher as 'sage on stage'. The teacher is a content expert who has minimal relationship to the students. The expert learning system generates 'factual knowledge.' This is a traditional pedagogical process widely used in university and mainstream secondary education.

- Second generation education.

The students, the text, and the teacher. Here the teacher relates to the text as the student relates to it, a consultant learning system which produces 'practical knowledge'. This is the realm of TAFE, i.e. technical and further education aimed at vocational skills. This also reflects the approach of the old craft guilds, from which the apprenticeship system evolved.

- Third generation education.

The students, the text and the teacher as co learner. Here the teacher becomes co researcher with the student in exploring the text. This may incorporate the 'action learning' of praxis which produces 'professional knowledge.' This is a realm of ongoing professional learning.

- Fourth generation education.

The students, the text and the teacher-as-co–learner. and their world views. Here the teacher and the student's world views are identified and transformed by the learning experience. This 'open' learning system of insight/gnosis education produces a creative knowledge that leads to 'insight wisdom'. This is the realm of poetry, artistic expression and life-long learning. The internet may facilitate this type of learning, as may self directed 'street learning' or learning from life. Both generations four and five admit to 'esoteric' dimensions of learning.

- Fifth generation education.

Holistic education. The student, the text and the student's fellow students, i.e. collegiate learners (www.ru.org/artbrain.html. Feb., 2003).

'Traditional' educational systems and processes in New Zealand are in generations one to three. "Alternative" education systems, including many of the 'holistic' practices discussed here, are located in the fourth and fifth generations. This model is concerned with investigating how strongly

holistic education exists in the educational system, in terms of 'five ways of knowing' (www.ru.org/artbrain.html. Feb., 2003).

3.9.6. Course design

Heron (1999) prescribed three elements for holistic course design:

> 1. Confluent education. The holistic multi-stranded curriculum that attends – with differing degrees of emphasis (depending on the primary learning objectives) – to body intention, action, intellect, imagination, intuition, emotion, empathy, psychic, and spiritual dimension of a person
> 2. Task process integration. The interweaving of a concern for human process at all levels with a commitment to the external tasks of learning about the world and how to apply knowledge to it.
> 3. Experiential learning style. This cycle grounds thought both in practice and encounter; and generate thought out of practice and encounter. So there are two complimentary processes within the cycle. In the first a concept is taken into an appropriate experience, and then revised in the light of so grounding it. In the second, a certain kind of experience is distilled into a conceptual model, then further developed and defined in the light of the model. Both processes enrich each other.

These points constitute an educational rationale to be used within classrooms within conceptual learning. Because we,

> Encounter the world (experiential learning) identify patterns of form and process in it (imaginal learning); these become the basis for the development of knowledge and knowledge (conceptual learning); which is applied in a wide range of skills (practical learning) (Heron, 1999).

3.9.7. Leadership

In a recent paper on holistic leadership, Collister (2004) defined what is necessary for holistic leaders:

1. cultivate inner balance by:
    - living in the moment
    - acknowledging and appreciating the interconnection of things
    - undertaking activities that nourish the soul
    - experiencing awe in all that surrounds and connects with them.
2. bring their whole self to all situations and contexts they encounter.
3. view the situations and contexts they encounter through a lens of wholeness.
4. transform the lives and contexts of those they encounter acting as a catalyst for paradigm shift.

This paper highlights leadership characteristic which can be used in secular, institutional and world endeavors.

3.10. Conclusion

There are clear similarities amongst advocates of holistic education, since the widespread adoption of the name in the early 1980's. There is general agreement about its distinction from traditional pedagogy, some descriptions which have emerged from the literature so far are given below:

Non holistic spectrum:

- Atomistic, transmissive, cognitive, competency-based, traditional, 'filling the mind concept',
- Focussing on the individual

- Education viewed as a mode of providing an advantage, privilege, and antidote to economic and social value.
- Education is achieved within the classroom
- Education that is materialistic and does not allow senses to recognize opportunities for reflection, quest for meaning and wholeness.
- Education that is recognized as a separate realm of activity.
- The teacher is recognized as master of discipline, and as all knowing, who delivers information, and appeals to the mind.
- Encouragement to fill the mind.
- Emphasis on the teaching; education is theory.
- Authority within the institution, within Government, and political direction.

The Holistic spectrum or descriptions includes:

- 'Holistic,' transformation, affective, spiritual, wholeness, 'emptying of the mind', soul, self, alternative.
- Education is achieved each day in the world, develops the whole person.
- A focus on community and universe.
- Education viewed as an art, which embraces, both a spiritual and nurturing component.
- Education that encourages reflection, rigorous dialogue, and insight.
- Education that is part of be-ing, not disconnected from life, part of each day, both formal and informal – life itself.
- Teacher is part of reciprocal learning, is teacher and learner, helps facilitate holistic development/growth, appeals to all four areas that make up a person – mind, body, spirit and emotion, whole person education.
- Encouragement to empty the mind or slow/relax the mind.
- Emphasis on taught least is best. Education is shared, experienced and felt.

- Authority is with each individual.

Two clear descriptions of Holism in teaching are evident;

- A description of a 'method'or an approach of pedagogy teaching/learning , i.e. holistic, transformational, experiential etc, (*extrinsic*).
- A more all-encompassing description of a way of life that infiltrates teaching, i.e. self, divine, (Palmer, 1993; Miller, R. 2000b), because it infiltrates everything in life, (*intrinsic*).

The first could conceivably be used within universities, alongside 'traditional' methods. In the UK, the Government issued a new directive on teaching methods reported in October 2003, in the *The Weekly Telegraph.* After a 30-year experiment that has affected nearly 20 million people, the Qualifications and Curriculum Authority (QCA) announced that British education will now,

> ...be tailored to children's 'aptitudes and abilities' or as Tony Blair put it in a little noticed passage of his speech ...there will be 'personalized learning' for every pupil....
> ...This means a shake up to "...modernise the dated curriculum, to make it more relevant to "their future lives as workers and citizens" (Clare, 2003).

The students are to implement their own, "....negotiated individual learning plan" that takes account of each students' "skills, interests, aspirations and preferences" (Clare, 2003).The full page article continues to say the students will be asked at the age of fourteen, about their preferred learning styles, and asked to choose their "pathways,"

> "On the basis of their areas of strength and weakness as measured by their cognitive ability, aptitudes and "preferred learning style" (Clare, 2003).

How a 14-year-old will know all this, it is difficult to determine. A discussion at 14, under this system, may determine the future academic pathway and career choices of the children involved. There is no mention of how the newly created curriculum will cater for the young, newly forming citizens. While the emphasis is again on academic standards, students are now more able to move along in their own time. The QCA reports,

> "....rather than all of them completing the course in a predetermined period they would study different areas of learning in greater or lesser depth, some spending more time than others in acquiring or consolidating the required knowledge and skill" (Clare, 2003).

This sounded hopeful. While the students are still separated by 'measured' ability, in an academic sense (it would seem the Western-style obsession with measuring and testing had not abated), teaching methods had been discussed too. There will be a variety of methods on offer, "Some will be didactic", others "practical, skills-based and experiential" (Clare, 2003). "Experiential" sounded good, but the next paragraph sounded a warning bell.

> Independent learning does not mean passing all responsibility to students or expecting them to work independently all the time. Nor does it mean lowering expectations. Teachers will still have to set learning objectives, expectations and boundaries. (Clare, 2003).

The main concern here is the current high drop-out rate in UK schools, with over 30% leaving formal education at 16, the highest percentage in the whole of Europe. In the new initiative, with a focus preference, students are able to choose from different pathways, including Information Technology, Sport and Recreation or Business. The concern is how an average size school with 1600 pupils, students aged 14 to 16 will be taught all in one classroom with one teacher, all at different speeds, and on their own "individualized programmes"?

John White of the London Institute of Education is quoted in this same newspaper discussing the School Curriculum, the Government's vision that had been talked about three years earlier, but had been ignored: "Education influences and reflects the values of society and the kind of society we want to be." He argued that with the new vision, students would become "...informed, caring citizens of a liberal democratic society," (Clare, 2003). He talked of the soul:

> "There is a strange, almost puritanical push to make mathematics unnecessarily difficult; perhaps suffering is thought to be good for the soul" (Clare, 2003).

The laughter must have exploded from many 'holistic' educators as they read. There is more to education than simply moulding learners into future workers and good citizens. An acknowledgement that one size does not fit all is a hopeful sign for advocates of holistic education, but this article shows many questions are not yet answered, and how this is actually going to be incorporated is not addressed. Vocational training is necessary, and there is a call from many industry training boards, employers, and voluntary organizations for emphasis in this area.

These articles in the Weekly Telegraph (Clare, 2003) showed the Government attempting to address issues that have concerned many, but fundamentally no evidence has been adduced that these new initiatives are changing society for the better. The good news is perhaps that students are now encouraged to work at their own pace, and that the use of experiential teaching methods are acknowledged as a valid way of facilitating learning. There was no mention of the development of the facilitators (teachers).There was no mention of tertiary changes/implementations. The argument is that society needs to develop such qualities in students as an ongoing, lifelong learning pattern, collaboration and real life experiences, reflection, and self-analysis for learners and teachers. There was no mention of how to facilitate students learning, and how to provide conditions that

stimulate students to think and learn, and encourage them to take responsibility for their own learning (Hall & Kidman, 2002).

There are many paths to learning (as the UK Government are trying to acknowledge), but from a holistic perspective these paths are much more complex than merely providing a formal list of methods as to what is best for individual learners.

The next chapter discusses Montessori, who believed in a 'Cosmic' world where the curriculum is condensed with a "direct engagement with the environment" (Montessori, 1948/1973). There is, however, no mention of the environment with the new UK initiatives. In NZ, schools value competition over compassion, as an article in the *NZ Herald* pointed out, (Dye, 2004). The Government insists on an education to "compete in a global economy", to be part of "the knowledge economy," an objective some distance from the holistic concern with balance, inclusion, and connection (Miller, J.P. 1998/1999).

So while we may say most forms of education have as their main goal "enculturation or preparation for work" (Forbes, 2003) the main goal of holistic education, Forbes believes, is "the fullest possible human development." He goes on to state:

> Holistic education has as its main goal the fullest possible human development with fitting into society and vocation having secondary importance. If such full development is seen as including 'right' relationships to the environment and consciousness (as is the case with New Age paradigms) then ecology and meditation have importance in approaches to holistic education arising from those paradigms. If the paradigms are more Christian (as was the case with holistic educators of two hundred years ago or Montessori), or Theosophical (e.g. Rudolph Steiner), or some combination of Eastern and Western theologies (e.g., American Transcendentalists of the mid 1800's) then their views of full human development and

consequent approaches to holistic education reflect those paradigms, (Forbes, 2003).

The next chapter carries on with the literature review but now takes a look at this notion of "fullest possible human development" and how educators may "do" holistic education.

Chapter Four
Literature Review: Part two

4.1. How do you 'do' Holistic Education?

This section looks at how theories of holistic education are applied in various environments.

This is completed in four ways:

- reviewing impediments to practising holistic education i.e. why practising holistic education may prove difficult;
- examining a well-known writer on "Ultimacy", and the opinions of three historical proponents of holistic education;
- reviewing indigenous cultures, as possible exemplars of holistic learning.
- a brief look at three founders of 'holistic' schools who are well known in their practice covered under the dimension "Child,". (see3.8)

An essential feature of holistic education that emerged in Chapter Three is the responsibility of teachers to continue to learn about themselves 'Learning what has been learnt' is not their primary focus, but learning itself. Having the capacity to see truths is part of the development of the self (Forbes, 2002). With holistic education is not about testing, but about nurturing the learning process itself, about balancing learning to favour neither one nor another. Transformational learning – where learning is seen to "nurture the student's inner life" and the lecturer is able to use a variety of approaches – shows inclusion, and connection is then made with the environment so 'learning is deeply integrated' (Miller, R. 1992).

