Holistic Teacher Education

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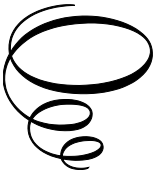
In Search of a Curriculum for Troubled Times

Edited by

Rupert Clive Collister

Cambridge Scholars Publishing



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Holistic education has been central to Indigenous education practices since time immemorial. While teaching the whole child is often seen as a nurturing and liberating force, schooling systems have also been sites of harm and oppression. Residential schools are one piece of a colonizing agenda that sought to eliminate Indigenous Peoples (in Australia, Canada, China, New Zealand, Russia, the United States, and various places in Africa, though possibly also elsewhere) and their ways of life. As of 2021, the bodies of Indigenous children are being "discovered" and unearthed, from previously unmarked graves, in Canada. Traumas are being revisited by the families, survivors, and Indigenous Peoples who have known these truths, but had them denied and downplayed for so many years by the Churches and successive Governments. Canada is seeing the legacies of colonization for the harmful process it was and continues to be. The world is watching … but is it learning?

This book is dedicated to the children who were deprived their right to grow up in the loving care of their families, communities, and cultures. Those buried and those among us.

(Prepared by Jennifer Markides, PhD with Rupert C. Collister, PhD)

This book is also dedicated to the memory of Deborah Jane Costolo-Crowell (1950-2020). Debbie was a unique spirit whose smile, giggle, compassion, generosity, and love were uplifting to those whose lives she touched. Debbie was also a skilled photographer and ceramic artist.

She is missed by all who knew her.

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ACKNOWLEDGEMENTS

As a settler, I acknowledge my occupation of lands that are the Indigenous territories of Turtle Island. Furthermore, I support all struggles for Indigenous sovereignty in whatever forms they take.

I would particularly like to thank all the authors who contributed so generously to this book. Some like Sam Crowell & John P Miller I have known for 20 plus years, and they have guided my own work as friends and mentors. Other people, such as Greg Cajete, Alan Cockerill, and Four Arrows, I came to know through their scholarship early in my career, scholarship together with our ongoing contact, which has significantly influenced my own understandings ever since. Others such as William Greene, Jeffrey King, Peggy Larrick, and Tom Poetter I met through holistic and curriculum conferences more recently, and I continue to admire their work and appreciate their friendship and collegiality. Dustin Hornbeck, Jennifer Markides, Martyn Rawson, and Mirian Vilela were new to me at the start of this project but their contributions to the book are most valuable. Finally, I'd like to acknowledge the emerging scholars Dianthi Fernando, Cheryl MacDonald, Sasha Nandlal, and Lorie C. Wright, who I've been lucky to have as students in my courses over the last couple of years. I am inspired by you all.

Rupert C. Collister, PhD – Editor

EDITOR'S INTRODUCTION

RUPERT C. COLLISTER

Introduction

> "No man [sic] is an island, entire of itself; every man [sic] is a piece of a continent, a part of the main; [...] any man's [sic] death diminishes me, because I am involved in mankind; [sic] And therefore never send to know for whom the bell tolls; it tolls for thee." (Donne 2007, 31-32)

> "Liberation is praxis: the action of men and women [sic] [and those who do not identify in these binary ways] upon their world in order to transform it" (Freire 1993, 60)

The *Doomsday Clock* is a representation for the likelihood of a catastrophe of global proportions occurring, that is caused by humankind. The *Clock* was initiated in 1947 by a group of atomic scientists and represents how close the world is to that catastrophe, as represented by the metaphorical time of midnight. In recent years, the *Science and Security Board* of the *Bulletin of the Atomic Scientists* has considered developments in life sciences and technology that may cause irrevocable harm to humanity, *as well as* nuclear proliferation, in their assessments.

