

# THE HOLISTIC EDUCATOR

## Editors' Notes

Gary Babiuk and Susan A. Schiller



Welcome to the spring edition of the Holistic Educator. The above photo of a flowering fruit tree is a harbinger of summer, and as the newsletter is issued many of us are enjoying some gardening and walks in the park in our transition from spring to summer.

This issue is a mixed collection. We don't often receive poetry or narrative but in this issue we have both. We begin with providing a report by Paul Freedman about a meeting in Prague of a group of influential holistic educators and thinkers exploring the concept of "soul in education". The next piece is a narrative in both French and English by Jeanne Manseau-Noel exploring the idea of a transition movement toward sustainable living. This is followed with an announcement of a book of poetry by Susan Allen as well as one of her poems. Next, Lucila Rudge provides an analysis of Steiner's theory of human development with contemporary science as it relates to early childhood development. Our final article is by E.D. Woodford who invites us to use and enjoy poetry as an aspect of a holistic "mindset".

As usual, we end with the Announcement section, which includes book reviews, interesting conferences, online resources, and our submission guidelines. We are always glad to receive your articles, so please don't hesitate to send us your latest writings.

Finally, we send out our warmest wishes to you for the summer and holiday season. We hope you get a chance to celebrate and spend time with family and friends at the beach, at a picnic in the park, at a backyard BBQ, on a roadtrip, or by just relaxing under a shady tree with an afternoon nap.

May you be healthy, safe and content.

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### In This Issue Feature Articles

<i>The Soul of Education Initiative: The Prague Gathering</i> by Paul Freedman	Page 2
<i>Whispers Among the Trees</i> by Jeanne Manseau-Noel	Page 4
<i>Ear of the Ocean: Worlds Beyond Words</i> by Susan Allen	Page 12
<i>Contemporary Science and Steiner's Theory of Human Development. Similar Perspectives on Early Childhood Development</i> by Lucila T. Rudge	Page 14
<i>Imagining the Poetic Mindset in Holistic Education</i> by E.D. Woodford	Page 18
<i>Announcements</i>	Page 21

## The Soul of Education Initiative: The Prague Gathering

By Paul Freedman



For three days in mid-April, in the ancient city of Prague, 40 educators and visionaries gathered to explore the Soul of Education. This gathering, the first of its kind to be organized by the emerging Soul of Education Initiative (<http://soul-of-education.org>) was a truly global collaboration. At its core the Initiative was an invitation to envision a more holistic and humanistic integrative education paradigm, and to explore the culture, practices and implementations needed to help create a more responsible, connected, sustainable and ethically based society.

The Prague Gathering was a meeting of leading educational experts, researchers, scholars and policy makers from around the world. The event is devoted to exploring, discussing and discovering the essential core purpose of education, and envisioning the vital global shifts needed in our schools, universities and educational communities.

The gathering brought together people from a range of related perspectives including, Mindfulness in Education, Social Emotional Learning, Positive Education, Gross National Happiness in Education, Contemplative Pedagogies, Holistic Education and Transformative Education. 40 participants made their way to Prague from 20 countries around the world including Israel, Czech Republic, Qatar, Denmark, Mexico, Poland, Russia, Portugal, New Zealand, Estonia, Hong Kong, Croatia, Austria, UK, Thailand, Bhutan and USA.

Major themes and explorations for the Prague Gathering included:

- What is our unique contribution to the future of education? How can we work together, connect to other innovators and initiatives, and enhance the educational changes needed in the world.
- How can we best integrate our unique narratives and themes (i.e. mindfulness, positive psychology, holistic education, social-emotional learning, and deep ecology) towards a holistic integration which is bigger than the sum of its parts?
- What is our individual and collective contribution to competency enhancing education? What are the methodologies and pedagogies that we have discovered, uncovered and refined?
- What could be the optimal integration of knowledge-based education with competency-based education?
- What could the future school of education be like? What could the future school be like? What could the future curriculum, school's culture and climate be like?

This gathering grew out of initial conversations between integrative medical practitioner and thought leader, Dr. Nimrod Sheinman from Israel and Thakur Powdyel, the former Minister of Education from Bhutan. Both of these men were present and provided leadership throughout the gathering. Facilitation was beautifully offered by Virgilio Varela, a global facilitator from Portugal.

Far deeper than the pursuit of stated objectives or preconceived outcomes for the gathering, what clearly emerged was a soulful presence, as these 40 people brought their individual and combined perspectives, insights and wisdom to the floor with humility and grace.

Powdyel eloquently reflects:

There were no ceremonies or inaugural fanfare nor was there media-presence. We had neither any learned speeches nor formal structures though everything flowed seamlessly. The retreat started with a humble Bhutanese invocation to the God of Learning and my brief submission on the vision of our gathering.

Our sessions were long but deeply engaging, often relieved by relaxation exercises and mindfulness moments as well as moving songs and thoughtful poem-recitations. Our small personal stories wove themselves effortlessly into the big stories of our educational mission.

Larger themes were taken head on as workshop-groups delved into the essential core of issues and filled the walls with illuminating insights. Our excellent facilitators captured the essence and found common patterns and shared visions.

As the retreat ended, there was no neat statement or grand declaration that events of this scale are accustomed to issuing. There was enough material though to manifest the soul in the role as educators seek to walk the talk.

As was to be expected, this conversation was more of a journey inward, a dialogue with the self, a time to listen to the call of the inner voice. It was a quest, a confession, an epiphany.

It turned out that it was not so much of the discovery of the soul but its re-discovery, re-affirmation and revitalisation that is the call of the moment, the need of the hour, the warrant of time.

The bottom-line was clear: If education succeeds, no nation can fail; education failing, no nation can succeed. But, it has to be education of a high order – powerful, purposeful, and meaningful.

There will be ongoing conversations that will plot the course for the next stage of development in this nascent but potentially very powerful initiative. Stay tuned for announcements regarding possible future events and publications as we continue to earnestly seek to reanimate the Soul of Education.

Mr. Powdyel again:

The gathering in Prague was, therefore, not to lament the loss of paradise but to renew our faith and build hope. The stakes couldn't be higher.

Education is power, learning is strength. Knowledge can empower people, change societies, and transform nations. It makes sense to build schools, colleges and universities and collect the most precious segment of our societies – our children and youth - keep them there for extended periods of time.

Our institutions and practitioners of education ought to carry this conviction of the power of learning and manifest it in their operations. Our roles should keep returning to the soul and deriving vitality and vigour from it to remain relevant, purposeful and fulfilling.

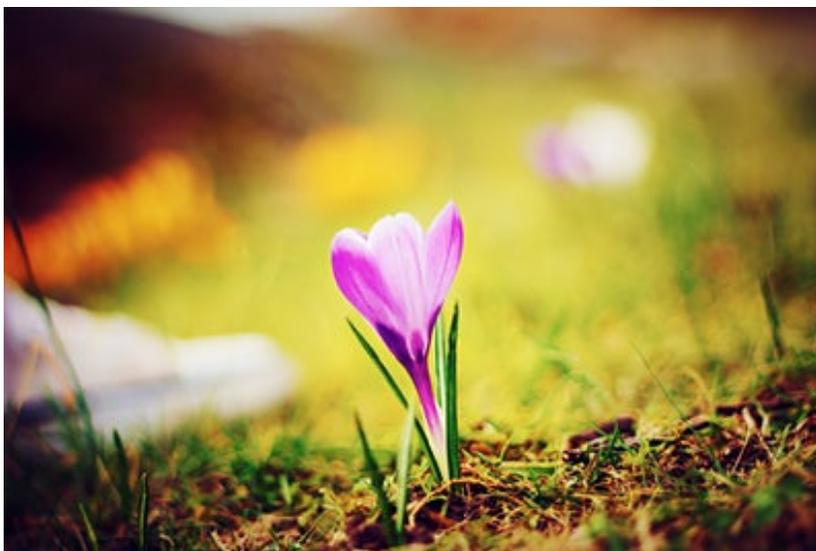
This is the way to the soul.