Holistic education focuses on the whole person, not just the head. This is the responsibility of both learner and lecturer. Bob London's article in '*The Holistic Educator*' (Issue 1, 2003) addresses this issue. He provides a

practical checklist of how to apply holistic education in a university setting. It contains 38 items that could form a framework for discussion. The article also discusses the process of nurturing ourselves as educators. Time is needed, to achieve this. Interestingly, this is the first of the 38 points in the checklist. Under the heading 'Professional development and School Governance', the checklist reads:

1. The school should provide time for the teachers to work together on their personal and spiritual growth
2. Ideally, teachers will be engaged individually in some spiritual practice, however this is defined.
3. Teachers should develop an experiential understanding of what it means to be present in the "now", discriminating between a state of being present and a state of not being present, and a sense of being "open to what is needed" that accompanies this.
4. Teachers should actively engage in activities that support their imaginative capacities.
5. Schools consistent with a spiritual perspective need to provide opportunities for staff to connect with their sense of an inner journey or purpose.
6. Staff development and community should be an integral part of school's life.
7. A school should be created out of a shared vision.
8. After the school develops a shared vision there needs to be time provided to deepen and implement the shared vision.

Under the heading 'School atmosphere and Environment', the list contains the following items:

9. A sense of spirituality in a school is reflected in how people treat each other in the school.
10. Sensitivity to nonverbal aspects of communication is an indication of a sense of spirituality in a school.

11. The school atmosphere should be implicitly accepting and supportive of students.
12. Students and staff need to develop awareness of sensitivity to the physical environment of the school. A sense of spirituality is reflected in how people treat the school environment.

The list continues with another 26 points under two more subheadings, 'Teachers' Attitudes and Behaviour towards Students', and 'Curriculum and Instruction'. Based on interviews with 22 experts in the field (who are not referenced) this is a clear set of guidelines for discussion, which have been used successfully.

4.2. Impediments to Holistic Education

The teacher or lecturer may feel there are certain negative areas that he or she is up against when attempting to practise 'holistically.' The following section examines some of these.

4.2.1. The present situation in the tertiary sector in New Zealand

In recent decades, tertiary funding in New Zealand has been tied to numbers of enrolments of 'equivalent fulltime students' (EFTS), with management by objectives and a managerial philosophy with an emphasis on efficiency. This can have a strong impact on educators and educational programmes.

Complementing this is a political move away from non-vocational education. A front-page headline in the New Zealand Herald (Dye, 2004) signalling with horror the 5000 EFTS costing $28 million in funding for community education, quotes the Education Minister, Steve Maharey, as saying "funding will be slashed, student numbers cut and some courses dropped". Bill English, the National Party education spokesman, thought it "a scandalous waste of money", adding that, "some polytechnics are corrupt". A critical factor in these reactions was that the courses for community

education did not have a final qualification, i.e. a certificate at the end of the course.

Tagore criticized such a financial approach, and likened it to a factory production-line philosophy, (Tagore & Elmhirst, 1961). These systems do resemble a factory assembly line, where students sit in rows, learn to conform to expectations set by a 'business', overseen by the Government (owner). Success can then be measured by comparison with other businesses (schools/institutions), and/or other universities in various countries. The result is then used as an indicating factor in economic productivity (Miller, J.1996a). Personal and social development is not a strong focus. It would seem learners tend to view their time at university as a time to acquire knowledge to succeed, and little else.

Sardello states:

> Education instead has become an institution whose purpose in the modern world is not to make culture, not to serve the living cosmos, but to harness humankind to the dead forces of materialism. Education as we know it, from preschool through graduate school, damages the soul (1992).

The value placed on memorizing facts leaves little room for variety in teaching/learning. End-of-year results predominate, rather than the learning process itself. Paradoxically, since universities are changing to become producers like any other commodity producer, students have become consumers, with an active voice in the process, and may if they choose influence the range of available options in teaching and learning (Miller, J. 1996a).

4.2.2. University programmes

Internationally, university programmes' enrolment figures are increasing steadily as a proportion of populations: in France, 37% of school leavers go to university; in Japan, 41%; in Germany, 32% (BBC, 2004). British Prime Minister Tony Blair maintains that 50% of young people will have experienced higher education by 2010; 43.5% already do. These figures relate to all programmes not only certificate but are included for interest to show the growth internationally in University programmes in general (O'Reilly & Elliot, 2004). The diversity of learners of both sexes, from various ethnic, educational backgrounds, requires educators to have a repertoire of methods of delivery to help learners achieve academic success. The university has a responsibility to insure all programmes are meeting learners' needs.

Fast developing technology, frequent restructuring, with the globalisation of economies, and redundancy in NZ, have all contributed to a widespread insecurity in the NZ socio economic environment (Palmer & Dunsford, 1997). This, along with factors such as the massive expansion in electronic communications, and the changing nature of work and its educational requirements (Mortimore, 1999), has meant there is a significant increase in tertiary learning by both traditional and non-traditional school leavers. In 1998, nearly half New Zealand tertiary students were over 25 years of age (Von Dadelszen, J. 1998) Auckland University of Technology figures verify this: students over 20 years of age increased on campus from 14,053 in 1999, to 15,771 in 2001, and in 2002 students aged 20 or over reached 16,663 out of a total of 23,983 enrolled (www.AUT.arion.ac.nz, 2002).

Education, too, has been transformed, to a "marketable commodity" (Hermansson & Webb, 1993). It has been "massified," "internationalized and globalised," the theme "wider and deeper has been shifted to wider or deeper' (Scott, 1995). In the New Zealand Herald, April, 2004, Weekend Issue, under the headline 'The biggest and the best,' Simon Collins (2004) reports that universities are being encouraged "to concentrate their research

on areas where they will do best. 'They are encouraged to aim for depth rather than breadth' " according to the acting head of the Tertiary Education Commission, Kaye Turner (Collins, 2004). In the so-called 'informational society' this in turn is related to the professionalisation of the New Zealand workforce. The 'knowledge worker' has become the dominant emergent group (Dixon, 1996).

Brown, (1995) discusses the multiple career transitions of many persons throughout their working lives, and suggests the current employment environment indicates this is likely to continue. Certificate programmes lay the foundation for many migrant workers, and are therefore a significant part of the structure of universities. They also provide students without the 'normal' university entrance criteria access to university life. Mature students, those without a formal qualification, and those without a traditional school leaver's certificate, form the majority of students enrolled on certificate programmes. Auckland University of Technology (AUT) has a philosophy that places an emphasis on the opportunity to 'staircase': to be able to start at certificate-level programmes and graduate as far as Doctorate level (www.aut.ac.nzNov.2002).

The backgrounds of certificate-level learners tend already to be more diverse than on programmes at other levels. Lack of opportunities, poor housing, and lower socio-economic groups often mean these students have a greater need for pastoral care. My specific interest is in certificate programmes (see 1.3).

The drop out rate in certificate programmes is often a concern. Many personal factors may be involved. In the AUT Certificate of Holistic Therapies (Division of Sport and Recreation, Faculty of Health) July 2002 intake in a three-semester programme started with 40 enrolments, and had nine students in the second semester, (www.aut.ac.nz Nov.2004).. Four students graduated. This study asks if holistic education may help as a teaching and learning option, be beneficial to such students' development and help them achieve 'academic successes' and perhaps more.

4.2.3. Expectation of lecturers

Lecturers are expected to create a high achieving environment for large groups of diverse learners (Mortimore, 1999). In the UK the Office for Fair Access has been set up to improve the social mix of universities, encouraging them to seek applicants from "non-traditional" backgrounds. In short, the Government wants more universities to take more working-class students (Woods, 2004). This will inevitably mean an increase in the variety of learners from various backgrounds. Under the headline 'Universities warned over poor students', the Education Secretary Charles Clarke forbade universities to charge higher fees unless they recruited more working class students. "Oxford and Cambridge, especially, needed to shed their Brideshead Revisited image and make clear they were open to people from all walks of life, he said" (Clare, 2004).

The ongoing consequence of this will be that lecturers will be expected by society to be able to teach a variety of learners, from all class levels, whose expectations may vary widely.

Representatives from industry are quoted as requiring graduates to have a quality of education focused less on specific disciplines and more on key qualities of the graduates, such as motivation, communication skills, awareness and appreciation of the forces shaping society (Von Dadelszen, 1998). Various disciplines require lecturers to maintain an annual up-to-date training programme. For example, in the UK, under the Hairdressing and Beauty Industry Authority (HABIA, 2003), the Holistic Therapies require an internal verifier to continue to show a minimum of 30 hours professional development each year. The stakeholders, including students, want more choice and want to be more involved in attesting quality (Von Dadelzsen, 1998).

A newspaper article in the U.K. stated recently:

> Studies have shown universities need to be encouraged to look forward and adapt to the needs of future students. Marks and Spencer head of recruitment (John McElwee) said he is 'primarily interested in youngsters who have leadership and team working skills, assertiveness and the ability to influence and negotiate.' Employers are less interested in hard academic qualifications and more interested in a person's 'soft' interpersonal skills (O'Reilly & Elliot, 2004).

Coping with this situation of constant and radical change "Lecturers are working on a system of centuries-old beliefs which remain unaffected while others are being radically reformulated" (Palmer, 1998). This means that the questions 'what is holistic education and 'can it be an effective teaching and learning method' may be appropriate? The impediments outlined can clearly effect holistic education being used as a teaching method, but cannot touch individuals if they choose to live life holistically. The government, stakeholders, industry persons, etc. cannot affect an individuals' embrace of intrinsic holistic education.

4.3. 'Ultimacy'

Holistic education makes a distinction between experienced knowledge and knowledge gained by abstraction or representation. For many of the authors mentioned in this study, 'book knowledge' (representation and abstraction, used within universities) is not as valuable as 'experienced knowledge'. Many holistic educators believe knowledge can only be acquired by experience – that "the word is not the thing" (Miller, J.P. 2003).

Some proponents state that perhaps the only way some knowledge can be learnt is by experience. Many holistic educators believe acquiring knowledge is not the correct goal for education. Rather, individuals should attempt to be the best they can be. This relates to the concept of 'Ultimacy' which Paul Tillich, (Tillich, 1957) describes as "the fullest possible

development that a human can be" (with, in Tillich's case, some religious connotations attached) (Forbes, 2002). It is also described as a concern or engagement that is "the greatest a person can aspire to". Tillich first used the term Ultimacy when talking about 'ultimate concern' of humans (Brown, 1965).

Other authors develop similar concepts. Maslow refers to "self actualization", Rogers to "becoming fully human", and Jung to "being one with existence". The term 'Ultimacy' is useful in this study as it covers many of the concerns of exponents of holistic education. It covers an end state and a process, (not overtly religious, but often containing some religious elements), (Forbes, 2002). It identifies a type of holistic education that the researcher for this study has called '*intrinsic*'.

Some view it as a religious achievement, as a 'state of Grace', others, from a psychological background, may define it as self-actualization (Maslow, 1968), or "individuation as engagement" (Jung, 1977a). While there are many different perspectives, they do not cancel each other out. Differences are often attributable to the place and time the author lived. (Forbes, 2002).

Tillich (1957) views Ultimacy as the focal point of human nature:

> ...to ignore it is to ignore ourselves, which in turn means that we do not develop into what we are meant to develop, never become fully human, but part of an entity.

It is human nature, and therefore essential. If we do not know Ultimacy in some form, we do not know anything because everything derives from it. As each person is unique, there are areas common to all, and there are areas that are individualised. In education, especially child education, the shaping – on what the child might be – is the focus (Tillich, 1953).

In 'intrinsic' holistic education, education is about what <u>is</u> inside: not what is <u>going to be</u> if shaping and moulding occurs It is about discovering the self,

or the inner scope of individuals (Forbes, 2002). This leads to the question whether it is correct to acquire knowledge or to develop knowledge.

Krishnamurti argues:

> Merely to stuff the child with a lot of information, making him pass examinations, is the most unintelligent form of Education (1948).

He discusses the 'awakening of intelligence' and the 'flowering of goodness' or 'integration' (1948). Although he was an advocate of normal or conventional education, he believed this to be of secondary importance; rather, educators needed great wisdom, "to understand life is to understand ourselves, and that is both the beginning and the end of education" (1953). He believed the goal of education was simply to attain or try to attain Ultimacy, (not the term he used).

