

*“Even the least knowledge of things is of greater value than the most extensive knowledge of things inferior”*

*Thomas Aquinas*

*“The educational systems of the majority of countries are going through a crisis and rarely do they satisfy existing needs. In actuality we need to define other objectives and other priorities.”*

*Alexander King and Bertrand Schneider<sup>1</sup>*

*“Human history increasingly becomes a race between education and catastrophe”*

*H.G. Wells<sup>2</sup>*

# EDUCATING THE WHOLE PERSON FOR THE WHOLE WORLD

I have proposed that the cure for patriarchal-mindedness needs to be essentially internal, and it behooves our society to take its own inner development in hand. I will here undertake to elaborate on how the inner division and imbalance implied by the patriarchal order calls for a new emphasis and a radically different approach to education.

Let me begin by remarking that the cure is already at our doorstep, together with the disease for ours is not only a time of patriarchal (and educational) crisis, but a time of *holism*.

There is much talk today of a “shifting paradigm” in science, and, more generally, in our understanding of world and person. What is the emerging paradigm that the new physics invokes as much as contemporary psychology and which, more or less implicitly grasped, is affecting practically every field of understanding and endeavor?

We may call this whole-centered approach “holism” or “integralism.” It is the common perspective underlying such diverse inspirations as general systems science and the systems approach to management, gestalt psychology and structuralism. The landmark of our intellectual age is a new appreciation of pattern, organization, the interrelationship of parts in a whole. Life and the universe itself appear to us today as an evolving meta-pattern.

Some two thousand years ago Buddha told the story of blind men who conceive an elephant according to the part of it that they touch, and liken it to a palm tree, a rope, a fan, and so on. This story, revived by the Sufis, has become popular today, and understandably so: it expresses the latest blossom on our *zeitgeist*, the increasingly generalized understanding that the whole is, indeed, more than the sum of the parts.

The shift in our understanding is no doubt the reflection of a living process: if in the intellectual domain ours is an age of holism, more generally speaking, it is an age of synthesis. Not only are we becoming more interdisciplinary, ecumenical and intercultural; we are thirsty to become increasingly unified *persons* in a unified world.

Holistic education, like the holistic approach to things in general, is an aspect of the ongoing synthesis. It was Rousseau - father of romanticism and grandfather of the French Revolution-who first made a plea for the education of feelings. Then a number of others, including Dewey, Maria Montessori and Piaget, emphasized learning through doing. Steiner, and the Waldorf Schools that derived from his work, on the other hand, lay accent on the development of intuition and on what we now call transpersonal education. The human potential movement, more recently, inspired experiments in an education of “the affective domain.” Holistic education wants to put all these voices together as it purports to address the whole person: body, feelings, intellect and spirit.

Beyond being holistic in the sense of educating the whole person, however, I think that education should be holistic in other regards as well: in the pursuit of an integration of knowledge, in an orientation toward intercultural integration, a planetary view of things, a balance between theory and practice, the proper taking into account of the future along with the past and present, for instance; because of this, I have felt inclined to use the label "*integral* education" in reference to the emerging educational holism that I personally embrace.

Since we moved in America from the "consciousness revolution" of the sixties to the new conservatism of the eighties, the ideas of an integrated and comprehensive education may meet with the question of some as to whether this is not a luxury. Without addressing himself to education specifically, for instance, Yankelovich writes in the recently published book, *New Rules*.<sup>3</sup> that the world situation is becoming so critical and the individual situation will become so difficult that it is no longer the time for seeking self-fulfillment. The days of the human potential movement, he proposes, should be looked upon as the past reflection of transitory affluence.

I think that we should be on guard against this view, which is nothing but a regression to the hard-nosed attitude which seriously contributed to our present *problematique*. It is precisely the urgency of the *problems* confronting us as a species that makes a new approach to education an imperative, and not a luxury. As Botkin, et al. state in their report to The Club of Rome, *No Limits to Learning*,<sup>4</sup> "After a decade of discussing global issues, small signs of a shift are evident in the debates. Most of the participants engaged in the world simulation modeling and the extensive world conferences have sensed that the dialogues were lacking a critical element. A preoccupation with the material side of the world *problematique* has limited their scope and effectiveness. Now a new concern has become evident-to restore the human being to the center of the world issues. This suggests a move beyond regarding global issues as manifestations of physical problems in the life-support system, and towards an acceptance of the preeminent importance of the human side of these issues."