**Note:** The above photo of a “wisdom circle” exercise from The Gathering featuring four elders, two male, two female, two Western two Eastern. The four participants were Dr. Aostre Johnson from VT, USA; Prapapat Niyom from Thailand, Thakur S. Powdyel from Bhutan and Dr. Philip Snow Gang from Portland, OR, USA.

Full list of participants and bios can be found at <http://soul-of-education.org/prague-event/participants>

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## "Whispers Among the Trees"

by Jeanne Manseau-Noël

### Author's Introduction

Since I was eight, I pursued my education on my own, outside of the school system. Surprising as it may seem, my childhood was full of fantastic projects, beautiful friendships, inspiring meetings, and precious times passed in nature. During my educational experience, I had the incredible opportunity to follow my enthusiasm and, most of the time, to learn according to my personal interests. I do not live this Life learning journey alone; I am well surrounded by my family, my friends and some friendly teachers. Today, at age 17, I learn classical guitar in a music school, write letters to my city's mayor to let him know about climate crisis, take long walks in nature with my dog, read *The Lord of the Rings* in English with passion and so on... Recently, I wrote a piece of fiction about the transition movement and I have translated it into English. I present it here first in the English translation version, then in the original French version.

I hope this text will inspire people to create a world where animals, humans and nature live in harmony.

-Jeanne Manseau-Noël, Rimouski, Quebec.

## "Whispers Among the Trees"

Eco-friendly fiction (English translation of French Text)

One spring evening, in the heart of a dark valley populated with conifers, the sparks of a wood fire rise in the sky. Several people are gathered round the fire, in a clearing dotted with lichens at near a fine stream. Rocks, camouflaged under a thick mantle of green moss, seem to observe the gathering with presence and serenity.

All these people calmly exchange each other, share their ideas, unveil their projects and enjoy this spring meeting. The soft whispers of their voices, which intermingle between treetops and tree trunks, give a warm atmosphere to the place despite the coolness of the evening.

Then a simple man with sparkling eyes and a face furrowed with wrinkles approached the fire and spoke. He recounted how the village where he lived had developed local resilience and had become so energy efficient in recent years. He explained that the community that lived there was able to mobilize at the right time. It was an important moment when all citizens, young and old, had envisioned an environmentally friendly future as an opportunity and had worked together to launch initiatives that would bring change.

The storyteller, after a brief sigh, mentioned that it was still important to remember that only a few years ago, the foundations of human society were entirely based on fossil fuels. He revealed that in those times, the mentalities of the majority of individuals were oriented towards a desire for overconsumption and accumulation of wealth. The myths of human superiority over all creatures and infinite industrial growth were widespread. He shook his head in discouragement and concluded that fortunately, all that had changed since then.

The man glanced down at the silhouettes of the old twisted pines that surrounded the crowd and then, turned to the audience again. He shared his personal reflections with sincerity and determination. According to him, it was first by changing their way of thinking and by asking more and more respectful acts towards the Earth that the citizens of his village had become conscious and involved in the ecological transition movement.

The storyteller revealed that true wealth, which few people possess, is true joy. This joy is peaceful and nothing can disturb it since it stems from a deep connection to nature, to others, and a sensitivity to the simple things of everyday life.

At these words, someone smiles in the assembly. The reassuring light of the flames of the wood fire cast warm, orange-colored glow on the captivated faces of the spectators. The fire's crackling was distinctly echoing in the darkness of the boreal forest.

Suddenly, an old lady stood up and came to sit in front of the audience. Her skin was as cracked as the bark of a hundred-year-old spruce. However, her laughing eyes and her long hair with silver highlights gave her a friendly and endearing look. Without warning, a surge of enthusiasm seized the old woman and she immediately addressed to the audience.

She said with conviction that if humans perceived the world differently, they would be able to imagine their cities and their villages with creativity. More, they would have the strength to design their communities carefully and intelligently. They would certainly be filled with compassion and love to the

point of caring for the Earth and its people respectfully. In other words, humans would have the inspiration and the will to create warm and sustainable living spaces for all living beings.

The voice of the old woman was sweet and every word she uttered was the result of a long and deep reflection.

Surprising as it may seem, the old lady finished, it is above all a change in lifestyle and thinking that the energy, social and cultural transition of the post-oil era began.

The people present at the gathering applauded strongly, some of them even shouted for joy. The old woman, satisfied to have shared her point of view, returned to sit in the audience. She settled under the antlers of an imposing conifer, a few meters from the fire.

The silence was again among the crowd and the rustles of the spring wind, which mingled with the cooing of the stream, made the guests shudder. The storyteller, who had spoken at the very beginning of the conference, invited several people to join him in the assembly. He proposed that each of them take the floor to tell how the transitional movement began in his region. All the assembly happily agreed to this proposition, saying that this sharing of ideas would serve as a fertile ground that would then provoke the flowering of new projects.

A woman with short curly hair and a brave look was the first person to address the meeting. She was, without a doubt, a great walker and had a long life experience behind her. This committed citizen told that in her city, everything began when the newly elected mayor had financed the construction of a large agora downtown. The creation of this democratic space allowed citizens of all ages to meet to discuss the changes they wanted to make in society and in the city. From these ground breaking ideas, a local economy and an efficient public transit system were born. Soon, the streets became pedestrian and in winter, the many bike paths turned into ski slopes. Increasingly, citizens were paying attention to ensure everyone had access to rewarding work and enriching hobbies. The walker announced that the city had been much quieter since then. From now on, the laughter and the warm voices of the townspeople replaced the irritating sounds of the engines.

Suddenly, a flight of snow geese tore the night sky. The immemorial cries of migratory birds interrupted the storyteller and everyone was impressed by this majestic flight.

After a long moment of calm and contemplation, a tall man with a face shaped by the outdoors spoke. He was an entrepreneur and he lived in an imposing, very populous metropolis.

The speaker revealed that the transition movement had started first in his neighborhood. Formerly, he contributed daily to the maintenance of an urban kitchen garden with his neighbors. Then, one day, the idea came to him to share baskets of organic and local vegetables with the surrounding families. The initiative had appealed to many city dwellers and had taken an exceptional scale. Subsequently, the entrepreneur had participated in the creation of dozens of urban vegetable gardens and even food forests in almost every region of the city. There were more green spaces, the city air was better and the population had access to local and healthy food.

The man briefly explained that these changes had inspired the citizens and contributed to the creation of independent local businesses that offered bulk foods and regional products.

From now on, the dwellings included more natural materials and their construction was thought so that the residences resist the bad weather easily, by marrying wild forms. The architecture of the buildings

had been redesigned to include solar panels, green roofs and rainwater harvesting systems. Recently, several families had gathered in eco-hamlets, ecological dwellings where everyone shared resources and maintenance tasks. Finally, the speaker concluded that by living in an inspiring and stimulating environment, people are naturally aware of ethical choices, equitable sharing and protection of nature.

Around the gathering, the night grew thicker. The faint light of the glowing embers of the wood fire went out slowly. Someone added a log and the people who made up the audience started chatting and moving in the clearing.