Scott Forbes believes that in education this means the teacher who teaches by one model, who believes that one size fits all, is not taking into account the notion of Ultimacy, which he sees as existing in the present not in the future. It is vital to human nature, and a person's well-being depends on it. It determines success in life, and is therefore vital in education, where development can occur and continue to occur. It is for this reason that education is important to holistic thinkers; not because education sets individuals up for their careers and prepares them to be citizens, but rather, because true education is integral to human nature (Forbes 1996).

Ultimacy also determines the ability to discover and refine values, the ability to learn how to learn, and the ability to live in society. This is an ongoing life-long learning road. It could be said to be both a spiritual aim, and a practical element of pedagogic practice (Forbes, 2000). As the history discussion in Chapter Two showed, much early philosophical discussion focused on the need to make individuals the best they could be, and good citizens. So, too Chapter One stated some quotations of the definition

'Education': the notion of Ultimacy fits with the idea that Education is about more than formal qualifications gained from universities.

Ultimacy fits with the researcher's definition of '*intrinsic*' holism. But education also needs '*extrinsic*' teaching practices. Both elements are discussed in the following section, which presents the work of three key educational thinkers.

> ...these authors ...are the most cited and quoted by holistic educators as the originators of the central notions of holistic education, and a good case has been made for the influence of their work on the current thinking in holistic education (Forbes, 2003).

Forbes continues:

> The authors are selected because they are acknowledged by most advocates of holistic education to have been highly influential in creating the principles notions of holistic education (2003).

4.4. Jean-Jacques Rousseau (1712–1778)

Rousseau is widely accepted as a foundational theorist of holistic education. While many believed one should look to religion as the founder of holistic education, Rousseau believed that 'all that a man can be', to be in society but not of it, was not a specifically religious aim. He believed knowledge is formulated from experience, or from logical deductions from other knowledge which initially stems from experience. His simple epistemological approach was similar to that taken by John Locke. Rousseau's beliefs are found in the writings of the Romantics and Impressionists who followed him (Stack, 2001).

Rousseau distinguished between useful and non-useful knowledge. Acquired knowledge is knowledge that is memorized, which Rousseau

referred to as non-useful; experienced knowledge he saw as useful (Forbes, 2002). Knowledge, he argued, was based on perception. He analysed the 'ages of growing', and described each of them in relation to experience. Rousseau believed a certain amount of knowledge can be verbalized, but only after a lesson has been felt can a teacher summarize the experience/lesson verbally. This is real knowledge – its root is always in experience. This does not mean holistic educators leave learners to their own learning, but that teachers should engineer experiences in which the learners 'feel', so that they will 'know'. Jung, however, disagreed with this, arguing:

> Experiences cannot be made. They happen – yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them – that less lies within our human reach. There are ways which bring us nearer to living experiences yet we should be aware of calling these ways "method" (1977b).

The teacher's job, according to Rousseau, was to see opportunities that would enrich and anchor the learner's life. He said,

> I hate books. They only teach one to talk about what one does not know (1967).

This was not a condemnation, but illustrates again the difference between knowledge that comes from experience and knowledge that comes from abstractions. He believed education was at fault, stuffing children with words that had no meaning, which produced, he believed, "babblers." To overcome this, teachers were encouraged to "make the language of the mind pass through the heart so that it may make itself understood" (Rousseau, Jean-Jacques (1979) (A. Bloom, Trans)). This emotional aspect is vital to engage the learner in what needs to be learned. Durie's four-sided model mentioned later in this chapter (4.8) fits well here. Experience is first, then emotions follow; but it is physical engagement that is most needed.

Rousseau talked of self-knowledge; although he did not provide a clear definition of what the self is, he gave a broad overview, talking of two forms of self-love. This in turn provoked his plea to teachers to "arouse the emotions first of nature, to develop [the students] heart and extend it to his fellows" (Rousseau, Jean-Jacques (1979) (A. Bloom, Trans.)).This, he argued, would lead to success. What is meant by succeeding is that "natural man" will become "all that a man can be", which corresponds with the Tillich view of Ultimacy, (Tillich, 1957).

Rousseau thought the self-interest of teachers came through when they showed their knowledge and skills, which in turn encouraged the learner to perform for the teacher. This is a similar idea to Jane Gallop's notion of students becoming ventriloquists to impress the teacher (Gallop, 1995). Rousseau believed we should be interested in students learning how to question and acquire knowledge by themselves. This touches on the meta-learning–learning how to learn by oneself. As a result, a universal mind will be developed (Rousseau, Jean-Jacques (1979). (A. Bloom, Trans.)).

4.5. Abraham Harold Maslow (1908–1970)

Maslow, trained as a psychologist, and believed in "self-actualization" – his definition for 'the best a man can be' (1996). He also believed that experience was the key to learning (1968). As he used different terms to mean the same things depending on what he was trying to say, difficulties arose in interpreting his work. He did, however, make similar distinctions to Rousseau between real and unreal knowledge:

> Perhaps it is better that all life must first be known experientially. There is no substitute for experience, none at all. All the other paraphernalia of communication and of knowledge – words, labels, concepts, symbols, theories, formulas, sciences – all are useful only because people already know experientially. The basic coin in the realm of knowing is direct, intimate, experiential knowing (1996).

Maslow believed in the "Holistic approach" (his description). Reductionism had no place. He is well known for his critical comments of classical sciences, i.e. teaching people to "study people as objects". Believing that knowledge of people lay in seeing them as subjects, Maslow stressed that while experiential knowledge is primary, "it is not enough." His holistic approach made a place for experientially based concepts and experientially based words. A similar approach, distinguishing between intrinsic and extrinsic knowledge, was discussed by Carl Rogers (1969).

> ...learning of the outside, learning of the impersonal, or arbitrary associations, or arbitrary conditioning, of culturally determined meanings and responses..... is extrinsic to the learner, extrinsic to the personality, and is extrinsic also in the sense of collecting associations, conditionings, habits, or modes of action. It is as if these were possessions which the learner accumulates... (Forbes, 2002).

This also expresses what Maslow felt about the dominant American education systems that measure students for knowledge skills, behaviour, etc. which he saw as a reason for a perceived failure on the system. Opposed to this is 'intrinsic learning,' where the learner is actively engaged, internalizing experience, an informal learning that takes place outside formal contexts, e.g., universities. Even within vocational learning, teachers can use 'intrinsic learning' by incorporating problem-solving techniques and encouraging creativity. Both Rogers and Maslow acknowledged that creativity is not viewed highly in normal educational systems, where more concise, prescribed learning is advocated even when not entirely warranted. Maslow had previously used the terms 'concrete' (experiential knowledge) and 'abstract' (abstract knowledge) in preference to intrinsic and extrinsic. The core self is uncovered, according to Maslow, when one is allowed to discover one's vocation, and know what one wants and does not want.

Maslow was interested in 'indigenous' cultures. Holistic educators are drawn to such cultures, to their 'simpler' and, one could argue, more universal approach to education (Maslow, 1996).

Maslow's famous hierarchy of needs correlates to a state of "being"; all activities engaged in while in a particular state are affected by that state, with the highest state described as 'being', itself. Maslow spoke of Being-values (B-value for short), and of B-love, B-cognition and B-knowledge. B-cognition was cognition that referred to the whole, with little focus on abstract notions of knowledge:

> There are substantial differences between the cognition that abstracts and categorizes and the fresh cognition of the concrete, the raw, and the particular....Most of our cognitions ....are abstracted rather than concrete (1959).

Maslow (1996) believed experience itself has no meaning; meaning is a "gift from the knower to the known," which will occur by objective observation, especially of people. A view that has now filtered into today and what we see as modern holistic education.

4.6. Johann Heinrich Pestalozzi (1746–1827)

Although Pestalozzi is viewed as a more religious thinker than Rousseau, he held similar beliefs, in that he thought the best a person was able to aspire to be was what was natural. "To elevate human nature to its highest, it's noblest," requires the development of "whatever of the divine and eternal lies within its nature" (1827). He wrote of Anschauung, the inner listening and seeing to know the divine within, which encompasses intuition (Rousseau talked of a sixth sense). He was also famous for saying, "life educates", stating,

> The most important mistake of present day education is undoubtedly the following: Too much is expected of the child, and too many of the topics only appear to be something but are nothing, (Pestalozzi, 1818).

Emotions, too, are essential, as these are part of the 'life' that 'educates'. Pestalozzi believed that through feeling, life has meaning, and talked in depth about feelings and love and the divine within. He talked of knowledge as real or unreal, and was negative about representations being better than experience, saying that "real knowledge" could not come from "word-teaching and mere talk". He asserted that

> ...knowledge (should) be a product of the cultivated mind, and not the cultivated mind a product of knowledge (1931).

He encouraged the discussion of honesty and love by mothers as well as teachers. A significant difference between Rousseau and Pestalozzi was their attitude to fables. While Rousseau believed they did not have experience as their main thrust, Pestalozzi believed them to be important as teaching experiences.

He believed (1931) that the failure of all 'special' educational systems was due to the focus of training people simply for work, when "...nature demands a whole education. A half education is worth nothing". 'Real knowledge' came from life and not books. A view holistic educator's echoes today.

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4.7. Summary of the three proponents

The three proponents believed experiential knowledge was essential for effective holistic education. Some things can only be learned from experience, yet others only by representations. Representations are not important either for Ultimacy or for day-to-day life (Forbes, 2002).

Greater value is attached to experiential knowledge than to abstract conceptual knowledge, because such knowledge is more 'real,' involves more than just the mind, and is connected to the learner's life. Self-knowledge is also vital, as without it experience is not understood. The three proponents agree that the self needs to be discovered, not constructed and that self-knowledge is the cornerstone of social development. This leads to a lessening separation between oneself and others in society, and an awareness of oneness within all cultures, and amongst all groups.

Although it is natural to assume the proponents discussed come with their own personal conditioning formulated within a personal, religious, cultural and historical context, this is the case with any theory of pedagogy. There is a clear distinction in the holistic field of pedagogy between two areas of discussion: one is seen as a teaching method, the other is seen as a collection of characteristics which form the true sense of holistic education. Most of the authors used in this study are highly regarded by others in the field of holistic education, and have developed concepts on its creation and management that may possibly be adapted for use in our universities. They give a new energy and perspective to a university culture concentrating on testing, measuring, outcomes, and accountability. We cannot say that one method is best, correct or universal, but we do need to ask ourselves, as educators, whether our chosen pedagogic approach is best for the individual learners in front of us (Miller, R.2000a).

4.8. Indigenous Cultures

Spirituality is used in conjunction with 'soul'. In contemporary scientific a thing is believed to be given meaning by 'measuring' it in some way. Spirit and the soul may be thought soft and fuzzy, having no place in academic disciplines (Mitroff & Denton, 1999). Those who study soul and spirit may be called New-Agers; believing that academics suppress their hearts, and that their writings are cold and barren, while they themselves may be

accused of emotionality, and of suppressing their intellect (Bradley & King Kauani 2003). The indigenous populations previously reviewed believe the spirit is crucial to good teaching, that teaching with the intellect alone leaves the subject cold, and that 'unreal' teaching without emotion becomes an exercise in arrogance (Palmer, 1998/1999).

This reflects the preoccupation of holistic education, which is about discovering 'the whole person', acquiring a realization that humans have intellectual, emotional, physical, and spiritual dimensions. As all the 'dimensions' interact and make the person complete, so human learners can involve them in their learning. The indigenous Maori people of New Zealand are well aware of this perspective on learning. (Black, 2003), and have recently aroused strong interest among holistic educators (Stack, 2004).

Discussing Maori health, Mason Durie (1998) defines a Maori perspective that can also be applied in educational matters. The "four-sided construct", later known as "whare tapu wha" (a four-sided house), illustrates four areas essential to good health:

- Taha Wairua – the spiritual side,
- Taha Hinengaro – the mental side, which is concerned with thought and feelings,
- Taha Tinana – the physical side,
- Taha Whanau – the extended family.

All four sides of the house need to be present for the edifice to stand securely, a balance that also has to exist for good health. Taha Wairua is viewed as the most important by Maori; this has two aspects:
- Belief in God
- Relationship with the environment.