In 1947 the *Clock* was seven minutes to midnight. It was still seven minutes to midnight in 1968 when I was one year old, and again in 1980 when I was thirteen, arguably then, the *Clock* (and presumably the situation) was relatively stable right through the cold war (mutually assured destruction?). In 1988 and 1998 it was six and nine minutes to midnight respectively. Even in 2002, almost six months after the September 11th terrorist attacks, the *Clock* was still only at seven minutes to midnight. In 2008 it was back to six minutes to midnight. Then, in 2018, it was shockingly at *two minutes to midnight* and at the beginning of 2020, it was *one hundred seconds to midnight*, where is still is in 2021. A reasonable person might ask "why the sudden change?" Bronson, writing on behalf of the *Bulletin*, noted:

> Humanity continues to face two simultaneous existential dangers—nuclear war and climate change—that are compounded by a threat multiplier, [that is] cyber-enabled information warfare, that undercuts society's ability to respond. The international security situation is dire, not just because these threats exist, but *because world leaders have allowed the international political infrastructure for managing them to erode*. [my emphasis] (2020, 121-123)

Arguably we have seen the results of this erosion in society more broadly, in the US elections of 2016 and 2020 (and its aftermath), and in the way that even the richer and more privileged countries, such as those of the G-7/G-20 for example, have been negatively impacted by the COVID-19 virus, amongst other things. Of course, the marginalised, the oppressed, and the underrepresented – those on the periphery – have been negatively impacted to a *much* greater degree than their richer and more privileged fellow citizens reinforcing and perpetuating their marginalised, oppressed, underrepresented, and peripheral status.

The great educator and curricularist, David Purpel, apparently, regularly used to ask his students to "write down the ten most significant problems we face in the world…". Typically, students would list war, disease, poverty etc. and then he would ask "what do schools teach that addresses these questions?" (Shapiro cited in Chapman and Morris 2020, 1:05:00-1:05:33), year after year the answer was clear – nothing. It is *that* understanding that has prompted this work, although the idea has been evolving in my mind *and* body for twenty-plus years. Essentially, it is the idea, as Apple asked, of "can education change society?" He opens his (2013) book of this name with the following statement:

> For those of us deeply committed to an education worthy of its name, the crisis is palpable. It forces us to ask whether education has a substantive role to play in challenging the situation and assisting in building a society that reflects our less selfish and more socially and personally emancipatory values. (p. 1)

I included this statement because despite being written, in the US, eight, years ago it still rings true for me, here in Canada, today.

I think about the *United Nations Declaration of Human Rights* (United Nations General Assembly 1948) when there are so many people, all over the world, including in the richer and more privileged countries around the world such as Australia, Britain, Canada, and the United States (all places I have lived in, or am familiar with), who do *not* get to experience or live such rights, but *will* experience *ongoing systematic* racism, sexism, ableism, homophobia, cognitive, linguistic and actual colonialism and imperialism,

and religious intolerance.

I think about the *United Nations Convention on the Rights of the Child* (United Nations General Assembly 1989) when so many children, all over the world including in Australia, Britain, Canada, and the United States, live in poverty, are food insecure, are homeless, are trafficked, and are subjected to ongoing abuse and trauma.

I think about the *United Nations Convention on the Rights of Persons with Disabilities* (United Nations General Assembly 2006) when there are so many people with disabilities, disorders, and exceptionalities, as well as mental health challenges, all over the world, including in Australia, Britain, Canada, and the United States, who are not even acknowledged, sometimes hidden away, and so often marginalised and unsupported.

I think about the *United Declaration on the Rights of Indigenous Peoples* (United Nations General Assembly 2007) when Indigenous People's sovereignty is under threat world over, including in Australia, Canada, and the United States (incidentally three of the four countries that *did not* sign on to the *Declaration*, the fourth was New Zealand), when Indigenous women, girls and Trans' Peoples continue to disappear at alarming rates, often never to be discovered, and when Indigenous Peoples health and education outcomes are significantly lower than those of colonisers and their descendants, and when Indigenous Peoples' Land, Water, and Treaty rights are still being violated by colonial governments.

Finally, I think about the *United Nations Convention relating to the Status of Refugees* (United Nations General Assembly 1951) and the *New York Declaration for Refugees and Migrants* (United Nations General Assembly 2016) and I think about the mass and forced migrations of Peoples across the world, including *to* Australia, Britain, Canada, and the United States, and how those countries have responded, and continue to respond, to such migrations.