Suddenly, happy voices echoed through the thick coniferous forest. As lightly as the spring breeze, they made their way between the rocks and the ferns and then quickly approached the clearing where the crowd was. This tumult intensified to the point that all the people gathered turned their eyes sharply towards the forest. All exchanged murmurs tinged with questions. Without further ado, dozens of children sprang out of the forest darkness running and laughing. They joined the adults around the wood fire with an overflowing joy of living. The parents were surprised and a little worried about their toddlers coming back from an unplanned night getaway. It did not last because the young people reassured them by telling them that they had gone with a group of experienced astronomers to discover the wonders and mysteries of the starry sky.

Now that the assembly was more sparkling than ever, the exchanges resumed their course with ardor. A little boy climbed on a stone engulfed by lichens and took the floor. He spoke loudly and slowly so that everyone could hear him. He explained that animals are particularly sensitive and provided with remarkable intelligence. The little man declared that human beings must protect animals and extend their kindness to all living beings on Earth. This is why everyone must continue to exclude, as best as he can, all forms of speciesism, exploitation and dominion over animals.

As if to thank the child for this speech, a caribou appeared on the edge of the pine forest. His look filled with gentleness and wisdom gave him the appearance of a forest spirit, of a noble guardian with a velvet plume.

After the departure of the caribou, an adult took the little boy in her arms and settled in front of the crowd for a last sharing. This woman has been practicing yoga for many years and has a lot of knowledge in education. She said that all children are born artists. Guided by their enthusiasm and inspired by their surroundings, they learn everywhere and at all times. The storyteller said that free play, the presence of nature and the joy of living are the only elements that children really need to let their projects flourish.

She added, however, that adults must be present, available, and responsible to be able to gather around the child the conditions conducive to his or her development. The woman said that in recent years, a revolution in education had taken place. From now on, children will enjoy the freedom of choice and enriching support. In other words, they experience democracy all their childhood in order to apply it to their adult lives.

The teacher-educator revealed that today, everyone pay special attention to protect the precious and fragile connection between children and nature. She disclosed that this deep relationship with the wild world is essential because once the love of nature has sprouted in the heart of children, it will last forever.

To conclude, the storyteller shared her personal opinion. According to her, the post-oil era began with the innovative ideas of creative and committed free thinkers who mobilized to redefine communities, cities and villages.

The audience rejoiced at these encouraging words and everyone gave warm acclaim. The night was over and the fire was out. The adults and children started and walked back on foot or by bike, accompanied by a dog or a horse. The clearing was dark and the starry sky was grandiose. In the dim light of the forest, the rocks camouflaged under a thick mantle of green moss seemed happy. They simply seemed like it.

End

### "Murmures Sylvestres"

Fiction écoresponsable (Original French Text)

Un soir de printemps, au cœur d'une vallée sombre peuplée de conifères, les étincelles d'un feu de bois s'élèvent dans le ciel. Plusieurs personnes sont rassemblées autour du feu, dans une clairière parsemée de lichens à l'abord d'un fin ruisseau. Des rochers camouflés sous un épais manteau de mousse verdoyante semblent observer le rassemblement avec présence et sérénité.

Tous ces gens échangent calmement entre eux, ils partagent leurs idées, dévoilent leurs projets et prennent plaisir à cette rencontre printanière. Les doux murmures de leurs voix, qui s'entremêlent entre les cimes et les troncs des arbres, confèrent une ambiance chaleureuse au lieu malgré la fraîcheur de la soirée.

Puis, un homme simple aux yeux pétillants et au visage sillonné de rides s'approcha du feu de bois et prit la parole. Il raconta comment le village où il vivait avait su développer une résilience locale et était devenu si économe sur le plan énergétique ces dernières années. Il expliqua que la communauté qui y habitait avait su se mobiliser au bon moment. Moment important où tous les citoyens, jeunes et moins jeunes, avaient envisagé un futur écoresponsable comme une opportunité et avaient collaboré ensemble afin de lancer des initiatives porteuses de changement.

Le conteur, après un bref soupir, mentionna qu'il était tout de même important de se souvenir qu'il y a quelques années seulement, les fondations de la société humaine reposaient entièrement sur les énergies fossiles. Il dévoila que, dans ces temps-là, les mentalités de la majorité des individus étaient orientées vers un désir de surconsommation et d'accumulation de richesses. Les mythes de la supériorité humaine sur toutes les créatures et de la croissance industrielle infinie étaient largement répandus. Il secoua la tête avec découragement et conclut qu'heureusement, tout cela avait bien changé depuis.

L'homme laissa glisser son regard sur les silhouettes des vieux pins tordus qui entouraient l'atroupement, puis s'adressa de nouveau à l'assistance. Il partagea ses réflexions personnelles avec sincérité et détermination. D'après lui, c'est d'abord en changeant leur manière de penser et en posant de plus en plus d'actes respectueux envers la Terre que les citoyens de son village étaient devenus conscients et impliqués dans le mouvement de transition écologique.

Le conteur dévoila que la vraie richesse, que bien peu de gens possèdent, est la joie véritable. Cette joie est paisible et rien ne peut la troubler puisqu'elle découle d'une connexion profonde à la nature, aux autres, et d'une sensibilité aux choses simples du quotidien.

À ces paroles, quelqu'un sourit dans l'assemblée. La lumière rassurante des flammes du feu de bois projetait des lueurs chaudes aux teintes orangées sur les visages captivés des spectateurs. Les crépitements du feu résonnaient distinctement dans la pénombre de la forêt boréale.

Soudain, une vieille dame se leva et vint s'installer devant le public. Sa peau était aussi craquelée que l'écorce d'une épinette centenaire. Toutefois, ses yeux rieurs et sa longue chevelure aux reflets

argentés lui conféraient un air sympathique et attachant. Sans prévenir, un élan d'enthousiasme s'empara de la vieillarde et cette dernière s'adressa immédiatement à l'audience.

Elle affirma avec conviction que si les humains percevaient le monde différemment, ils seraient en mesure d'imaginer leurs villes et leurs villages nouvellement, avec créativité. Mais encore, ils auraient la vigueur nécessaire pour concevoir leurs communautés soigneusement et intelligemment. Ils seraient, assurément, emplis de compassion et d'amour au point de veiller sur la Terre et ses habitants respectueusement. Autrement dit, les humains auraient l'inspiration et la volonté nécessaire pour créer des lieux de vie chaleureux et soutenables pour tous les vivants.

La voix de l'ancienne était douce et chacun des mots qu'elle prononçait était le résultat d'une longue et profonde réflexion.

Aussi étonnant que cela puisse paraître, acheva la vieille dame, c'est avant tout par un changement des habitudes de vie et de penser que s'amorça la transition énergétique, sociale et culturelle de l'ère post-pétrole.

Les personnes présentes au rassemblement applaudirent vivement, certaines d'entre-elles lancèrent même quelques cris de joie. La vieillarde, satisfaite d'avoir partagé son point de vue, retourna s'asseoir dans l'assistance. Elle s'installa sous les ramures d'un imposant résineux, à quelques mètres du feu.

Le silence ce fit de nouveau parmi l'attroupement et les bruissements du vent printanier, qui se mêlaient au roucoulement du ruisseau, firent frissonner les convives. Le conteur, celui qui avait pris la parole au tout début de la conférence, invita plusieurs personnes à venir le rejoindre devant l'assemblée. Il proposa que chacune d'entre-elles prenne la parole pour raconter comment avait débuté le mouvement de transition dans sa région. Tous acquiescèrent joyeusement à cette proposition, en affirmant que ce partage d'idées servirait de terreau fertile qui susciterait, par la suite, la floraison de nouveaux projets.