Maori always pay homage to the creator, Atua, for its life force, and for the elements of the earth, above and below it. They believe the great migration

was a spiritual connection with Atua, who it is believed to have given Maori the knowledge and the skills to read the stars in heaven, to read the winds and tides, to understand the currents of the ocean, and to know which trees were capable of carrying the people to the new Aotearoa. The spiritual well-being of a person is of utmost importance to allow the flow of knowledge to the hinengaro (brain), and the vibrations of the ngakau (heart) send signals to the tinana (body), it is then time to learn (Reihana, 2003).

Lakes, land, etc., have a spiritual significance; lack of access can lead to poor health "since the national environment is considered integral to identity and fundamental to a sense of well being" (Pere, 2002). This is in line with the holistic education view on the universe and our place within it.

Taha Hinengaro, the thought and feeling side, is located in the individual and is also vital to good health. Healthy thinking is integrative, and not analytical. While western thinking separates feelings from thinking, Maori do not see this distinction. They encourage overt messages and communication based on body language, compared with western practice, where focus is more on the words (Reihana, 2004).

Maori words have many more different meanings than western words. For instance, 'Ako' has a deeper meaning for teaching and learning than that used in western definitions. Maori use the word both to teach and to learn, as a reciprocal process between teacher (Kaiako) and learner (Tauira). with bi-directional flow which means that the teacher is not "the fountain of all .knowledge but rather a partner in the 'conversation' of learning." This one word can mean to teach, share, grow, and learn, and also to blossom, a vine, and a growth. (Bishop & Glynn, 2000).

> The symbol of learning for the ancient Maori is Te Wheke, the octopus with eight tentacles. Sustenance for each tentacle is important, because each gives sustenance to the whole (Pere, 2002).

In western holistic education there is a similar lack of distinction between learning and teaching. Apps (1996) describes it this way: "...use the word education to mean teaching and learning whenever and wherever it occurs." He continues,

> ...I believe education is a series of relationships: learners relating to their own intellectual, emotional, physical and spiritual lives; teachers relating to learners; learners relating to each other; learners relating to knowledge; and teachers and learners relating to contexts and communities (1996).

Contrary to indigenous cultures, much western education is believed to be about intellectual success, with little emotional, physical and spiritual component. This would be a 'traditional' European view of education; that it is measurable and usually observable. If a challenge develops, or a broader dimension is incorporated, the status quo may become unstable (Apps, 1996). In holistic education, on the other hand, the teacher is challenged to speak and also to hear learners 'voices'. It is a situation of "I communicate with you", rather than "I communicate to you." This removes the traditional hierarchical approach, "I am the teacher, and you are the learner." A concept reiterated by holistic modern day teachers.

4.9. The CHILD

Some educators believe child education and holistic concepts work well together. In fact were you to ask the layman to define holistic education, the response would probably reflect what are practiced by the three schools now to be discussed: Krishnamurti, Steiner, and Montessori.

> ....J.Krishnumurti who, along with Rudolf Steiner and Maria Montessori, are founders of the oldest continually existing schools considered by most to be holistic (Forbes, 2003).

4.10. Maria Montessori

Maria Montessori was born in Italy in 1870, and grew up in Rome. In 1896 she was the first female in the country to graduate with high honors as a medical practitioner. She was known for her advocacy of human rights, and as a scholar. She studied psychiatry, physical anthropology and pedagogy, which gave her "an empirically disciplined approach to pedagogy and a therapeutic interest in the individual child" (Miller, R.1997). Famous for her work with children, she founded a children's home in 1907. Until her death in 1952, she tirelessly pursued the spiritual renewal of humanity, which she thought could only occur by nourishing the divine creative power within children of the world, (Mario Montessori, 1984).

The Mission statement from the Montessori Accreditation Council for Teacher Education (MACTE) asserts that

> Preventing conflict is the work of politics; establishing peace is the work of education (Thrush, 1993).

One particular account of "*a Bold Experiment in Teaching Values*" in the Educational Leadership International Journal (May, 1996), discusses a 'religiously diverse' school. The City Montessori School (CMS), New York has proved teachers can instil personal and social virtues as well as a desire to excel, and where personal development overflows. CMS is classed as the world's largest holistic school, educating over 19,000 students, with a focus on academic excellence and emotional and spiritual well-being. Four building blocks form an integrated approach to the educational concept:

- Universal Values: Knowledge is not enough, compassion, trustworthiness, courage and patience are encouraged. These must be translated into actions, not merely accepted as ideals and principles.
- Global Understanding: Daily reflection focuses on love and truthfulness using world religious texts. Through visits to the holy

places of the religions of the world tolerance for each person is acquired.

- Excellence: Students take part in community projects, as well as in dance, music, art and drama. This allows the focus on character building. Instilling a thirst for knowledge by emphasizing that learning is a joy is also important.
- Service: Voluntary work in humanitarian organizations in local villages; ecological assistance provided too.

  Family values also impact on teaching; with no agreement about what to teach, schools and families allow children to learn from whatever sources are available. Yet with proper guidance from families and professional educators, children can and will excel (Cottom, 1996).

Montessori teachers focus on the unique needs, gifts and interests of each child. They respect children and their natural desire and ability to learn. They recognise the different stages in children's lives; that they may have a stronger need for different learning at different times in their lives. They teach self-discipline, and respect for self, others and the environment is emphasised. There are over fifteen Montessori primary units in New Zealand, most of which are affiliated with a state school. The need for teachers in this sector has outgrown demand (www.Montessori.org.nz, 2004). A specialty 3-year degree in teaching Montessori is now offered in New Zealand.

Montessori's view of the world (similar to Steiner's) was based on a holistic conception, a 'spiritual science,' of the entire universe, Mario Montessori wrote, in 1973:

> Montessori looked carefully and deeply at the world of nature and found, not isolated material entities interacting mechanically, but a living and purposeful Cosmos.

He continued this line of thought:

> All things are part of the universe and are connected with each other to form one whole unity (Montessori, 1973).

Deeply impressed by the harmony she observed in the natural world, she talked of a world that was here not for us to enjoy, but in which "we are created in order to evolve the cosmos," (1989). This sounded familiar to Krishnamurti, Martin Luther King Jnr, and Abraham Heschel, who also believed that we are on the earth to unfold divine justice and wisdom. Where does this lead education? Montessori believed education provides a process of awakening the divine formative forces in the soul, so each person can make a contribution to the cosmic plan to fulfill his or her own destiny (Miller, R.2000a). She developed a curriculum she called a cosmic education, which gave children the opportunity to see their own personal destiny in the universe and provide young people with an inspiring vision of the universe:

> The value of cosmic education, as I see it, is that it places the child's life in a spiritual perspective. No one can be confronted with the cosmic miracle and not see there is more to life than our everyday experiences. Fast foods, designer sneakers, video games, and sports heroes all pale beside the wonder of the universe, (Wolf, 1996).

In 1915 Montessori said she also believed the child created the adult, not the other way around (Buckenmeyer, 1997). This is reflected in the original Latin meaning of the word educate, to 'bring forth', encouraged by the environment that surrounds the young person, not through the teacher's developing the nature of the child (Miller, R. 2000). In many ways her views parallel Steiner's (Coulter, 1991), although they differ on the cultivation of the imagination and the emphasis put on free play. Today her philosophy remains active worldwide in her many schools and programmes, which specialise in teaching the Montessori way (Warburton, 1999).

4.11. Rudolf Steiner

Rudolf Steiner 'invented' the Waldorf School and the educational system associated with it. Born in 1861, in Kraljevic, Austria, Steiner opened his first school in 1919, in Stuttgart, Germany. Emil Molt owned a cigarette factory and asked Steiner to start a school for the children of his workers. Now, there are 750 Steiner schools in 44 countries. Steiner's pedagogy is is rooted in a spiritual dimension, placing the 'whole child' at the centre of the curriculum (Cavanaugh, 1994), and believing social and political change and stability can be achieved through education.

Cavanaugh in his (1994) *A History of Holistic Literacy* discussed Steiner's ideas in full. Teachers keep the same class for 2 to 3 years in order to learn and understand the whole child and to teach him or her better. With no examinations, regular textbooks or regular timetables, the schools are now called 'progressive.' Rather than a report card at the end of a semester teachers write the students a letter. This was in line with Steiner's idea that the aim of education was to develop individual spirituality, and to 'socially recognize the importance of every human.' Nazi Germany disagreed with this philosophy and believed education was to develop citizens for the State, who would not think for themselves. Hitler closed the Waldorf German school because of this (Kane, 2001).

Kane wrote:

> For Steiner, the physical world is spiritual in nature, and we cannot separate out spiritual concepts or beliefs from our attempt to understand the world around us. Hence, spiritual concerns cannot be removed from the curriculum or made into a separate subject area for religion or moral values, (2001).

Steiner's belief was that the human mind could develop the human being fully. His methods focus on creative play and meaningful imitation. "Whatever speaks to the imagination and is truly felt stirs and activates the

feelings and is remembered and learnt" (Barnes, 1991). This gives a sense of commitment, a sense of purpose and connection.

Gardner (1975) also believed this, saying: "knowledge shall grow out of a full human experience." And

> Ordinarily, the knowledge with which education confronts the child consists of facts that are to be observed and ideas that are to be thought. Such observations and thoughts certainly use a part of the human capacity for experience, but not the larger part. They leave out both the feeling and the active sides of a child's nature. Arithmetic, spelling, grammar, science, geography, and history, as these are generally taught in school, make little contribution to a student's desire to be humanly touched and moved (Gardner, 1975).

Like Montessori, Steiner believed in bringing out the child within, developing the child "as human being, that is how their nature, their essence should develop to become truly human" (1995). This would be achieved through the belief that cognition and feelings have a common source: human experience comes from the development of understanding. Inner experience actualizes the will, which in turn deepens free-thinking and the heart, promoting healthy development. The Wardolf education philosophy is anchored in the belief that man is a 'threefold being of spirit, soul, and body whose capacities unfold in three developmental stages on the path from childhood to adolescence and adulthood (Barnes, 1991).

> .....including but transcending their own interests, individuals who understand the invitation that all things and all moments offer to participate in the spiritual evolution of the world. In this context, Waldorf Education is not focused exclusively on the individual but on the larger need of modern civilization to respond to the social, political economic and ecological problems of our time (Kane, 2001).

The quality of the education depends on this sense of purpose; it is the responsibility of both individuals and collective society.

Though Winkler (1960) thought the problems in society were more complex than Steiner had suggested, he agreed that:

> ....the problems of our time cannot be solved by political, economic or social reforms alone; they are deeply rooted in the unfulfilled and often hidden longings of the human soul (Winkler, 1960).

Unusual within a school, the Wardolf schools practise eurhythmy, where students artistically guide their bodies to music and in specific body movements, similar to tai chi. The students' curriculum is also different from 'mainstream' education, with lessons focusing on one subject for several weeks; what universities would call block teaching. The aim is that the subject covered will contribute to the development of a well-balanced individual. If there are problems, the teacher and student work on them with the parent, as a strong bond develops in time. Problems are resolved within this close group and not handed over to someone who does not know the student (Barnes, 1991). The student is not handed over to the counsellor or doctor in a Wardolf school, as has been the case within the university I have observed.

Despite explaining his philosophy in *The Story of My Life*, Steiner still has many critics. Even today his work continues to disconcert people; his followers maintain a "conspiracy of silence in public awareness of Steiner and his work" (Cavanaugh, 1994). A paper in written in 1994, in Free Inquiry, called the Wardolf schools "the missionary arm of a religious sect", and called Rudolf Steiner a

> "religious dogmatist" whose theory about evolution of human consciousness, a system of belief he called anthroposophy, includes belief in reincarnation. "It's a religious system, and it violates the

> principle of separation of church and state," says Dugan the author (Prescott, 1999).

The response from those working with the Steiner organization was that:

> ....there are statements [Steiner] made in the early 1900s that we might not agree with today. But I can acknowledge Steiner's greatness and innovative qualities and still not accept everything he said. I take what's of value and the rest I leave" [brackets own] (Prescott, 1999).