The above-quoted writers speak of a "human gap"-the distance between growing complexity and our capacity to cope with it-and claim that this gap may be bridged by learning. "Learning is in this sense far more than just another global problem: its failure represents, in a fundamental way, the issue of issues in the world *problematique*." In sum, "Learning has become a life-and-death matter."

My own preference is to emphasize "development," and to say that unless our larval nature turns into the next stage in our metamorphosis we can be expected to wreck our environment and greedily destroy one another. The transformation that all ages

have known as possible for a human is not a potential that we can afford to neglect any further; what was the destiny of a few and may have seemed a luxury in the past now presents itself as a collective emergency. For as our mistakes are amplified by our power and the consequences thereof become inescapable as a result of population growth, we cannot fail to see that they are the expression of an incompletely developed psyche.

We have known for a long time now that the psychology of the average human-that psychology which we call "normal"-is, psychoanalytically speaking, regressive. Under a layer of pseudo-abundance we are dissatisfied, dependent and voracious. Would our world's annual military expenditure be what it is if we were not an unconsciously paranoid and cannibalistic society? Would it not be reasonable to devote such a sum, rather, to an earth-repair program extending from ecology to consciousness-raising?

Early in our collective life we experienced the hardship of the ice ages and that of the desiccation of the earth that followed. These were at the same time challenges that spurred us on in an evolution, and traumas that precipitated us into "a fall," a psychosocial pathology. Deficiency-motivation-with its consequent exploitation of others, nature and ourselves has perpetuated itself through contagion, infecting our psyche through the generations, and now is bringing us to the brink of a shipwreck from which we may only be saved if we know how to swim. "Swimming" in this metaphor stands for the new consciousness that is our birthright, and may take us from "here" to "there": from our obsolete and centuries-old conditioning to a new world order.

Far from being a luxury, a new education-an education of the whole person for the whole world-is both an urgent need and our greatest hope, for all our problems would be utterly simplified if we first achieved true sanity, and the ability to love that is part of it. Individual peace cannot be dispensed with as a basis for world peace.

Many of those who read this may be part of the generation of seekers that has prompted some to speak of our times as the dawn of a "New Age"-a movement of renewal comparable to that at the dawn of Christianity, or that at the rise of other world religions. This cultural phenomenon, which exploded in the U.S. about thirty years ago, has gone through an upbeat of excitement and a downbeat of burnout, and may be said to echo the structure of a psychological process: after the well-known enthusiasm of entering the path-when it seemed that the whole world would soon be transformed-a considerable portion of the population proceeded to the equally well-known stage of realizing that (as Gurdjieff used to put it) "at the beginning it is roses, roses, later it is thorns, thorns." A whole generation embarked on the quest, practically speaking; yet the outcome has not been, thus far, a transformed society, but a number of would-be shamans in different stages of development: partially

transformed individuals who have something to contribute from their experience and who now know that the journey is much harder and longer than what they thought.

If the transformation of an adult is so difficult, it may be easier to start with the young. If we think from the perspective of the whole and the needs of our living earth, education - and, particularly, assistance to the *growth* of the individual during the time of greater plasticity - stands out as the best strategy by which we may consciously intervene in our evolutionary transformation. It is certainly the most economic one, at a time when economy has become critical.

Hitler once discovered that by controlling education it was possible to control society. Monstrous as his conception was, it was the echo of a *caricatured* great truth, and we can retrieve the truth of the matter by standing his proposition on its head-for it is not through "control" that our aim may be accomplished, but by attention, skill, warmth and the quality of our own being. Yet it is through education of the young to full humanness that we may expect a better world. If we come to "control" education, we need to understand well, however, that this will need to be a control in the service of liberation-a sort of counter-control (much as meditation is a "voluntary control" of internal states that aims at deep spontaneity and noninterference).

We are all acquainted with the expression, "educating the men the country needs." What has been meant by it has been, in general, education as socialization, i.e., education as a vehicle of social conditioning. If we now speak of educating the people that the *world* needs, we must understand that the process will necessarily be not an education for conformity but for freedom and autonomy ~ for only on the basis of true individuals may there be a true "world."

Herbert Spencer, writing after Darwin, compared society to an organism. Perhaps the criticism that his idea received from later social scientists reflected the fact that *our* society is not much like an organism, and that in this we are not so advanced as the bees and the ants. A society that is more like a brain to the individual nerve cells would first have to rest upon the existence of mature humans-this necessarily implies integrated and self-realizing humans-rather than the humanlike robots that generalized blindness and "ills of society" have traditionally encouraged.