Une femme aux courts cheveux bouclés et au regard courageux fut la première personne qui s'adressa à l'assemblée. Elle était, sans aucun doute, une grande marcheuse et avait une longue expérience de vie derrière elle. Cette citoyenne engagée raconta que dans sa ville, tout avait commencé lorsque le maire, nouvellement élu, avait financé la construction d'une vaste agora au centre-ville. La création de cet espace démocratique avait permis aux citoyens de tout âge de se rencontrer pour discuter des changements qu'ils souhaitaient apporter dans la société et dans la ville. À partir de ces idées révolutionnaires, une économie locale et un réseau de transports en commun efficace étaient nés. Rapidement, les rues étaient devenues piétonnes et, l'hiver, les nombreuses pistes cyclables se transformaient en pistes de ski. De plus en plus, les citoyens portaient attention afin que chacun ait accès à un travail valorisant et à des loisirs enrichissants. La marcheuse annonça que la ville était beaucoup plus silencieuse depuis. Désormais, les éclats de rire et les voix chaleureuses des citoyens remplaçaient les bruits irritants des moteurs.

Tout à coup, un vol d'oies des neiges déchira le ciel nocturne. Les cris immémoriaux des oiseaux migrateurs interrompirent la conteuse et tous furent impressionnés par ce vol majestueux.

Après un long moment de calme et de contemplation, un homme de grande taille au visage façonné par le plein air prit la parole. Il était entrepreneur et il vivait dans une imposante métropole très peuplée.

L'orateur dévoila que le mouvement de transition avait commencé tout d'abord dans son quartier. Autrefois, il contribuait quotidiennement à l'entretien d'un potager urbain avec ses voisins. Puis, un jour,

l'idée lui était venue de partager des paniers de légumes biologiques et locaux avec les familles des alentours. L'initiative avait plu à beaucoup de citadins et avait pris une ampleur exceptionnelle. Par la suite, l'entrepreneur avait participé à la création de dizaines de potagers urbains et même de forêts nourricières dans presque toutes les régions de la métropole. Les espaces verts étaient plus nombreux, l'air de la ville était meilleur et la population avait accès à une nourriture locale et saine.

L'homme expliqua brièvement que ces changements avaient inspirés les citoyens et avaient contribué à la création d'entreprises indépendantes locales qui offraient des aliments en vrac et des produits régionaux.

Dorénavant, les habitations incluaient davantage de matériaux naturels et leur construction était pensée afin que les domiciles résistent aux intempéries aisément, en épousant des formes sylvestres. L'architecture des bâtiments avait été repensée pour intégrer des panneaux solaires, des toitures végétales et des systèmes de récupération de l'eau de pluie. Dernièrement, plusieurs familles s'étaient regroupées dans des éco-hameaux, des logis écologiques où chacun partageait les ressources et les tâches d'entretien. Pour finir, l'orateur conclut qu'en vivant dans un environnement inspirant et stimulant, les personnes se sensibilisent naturellement aux choix éthiques, au partage équitable et à la protection de la nature.

Autour du rassemblement, la nuit s'épaississait. La faible lumière des braises rougeoyantes du feu de bois s'éteignait doucement. Quelqu'un ajouta une bûche et les personnes qui composaient le public commencèrent à discuter et à se déplacer dans la clairière.

Soudain, des voix joyeuses résonnèrent dans l'épaisse forêt de résineux. Aussi légèrement que la brise printanière, elles se frayaient un passage entre les rochers et les fougères puis se rapprochaient rapidement de la clairière où se trouvait l'attroupement. Ce tumulte s'intensifia au point que toutes les personnes rassemblées tournèrent vivement leur regard vers la forêt. Tous échangeaient des murmures teintés de questionnements. Sans plus tarder, des dizaines d'enfants jaillirent de la pénombre forestière en courant et en riant. Ils rejoignirent les adultes autour du feu de bois avec une joie de vivre débordante. Les parents étaient surpris et un peu inquiets de voir leurs bambins revenir d'une escapade nocturne imprévue. Cela ne dura pas puisque les jeunes les rassurèrent en leur racontant qu'ils étaient partis en compagnie d'un groupe d'astronomes expérimentés afin de découvrir les merveilles et les mystères du ciel étoilé.

Maintenant que l'assemblée était plus pétillante que jamais, les échanges reprirent leur cours avec ardeur. Un petit garçon monta sur une pierre engloutie par les lichens et prit la parole. Il parlait fort et lentement pour que tous puissent l'entendre. Il expliqua que les animaux sont particulièrement sensibles et pourvus d'une intelligence remarquable. Le petit homme déclara que les êtres humains doivent protéger les animaux et étendre leur bienveillance à tous les êtres vivants de la Terre. Voilà pourquoi chacun doit continuer à exclure, du mieux qu'il le peut, toute forme de spécisme, d'exploitation et de domination envers les animaux.

Comme pour remercier l'enfant de ce discours, un caribou apparut à l'orée de la pinède. Son regard rempli de douceur et de sagesse lui donnait l'apparence d'un esprit de la forêt, d'un noble gardien au panache de velours.

Après le départ du caribou, une adulte prit le petit garçon dans ses bras et s'installa devant l'attroupement pour un dernier partage. Cette femme pratiquait le yoga depuis plusieurs années et avait énormément de connaissances en éducation. Elle affirma que tous les enfants naissent artistes. Guidés par leur enthousiasme et inspirés par ce qui les entoure, ils apprennent en tout lieu et en tout temps. La

conteuse déclara que le jeu libre, la présence de la nature et la joie de vivre sont les seuls éléments dont les enfants ont réellement besoin pour laisser fleurir leurs projets.

Elle ajouta toutefois que les adultes doivent être présents, disponibles et responsables pour être en mesure de réunir autour de l'enfant les conditions propices à son épanouissement. La femme raconta que ces dernières années, une révolution en éducation avait eue lieu. Dorénavant, les enfants bénéficient de la liberté de choisir et d'un accompagnement enrichissant. Autrement dit, ils expérimentent la démocratie toute leur enfance afin de pouvoir l'appliquer dans leur vie adulte.

L'enseignante-pédagogue dévoila que de nos jours, tous portaient une attention particulière au lien précieux et fragile qui unit les enfants et la nature afin qu'il soit davantage protégé. Elle divulgua que cette profonde relation avec le monde sauvage est indispensable car une fois que l'amour de la nature a germé dans le cœur des enfants, il y perdurera éternellement.

Pour conclure, la conteuse partagea son opinion personnelle. D'après elle, l'ère post-pétrole s'amorça grâce aux idées novatrices de libres penseurs créatifs et engagés qui se sont mobilisés pour redéfinir les communautés, les villes et les villages.

Le public se réjouit de ces paroles encourageantes et chacun lança des acclamations chaleureuses. La nuit était avancée et le feu, éteint. Les adultes et les enfants se mirent en marche et prirent le chemin du retour, à pied ou à vélo, accompagnés d'un chien ou d'un cheval. La clairière était sombre et le ciel étoilé, grandiose. Dans la pénombre de la forêt, les rochers camouflés sous un épais manteau de mousse verdoyante semblaient heureux. Ils le semblaient, tout simplement.