The Waldorf curriculum aims at the whole human being – the head, heart, and hands – to be truly educated (Barnes, 1991). With this in mind, those who wish to teach in a Steiner school have to complete a 2-year training programme, to gain a Wardorf teaching certificate. "The first year is the beginning of a path of self-transformation through arts" (Prescott, 1999). The worldwide demand for such teachers is high, as is the demand for graduates. Eugene Schwartz, the director of teacher education at Sunbridge College, in Spring Valley, New York, estimates that "there are 15 jobs available for every graduate of the teaching programs" (Prescott, 1999), although his ideas were frequently ignored,

4.12. Jiddu Krishnamurti

Born in 1895, Jiddu Krishnamurti was deeply religious and believed the principle reason for education was to lead a religious life. He believed religion was hand in hand with his emphasis on the religious nature of education is gathering some interest. His first book was published in 1912, and he continued to talk on education for 74 years. It is surprising that while he founded his first school in 1924, and opened another nine in his lifetime (all bar one still running) he is not really acknowledged as an educator (James, 2000). In contrast, Steiner started five.

Krishnamurti was deeply interested in humanity, nature, psychological freedom and compassion. Krishnamurti believed religions were human creations that were culturally and socially bound, and were not religion in the true sense, which was more concerned about not being time bound and image generated. He believed all things bound in spirituality had delusional traps. People should rather investigate life, deeply, honestly, and fully by discovering relationships with integrity and goodness (Krishnamurti, 1953). Krishnamurti talked of 'the fullest possible human development', which, although he did not use the term, is reflected in the notion of Ultimacy, (1987). He discussed conditioning and, like Palmer Parker, talked of seeing through a lens. As his lens distorts what we see, we need to be able to compensate for the distortion and perceive what we are really seeing. The mind is not concerned with Ultimacy, therefore the mind is not in this sense a major concern, in education or in the meaning of life. He argued

> The real issue is the quality of our mind: not its knowledge but the depth of the mind that meets knowledge. Mind is infinite, it is the nature of the universe which has its own order, has its own immense energy. It is everlastingly free. The brain, as it is now, is the slave of knowledge so is limited, finite, fragmentary. When the brain frees itself from its conditioning, then the brain is infinite, then only there is no division between the mind and the brain. Education then is freedom from conditioning, from its vast accumulated knowledge as tradition. This does not deny the academic disciplines which have their own proper place in life, (1987).

The factors Krishnamurti considered necessary to facilitate learning to attain Ultimacy, cover three main areas:

- the nature of student and educator
- the nature of the educator and
- absence of hierarchy, that is psychological hierarchy

Learning for Krishnamurti was not about an accumulation of knowledge or leading a religious life (which he believed had nothing to do with religion).

It was about embracing the now, and discovering Ultimacy, or the true self (Forbes, 2002).

Can we ignore the self and just get on with living life? The exponents discussed above believed that knowing oneself is the basis of all knowledge:

> In effect what I am implying is that honest knowing of oneself is logically and psychologically prior to knowing the extrapsychic world. Experiential knowledge is prior to spectator knowledge....The injunction might read, then: make yourself into a good instrument of knowledge....Become as fearless as you can, as honest, authentic and ego-transcending as you can (Lutyens, 1988).

4.13. Conclusion

Arguably, most forms of formal education have as their raison d'etre either enculturation or preparation for work. Holistic education has as its goal the fullest possible human development; fitting into society and vocation having secondary importance. If such development is seen as including 'right' relationships to the environment and consciousness (as is the case with many New Age paradigms) then ecology and meditation are important approaches to holistic education, arising from those paradigms. If the paradigms are more Christian (as was the case with holistic educators of 200 years ago, or with Montessori), or Theosophical (as with Rudolf Steiner), or some combination of eastern and western theologies (for example the American Transcendentalists of the mid-1800s), then their views of full human development and consequent approaches to holistic education will reflect those different paradigms (Forbes, 2003). The schools reviewed do not make clear what is the age of a child? Also, how could such education take place, within the world? There are questions like these in many fields of pedagogical discussion not purely holistic education. The next chapter asks applicable questions to finalise this study

Chapter Five

Literature Review: Part three

5.1. Introduction

This discussion attempts to gather what has been discovered, bring that together and give the implications for use within universities, to answer the second part of the research question. This is essential as a valid limitation of this study (see 7..3) there has not been data (literature) gathered on holistic education within universities, but rather the literature review used thus far of from three holistic schools known for their child education theories. This chapter addresses this to try and glean an idea of holistic education and its possible use within our universities.

This study has established that 'Holistic education' has become a popular theme in the last decade. A variety of tertiary providers and universities call themselves holistic or offer holistic-type courses. Examples are the Ontario Institute for Studies in Education at the University of Toronto; the Holistic Teaching/Learning Unit at Tennessee at Knoxville; and Chapman University (U.S.A.). Holma College of Integral Studies (Sweden) offer courses on 'leading from within'; as do schools such as Montessori, Steiner, and Krishnamurti,. J.F.K.University offers seven holistic courses and closer to home, AUT offers both Montessori and Steiner primary education courses and there are many more courses use this word. The problem we have seen from the literature review so far is that there is little evidence of what these adult educational providers are referring to when stating that that they have holistic courses, programmes, or if the term is used within descriptors, prescripters and mission statements.

We know there are conferences worldwide on various aspect and approaches to holistic education. The purpose of the Holistic Education Network of Tasmania, Australia, is to meet and "discuss the application of principles and practice of holistic education to teaching and learning for all students" (Stack, 2004). The theme of the third international conference of

the Spirit of Learning group in 2004 at Byron Bay, Australia, was on The Soul in Education (ASCD, 2004). The Fourth International Conference to Explore Body and Soul in Partnership in Education in Toronto, Canada, 24–26 October 2004, took as its theme 'Holistic Learning Breaking New Ground' (Karsten, 2003).

We have seen there are discussions, magazines, courses, books and conferences on holistic practice have in recent years become popular. Teaching and learning processes in holistic practice are currently being researched, as have approaches to holistic education, (Hunt, 1992; Miller, J.P. 1993, 2000; Denis & Richtor, 1987; Griffin, 1997; MacKeracher, 2004). I have found there are even some prominent organizations supporting various aspects of holistic education are:

- AER: Alternative Education Resource Organization USA
- AIIPIE: Alliance for parental Involvement in Education USA.
- Association of Waldorf Schools of North America
- Paths of Learning. USA
- Rethinking Schools UK
- Great Ideas in Education USA
- Spirit of Learning Australia
- The Japanese association of Holistic Education Japanese
- The Nepal International Peace Center Nepal
- The Holistic Education Institute UK
- Raw Education New Zealand
- Atma Vidya Foundation India (http://www.thinkholistic/com)

This study has revealed within the literature review an indication of the *idea* of 'holistic education.' But proponents often prefer to give a *sense* of what 'holistic education' is, herein the problem lay. As the researcher for this study I have attempted to get underneath the literature and reveal the greater meaning of it. I have been able to draw key themes/ideas together within chapter three and four. There is evidence to say that holistic education exists

in name and descriptions and many definitions can be determined (as the literature review has revealed, chapter 3 and 4 also earlier in chapter 2) but how is it different from mainstreams institutions, given that we need a clear idea of how to implement it if we are to attempt to use it within universities? Mainstreams is the term used, within this study to refer to institutions that do not call themselves holistic, i.e. non holistic examples.

5.2. How is 'Holistic' 'different' from 'mainstream' education?

Some researchers (e.g. Forbes 2003, Miller, R. 1992) have indicated that learners have a fixed inherent learning pattern depending on their age, and that the learner must have an inherent motive for learning. We have seen considered views on what influences learning. Forbes (2002) talked of teachers needing various levels of understanding. If we take all the literature reviewed it would seem, if holistic education is to take place, these levels of understanding will be roughly divided into four aspects needed as core requisites to apply holistic education within an university. These are:

1. Understanding the learners and their various needs
2. Understanding pedagogic practice
3. Understanding the pedagogic relationships
4. Understanding ones own self knowledge (Forbes, 2002).

5.2.1. Understanding the learners and their various needs

Understanding the learners and their various needs is something that requires individual, not group teaching, especially in large lecture halls, as in modern universities. Instead of conventional pedagogic options, the holistic educator will opt for heuristic learning, as authority in these circumstances will be more with the learners than in conventional mainstream teaching. Using this approach, individuals can find meaning and truth in what they learn. The view is that meaning cannot be 'meaningfully received'; it has to be 'discovered' by individuals. In other words, received

meaning is not 'meaningful,' until we see it as meaningful for ourselves (Forbes, 2003).

Basically, holistic education tends to emphasize that individuals must find their own meaning, but although such meaning is subjective it need not be discovered in isolation. Learners can share and discuss it with others. To be able to work co-operatively is also thought vital to the holistic process. By forming ideas, and forming 'unreal and real meaning' learners can develop their own perspectives. Although ideas are individual, because of their relationship to background experiences and individual perceptions, it is a common role of the holistic educator to want to be part of the sharing of these special and unique connections. Nonetheless, meaning needs to be separated from the experiences and representations that can occur in the teaching situation, in order to help understand students and their very individual needs (Forbes, 2002).

To know every single learners' needs, backgrounds, experiences, and where they are in their developmental journey would seem an impossible task, but recognizing everyone is 'at different stages on the same journey' means the educator can find ways to access learners to 'promote learning more readily' (Magolda, 2000). By listening and expressing an interest educators can help make meaning out of experience, whatever the discipline and whatever the year the student is at in his/her studies

Universities traditional role, to focus on the needs of education rather than profit, has been put at risk by political input into internal university decisions, the marketing of courses for profit, and education and research being viewed as marketable commodities. Newer providers tend to focus on workplace success for graduates. Development of the mind, body and soul may continue to atrophy. Filling a need or filling the market is the question (Newman, 2000).

5.2.2. Good pedagogic practice

'Good pedagogic practice' helps prevent damage to the student's inherent learning process. Many 'holistic' schools call teachers facilitators, or helpers, rather than teachers or lecturers, so there is a smaller hierarchical distinction between students and facilitators. Students need to feel they are part of the process of learning and teaching not apart from it. This will ensure a balanced pedagogic process. The learning process is an active one. There is reciprocity amongst all participants in a holistic environment, e.g. even the cleaner will affect the learning environment. Anyone who interacts with learners and teachers affects learning. This reciprocity is seen in many ways, including the acknowledgment by the teachers that they are not the founts of all knowledge, that students too can be experts. More importantly, both parties acknowledge they are on the same journey but at different points.

Holistic institutions often speak of themselves as having 'no walls,' that the whole of life is learning, and that this can be carried out anywhere. This follows Pestalozzi's view that "life educates" (Pestalozzi, 1818), and the view discussed in the last chapter of the Maori indigenous culture in Mason Durie's model of the four walls of good health (Durie, 1994). There is therefore no need for a specific space for holistic pedagogy, as reviewed in this study, the world is a classroom, in the holistic education world. Many holistic schools have physical space for families, parents, and friends to socialize with students and teachers, and it is accepted that holistic learning also takes place in the home, and is part of the curriculum. Dewey's (1916) phrase is apt here: "Education is a process of living, not a preparation."

Magolda (2000) talks of the holistic view of learning and development as requiring:

> .....new assumptions about knowledge, authority, learners, and teachers. Guiding students to author their own knowledge in the context of existing knowledge recognizes that knowledge is socially

constructed by knowledgeable peers. As a result, authority is transformed from providing knowledge to assisting in its construction. Assuming that students are in the process of learning to construct knowledge, teachers join them as partners in the knowledge construction process. It is in joining students as partners that educators gain access to their meaning and the opportunity to map the pathways to self-authorship from the particular students' starting points on the journey.

This description fits with a college in the United States, where Zahorski (2002), writing from experience in St. Norbert's College, De Pere, Wisconsin, (USA), listed the 15 prerequisites needed in institutions that nurture a holistic approach, that they have used to much success:

1. a resource center,
2. a new faculty orientation and mentor program,
3. a mini-grant program,
4. sabbatical and time-released program,
5. an annual faculty-development conference,
6. topical sessions and workshops,
7. a brown-bag-lunch discussion series,
8. a faculty exchange program,
9. a newsletter,
10. a book discussion series,
11. regional faculty development network membership,
12. travel funding,
13. a phased retirement program,
14. outstanding teaching, scholarship and community service awards,
15. a visiting scholars program.