It may be said that an education for individual wholeness is in itself an education for the larger whole, "an education for the whole world," and yet I have wanted to emphasize this idea of an "education for the whole world" (by including it in the title of this chapter) firstly, to emphasize the thesis that "an education of the whole person *is* an education for the whole world"; also, because it may be salutary to emphasize the meta-personal goal. And inspiring: if we are aware of how much we need an education for peace and an education for world unity, this is likely to lead us to the corresponding creative contributions.

An individual cannot be truly whole without a sense of the whole world, a sense of brotherhood. We need an education that brings the individual to that point of maturity when he or she rises from the perspective of isolated self-hood and tribal-mindedness to the fully developed sense of community that can serve as an experimental foundation to a planetary perspective. I think it is important to emphasize this today since we are seeing the beginning of an attention to an education in ecology and what we need to do to live in a sustainable world. Yet, the emphasis thus far is (patriarchally) moralistic and cognitive. An education of the self-as-part-of-humankind is neglected: an education of the sense of humanity.

The spiritual birth that is part of our potential destiny is not the birth of the "I" only, but the birth of a "Thou." The birth of Being is, more exactly speaking, the birth of I-Thou, the birth of we-ness, relatedness.

How can education contribute to a we-sense? Not only through a nonparochial attitude and whole-earth view of things, but most importantly, through skilled community leadership: i.e., the skilled assistance of the process of group formation in the true sense of the term.

Carl Rogers has said in our age of nuclear physics and cybernetics that "groups" may be the most significant invention of our century. The future will tell. They are certainly a great resource, and I think teachers should acquire the skill in facilitating honest communication and dealing with its consequences, in being able to recognize and express one's experience, developing empathy, encountering others genuinely and staying away from ego-games. The process should not be restricted to encounter group meetings and the like, however, but (as George Brown has appropriately pointed out) it should constitute a background and context to the teaching situation. There are two kinds of groups that represent particularly important forms of community activity and which I want to highlight: one is the task-group, which provides the ideal situation for learning collaboration and for developing an awareness of its impediments; the other, the decision-making group, which offers a peculiarly revealing mirror for individual character and I think it could afford us an unequalled resource toward an education for democracy if turned into an opportunity for self-knowledge with the assistance of psychodynamically skilled facilitators.

In applying such resources we must bear in mind that growth is inseparable from healing; only artificially can we divorce the provinces of education, psychotherapy, and the spiritual disciplines, for in truth there is a single process of growth-healing-enlightenment. The taboo about bringing psychotherapy into education needs to be seen for the regressive and defensive symptom that it is; without dealing with the affective domain in education we will continue to have a world with all-too-many individuals fixed in childish patterns of behavior, feeling and thinking, and it would be preposterous to imagine that we can achieve the goal of personal growth.

After having said in so many words that integral education is an idea whose time has come, let me now share something of my view as to what an education of the future might look like. As I set out to do this, I cannot fail to remember Aldous Huxley's essay on the subject, "On the Education of an Amphibian."<sup>5</sup> My observations and suggestions will unavoidably constitute an update to his pioneering invitation to a holistic education about forty years ago.

Needless to say, the new education will address itself to body and emotions, mind and spirit. But how, and with what tools?

In regard to physical education we know enough by now to recognize that aside from physical fitness training and sports there is a subtler type of bodywork. This is the domain of what Dr. Thomas Hanna called "the new somatologies." We might speak of an outer and inner bodywork-just as these words have been applied to sports. What needs to be added to traditional physical education is the question of attitude and attention, and, in addition, it would be advisable to incorporate into the curriculum some forms of sensory-motor training. Not only are the contributions from the modern bodywork movement such as the Feldenkrais movements and Gerda Alexander's Eutonia appropriate and excellent, but old approaches such as hatha-yoga and tai chi chuan are as well.

Another domain that needs to be given attention-in regard to the physical aspect of the human *holon* - is that of skillful *doing*, as it is involved in housekeeping, cooking and crafts. just as psychopathology interferes with the ability to mobilize oneself in view of a task, the cultivation of a healthy attitude toward one's activity is psychotherapeutic. Manual labor is also the occasion for the development of profound virtues such as patience and contentedness-if we only are guided into the understanding of the inner side of crafts-i.e., the use of the outer situation for one's inner growth as a person (concerning which more can be learned from the Sufi tradition, for instance, than from occupational therapy).