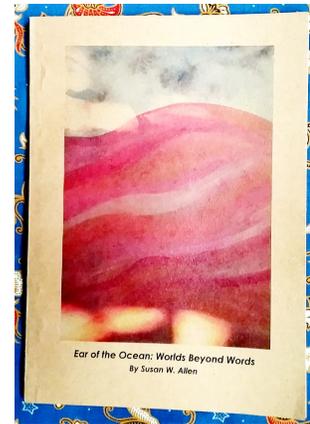
END

Annie is a graduate student in Science Education at the University of Quebec at Rimouski (Études à la maîtrise, Sciences de l'Éducation, UQAR). Her research project explored home schooling. It became evident that responsibilities related to family life in conjunction with their liberty of choice allowed the students to find meaning with regard to different learning objectives and to assume their obligations. The child thus naturally prepares himself or herself for adult life. From my point of view as a researcher, I am left with a strong impression that the quality of both the presence and the educational interventions of the adult pedagogue have more influence on the child than the various schooling options. (Annie Manseau, 2014) If you are interested in reading Annie's research about freedom of choice in education here is the link (in French only). <https://www.moutonnoir.com/2014/09/lecole-la-maison-la-liberte-de-choisir>





**Ear of the Ocean: Worlds Beyond Words**  
**Book of Poetry by Susan Allen**



Susan describes Ear of the Ocean: Worlds Beyond Words as a stunning and visceral collection of poems that merges the mystic with the mundane in exploration of nature, life embodied, culture, imagination and creativity. The collection includes her original heARTwork and photography and that of her husband, Susiawan.

Launched in March 2019, this book of poetry and prose emerged when Susan asked herself: How can I express all that I feel and sense but do not see? How can poetry be a way for the expanding of awareness and presence in this body, in this life?

Most of the writing focuses on experiences of her life in Bali venturing into ancient sites and natural places as well as everyday awarenesses that surfaced over tea!

A self-published book, printed on recycled paper with vegetable dyes, hard copies and/or digital copies can be obtained directly from ([susan.allen@utoronto.ca](mailto:susan.allen@utoronto.ca)).

The following is a poem from the collection.

## Instructions on Crossing the Bridge

Poem by Susan Allen

There is an inner outer space.

It's invisible.

To cross it  
one must know  
that it takes  
a single slight of hand  
in open acceptance.

Allow.

Notice the one who's got the stronghold  
and allow her her space.

Breathe.

Settle into an unknowing.

Then, glide in the multi-faceted multi-layerness  
of what is before you and in you.

You are being caressed by substances unseen.

What gets revealed is that which you can receive.

The rest:  
Warm ethereal silk  
supporting you  
in the freedom that is always here.

Susan is passionate about the creative process and is inspired through play, connecting to a sense of wonder in nature and bringing the whole body into all that we do. She enjoys exploration and expression across artistic mediums as means to integration and wholeness. Working with expressive and authentic movement modalities, she has been helping people of all ages build a stronger bridge to their inner terrain and nurturing that which is authentic to come forth in movement and expression.

With a Masters in Environmental Studies and 2 years of a PH.D in Holistic Education, Susan embraces her work in Holistic Artistic Expression. She is a trained Hatha Yoga instructor (recognized by the Yoga Alliance) and DansKinetics instructor and storyteller and has published her first book of poetry this year called **Ear of the Ocean: Worlds Beyond Words.**

Yellow Coco Creative Nest in Bali, an open arts space for children and those who are children at heart, designed to nurture creativity, healing and understanding between the Balinese and non-Balinese community through the arts and to educate about holistic arts education. It is co-run by Susan and her partner of 23 years.



## Contemporary Science and Steiner's Theory of Human Development Similar Perspectives on Early Childhood Development

By Lucila T. Rudge

Waldorf education will mark its 100-year anniversary on September 19, 2019. Today there are over 1,100 Waldorf schools around the world and almost 2,000 Waldorf kindergartens (<https://www.waldorf-100.org/en/>). The curriculum in Waldorf schools, despite some modifications to fulfill the education system requirements of each country, remains quite faithful to Rudolf Steiner's view of education, which is based on his spiritual-inspired theory of human development called Anthroposophy.

Some critics would argue that Waldorf schools have an old-fashioned curriculum and pedagogy that needs to be updated with the new discoveries of modern science (see Cunningham, 2014). While I would not disagree that some of its pedagogical approach could be improved with a more contemporary view of learning, it is remarkable to note how current research in early childhood and neuroscience pairs with some of Steiner's view of human development for the first septennium of the child's life. Below I discuss three key issues related to early childhood development—the adult's impact on child development, the inner connection between the child and the adult, and imitation in early childhood.

### Children's Sensory Perception and the Adult's Impact on Child Development

Steiner argued that young children are “wholly sense-organ,” they absorb all we say, think, feel, and do. In a lecture to teachers in England he stated,

A child questions the environment as little as a sack of flour. But just as a sack of flour will retain any impressions you make upon it, so too does the little child retain impressions, not because the child is curious, but because you yourself are really one with the child and make impressions as you would do with your fingers on a sack of flour (Steiner, 1995, p.14).

Steiner (1997) argued that the entire life of the child before the change of teeth is ruled by sensory perceptions that impress the soul. The children, he said, “absorb impressions from all the people around them with the same intensity that sensory organs receive impressions from the environment” (p.8). Everything that is done in their presence is absorbed and transformed in their little organism. The health of the children, he claimed, depends on how the adults conduct themselves in their presence. Negative interactions can have lasting consequences to the child's organism. Finally, he argued, “The inclinations that children develop depends on how we behave in their presence” (Steiner, 1995, p.18).

Recent research on early childhood development and brain development states similar claims. According to the Center on the Developing Child at Harvard University (<https://developingchild.harvard.edu/>), the interactions that young children have with the adults in their lives are the major environmental factors on their brain and mental development. The mutual interactions between the child and the adult are the driving forces that shape the circuitry of the brain. When the circuits are being formed, that is the time that we can most affect its formation for *good and for bad*. Once it has been stabilized, according to research on brain development, it cannot be rewired. Finally, analogous to Steiner's view of human development, brain researchers have found that the brain doesn't develop its circuitry everywhere at the same time (see Fox, Levitt, & Nelson, 2010; Supekar, Musen, & Menon, 2009). Different areas mature at different time periods—the *earlier circuits are basically sensory* whereas the higher-level cognitive thinking are the last ones to develop.

## The Inner Connection Between the Child and the Adult

Neuroscience has discovered that our brains are inherently social (see Goleman, 2007). Like our nervous system, the social brain operates at an unconscious level. It reads people non-verbal cues and interpret the social interactions we have. When two people interact face to face, contagion spreads via multiple neural circuits operating in parallel within each person's brain. This spontaneous social duet being performed by our brain is the work of mirror neurons. Mirror neurons make emotions contagious in both positive and negative ways, letting the impressions we witness flow through us. Even subtle emotions can be transmitted to others. In other words, "we can stop talking but cannot stop sending signals (our tone of voice, our fleeting expressions) about what we feel. Even when people try to suppress all signs of their emotions, feelings have a way of leaking anyway" (Goleman, 2007, p.85).