This complex situation, and the intersectionality (Crenshaw 1991) that inevitably occurs within and between these groups, leads me to think again about Purpel's (paraphrased) question "what do schools teach that *addresses* these [issues]?" (cited in Chapman and Morris 2020, 1:05:00-1:05:33), the answer is *again* nothing; though schools *are* often left to deal with the consequences of this lack of action by governments, again echoing Bronson's words, that "*world leaders have allowed the international political infrastructure for managing them to erode*". [my emphasis] (2020, 121-123).

Having lived in two countries of meteorological and environmental extremes (Australia and Canada) I also think about the environment, climate change, and global warming. In 2019 the Canadian Government, through

Environment and Climate Change Canada, released the *Canada's Changing Climate Report* (Bush 2019). The headline statements were:

- Canada's climate has warmed and will warm further in the future, driven by human influence.
- Both past and future warming in Canada is, on average, about double the magnitude of global warming.
- Oceans surrounding Canada have warmed, become more acidic, and less oxygenated, consistent with observed global ocean changes over the past century.
- The effects of widespread warming are evident in many parts of Canada and are projected to intensify in the future.
- Precipitation is projected to increase for most of Canada, on average, although summer rainfall may decrease in some areas.
- The seasonal availability of freshwater is changing, with an increased risk of water supply shortages in summer.
- A warmer climate will intensify some weather extremes in the future.
- Canadian areas of the Arctic and Atlantic Oceans have experienced longer and more widespread sea-ice-free conditions.
- Coastal flooding is expected to increase in many areas of Canada due to local sea level rise.
- The rate and magnitude of climate change under high versus low emission scenarios project two very different futures for Canada. (5-6)

These statements are *both* shocking *and* the apparent natural evolution of the global neo-liberal enterprise that is focussed on the extraction, and exploitation of the world's natural resources, whilst at the same time as the world is being poisoned by the processes and products that are integral to that extraction and exploitation (Klein 2014); (See, for a small sample, the recent and randomly selected examples of: Milman 2016; Nikiforuk 2017; Russell 2020). In 2015, I was privileged to hear Sheila Watt-Cloutier speak on what she calls "The right to be cold". She has written passionately on this right, through the relationship between the impact of global warming and the loss of culture and language in the far north (Watt-Cloutier 2015).

However, global warming isn't only caused by resource extraction and exploitation. It is also caused by *resource depletion* including industrial-scale farming. According to Richard Oppenlander *resource depletion* is "the loss of our primary resources on earth, *as well as the loss of our own health* due to our choice of a certain type of food." [My emphasis] (2012, xix) He goes on: "The largest contributing factor to all areas of global depletion is

the raising and eating of more than 70 billion animals each year and the extracting of 1-2 trillion fish from our oceans annually." (2012, xix) He persuasively and concisely describes this resource depletion, highlighting that *global warming* is just one small part of a greater system of *global depletion* currently being experienced on Earth (Oppenlander 2012, 11-13). He describes the richer and more privileged countries (my phrase not his, he uses "we") as being "comfortably unaware" (Oppenlander 2012). Surely education has a role in that lack of awareness.

Also in 2019, even the *United States Department of Defense*, raised the issue of climate change with the US Government, saying "the effects of a changing climate are a national security issue" (2) citing the potential for "Recurrent flooding, drought, desertification, wildfires, and thawing permafrost" as being major issues (Office of the Under Secretary of Defense for Acquisition and Sustainment 2019, 3-7). These are issues that can be seen in Australia, Canada and the United States (except there is no melting permafrost in Australia of course, but there is increased salination and loss of topsoil) as well as in other places across the world. Not surprisingly the report's initial focus was on the integrity of US military bases, but the report also focussed on the humanitarian missions that the US military carries out, or contributes to, that are caused by such catastrophic climate events. What it didn't particularly focus on are the forced population migrations and associated social, cultural, political, and economic catastrophes that inevitably accompany and follow such events. Schools again are often left to deal with the consequences of this lack of action by governments, such as students who may be climate refugees and those that have experienced the associated trauma of such dislocation.