Let us move on to the education of feelings. First of all, it needs to be said that it would be artificial to separate what belongs to "affective education" and to the education of interpersonal relations; likewise, we cannot quite separate the affective interpersonal domain from the issue of self-knowledge. Thus, it is under the rubric of interpersonal education that I want to remark that self-knowledge, self-study, self-understanding - that high ideal that Socrates ardently espoused and recommended - is most neglected in today's educational venture, at a time when we have the resources to make it otherwise. It is high time that our curricula included a modernly conceived laboratory in which self-understanding is pursued and facilitated in a context of interpersonal awareness and the training of communicative capacity-bringing together the many resources that have become available since Freud introduced the exercise of free association and particularly including the latest refinements in the humanistic movement.

Of course we need to develop, if not recover, the ability to know our feelings and to authentically express them when appropriate. Furthermore, we cannot afford to exclude the contribution of dramatization and, more generally, expression, to the development of feeling life. A resource of liberal education here is important in this regard: exposure to the world's literary and artistic heritage under the appropriate guidance, for art is an inheritance of the human heart through the heart, just as science and philosophy are an inheritance of the mind through the mind.

The most important thing that I have to say in regard to what affective domain education could be, however, is that we need to acknowledge the development of love as its central aim.

There can be no doubt that sanity and its concomitant natural virtue are inseparable from the ability to love oneself and others. Accordingly, we need a pedagogy of love. We have enough information to develop such a pedagogy; perhaps what has been lacking is a sense of direction and the occasion to apply it in an education setting. We know, for instance, that in addition to warmth, understanding and psychological safety, and in addition to the occasion to develop a sense of community, it is necessary to deal with the childish ambivalence that most people growing up in our society develop as an inevitable reaction to less than emotionally mature, happy, and productive parents. A person's potential to love is veiled over by self-hate and conscious or unconscious destructiveness, and these have arisen from early life history. To be free from these, psychotherapeutic experience has shown clearly enough by now, it is necessary to reexamine one's life to the point of more than intellectual insight, and to ventilate the pain and frustration associated with past impressions before these can be dropped. Of course these things are done in the course of deep psychotherapy over an extended time, but they may be accomplished far more briefly today than in the days of psychoanalytic exploration.

In the world of humanistic psychology, perhaps the resource which has been most systematically explored in view to its integration to the educational context—at least in the United States—has been the gestalt approach (under the name of "confluent education"). George Brown, professor of education at the Santa Barbara campus of the University of California and a gestaltist as well, received the support of both the Esalen Institute and the Ford Foundation already 20 years ago, and has been seriously providing gestalt education for teachers, not with the intent of making gestalt therapy an additional part of the curriculum, but so as to give teachers a greater capacity to comprehend experiential truth, increased ability to understand the human condition and to handle themselves as persons in the face of other persons and thus working at the interface between therapy and instruction. I believe that Gestalt deserves to be recommended as a primary resource in terms of its economics: a *brief* exposure to Gestalt can give a person that type of capacity because it offers the individual an increased ability to be in the here-and-now. Most people live under an implicit taboo



against the expression of what is happening with them in the moment, so that when one acquires the capacity to be more aware and to take responsibility for one's experience in the here-and-now a thousand new things can happen; it is a liberation from which derive many consequences. When one can interrupt what is happening at the level of intellectual discourse and say, for instance, "I smell a rat," or "This makes me uncomfortable," or "I am becoming bored with this situation," thus shifting toward the interpersonal level, much sterility and stagnation can be overcome.

What I have said of Gestalt therapy can apply, more or less, to Transactional Analysis, psychodrama and other contemporary therapies. They deserve to be considered as a part of a mosaic of resources that would contribute both to the personal development of educators and to the improvement in their professional skills.

Yet as I consider the future possibilities of education and the resources that it might bring into its arena, I want to specially emphasize the great educational potential of an approach that did not originate in the professional world, but rather in the spiritual, and which I see as ideally fitting for inclusion in high school curricula and of great relevance to our patriarchal ills; for it is specifically oriented toward an integration of the inner "father," "mother" and "child" sub-personalities within the person. It is known as the "Quadrinity Process," for its ambition is one of harmonizing body, emotions, intellect and spirit.