Analogous to neuroscience research, Steiner (1997) claimed, "Children are aware, whenever we do something in their environment, of the thoughts behind a hand-gesture or facial expression. Children intuit them: they do not, obviously, interpret facial features, since what operates instead is a much more powerful inner connection between the child and adult than will exist later between adults" (p.28). Steiner argued that everything that we do in front of children makes its way within them. In his view, negative interactions could dramatically affect the nervous and metabolic system of the child. He would say, "[w]hen a choleric teacher gets near a child and lets loose with fits of temper, anything done under this influence... enters the child's soul and takes root in the body" (p.9). For that reason, Steiner was adamant about how teachers behave around young children. He stated, "...we must never allow ourselves to feel or think anything around children that should not be allowed to ripple on within the child. The rule of the thumb for all relationships in early education must be this: Whether in perception, feeling or thought, whatever we do around children must be done in such a way that it may be allowed to continue vibrating in their souls" (Steiner, 1997, p.28).

Steiner's argument resonates with research findings about the consequences of maltreatment and chronic stressors for early childhood development. Research findings suggest that childhood maltreatment is a major risk factor for adult psychopathology (Teicher et al., 2016). Furthermore, "[c]hildren who experience chronic stressors are vulnerable to emotional and physical health problems across the lifespan" (Nusslock & Miller, 2015, p.6).

## Imitation in Early Childhood

Imitation in early childhood has been a focus of research in the field of child development for decades. Recently, there has been increased attention on this topic among child development psychologists. Researchers (Lyons et al., 2007) have found that children spontaneously imitate the complex actions of others, even those that have no obvious functions. A number of studies have revealed that "children copy so faithfully that they are even willing to copy actions that are visibly causally irrelevant, a phenomenon known as "over-imitation" (Clay, Over, & Tennie, 2018, p.521). The typical scenario in over-imitation studies involves a child watching an adult demonstrate a series of causally relevant and irrelevant actions on a puzzle-box; the sequence culminates in the retrieval of a reward from inside the box. This type of study has been replicated over and over again and in all of them children have copied all "actions performed by an adult even when the adult explicitly denotes them as being "silly" or inefficient" (Clay, Over, & Tennie, 2018, p.530). There are multiple explanations for over-imitation among children. For example, children may over-imitate because of prescriptive normativity—an action one ought to take because it is a cultural norm (Keupp, Behne, & Rakoczy, 2013). Children may over-imitate in order to be like or affiliate with others (Over et al., 2013), or children simply perceive intentional actions performed by an adult as being causally meaningful (Lyons et al., 2007). Regardless of the reasons why children over-imitate, the fact is, children imitate whatever *they perceive* as causally relevant.

Similar to recent research on over-imitation, Steiner (1995, 1997) argued that children are pure imitative beings; they unquestionably copy any gesture, action, or speech performed in front of them. Furthermore, he argued, since children have no filters to protect themselves from their immediate human surroundings, they will imitate everything that they experience from their environment, be it consciously, unconsciously or subconsciously. As he said in one of his lectures: "[Children are] equally open to beauty and ugliness, to good and evil, to wisdom and foolishness, to skillfulness and unskillfulness. Our task, therefore, is to work around children—to the degree that we control our very thoughts and feelings—so that children may become beings who imitate goodness, truth, beauty, and wisdom" (Steiner, 1997, p.69).

In all Waldorf kindergartens, teachers, parents, and caregivers are held responsible for creating an environment that is worthy of the child's unquestioning imitation (Rudge, 2010). Teachers are expected to provide an environment that offers the child varied opportunities for meaningful imitation. Most importantly, teachers are required to engage in self-reflection, meditation work, and develop self-knowledge. Steiner (1997) argued that people "frequently fail to notice that there is an inner attitude of temperament, character, and so on, behind everything a teacher brings to teaching, regardless of self-education, formal training, or assimilated knowledge" (p.13). For him, the "most important aspect in education and teaching is what occurs between the teacher's soul and the child's soul" (p.5). Who the teacher *is* and her presence in the classroom is key in Waldorf education, particularly in Waldorf kindergartens.

## Conclusion

In this short essay, I have discussed some of the parallels between Steiner and recent research in psychology and neuroscience with regards to the impact of adults in childhood development. Steiner was very adamant about the way adults, particularly teachers, interacted with children. In 1924, he stated:

In our capacities as teachers...the relationship between our human soul as teacher and the child's human soul must be much more conscious [than our ordinary interactions] so that we have a formative effect on the child...we also must become aware of our own teacher's soul so that we experience what is necessary to establish the right mood, the right teaching artistry, and the right empathy with the child's soul...the most important aspect in education and teaching is what occurs between the teacher's soul and the child's soul (Steiner, 1997, p.5).

Today, almost a century later, child development psychologists state similar claims about the dramatic impact of the adult in the child's life and its development. Although the language of discussion between the proponents might differ (spiritual emphasis vs scientific findings), the parallels are undeniable.

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Lucila T. Rudge, Ph.D., began her career in holistic education in 1987 as a Waldorf kindergarten teacher in Brazil, her home country. She has a doctorate with a concentration in Holistic Education from The Ohio State University. She is Honorary Senior Lecturer at The University of Auckland and Faculty Associate at the SelfDesign Graduate Institute. Rudge's research interests include teacher-student relationships, social and emotional learning, holistic pedagogy, contemplative practices in education, diversity and international education. She is the author of the book *Holistic Education: An Analysis of its Pedagogical Application* and numerous articles.





## Imagining the Poetic Mindset in Holistic Education

by E.D. Woodford



Education is a field filled with many buzzwords, and, as educators, we have the choice to jump on the bandwagon with the buzzword trend or to let it pass, waiting for perhaps the next one. "Mindset" is the word that I have heard frequently this year. Mindset is a way of thinking (Cambridge Dictionary, 2019). For a couple of months, I wrote down each time I heard the word mindset and how it was used. Examples include growth mindset, business mindset, inquiry mindset, academic mindset, resilient mindset, whole child mindset and nature mindset. Examining these mindset ideas has made me wonder: what is a mindset that I want to embrace pedagogically as an educator as well as one that can unfold in my personal life? What is a mindset that reflects personal and professional ways of being? For me, the "poetic mindset" is the result of this wonder and is connected to my research creating teacher professional development opportunities around the idea of poetry as a way of thinking with a repertoire of strategies to use poetry in the classroom and beyond in Holistic Education.

My experience has been that the first people who bring poetry into the life of learners are often educators. Many teachers embrace a practice of celebrating poetry in April. In 1996, National Poetry Month was started in the US and quickly followed 2 years later in Canada (The League of Canadian Poets, 2019). National Poetry Month in education encourages educators to incorporate poetry writing into lessons throughout the month of April or dive even further to incorporate poetry each week throughout the year. Poetry as the foundation of one's pedagogy is often a choice by the educator and comes from a passion of reading and/or writing poetry. The poetic mindset goes even further to incorporate poetry in life and learning, and across curriculum.

My own poetic mindset as an educator started in teacher education for the task that many language arts teachers are assigned: create a unit to teach a theme of concepts. I chose to create a unit of 20 poetry activities that could be used as 20 lessons throughout the year or as 20 lessons for poetry month in French Immersion or francophone classrooms. While my major was the French language classroom, I have adapted and used the plan for Core French and K-9 English language classrooms for over 15 years now.

Poetry became one of the most loved activities in my classrooms over the years regardless of the age group. In my first year of teaching, I experimented with taking this outside where learners could use their senses to explore ideas and words and write in notebooks, on sketch pads, or with looseleaf and clipboards. I got in trouble most days because taking the learners outside wasn't an acceptable practice in British Columbia where I was teaching until recently. I connect this to a regional workshop where Sir Ken Robinson spoke on his tour titled, *Bring on the learning revolution*. "We make poor use of our talents," he said (Robinson, 2010). The idea of learning outside and poetry were two of my talents at this time and it seemed perfect to amalgamate them. Prior to this, in my short career as a substitute teacher, the one-trick I carried in my bag was poetry. With the idea that poetry can be created in the classroom or outdoors, students can be engaged putting words together in ways reflective of curriculum themes or as response to

activities across the curriculum. During the process, learners do not realize they are working on grammar skills and increasing their reading comprehension because they are often having fun while participating.