While Zahorski detailed the requirements, of more interest are the benefits derived from them. This synergistic model makes the institution "a more potent institutional force because of the additional clout and visibility gained from the alliances forged with other institutional units" (2002). This

is not a weak holistic model; in fact the holistic components form a dynamic space in and around the institution. He concludes:

> ...we do have the opportunity to effect dramatic change on our campuses if we are willing to become catalytic agents in the quest to create healthier environments in which scholars and scholarship may grow and prosper. The promise of better things lies in the very space surrounding us, but in order to fulfil that promise, we must first recognize it (2002).

The type of environment Zahorski advocates creates a positive climate where not only the learner's needs but also those of the educator are being met. Surely, this might ensure fewer educators leave the field? The components above are not an exhaustive list for a successful holistic programme, but they can serve as examples, as ideas for educators open to holistic education.

Liu & Wan (1999) discussed the holistic approach of evaluating and planning for university programmes alongside the enterprise culture and integrating continuing professional education (CPE). Here, university leaders, described as 'transformational senior managers', focus on long-term perspectives, and view intra- and extra-organizational factors from a holistic orientation (Dubinsky et al., 1995).

Kennedy (1997) believed that changes in values needed to occur in tertiary institutions. These changes in turn would spill into the community, and would affect society at large. Such changes in values can only occur if faculty development allows learners to feel respected and acknowledged, so that all involved are convinced "what they do is worthwhile" (Mintz, 1999). This belief in the value of what learners are doing would increase university retention rates by creating a spiritual (not in a religious sense) learning community (Harris, 2001). Another suggestion is that "Spending money on faculty teaching and learning initiatives and holistic awareness campaigns to

reduce current rates of student departure" (Poindexter, 2003), will help improve pedagogic practise.

5.2.3. Understanding pedagogic relationships

"Good teachers possess a capacity for connectedness" (Palmer1998).

The whole process of holistic pedagogic relationships relies on one very important base: the relationship between, in this instance, lecturer and student. In this relationship there must be compassion, mutual affection, reflection, and respect. The deciding factor is the character of the teacher, and whether he or she is aware of the holistic process, where the lecturer's role is to support individual learning processes, to facilitate, not to determine the process. This may mean 'not doing not much' until asked, and always ensuring the position of power is not abused by the lecturer. Holistic educators (lecturers) need to know about holistic learning processes so they can protect them. An important thrust of this understanding would be an awareness of the danger of hierarchical structures in modern universities. A respect for learners and their experience is imperative (Magolda, 2000). University hierarchies place much importance on the status of the teacher. Holistic institutions, however, challenge and break moulds, some of them following Freire's "pedagogy of liberation" (1972), which ties in with the themes in chapter two, of self, wholeness, spirit and the soul developed fully. This is the enhancement of the learner's power relationship with society and the near community; the learner is in society but not of society. The power relationship is enhanced not by accepting but by challenging everything that occurs, thereby reinforcing the learner's personal motivation. Magnolda (2000) holds that internal motivation means the learner will be able to:

> ...learn more quickly, enjoy the subject more, etc. [see previous chapter].To help learners in their journey, to mediate their ability to meet the expectation of them can be another definition of the role of the Holistic educator. Acknowledgement of how the construction of

> knowledge is made and our relationship with each other is part of this inherent journey [brackets own] (Magolda, 2000).

An important aspect of this relationship is mutuality. Mutual leaning is acknowledging that learners and lecturer are indeed in the same boat: as they are both learning, and therefore they are equals. The character of the lecturer is more important in this than what they say or do. If the lecturers are active learners about themselves and the deep issues of life, discussions and dialogue will follow in the holistic environment (Krishnamurti, 1953). Krishnamurti also believed that "education exists in order to help people (the educator as well as the educated), discover this significance" (Forbes 2003).

5.2.4. Self-knowledge for teacher/learner

> The academic bias against subjectivity not only forces our students to write poorly but also deforms their thinking about themselves and the world...this academic culture distrusts personal truths (Palmer, 1998).

As already discussed, the teacher's character is part of the pedagogic process; the learners experience is strongly influenced by this. With experiential learning being the pedagogic process of choice, the teachers must want to deepen their own self-knowledge, as discussed above. Teachers have responsibility for their own self-development, the responsibility 'to find self' (see chapter three). This will be an on-going pursuit, but it will greatly benefit the pedagogic relationship in the holistic domain.

Magolda (2000) talked of the "double vision of connection and separation" giving learners an opportunity to think with their classmates (connection), and also against them (separation). This builds up the self, an essential aspect of holistic education.

> "Self-authorship is needed from learners because they are guided in developing their own thinking by the educators' expertise. Helping students to connect their work via positive characteristics affirms connection before taking a detached stance to critique one's ideas. The reason for this process is the need to feel whole is integral to spirituality in virtually any setting where people attempt to find meaning (Mitroff & Denton, 1999).

5.3. Authority and Holistic Education

Who would have the 'authority' in holistic education? Bourdieu and Passeron (1970) suggested removing radical authority from the university and placing it in the classroom. However, this itself may cause problems, transferring authority from university policy-makers, to teachers. Pagano (1990) argued that there was,

> "the persistent inclination to assimilate all experiences as one's own...they imagine their students as themselves, already formed and with their own tastes and dispositions."

She suggested teachers should be able to differentiate themselves from their students rather than requiring students to differentiate themselves from their teachers. This in turn emphasizes a point already discussed; that teachers must get to know themselves and their inner beings for true, holistic education to take place. While speaking from personal experience there is currently little emphasis on university lecturers getting to know themselves, this is considered vital to the holistic educator. The practical implications of this, I cannot envision would be embraced by any government, or policy making organisation within university structure.

5.4. Universities and Holistic Education

I believe a diversity of perspectives rather than one perspective is needed within universities; this can be defined as "exploring our interrelationships with knowledge" (Palmer, 1993).With a diverse customer base and modern society's preoccupation with 'value for money', the ability of universities to practise full holistic education in pedagogy may be problematic. Higher education is traditionally known for the development of a pattern of understanding that is fundamentally cumulative and hierarchical in nature. A proposed field of study must have a theoretical underpinning that can in principle be probed and tested. Understanding is the capacity to engage in that process of probing and testing and extending (Forbes, 2003).

Universities work on two levels: the individual level, as students learn the content of their courses; and a collective level that encompasses lecturers' research, and the interests of the wider community. The concept of the 'university of learning' rather than 'university of teaching and research' is a relatively new concept (Bowden & Marton, 2003).

We have seen that university education focuses on a transformation role for student and community, and should empower both community and student through the learning experiences provided (Harvey & Knight, 1996). A recent publication of the Association of Commonwealth Universities (www.acu.ac.uk/policyand research/engagement.html.2001) spoke of 21st century academic life as championing reason and imagination in engagement with the wider society and its concerns.

According to Delors (1996),

> "Learning should be based on four pillars. Learning to live together, learning to know, learning to do, learning and learning to be"
> (cited in:www.eblida.org/topics/lifelong/ifla_paper.htm, Sept.2003).

For me within my discipline opposed to this, is the contemporary preoccupation with vocational education, and the universities' role in it. In New Zealand, ninety-two percent of companies employ fewer than 20 people (Gilbertson & Gilbertson, 1995). This often means these companies are too small to provide in-house training, and many therefore view polytechnics, universities and other providers as the main source for required training. Universities recruit talent from all social strata, so that a modern, complex society can be stocked with people to perform its many various tasks (Bourgeois, Duke, Luc-Guyot & Merrill 1999).Certainly true within certificate programmes as discussed.

> A marketing model of the educational community, however apt its ethnic accountability, serves the cause poorly when it assumes that the customer is always right. We need to challenge prejudices, get students to rethink, readjust their thinking or simply look at things differently, just as educators are striving for. Educators may not be thanked for this, but in the long-term it is for the best that sort of dissatisfaction may be a sign that real education has happened (Palmer, 1998).

"You teach best what you most need to learn" (Miller & Nakagawa, 2002), but time is needed to push out and beyond. The question from the holistic educator is about where we are individually (Miller, J 1996b).

> ....our challenge is to help those to whom we are accountable to understand that some of the most profound learning does not lend itself to measurement....many times in the short term, there are just no visible outcomes (Apps, 1996).

It is necessary to stress that the literature has shown 'learning' is integral to holistic education not separate from it. University classes are filled with students trying to gain a qualification; but this learning can affect either a small part of our life or all of it. A holistic education touches on both formal and informal learning contexts, with and emphasis on whole person learning

rather than an emphasis on learning with our minds. Holistic educationists believe that the quiet voice that comes from our heart needs to be listened to. But, with high workload, high contact teaching hours and no time "to raise new questions and re-examine old questions in new ways" such things may never change (Bach, 1977).

A major problem for the introduction of holistic education in universities, is the resistance to change, as defined in Newman's comment, "an University resistant to change in face of other changes" that are taking place. (Newman, 2000). Modern education is based on a core of centuries-old beliefs that are securely in place and relatively unaffected by change. Other beliefs are radically and very quickly reformulated. Such a state of affairs can be challenging for all involved in the educational system (Bowers & Flinders, 1990). As Arygle argued (1967) change happens in various forms: "our way of life is subject to constant structural, functional and technological change" While one part of the educational system is in a constant state of flux and change, another is firmly rooted in traditional methods that have not changed for centuries. Two facts come to may mind: teachers need to change, and teachers need to be able to change.

> "The adage that teachers are born not made, may simply imply that those who are able to control and adjust their own behaviour finely are not easy to find and are always insufficient in numbers" (Ramsden, 1992).

Are universities going to endorse this view, of giving time, money resources over to the lecturers to address behaviour and personal change? Beeby (1966) described the situation in New Zealand schools:

> Schools are no better than the people who teach in them, and great numbers of teachers, through no fault of their own, are at this moment quite incapable of doing the job demanded of them. Indeed, of all the factors, including finance, that prevent the schools of many countries from preparing the new generation for its changing world,

> I would regard the limitations of teachers as the most stubborn and difficult to change.

Although written nearly 40 years ago, these words are still true today. Many have worked with colleagues who because of stress, would probably scream if the idea of 'change' was raised. The ideal for the holistic educator is to anticipate and prepare for changes rather than to adjust to them after the event. It is the difference between adaptation and stagnation. I really embrace Holmes view although written quite some time ago, it really speaks volume for us now:

> The contrary view is that behaviour is modifiable in principle rather than in detail. The human being is an adaptable creature. As the conditions of his existence change, so may the behaviour of the individual adjusts to this change. The need for this capacity is plain since 'institutional innovation' means that new attitudes or norms are needed in order to run the institutions affected by innovation (Holmes, 1965).

The personal element is often discouraged within universities. I have been told we are "paid to lecture, not be friends with our students." Universities produce such discouragement easily:

> Academic institutions offer a myriad ways to protect ourselves from a threat of a live encounter. To avoid a live encounter with teachers, students can hide behind their notebooks; teachers can hide behind their podiums, their credentials, their power. To avoid a live encounter with one another faculty ...we can hide behind their academic specialties...(Palmer, 1998).

How can connection happen? Universities are set up so that connection does not happen. Palmer (1998) believed holistic education could only occur if the lecturers want it to; the people on the ground will make it happen, not the institution:

> We must deal with the fear that makes us not porous but impervious, that shuts down our capacity for connectedness and destroys our ability to teach and learn Palmer (1998)

I believe it is each person's responsibility to try and make these connections, all staff, including our colleagues, managers, administration staff it is this that is needed for a happy environment.

5.5. Does 'Holistic Education' provide a strong argument for use within universities?

So does holistic education provide a strong argument for use within universities? We have seen that it is possible to practise many forms of it, its *ideas* and the *sense* of it are defined by users of it, within their own establishments. But if the field of pedagogy is viewed by some as purely a reproduction of facts (Gallop, 1995); many go further, suggesting teachers are ventriloquists:

> "...if ventriloquism is dangerous for writing teachers, it may be just the thing for our students ....students are good at role playing, at in-voicing identities not their own" (Gallop, 1995).