More than ten years ago, at the second Gestalt Conference in Baltimore, I recommended this method (then known as the Fischer-Hoffman Process) as something very appropriate for the training of gestaltists and as a resource for the education of therapists in general. Many issues are made explicit through the "Process" (as it is sometimes called for short) that are relevant to psychotherapeutic training, but I believe that the great potential of the approach is educational. Its focus is a person's relationships with his/her parents, living or dead, and its underlying idea is, I think, the same that accounts for the importance of the fourth commandment: just as unlove toward parents disturbs a person's relationships to self and world in general, the reestablishment of the loving bond to parents (a loving bond which most people do not even suspect they have lost) can reestablish the possibility of another level of love toward oneself and, by extension, toward others. Since the great educational potential of this new approach to the healing of internalized father-mother-child relationships is a vital ingredient in this book, I speak about it at length in the next chapter.

The other side of an education of love is the transpersonal or spiritual. One half of what we can do is the undoing of the "ego," the transcendence of character, the process of liberation from our fetters; the other side, the cultivation of those qualities that are the aim of meditation; for as is well known and is the message of every great religion, love flows naturally from mystical experience. The subject of meditation, too, I leave for a later portion of this chapter.

I believe that the neglect of affective education has been mostly due to taboo against therapy in the world of education. Just as in the case of religion, there is a feeling that the province of education should be separate and should not be confused by the therapeutic. There is a somewhat territorial consideration involved here, but also understandable considerations that have not been confronted or evaluated in an appropriate spirit; complications such as arise when a child at school begins to speak about what happens at home. It is common for parents to feel uncomfortable, and conflict arises between the therapeutic desirability of ventilation and their wish for privacy. I do not think that these are things that can be managed at the local level alone, and that the teachers and school administrators need higher support or directives if they are to take initiatives of importing into the schools some of the methodology available for emotions healing. If the world crisis that is affecting us is a crisis in the realm of relationships—a crisis arising from a limited capacity for love—it is absurd that we permit ourselves to continue making that obsolete separation between the therapeutic and the educational.

It might be expected that less would need to be said or done about the cognitive side of education than about other aspects, since cognitive content is that upon which education has focused almost exclusively until now. Yet the intellectual aspect of education needs to be much more than the transmission of information—whether this be toward the goal of understanding the world or of being able to perform specialized work in it. And once we envision bringing into education more than cognitive content, as I am suggesting, this confronts us with a need to carry out the informational aspect of schooling much more efficiently than it has thus far been done—simply because we will have less time for it. We need to take advantage of the full potential of puzzles and games (the ideal medium for the early learning of mathematics), to deploy our audio-visual resources, to explore the possibilities of computers, and so on. But above all, we need, I think, what I call an ethics of brevity. We cannot afford to load up the storage capacity of our brains with piecemeal information of nonessential meaning, but must concentrate on meaningfulness—either in terms of a worldview or in terms of vocation and preparation for service. The thirst for understanding is part of human nature and needs to be fed with a panoramic contemplation of knowledge. It would be wise therefore to carry out an education that entails a balance of generalism and specialization; that is, one that provides specialized skills on a background of general content. This in itself would imply some education of integrative thinking.

What today's perspective shows as not sufficiently emphasized in traditional education is the developing of cognitive skills beyond learning content. We need, in addition to learning, and above all, to learn how to learn. Even if we adopt a pragmatic rather than a humanistic attitude, we must come to this conclusion. "The amount of knowledge that one acquires of a content area is generally unrelated to superior performance in an occupation," writes Professor Kilpatrick in the bulletin of AHHP. "Most occupations require only that an individual be willing and able ... It is neither the acquisition of knowledge nor the use of knowledge that distinguishes the outstanding

performer but rather the cognitive skills that are developed and exercised in the process of acquiring and using knowledge."

Here too, we need to shift our focus from the outer to the inner, from the apparent to the subtle.