When I look through photos of my teaching career, the poetry activities are often the ones where learners look most engaged and happy to be learning. I observe that reading and writing poetry has encouraged compassion writing among learners as they use poetry in a way to demonstrate concern for others. An example of this is for Remembrance Day activities. Using the poem, *In Flander's Fields*, by John McCrae, learners envision the field of poppies while learning about war and veterans. An activity I follow up with is for students to write their own poem as a reflection connected to the same topic. Three years in a row, my learners won both regional and provincial poetry awards for these poems depicting themes of compassion and gratitude for sacrifice.

Poetry is a way to use words for activism and peace education, and it's an amazing way to help learners with traumatic experiences. Learners have used poetry to write about environmental issues and conservation initiatives, and from these experiences. The hope is that learners will find a different way of discovering their passions and their worldviews and express ideas in poem while developing their poetic mindset. Current work with homeschoolers worldwide illustrates this possibility as I work with small groups of learners and my own son to think about local issues and how they can write poetry to address their feelings and beliefs.

For me, the continuation of poetry since the first poem that I wrote in the 70's has diversified in several directions: throughout my master's studies, in my personal life, and into my work as an educational consultant. Poetry has become dialogue and research-based as duo-ethnography with both colleagues and families as we write back and forth. Imagine a learner or parent who writes a poem and the consultant responds with another. Even a written reflection of a learner's activities can be responded to with words of poetry by an educator with a poetic mindset.

The development of my poetic mindset, while connected to my research creating teacher professional development opportunities around the idea of poetry as a way of thinking, is deeply rooted as a way to look at the world differently that embraces poetry in many aspects of life both personal and professional. It's a method of communicating between colleagues, learners, and parents, it is a research methodology, and it is a classroom teaching tool as poetry itself as an alternate to essays and research papers. The poetic mindset, poetry as a way of thinking, as the foundation of one's pedagogy encourages a repertoire of strategies to use poetry in the classroom and beyond in Holistic Education.

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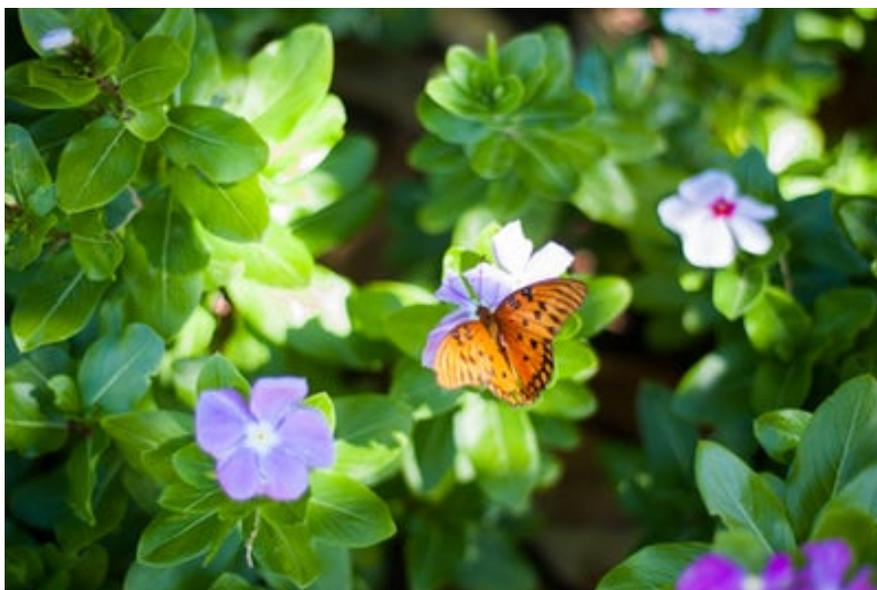
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E.D. Woodford graduated with a Baccalauréat en Éducation from the Faculté Saint-Jean campus of the University of Alberta, and a Master of Arts in Washington. A homeschool mom, researcher, writer and explorer of her Métis heritage, she currently spends time across Canada and in the Pacific Northwest writing poetry and contemplating what her PhD question may be at Acadia University. A former Principal, currently an Indigenous Studies Instructor with the University of Lethbridge Calgary campus, she is passionate about making learning meaningful and relevant.

# THE POETIC MINDSET

## 8 POEMS YOU CAN WRITE TODAY THAT AREN'T HAIKU

- NARRATIVE
- FREE VERSE
- FOUND POEM
- ACROSTIC
- CINQUAIN
- ECHO VERSE
- LIST POEM
- TRIOLET

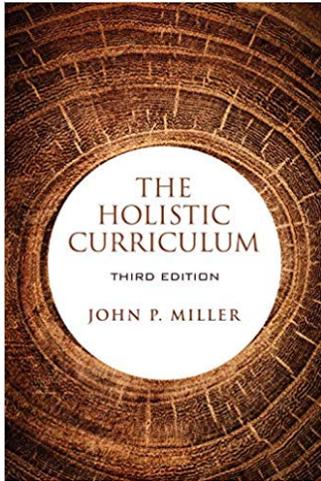




## Announcements



### 1. Recently Published Books



The Holistic Curriculum, Third Edition  
By John P. Miller

Originally published in 1988, *The Holistic Curriculum* addresses the problem of fragmentation in education through a connected curriculum of integrative approaches to teaching and learning. Tracing the history of holistic education from its beginnings, this revised and expanded third edition features insights into Indigenous approaches to education while also expanding upon the six curriculum connections: subject, community, thinking, earth, body-mind, and soul.

"*The Holistic Curriculum* is one of the most important education books ever published in Canada. The book is a classic and no one has done more to promote holistic education than John P. Miller. One of the many strengths of Miller's scholarship is the way he unites many perspectives from wide-ranging disciplines in his conceptualization of holism and holistic curriculum. He cites poets, political leaders, philosophers, and Indigenous teachers in order to explain holistic education in cogent and compelling ways. He was an early leader in this field and he continues to be the most significant education scholar in the world with a focus on holistic education."

Carl Leggo, Department of Language and Literacy Education, University of British Columbia

<http://campaign.r20.constantcontact.com/render?m=1102678839183&ca=d8923993-eb7b-4325-a558-6243e25b6890>

Paper | 9781487523176 | 264 pages  
\$42.95



## 2. Conferences of Interest:

### A. Advanced Notice of the Holistic Teaching and Learning Conference in Fall of 2020 in Ashland, OR.

<https://inside.sou.edu/education/holistic/index.html>



**3rd International Conference**  
**Holistic Teaching and Learning**  
**October 8-11, 2020**

Hosted by the School of Education at  
 Southern Oregon University in  
 Ashland, Oregon (USA)

~

Watch for Conference Updates at:  
<https://inside.sou.edu/education/holistic/index.html>

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To be added to our contact list, email:  
[greenew@sou.edu](mailto:greenew@sou.edu) or [kimy@sou.edu](mailto:kimy@sou.edu)

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 **Southern OREGON UNIVERSITY** School of Education, 1250 Siskiyou Blvd., Ashland, OR 97520 USA

### B. SUMMER WORKSHOP - Retreat for Educators & Activists **August 7 – 13, 2019**

Lama Foundation, San Cristobal, New Mexico Cost: \$1050 (includes everything) \*Need-based scholarships available\* (Students: \$880) <http://earthlove.org/workshops/>



These are challenging times. So much of the world seems to be spiraling out of control. Climate change, biodiversity loss, and various forms of environmental injustice are intensifying and tearing at the social and ecological fabric that sustains life.