So accepting a form of holistic education may depend on individuals ideas on what is pedagogy for? The researcher has observed that with the cognitive and psychomotor domains dominating learning and teaching in universities, there often remains room for little else, sometimes we may feel as lecturers that we are paid to deliver chunks of information. Gallop sees education as involving not only the specific case of students as reproductions of the teacher, or as individual impersonations of the educator, but also as reproducing the style and tastes of a class as a whole, (1995).

This is the problem many see in the transmission method of teaching and why the holistic or transformational method may be preferred. It was noted,

> "the term impersonation caught hold (*on the course*) because of a view of pedagogy that we encountered in all texts; a view that accepts that the aim of pedagogy is really reproduction" (italics own) (Gallop, 1995).

Is this truly what we the educators want from education? Do we really want the students mimicking the words and actions of the educator? If so, is it not vital that we examine ourselves and our motives? In a particular case study, student teachers were asked to complete an assignment where they imagined themselves in a classroom situation. They discovered two very interesting facts: they were committed to their subjects; and their personal high-school experiences were not representative of their learning,

> "Part of the anxiety of teaching begins when one acknowledges differences, when one recognizes ones own unrepresentativeness" (Gallop, 1995).

Palmer (1998) would agree: He advocates that we 'hear people to speech' meaning listen to voices before they speak. This examination of listening,

> "takes us deeper than methodology. As we listen to each other's stories, we are often reflecting silently on our own identity and integrity as teachers."

Then we can consider what may or may not work for us. Part of the philosophy of holistic education is listening, discussion with mutual respect for people. It is only when we listen that,

> We have created a conversation that works like a navigator's triangulation, allowing us to locate ourselves more precisely on teaching's inner terrain by noting the position of others – without

> anyone being told that he or she should move to a new location (Palmer, 1998).

Communication about teaching and learning will improve with ongoing collegial conversation. Many lecturers may have been guilty of treating every conversation as a teaching situation; indulging in the need to inflict their views on the person listening. Nonetheless, holistic education advises: "We should question each other's claims, think oppositionally about what we are hearing and be ready with a quick response" (Palmer, 1998). Strong, emotive ideas are then said to develop.

A lot of educators, who try to remember why they became academics, do not want to lose the passion and primal energy they once had:

> They affirm their deep caring for the lives of the students and they do not want to disconnect from the young. They understand identity and integrity that they have invested in teaching, and they want to reinvest, even if it pays no institutional dividends (Palmer, 1998).

Once disconnection occurs a struggle is fought. I have known a tremendous number of colleagues who have left the profession due to stress and pressure within universities and in personal lives, which left me to wonder if there is a better way, for us the privileged educators and our learners. Holistic education seems to overlap in many spheres of life which as in a religious belief encompasses each and every day whatever we are doing. Similarly to the indigenous populations which are being studied who live a way of life holistically (see chapter 4, 4.8), formally and informally (Collister, 2004)

5.6. Conclusion

So why 'do' holistic education? I believe an important reason is because it prepares students well for the 'realities' of the world. 'Normal' pedagogical approaches may believe that memorizing facts, encouraging competition,

and learning outcomes are the way to prepare students for the real world of work. But research has shown one of the largest retail organisations in the UK has indicated that qualities graduates show are more important than the qualification they leave universities with. We as educators need to be aware of this, "some academics are caught in a cultural lag. They need to hear the news" (Palmer, 1998). As Krishnamurti (1974) explained:

> The function of your teacher is to educate not only the partial mind but the totality of the mind; to educate you so that you do not get caught in the little whirlpool of existence but live in the whole river of life. This is the function of your whole education. The right kind of education cultivates your whole being, the totality of your mind. It gives your mind and heart a depth, an understanding of beauty.

Or, as Combs (1982) argued, "Before education can make a difference in the lives of students it must meet their needs." Holistic education tries to make sure the student's various needs are addressed; different needs from the normal methods. Each individual learner is unique and the educator should therefore be warm, friendly, immediate, approachable and fostering of close, professionally appropriate personal relationships (Anderson & Anderson, 1987).

Students, who come from a variety of backgrounds, require educators to accept and appreciate these differences. Combs (1982) argued that,

> "Understanding uniqueness is also helpful in dealing with such pressing problems as desegregation, ethnic differences, and demands of youth for greater respect and autonomy..... Teachers who exude positive beliefs about students are, thus, likely to find their beliefs confirmed in greater student interest, involvement, commitment, expenditures of effort, higher achievement and fewer discipline problems. Under such conditions everyone wins."

Ramsden (1992) states the surface/atomistic holistic method of learning is good for the digestion of huge amounts of curriculum material and examination revision. This is considered by many to be a necessary form of learning in universities before examinations. But 'True' holistic education, as already discussed, is radically opposed to purely learning large chunks of information only For one thing, it does not encourage active engagement in the subject. Palmer discusses a case of this.

> Compared with the 'normal' content of the syllabus, i.e. where information is often delivered in large lecture halls, students were actively involved in community work, became more substantively engaged in their chosen discipline and did better academically than those students who were inactive (Palmer, 1993).

> When teaching is reduced to technique, we shrink teachers as well as their craft – and people do not willingly return to a conversation that diminishes them (Palmer, 1998).

Palmer (1993) recommends that we "re-educate our hearts and remove paradoxical tension to build into teaching and learning space." This is echoed by Apps, (1996) who states that the aim of the holistic educator is to rethink the foundations of education. According to J. Miller, (1988) *the holistic curriculum* has its roots not in the subject or the content but in the consciousness of authentic and caring teachers.

Carl Rogers (1969) talked of the necessity for psychological congruence, meaning a genuineness or realness. Holistic congruence means being in touch with one's centre, and teachers teaching from their inner self. Moral congruence refers to one's own values of caring. The holistic curriculum suggests teachers need to grow on a personal level. A predictable response might be to question how is this to be assessed? How can we measure a personal level of growth? That, as already discussed, is a key point of *the holistic curriculum* – education is not about measuring and dissecting.

I believe the literature and personal experience has led me to *feel* that the emphasis in holistic education is on personal growth coupled with a teacher's concern for students' inner being. It must be acknowledged that the final contribution students make to the planet will be from their deepest being and not from the skill or discipline they have been taught. If we work on ourselves as teachers we may help form a sense of connectedness between our students, ourselves, others, and the planet (Kierkegaard, 1967).For me this is the definition of holistic education I have come away with after completing this international literature review: ***Holistic education is about a connection of self, others and the planet, each and every day learning and teaching which assists in becoming fully integrated in what we do and who are.***

I know that students learn much from the "hidden curriculum" of institutional patterns and practices as well as from the formal curriculum of concepts and facts, so education would be more truthful if our schools became more reflective of the communal nature of the realities we teach in school (Palmer, 1993). Palmer (1998) also discussed the pain of disconnection that permeates education, even though most people go into teaching because of their passion to connect with their students. He identifies ... 'the void of individuals in competition,...', which is exactly what universities encourage, competition within assessments and a fight for the highest grades.

The next chapter is the discussion chapter and summaries the findings within the literature.

Chapter Six
Discussion

I discuss in this chapter literature as seen through my eyes. There were many layers and meanings revealed some research was found quite easily for the first part of the research question "what is Holistic Education". Some was not found so easily. One thing is for sure: *There is not one universally accepted definition that all organizations/institutions that although used the words "holistic education" accepted as the definition that everyone understood.* It was therefore difficult to find applications of holistic education in a working environment i.e. Holistic Education within an university setting, which more than one university embraced. There is no doubt there is a lot of research written on the application of holistic education within primary education. For this study alone about 95% of the research, reviewed on Holistic Education came up was associations with child education, either on the three proponents or their actual schools that are still in existence today.

A common assumption about holistic education is, "Oh, it's just a different way of teaching kids" (Collister, 2001). Such a response is predictable, since much of the literature available on holistic education is related to child education, as I can verify. Miller (R. 2000b) argues:

> Holistic education is not a romantic child-centred agenda, but a sense of awe in the presence of that which gives life. It is an attempt to return to the mysterious source of human creativity and authenticity for fresh inspiration. It seeks to enable the wholeness of the human being to emerge and develop as fully as possible.

This response fits well with the educational philosophy of the researcher in this study, that we can easily get caught up with the minutiae of definitions of holistic education and forget about the value of praxis interconection with theory. Holistic education can certainly take place within universities but

which specific elements depends on each individual and of course depends on which definition you accept and those around you accept.

Collister (2001) states:

> Of course, the idea that one can reduce a philosophy like holistic education down to its constitute parts, defining each and how they fit together is to take a reductionist approach, which is bizarre as well as unreal....

I strongly agree with this.

This dimension (Child, 3.8) is the strongest link within Holistic Education literature, (strongest meaning that there is the most literature written about is) . The three proponents examined (Krishnurmurti, 4.12 Steiner, 4.11 and Montessori, 4.10, see Chapter 4), have developed models that are practically applied with similarities. Although as this study is about Adult contexts this area was covered perhaps in a lesser way due to the second part of the research question was trying to work out if holistic education is applicable in adult tertiary contexts. There is no such luxury within an adult context. Herein my problem lay. **Because no set definition is uniformly acknowledged and accepted, that when institutions are using it within their course descriptions, mission statements or even as in my case as a word within the actual programme name, the second part of the research question becomes equally difficult to answer.**

The multi dimensional definitions of holistic education within the field of pedagaogy, has shown me in this study that the first part of the research question would need to be clearly defined and accepted before we can ask if it 'can it (Holistic Education) provide effective teaching and learning in NZ Universities today?' (1.1, Chapter 1) Although chapter 4, (4.9-4.12) revealed some schools effectively striving for a holistic environment, citing their criteria to create a holistic schools will need much more in depth work if we need to try and replicate this type of thing within universities.

Most people who have no knowledge about holistic education would reply if asked "what is holistic education" would reply "it is something that schools like Steiner , Montessori do." I actually asked randomly 50 persons over a period of a year and that in a nutshell was the majority response. This is similar to Collisters (2001) comment above.

So when I think back to the beginning this study, I wanted to find out what the accepted definition of Holistic Education is, (1.3). This study has revealed that there is no such one accepted 'definition' (2.2) that everyone that uses and / embraces. There is no dictionary term for the two words used together. I had no personal accepted definition but again like many holistic educators I had a sense of it, which I could not describe or give a set definition, (2.3). Chapter one clearly gives an overview to my background of why I was interested in the term. The fact is these words, 'Holistic and 'Education' had come up in many ways in my life, singularly and together, (1.4 -1.6).

I have found a useful practical companion for holistic educators is *The Holistic Curriculum* (Miller, J. 1996) which provides a variety of practical ideas on how to practise holistic education. But there is not generally much written material in this format 'of how to do?' This area was covered in Chapter 4, with the main proponents of Holistic Education (4.4 – 4.6). These three people are to this day viewed as the forefathers of the holistic movement, they are shown in Rogers Stacks Holistic map,(2004) from the Tasmanian Holistic Network (3.3)

I acknowledge and embrace Apps (1996) *idea* of, "I can think of nothing more important for a teacher than to help people become more human, the ultimate goal of teaching from the heart." This preference for holistic education is paramount in spiritual traditions, especially in those that approach knowledge by an emptying of the mind. "In the pursuit of knowledge, everyday something is added. In the pursuit of the Tao, everyday something is dropped" (Tzu, L. (1992).This is the opposite of thinking of many universities that strive to fill the mind with knowledge,

and constantly plan for the future: "those who live in the future miss many of the pleasures of the present" (Keen & Valley-Fox, 1989). Religion (3.6.6) played a significant part as a singular characteristic within the Spirit Domain, (3.6). In fact the qualities discussed in part one of the literature review from the history of Holistic Education (3.2) and its subsequent main themes all provide a good overview to the term, as a succinct précis of what constitutes Holistic Education. Something I did not come across in its own format. The major themes and with it the characteristics (used from Wittengensteins notion of family resemblances have certain 'characteristics,' see 3.1), mean for someone starting out looking for what is Holistic Education, this study can provide the overview (or an *idea*). I was not as fortunate to come across such an overview. I was conscious of the fact that I wanted to let the key writers "speak" and that I did not put my on bias subjectivity into the literature reviewed. However, this study obviously has some personal bias as I chose the work that was to be featured within the chapters. It is after all a piece of writing that Melanie Miller has contrived, designed and chosen. Melanie Miller a now self confessed holistic educator who embraces holistic *ideas.*

But Holistic Education is not just about ideas. Dreher (1990) states that, "Only when we find peace within ourselves can we see more clearly, act more effectively, cooperating with the energies within and around us...." My *sense* tells me that that would make for a better university, community, world and universe, that there is surely a place for 'true' holistic education within our universities today.