There are new resources that education could draw upon today for the nurturing of cognitive skills, such as de Bono's lateral thinking exercises, training in the examination of assumptions (see, for instance, Abercrombie<sup>6</sup> and Mayfield<sup>7</sup>), dialectical thinking, Feuerstein's nonverbal education of general intelligence, and so on. Yet I want to linger upon two that are not new, yet must not be forgotten. Firstly, mathematics. This is a content area of extraordinary value in the education of reasoning itself, as the education of the past has understood well. If we aspire to a right-left brain balance, let us beware of throwing mathematics overboard as an academic exercise of the past, as our right-brained subculture seems to feel inclined. Secondly, music. All creative expression through any medium may be approached as a means of developing intuition, yet music stands out among them in this regard in a way equivalent to the way mathematics stands out among the sciences. Music is "sensuous mathematics" as Polanyi has said, and that can do for our intuitive brain what mathematics does for our reasoning hemisphere. In this regard we may have something to learn from the Hungarians who, under the direction of Zoltan Kodaly some two decades ago, have been pioneers in musical education and have observed its beneficial consequences on children in terms of measured intelligence. There are special resources available in this domain, too, upon which our schools could draw-such as the Orf system and Dalcroze's eurythmics.

We come now to the topic of transpersonal education - i.e., the education of that aspect of the person which lies beyond body, feelings, and intellect, and which has traditionally been referred to as "spirit." Let me brooch the subject by addressing myself first of all to the controversial issue of whether religion is to be taught or not in the classroom. Once religion was compulsory; later, secular education claimed its independence from the church-and this was a step forward in the unfolding of modern society. But was not the baby thrown out with the bathwater? One thing is independence from the authority of a specific religious hierarchy, and another the issue of spiritual education. The religious domain is an aspect of human nature and no education can call itself holistic and leave it unattended. Yet the spirit of the age is no longer compatible with the inculcation of dogma nor with a provincial attitude: the time has come for a trans-systemic and transcultural approach to the realm of spirit. As I once heard the late Bishop Myers saying, "We cannot any longer afford not to familiarize ourselves with the whole human heritage." What we need is obviously a "religion class" that would present the essence of the spiritual teachings of the world, and that would underline the common human experience that they symbolize, interpret, and cultivate in different ways.

Next, I want to bring up the issue of *when* to expose a child to religious education. There are practices of spiritual significance suitable for children that may be regarded as meditation equivalents, such as exposure to nature, arts, crafts, dance, bodywork, and most importantly, story-telling and guided fantasy. Yet, in my view, the ideal time for the beginnings of an explicit spiritual education is that of puberty and not earlier, unless our aim is brainwashing. Primitive cultures-which as we know today may be spiritually sophisticated-typically introduce their members to the symbols and revelations of their tradition on occasion of a rite of passage, an initiation into adolescence and adulthood. Before then, religious issues are treated as mysteries for which there will be a time and appropriate guidance. I think there is wisdom in this widespread practice, for it is in adolescence that the passion for metaphysical understanding makes itself felt, turning many teenagers into natural philosophers. And, most importantly, adolescence coincides with the beginning of longing, the awakening of the energy that moves the seeker along the quest. This, therefore, is the biologically appropriate time to tell the growing person of the journey and its goal, about helpers, vehicles, tools, and talismans.

Needless to say, a spiritual education should not remain theoretical-though the spiritual teachings constitute a suitable context for the practices. If there is going to be a "religion class" in the curriculum, it should be coupled to an experiential introduction to the spiritual disciplines, a "religion lab" that would comprise instructions in meditation and related practices, and provide the individual who leaves school with the basic tools for advancing spiritually in daily life.

Time will elapse before duly trained individuals may be available to implement an experiential course in the spiritual disciplines from a transcultural and integral perspective. Before then, our best option may be that of offering students a "tasting" period with a choice among the chief spiritual disciplines of the world-for which guides are available. I think that in the future we may have occasion to implement a trans-systemic program of spiritual exercises conceived according to the natural and objective components of spiritual training and aspects of the psychospiritual process upon which they converge. It is clear, for instance, that a natural beginning for such a program would be concentration practice-for upon the ability to concentrate rest all forms of meditation, prayer and worship.

Even though I resist the temptation to deal at length with this subject-which constitutes one of my specialities - I will only say succinctly that I conceive the existing forms of spiritual practice as either pure forms or combinations of a limited number of "internal actions," and I believe that we should seek to cultivate these different "psychological gestures" just as in physical education we exercise the different movement possibilities of the body. For the optimized consciousness that all spiritual disciplines have as a goal is a many-faceted condition and experience, wherein are fused qualities of clarity, calm, freedom, nonattachment, love and numinosity. And though the cultivation of each of these constitutes a path by itself, there is something to be

gained by an integrative approach which aims, beyond these qualities, at the ineffable goal upon which they converge.