To be fair, some improvements in some of these, and other areas of social, cultural, political, and economic concern have been, and continue to be, made, though I would ask "at what cost?". From my reading the cost is generally being borne by those on the periphery who are typically marginalised, oppressed, or underrepresented in society. My mentor the late Dr. Anne Goodman, *did* encourage me to consider the idea, borrowed from Elise Boulding, of the "two-hundred-year present" (1988, 4) saying:

> It is hard to imagine two thousand years ago, but we can imagine a time when our grandparents or the oldest people we know were born. We were not around but we can imagine it and we can imagine a time when our children or children we know are going to die and from those two points is about two-hundred years. It is about seven generations. And then you look at our present as a mid-point in a two-hundred-year present. So [the] things that happened a hundred years ago […] made […] possible […] what we are doing now [so] what will happen a hundred years hence? All the gradation

> in between [those times will] make a lot of other things that we may not [currently be able to imagine], possible. (collaborative conversation, 2006)

The concept of a two-hundred-year present encourages those, like myself, who might become disillusioned at the seeming inertia of society in the richer and more privileged countries to breakout of their destructive and hegemonic way of being, to take a longer view of the achievements that humanity has made, and continues to make. It acknowledges that we are all:

> […] part of a continuum of people who have worked over the years to build a base that we can work from and [that the work we do] is a part of process and the issue is not "are we going to see this in our lifetime or not?" [But] "are we creating the conditions to make the next stage easier to happen?" (collaborative conversation with Goodman, 2006)

This acknowledgment is actually:

> […] the idea of detachment, not detachment from effort but detachment from outcomes […] and saying we will do this even if we may not succeed. […It is to] have a sense [that] we do not have to see any great results and that we are a part of something larger than ourselves. (collaborative conversation with Goodman, 2006)

However, this is *not* to say that we should become complacent, abrogate responsibility, and assume someone else will do the work. Neither is it to ignore the immediacy of the issues facing humanity in the twenty-first century, including issues of institutional, structural, political, and organisational violence that are inherent in the hegemony (collaborative conversation with O'Sullivan, 2006) and exploitative nature of the richer and more privileged countries' worldviews. (adapted from Collister 2010, 24-25)

It is also true that, over the last century, there are many educators, some I could name and likely some I could not, who have used their gifts and understanding to address, or at least seek to redress to some degree, society's iniquities. I have been particularly influenced by the work of: Septima Clark, Moses Coady, George S. Counts, Paulo Freire, Myles Horton, Ira Shor, and Jimmy Tompkins, but also by the radical work of: Emma Goldman, Mother Jones, and Helen Keller. I've also been particularly influenced by the work of institutions such as Frontier College, Highlander Folk School (now the Highlander Research and Education Centre), the Survival Schools of the American Indian Movement (see, for example Davis 2013), and the Freedom Schools of the US civil rights movement (see, for example Hale 2018), and the Antigonish Movement, as well as the early Mechanics' Institutes, Women's Institutes, and the Danish Folk Schools. I

have seen the power of education to change people's lives, including my own (see Collister 2010), throughout my career working with people who have been unemployed for a long time, people returning to the workforce having raised families, people with exceptionalities, disabilities, and disorders, people who are culturally or linguistically diverse and new immigrants, and Indigenous Peoples, as well as people who are the first in their families to attend university or college, and people who, despite having had marginalising experiences at school, attend college or university and thrive.

So, what does all this have to do with the theme of holistic approaches to teacher education curriculum for troubled times in this book? The great curriculum theorist, Jerome Harste (2003, 8-12) said, the two questions at the heart of every curriculum should be "what kind of person do I want to be?" and "what kind of world do I want to live in?" or as my friend and colleague Dr. Sam Crowell reframes them: "what kind of *teacher* do I want to be?" and "what kind of world do I hope my *students* to live in?" *and* (perhaps more importantly) "how can I *help bring that about*" [my emphasis] (personal communication, 2011), or as Goodman said "*are* we [*or* am *I*] creating the conditions to make the next stage easier to happen?" [my emphasis] (collaborative conversation, 2006) Similar questions have been asked by others, particularly those seen as being seen as part of the reconceptualisation of curriculum, and arguably these are values questions. The Harste/Crowell questions (as I tend to call them) have driven both my own teaching, and my mentoring of teacher education students, ever since I was exposed to them. The also drove my conception for this book. To that end, I invited long time colleagues and friends, I invited colleagues previously unknown to me, and I invited a select few of my students from the past year or two to contribute chapters.