The word 'true' for me, when referring to Holistic Education, comes from the whole person learning, (3.6.2) teaching from the heart,(3.6.5) striving for "good pedagogic practice" (5.2.2), putting your self into your teaching (3.6.4), all of which involves our soul (The Spirit, 3.6 -3.6.1). If we mange this what an amazing place we would live in our community (3.7.3), our universe, (3.7.2), our everyday environment (3.7.1) including our glorious world (3.7) would surely be a better place to be?

Holistic educators can be viewed with sceptism, from non holistic persons but if you talk about a different way of viewing their teachings, then I have found some interest and a new rapore has grown. I have had it said to me 'oh you are not a religious zealot over this' (meaning Holistic Education)! Reviewing the curriculum (3.9.5), talking about leadership within our university (3.9.7), the curriculum, (3.9.8) and course design (3.9.6), all lead to the topic of using holistic education strategies within our learning and teaching and embracing what I am calling extrinsic in this study holistic education. So holistic education can be divided into two clear areas of areas.

Many persons have asked why tertiary did not come up strongly in the research? Going right back to the beginning in 2003, I needed to know one thing, this became the main research question "What is holistic education?" From this stems the second question, - "can it provide effective teaching and learning in New Zealand Universities today? The literature revealed plenty using the terms holistic education, a history, uses, so a gained a colourful insight into the main question. But trying to find out when the very few tertiary examples (less than 1%of all literature researched) used the terms, but did not define their definition, was difficult. Holistic education historically is renowned for being associated with the three schools and their founders (see 4.10-4.13). Although the term is becoming more used, what it truly means is extremely difficult to define. The senses, qualities and the characteristics all mean different things to each and every holistic educator.

This leads to my overall main interest in this study the notion of Ultimacy ,(4.3) the idea to 'be all that you can be,' ties in with the dividing up (a misnomer really) holistic education into two areas and this one side 'intrinsic' clearly opens itself up to 'being all you can be.' Rousseau, (4.4) Maslow (4.5) and Pestalozzi (4.6) all had their own descriptions for this BUT they were all singing from the same place. They believed in experiential knowledge and not purely abstract information should be our main focus. They give a clear guideline in their own way or uses of a set characteristics to teach by ((4.7).'a how to do it.' Of course this is seen in

indigenous populations, holistic education is a way of living life not a method or approach to teaching, (4.8).

If we as teachers adopt some of the teaching methods or approaches discussed within this study then we may find we do not join the droves wanting to leave the profession. We may enjoy our vocations even more, and if we decide to go that stage further and embrace a holistic way of living (similarly to indigenous populations, 4.8), we may enjoy our whole lives much more with the new connections we form. I can see no down side but only maybe brighter future.

With this in mind, the concluding chapter continues this discussion on how this study can be carried forward.

Chapter Seven
Conclusion and Recommendations

7.1. Summary

This study has shown that there is some broad consensus on holistic education, as indicated in the four major themes, and their sub-themes. To summarise the feasibility of its implementation in tertiary education, I shall use the two categories, 'intrinsic' and 'extrinsic' holistic education.

The descriptions for the two main terms used with holistic education can be categorised by the words 'intrinsic' and 'extrinsic.' These terms came up early in this study, (see pp. 59; 73; 85, 86, 89, 90). These are terms that seem to me to classify the two areas of Holistic Education, that came through the literature profoundly and boldly. I have used this term 'Intrinsic' holistic education refers to refer to the 'whole' person – the inner and outer being –connecting both to the world, and to the soul. Holistic education in this sense is about individuals 'way of being', not only in education but in everyday life. This definition relates to Tillich's view that we all should strive for the notion of 'Ultimacy', to be 'all that we can' in all circumstances, including our 'education', both formal and informal (1957). Education, in this definition, intends to develop human beings fully, meaning intellectual development is not emphasized at the expense of social, emotional and spiritual development.

That leaves "Extrinsic" holistic education which to me relates to a method of teaching, as described by various authors (e.g., Ramsden, 1992), fully integrating teaching and learning – resisting compartmentalisation into vocational units, with competency-based teaching, and where experiential teaching and learning are embraced.

This method has been found by some practitioners to produce 'positive' results, and a number of teaching and learning models are now being built

on it.(Falchikov, 1995, Lejk, & Wyvill, 2001) 'Extrinsic' holistic teaching could conceivably be used within universities, to help both learner and lecturers have fulfilment in their practice, and to deepen and broaden the learning process, (Perez-Prado and Thirunarayanan,, 2002; Johnson et al, 2002; Srikanthan and Dalrymple, 2004) . This study contains a guideline that has been used successfully today (by Bob London, as outlined in The Holistic Review, Vol.13 fall, 2004, as discussed earlier in chapter four of this study).

So is it possible to apply one or both of these definitions of holistic education in universities? This study concludes that it would be possible, if the conditions existed for the following recommendations to be implemented. Lecturers will need to have a clear understanding of and commitment to,

- holistic pedagogic process/practice,
- holistic pedagogic relationship,
- holistic knowledge of self as teacher and learner contexts and learning needs,
- a well-developed self-knowledge, to facilitate the first three recommendations.

For several reasons, these items are problematic:
First, they overlap; none is fixed or rigid. Although item three can be learned by individual lecturers and students, items I and 2 will depend on the university making a variety of concessions to the learners and lecturers, so they remain, although not entirely, at the discretion of the university (Forbes, 2003).

Second, all four items can be criticized, as generalizations and abstractions. For example, item three relies on acceptance of the belief that everyone is unique. If this is the case, can it be practically argued that lecturers must understand everyone's uniqueness, and be able to reach every individual in the teaching and learning process? This may be a tall ask, to put it lightly.

Item four, on the other hand, indicates that 'what a teacher is,' is a large part of what a teacher teaches. So learning about oneself is vital to holistic

practice. The character of the teacher forms part of what a learner can experience, so there is a concern that, in holistic education, the teacher may strongly influence the learning of the student according to his or her self-knowledge.

Third, the way universities might help with this process has been reviewed in the last chapter, but, as a result of the experience of the researcher she believes most universities are unlikely to dedicate the time, money, development, and monitoring needed for this process, if they do not produce visible financial benefits.

Fourth, the success of the process relies heavily on lecturers' understanding of the nature, scope and practice of holistic education. But with little available data and research, and varying definitions of holistic education, it will be difficult for universities to make explicit statements of their understanding of holistic education, and how they propose to practice it. So for many, their understanding of the concept will remain a vague notion.

Regardless of institutional involvement, personal belief, about 'the purpose and goal of education' and the self-knowledge which for many theorists is the cornerstone of holistic development will remain critical elements in holistic teaching and learning.

Within the researcher's area of expertise, some certificate programmes may be reformulated for holistic education. Within the specific discipline of Holistic Therapies, aspects of holistic teaching and learning could be incorporated, though in an environment of vocational unit standards and university 'provider outcomes', some aspects (e.g. experiential learning) may prove difficult. This of course depends on which definition of holistic education is being applied.

7.2. How this study can be carried forward

Holistic educators often state what they are against, but they do not clearly state what they are for. This is known as 'location through opposition', rather than 'positive location' (Forbes, 2003). This again makes a case for more qualitative and quantitative research to increase knowledge of what holistic educators really promote:

- Empirical search is needed to ascertain which schools, colleges and universities lay claim to 'holistic' teaching and learning, what they mean by this, and what their boundaries are.
- What 'educational characteristics' do such schools/educational institutions show?
- Do they embrace intrinsic or extrinsic holistic education?
- In what specific ways do these institutions differ from others that might be described as mainstream or non holistic?
- Can a distinguishing description of holistic teaching and learning in New Zealand be agreed, at tertiary level?

To research this list of questions fully is a challenging task. The researcher intends to research further, with the purpose of determining to what extent holistic education is being used as an authentic option for teachers in universities today. Extensive fieldwork will be an essential element in this research.

This present study has not focused on social issues, such as gender, culture and class discrimination. There may be a need to see where social issues fit. Research is also needed to examine the relationship, or lack of relationship, between 'educational' and 'corporate' ideals and purposes of educational institutions.

7.3. Recommendations and limitations

A major challenge for the holistic education community is to articulate its critique of reductionism, and its vision of holism, with better clarity and precision. Holistic theorists need in particular to dialogue with critical theorists and reconceptualists (Miller, R. 1992).

This study is limited in that it looks predominantly at western philosophy on holistic education and does not go in any depth into eastern philosophies of teaching and learning. Also, despite Purpel's repeated criticism of holistic education for its lack of focus on social issues, (Purpel, 1989); this study does not examine in any depth the role of holistic education in relation to social issues. In fact, social issues seem to form a negligible part of most holistic education literature.

Perhaps this is because many supporters of holistic education believe that 'the greater encompasses the lesser', arguing for example that there can be no social justice without a sense of morality, and there can be no morality without an adequate notion of Ultimacy; so that education for social justice without a prior education for Ultimacy puts the cart before the horse. Many supporters of holistic education also contend that with the respect for the individual which holistic education advocates education is necessarily sensitive to the situation of each student. Consequently, issues arising from stigma, disadvantage, or personal trauma are met at the level at which each victim must meet them rather than at the level of social activism (Forbes, 2003).

Today holistic educators world-wide attempt to write about holistic education, but:

> Despite my efforts to know as much as possible about the various present-day forms of holistic education, many such forms are in continuous flux, and anything that may be valid at the time of

writing may be inaccurate by the time this goes to press (Forbes, 2003).

This study has not compared apples with apples, i.e. has not reviewed holistic type adult establishments but rather used primary education. As holistic education is not clearly delineated, the researcher opted for researching schools that were called "Holistic Schools"; the research showed this is the prime area in "Holistic Education' is associated with and most of the research is on primary education The discussion chapter revealed a holistic program used within a college in the USA, (5.2.2.) as well as discussed possible implications for holistic education within universities, (chapter 5).

To ascertain whether the views expressed in this study are up to date and in line with current thinking on holistic education, the researcher has been aware that she has consulted with various person who work in the field. This friendship (be it an association in some instances) indicates an affinity which may affect the study. No random sample was possible because holistic education is not clearly delineated. This unfortunately is an inherent limitation with this type of qualitative work. For the researcher this had practical consequences, that although no such single study is complete, (as a thesis can only do so much), the interplay of theory with practise has opened up many questions.

7.4. Holistic education as a viable option in the future

Despite this raft of reservations, various forms of holistic education may offer an effective option for teaching and learning in universities. But holistic education remains a marginalized area, and further empirical research is urgently necessary (Forbes, 2003; Stack, 2002). Empirical research tells us little or nothing unless a clear set of concepts has been established. This research will now be used as a foundation for empirical work.

Each of the proponents of holistic education examined in this study tends to give a marginalized personal view. To discuss the whole scope of the subject theoretically is a complex, multi-layered a task. There is no definitive history of holistic education and its evolution, and as its stands it embraces a variety of philosophical, political, psychological, human development, and pedagogic perspectives. This research has focused mainly on philosophical, pedagogic and psychological perspectives. Holistic education has grown from all of these, and more, and has no identifiable starting point. Even so, it has been possible to determine when certain characteristics emerged, to discuss some of the dominant features in contemporary discussion, and to identify possible areas of further research.

If teaching is to be viewed as a profession that we as educators are passionate about, this profession should at least be founded on an approach of reflective practice (Schon, 1983). If we are passionate about it we should try and continually improve not only how we teach but review what is teaching really all about, what are we as people all about? Holistic education and with it the evolving definition, as this study indicates, gives us much to reflect on, both within ourselves, personal relationship and our position within this amazing world.

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