In addition to effectiveness, the advantage of a program conceived upon an understanding of the underlying dimensions of spiritual practice would lead to the experiential conciliation of many paradoxes and the end of narrow-minded debate as to "the true way" A by-product of it would be a spontaneous understanding of the essentials of all traditions.

I have accomplished my task of envisioning the components and resources of what I call an integral education: an education of body, feelings, mind and spirit, that is comprehensive and balanced, and brings into the world beings cognizant of and generously inclined toward it. What can we *do* about this noble enterprise?

Of course the decisive thing is the growth and diffusion of understanding. Progress of understanding on the part of all is likely to lead to more creative developments than what we have seen in the private school domain-and that is something.

The next step toward the implementation of the dream, however, lies in the education of educators.

This is already taking place, to a limited extent, in the form of the self-directed continuing education of many teachers who for the sake of their own growth or their work are seeking and finding the necessary experiences and information. It is to be hoped, however, that before long the schools of education may embrace enough of the holistic understanding that by the time of leaving the university teachers will have developed the perspective and skills, maturity and depth that a total education requires. For life only proceeds from life, and maturation only from ripened people, above all when the issue is this strictly human formation.

What is missing from current schools of education is to give teachers both therapeutic and spiritual abilities, and all these could well be included in schools of education in a relatively economical way. (I say this from experience, as I have carried out brief intensive programs with such ingredients with excellent results.) At present, students of education receive an excess of intellectual baggage and an insufficient emotional and spiritual education; for example, in psychology a lot is learned about behaviorism and not a single thing that helps to change *people*; that is to say, they learn about changing discrete behaviors, but not much about how to change life. Why? Because behaviorism is *scientific*, it only deals with things that can be measured.

Once, one of my professors at medical school, Ignacio Matte-Blanco, a Chilean psychoanalyst who migrated many years ago to Italy, told me about a friend of his who had wanted to study medicine because his vocation was the human being to understand the human mind. In time, he came to realize how far anybody was from

being able to pursue a true science of the mind, and in the end he dedicated his life to the study of the transmission of nervous impulses and the polarization of the membrane of the cuttlefish's axon. I believe that something of this has happened to all of us; by virtue of being scientists we have limited the range of our interests to that which science can measure and has come to include-and thus we have fallen prey to the patriarchal game of scientism, which is, of course, not the same as science, but a caricature of the scientific spirit.

Educational reform within the government-sponsored school system will come naturally from the diffusion and ripening of awareness in the population, and particularly among the professionals. Today's revolution is tomorrow's establishment. Social institutions have their characteristic inertia, and growth results from the overpowering of inertia by vision - "the taming power of the small." The inertia of the educational establishment has earned it the appropriate comparison with a white elephant, and the obsolescence and irrelevancy of what service it provides at present is unconscionable. I have no doubt that school refractoriness is a reaction to it. We may understand it as a sort of schooling strike of protest against irrelevancy, a plea for an education relevant to our critical times and real issues before us, a plea for an education that might truly be called wise and truly help us to become better.

I hope to convey some sense of the destructiveness and irrelevance of our present anti-holistic, patriarchal system of education with respect to our real human situation, and will also communicate that this is something that deserves urgent attention. Our education is as absurd as it is potentially "salvific." So absurd that many have spoken of dismantling the schools as the most adequate solution (Ivan Illich has seen the dismantling of the schools as a fundamental step toward a great liberation that we need from the authoritarian form in general). Many believe that contemporary education has not only failed to accomplish its function, but also by default, harmed us. I think, as I write this, of a photomontage in which one could see the picture of a group of very lively children next to another of robot-faced and bored people riding a street car, with the caption reading, "What has happened?"

If I speak of "urgency" and not just of relevance, I do it in view of our global situation. At the same time in which we are living through a crisis attributable to a failing in human relationships, interpersonal learning is completely neglected.

After many years during which the expression "world problematique" has circulated in reference to our macroproblem, Alexander King, cofounder of The Club of Rome, has in his recently published book, *The First World Revolution*,<sup>8</sup> coined the new term "resolutics." He emphasizes in his view of our way out (along with technology) education. He asserts that education should embrace the following goals:

- to acquire knowledge;

- to structure intelligence and develop the critical faculties;
- to develop knowledge of oneself and of one's consciousness and of one's own capacities and limitations;
- to learn to overcome undesirable impulses and destructive behavior;
- to awaken permanently the creative and imaginative faculties in each person;
- to learn to exercise a responsible role in the life of society;
- to learn to communicate with others;
- to help people to adapt to and prepare for change;
- to permit each person the acquisition of a global vision of the world;
- to shape people such that they can be operative and capable of resolving problems.