The purpose of this collection is to bring together approaches (actual or conceptual) to initial and/or ongoing teacher education/preparation curriculum that can be described as holistic (however the individual authors understand that). This is a text in *curriculum studies*. It is a text in *teacher education*. However, it is also a text in *holistic education*. I hoped for, and received, chapters that highlighted teacher education curricula for a variety of formal and informal contexts not just K-12 education. I also hoped for, and received, chapters that described approaches to teacher education curricula that were reconstructionist/ reconceptualist in nature. That is, they seek to shift the trajectory of society through teacher education. As such, I am reminded of George S. Counts (1962) statement:

> We must abandon completely the naïve faith, that school automatically liberates the mind and serves the cause of human progress; in fact, we know that it may serve any cause. [It] may serve tyranny as well as freedom, ignorance as well as enlightenment, falsehood as well as truth, war as well as peace, death as well as life. It may lead men and women to think they are free even as it rivets them in chains of bondage. Education is indeed a force of great power, particularly when the word is made to embrace all the agencies and organised processes for molding the mind, but whether it is good or evil depends, not on the laws of learning, but on the conception of life and civilization that gives it substance and direction. In the course of history, education has served every purpose and doctrine contrived by man [sic]. If it is to serve the cause of human freedom, it must be **designed for that purpose**. [my emphasis] (54)

This statement is as true today as it was 50 years ago.

Overview of chapters

The book opens with Dr. Alan Cockerill's chapter "A holistic approach to curriculum: The example of Vasily Sukhomlinsky". I first came upon Dr. Cockerill's work on Sukhomlinsky in 1999 when I was exposed to this quote:

> I am firmly convinced that the human personality is inexhaustible; each may become a creator, leaving behind a trace upon the Earth […] There should not be any nobodies—specks of dust cast upon the wind. Each one must shine, just as billions upon billions of galaxies shine in the heavens. (Sukhomlinsky 1987, 116)

It immediately spoke to my emerging holistic epistemology. Since then, I have been an avid fan of both Sukhomlinsky and Dr. Cockerill, devouring all his translations of this ground-breaking work. In chapter one Dr. Cockerill uses the example of Sukhomlinsky's holistic approach to education to highlight the kind of education that is appropriate in these troubled times we call the *Anthropocene* (Baichwal, de Pencier, and Burtynsky 2018; Cockerill 2017). Sukhomlinsky's pedagogy was deeply embedded in the natural environment, and sought to inculcate personal qualities such as curiosity, empathy, and creativity in his students. Dr. Cockerill believes this approach is well suited to educating young people to meet the environmental and social challenges of the future. He also uses the chapter to highlight Sukhomlinsky's approach to teacher education, describing both the initial training *and* the ongoing training and mentoring teachers in his school received.

In 2001, I attended, and spoke at, the Ontario Institute for Studies in Education *Breaking New Ground – Holistic Learning Conference* at the University of Toronto, Canada for the first time. Also speaking at that conference was Dr. Sam Crowell. I was immediately attracted to his session because he is a holistic educator who came to it through systems thinking and, what was then called, new physics. Coincidentally, that was some of the same material I was engaging with in order to understand the fundamentals of holistic thinking. Dr. Crowell is also a Taoist and I had been interested in eastern spiritual traditions since I was 15 or 16 years old, particularly Taoism. I had also practiced Taoist T'ai chi ch'üan for a number of years in both Britain and Australia. Finally, Dr. Crowell also has some Tsalagi heritage which I appreciated, given my work with Indigenous students in Australia and my emerging interest in the synergies between holistic and transformative education and Indigenous ways of knowing. I sought out Dr. Crowell and we began a series of conversations which, to this point, has lasted 20 years. In chapter two I draw on these discussions with my mentor, Dr. Crowell, to explore our collective thoughts on holistic approaches to teacher education, and the impact of those conversations on my teaching.