[Contemplative Environmental Practice](#) is a week-long workshop that explores how we can cultivate insight, courage, and sensitivity to navigate escalating environmental dangers. It focuses on the interface between our inner lives and political realities, and seeks to forge productive connections between the two. Part workshop, part retreat, [Contemplative Environmental Practice](#) offers a chance to step-back from the frenetic pace of our environmental efforts and cultivate inner resources for appreciating the magnitude of the environmental challenge and for devoting ourselves more fully to environmental work.

### **Sponsored by Earth-Love-Go - *Where Earth Activism meets Spiritual Practice***

**We're an emerging community of activists, teachers, writers, scientists, artists, and meditators who use contemplative tools and insights to support and energize our environmental activism. We host workshops, support research, and encourage artistic expression that both transform structures of power and help cultivate meaningful, engaged, and wakeful lives.**

For more information: <http://earthlovego.org>

C.



<http://www.curriculumandpedagogy.org/>

### **Presents their 20th Annual Conference 15-17 October 2019**

10/15 Pre-Conference: Education & Activism

10/18 Post-Conference: Wildlife Refuge, Wall, & SPI McAllen, Texas.

For more information -

[https://gallery.mailchimp.com/ecea7a129ae0c2e8045e117ca/files/2fe6301f-4ba1-46ff-b5d6-499e57e1baa8/APRIL\\_CFP\\_CP2019.pdf](https://gallery.mailchimp.com/ecea7a129ae0c2e8045e117ca/files/2fe6301f-4ba1-46ff-b5d6-499e57e1baa8/APRIL_CFP_CP2019.pdf)

**D.**

<http://www.contemplativemind.org/>

Now accepting applications for the **15th annual Summer Session on Contemplative Learning in Higher Education**

August 4 - 9, 2019

Smith College, Northampton, MA

The 15th ACMHE Summer Session on Contemplative Learning in Higher Education is ideal for higher education professionals (faculty, staff, administrators, graduate students, and researchers) who are seeking to:

- develop contemplative methods to inform their work in higher education within and beyond classroom settings;
- examine their own unique identities and experiences to help create inclusive, responsive, inquiry-based learning environments;
- deepen their own personal practice;
- build friendships within a diverse, interdisciplinary community of scholar-practitioners.

We seek applicants with a breadth and depth of experience from diverse personal and academic backgrounds, including, but not limited to, racial, ethnic, and gender identity; types of institutions; and disciplines and positions in higher education. Last year's gathering included about 100 total participants.

Each day offers a variety of opportunities for professional development, but the Summer Session is also a time for personal development. It offers a chance to engage deeply with contemplative practices, forge new connections with like-minded colleagues from across many disciplines, and reconnect with old friends.

**For more information go to - <http://www.contemplativemind.org/programs/summer>**

**E. Mindfulness Training for Educators - August 4 - 10, 2019. *Open to adults in the field of education***

Hosted at the Eileen Rockefeller House (RockE House). RockE House & Basecamp is an extension of North Country School and Camp Treetops

Set in the idyllic environment of the Eileen Rockefeller House lakeside retreat in the Adirondacks, this weeklong journey explores teaching for the 21st century. Participants will learn mindfulness practices, meditation, the neuroscience of learning, the nature of mind, and how to cultivate their inner resources.

Each day will include experiential learning, as well as a cognitive element – and afternoons will be free to enjoy the many outdoor activities available to us, or to simply relax and read a book. Learn how mindfulness might benefit you in your role as an educator, and re-connect with the ideals that brought you into this field from the start!

As Richie Davidson says “Teachers change the brains of their students” – Step into this exciting exploration and learn the new science of teaching and learning.

Program Facilitator Susanna Williams, PhD is a multi-disciplinary faculty member and researcher in the area of mindfulness and contemplative practice at the University of Virginia in Charlottesville.

Visit our website [www.rock-e.org/mindfulness-educators](http://www.rock-e.org/mindfulness-educators) for more information and to register.

**F**



2019 Conference - The Next Wave in K-12 Education: THE SPIRITUAL CORE OF THE WHOLE CHILD

Sunday, November 3 | 12pm-6pm

Monday, November 4 | 8am-4pm

At Teachers College, Columbia University, NYC

For more information go to: <http://spiritualityineducation.org/conference-2019/>

### 3. Interesting Online Resources and Websites

#### A. Mindfulness and Contemplative Education.

An Interactive Site for Teachers, Scholars, Researchers, and Students

The purpose of this site is to provide an international hub for scholars, researchers, teachers and students who are working in the rapidly growing field of contemplative education. Its purpose is to facilitate contact, information sharing, collaboration on projects, mentoring students and a range of other activities. Find it at

<http://www.contemplativeeducation.ca/>



## B. Classroom Resources

a. “Connecting the Dots” by Kozak and Elliott from Learning for a Sustainable Future (LSF)

*Connecting the Dots* provides rationale and teaching examples/ strategies that transform learning for environmental education, citizenship and sustainability.

The Strategies:

1. Learning Locally
2. Integrated Learning
3. Acting on Learning
4. Real-World Connections
5. Considering Alternate Perspectives
6. Inquiry
7. Sharing Responsibility with Learning



Curriculum can be retrieved for free from

[http://www.lsf-lst.ca/media/LSF\\_Connecting\\_the\\_Dots\\_full\\_EN\\_web.pdf](http://www.lsf-lst.ca/media/LSF_Connecting_the_Dots_full_EN_web.pdf)

\*\*\*Other teaching resources can be obtained from LSF’s website including a monthly electronic Newsletter “Step Outside Nature Guide” that includes outside activities that you can do with your class in all seasons. It is also free of charge. Please go to the LSF website to get more resources and sign up for the Newsletter at

<http://www.lsf-lst.ca/>

b. Natural Curiosity is another website with resources to help get our children outside. It has updated it’s main resource to include an indigenous perspective. Find more information at



Natural  
Curiosity

The Importance of Indigenous  
Perspectives in Children’s  
Environmental Inquiry

<https://wordpress.oise.utoronto.ca/naturalcuriosity/>

## 4. Call for Submissions

The Holistic Educator is the newsletter for the Holistic Learning and Spirituality in Education Community of Educators. It is published bi-annually in an electronic format and addresses issues of interest to our community members. We welcome scholarly contributions, book reviews, and professional announcements from our members on any aspect of holistic education. If you would like to submit an essay or article of about 3000 words or less to be considered for publication in the newsletter, or any announcements such as call for papers or promotional material for programs, please send an electronic copy to Gary Babiuk, [gary.babiuk@umanitoba.ca](mailto:gary.babiuk@umanitoba.ca) OR to Susan A. Schiller, [Schill1sa@cmich.edu](mailto:Schill1sa@cmich.edu). For scholarly work, please follow MLA or APA style and include a works cited page. Be sure to give your institutional affiliation and all contact information.

## 5. Influential Reads

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

## 6. Growing our Community

We currently have approximately 200 members who receive the newsletter. We would like to double this number or even triple it if possible. This goal may be easily achieved if each of you recruits one or two people who share our interests. Please send us email addresses of friends or colleagues who have agreed to receive our newsletter. We will add them to our mailing list. Let's grow our community!

## Special Note



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