I celebrate his statement, and yet feel that something vital is lost in a language of pure objectivity borrowed from economics, politics and engineering. It is significant that the words "love" and "compassion" are absent. They are implicitly forbidden words in our sinister-brained phallocratic\* world, just as it was in bad taste to mention the incubator among the test-tube people in Aldous Huxley's brave new world. And I don't think the language issue is trivial-for we need feeling language to address a feeling issue. Perhaps the matter of environmental education, which has received more attention than the restoration of the human capacity to love can illustrate my emphasis, for the levels of population and over consumption that we have reached have turned the matter of garbage (nuclear waste included) critical to our survival. Educators have caught on to the fact that ecology constitutes a "soft technology" that may work against the devastation of unmitigated industrialism, yet a "care" of the environment inspired by the understanding that we need to act in this or that way (i.e., a care contingent on a selfish combination of intelligence and practicality) may not be enough.

I believe that such an attitudinal change is necessary that cannot be divorced from "reasons of the heart"--as is the case among American Indians, whose culture is permeated by an atmosphere of felt solidarity with the earth and brotherhood with all its creatures, an altruistic love of nature for *itself* that can hardly be the experience of one who (in view of childhood problems with parents) is not even capable of loving himself or herself or other human beings truly.

I imagine that a reaction similar to mine in face of a purely pragmatic environmentalism and pacifism has inspired the slogan that I recently saw in a sticker on a car window: "practice random kindness and senseless acts of beauty.'

Perhaps a serious reason for the lack of further progress in the very formulation of these additional tasks of education is an implicit notion that it would be exceedingly expensive to implement them. For it is only natural to think that such a radical shift in education's goals-to say nothing of its means would involve a corresponding shift in personnel. Yet I think this is a revolution that would be within our reach-provided that there is sufficient awareness. At the time of the French Revolution, a radical change in orientation (from humanistic education to scientific education) was carried out because there was a strong government endorsing it, and the authorities envisioning the desirability of a hitherto nonexistent scientific education took the initiative of importing scientists from the laboratories into the schools.

I believe that now we could do something comparable: give a limited place to the subjects that currently constitute instruction (for truly the greatest part of what we learn, we learn outside of school), condense much of what is currently being done in schools, and bring into schools-schools of education, included-people who have been occupying themselves with their own inner/higher development-people within the growing experiential therapeutic and spiritual movement.\* I believe that it is within this broad movement that are to be found those who can assist the present generation of educators, and educational administrators will do well in recruiting them in a visiting capacity-at least in connection with the training of the holistic educators of tomorrow. For just as life only proceeds from life, also ripeness can be best furthered by the ripe.

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\*It happens that our times of educational impoverishment are also times of therapeutic and spiritual enrichment since the rise of that post-Freudian cultural wave, aspects of which have been called the human potential movement, humanistic psychology, transpersonal psychology and the consciousness revolution.

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<sup>1</sup> *La Primera Revolución Mundial*, by Alexander King and Bertrand Schneider, Plaza and Janes Editores, S.A., Barcelona, Spain, **1991**.

<sup>2</sup> H. G. Wells in *Toward a Psychology of Sustainability*, by Roger Walsh, Revision journal, Fall **1991**.

<sup>3</sup> *New Rules: Searching for Self-Fulfillment in a World Turned Upside Down*, by Daniel Yankelovich, Random House, New York, **1981**.



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- <sup>4</sup> *No Limits to Learning: Bridging the Human Gap*, by James W. Botkin, Mahdi Elmandjra & Mircca Maletza, Pergamon Press, New York, 1979.
- <sup>5</sup> "On the Education of an Amphibian," in *Tomorrow, Tomorrow, and Tomorrow, and other essays*, Aldous Huxley, Harper, New York, **1956**.
- <sup>6</sup> *Anatomy of Thinking*, by Abercrombie.
- <sup>7</sup> *Thinking for Yourself.- Developing Critical Thinking Skills Through Writing*, by Marlys Mayfield, Wadsworth Publishing Company, Belmont, **CA, 1991**.
- <sup>8</sup> King and Schneider, op. cit.