After I'd discovered Sukhomlinsky's work I was increasingly drawn to the concept of *Holistic Education* because in a general sense holistic education is not a curriculum or methodology. It is a set of assumptions that "recognises that humans seek meaning, not just facts or skills, as an intrinsic aspect of their full and healthy development […and that…] only healthy, fulfilled human beings create a healthy society" (Chicago Group 1990, 1). Through this journey with holistic education, I have come across a number of great writers, thinkers, and practitioners, few more influential than my friend and mentor Dr. John P (Jack) Miller. In chapter three Dr. Miller explores his experiences of practicing vipassana mediation for 47 years, individually and on organised retreats. He believes that this practice has had significant impact on his work in holistic education. In this chapter he describes the main elements of vipassana meditation and its connection to holistic education. Dr. Miller also describes holistic education in action through his research with the *Equinox Holistic Alternative School*, a school that used his text "*The Holistic Curriculum*" (1988/2019) as a broad framework for their curriculum.

Progressive education generally, and holistic education specifically, have a significant history. In the *western* education tradition, that arguably began with Jean Jacques Rousseau's (1712-1778) book *Emile* in (1762/1979). This tradition also includes people such as Johann Pestalozzi (1746-1827), Friedrich Froebel (1782-1852), William Ellery Channing

(1780-1842), Ralph Waldo Emerson (1803-1882), Henry David Thoreau (1817-1862), David Ripley (1802-1880), A Bronson Alcott (1799-1888), Francis W. Parker (1837-1902), and John Dewey (1859-1952). Although these later writers and thinkers are American, the earlier influencers were from Europe. Even during the initial peak of the progressive education movement in the U.S., progressive or holistic education movements were still being imported from Europe. The more dominant and persistent of these were the Montessori method (devised by Maria Montessori (1870-1952) and the Waldorf schools of Rudolf Steiner (1861-1925) (cited from Miller 1997, 91-177). In chapter four Dr. Martyn Rawson outlines the origins, aims and curriculum of teacher education for Steiner/Waldorf schools. He explains the process of cultivating teacher dispositions and beliefs, and the two-stage process of bridging the gap between the teacher education institution and the school. Finally, he introduces some recent innovations aimed at enhancing this process.

In early 2020 I met Ms. Lorie C. Wright as a student in one of the Masters programs I teach in to. Ms. Wright works in a community-based, schoolboard administered learning center as an adult literacy instructor. She works with adults who disclose many sociological issues that affect their lives, including but not limited to generational poverty, class issues, colonial legacies, issues concerning racism, second or additional language issues, mental health issues, undiagnosed learning disabilities, and formerly incarcerated or paroled adults. All Ms. Wright's learners live within the margins of society but are attempting to gain autonomy, financial stability, and engagement within the community. I was immediately struck by her engagement, compassion, and humility. In chapter five Ms. Wright explores the narratives of some of these adult literacy learners and their experiences within an atypical pedagogical framework that may be described as embodied and holistic. She asserts that such an embodied and holistic pedagogy is a valuable means through which individuals can understand and rebuild themselves. She believes that using a less logic-determined curriculum, than may be typical in her field, combined with creative methodologies, opportunities to connect with nature, and meditation, allow learners' voices to become audible and included within society. Ms. Wright's work reminds me of my earliest days working with marginalised adults in the Australian Vocational Education and Training Sector, many of whom experienced similar issues to those described above.

Contrary to the relatively recent history of holistic education in the *west* (noted above), it is clear to me and others that Indigenous Cultures have been engaged in holistic ways of knowing and being for millennia. As I was beginning my career in Adult Vocational Education and Training in

Australia, I was working with a lot of Indigenous Students and as a result, I was becoming aware of the synergies between Indigenous ways of knowing and holistic education. I started to engage with various internet discussion boards (quite new then) on Indigenous issues and I asked a number of people "if I wanted to know more about Indigenous ways of knowing and education what would they suggest as a starting point?". The overwhelming response was that I should read "*Look to the mountain: An ecology of Indigenous education*" By Dr. Greg Cajete (1994). I did. Since that time, I believe I've read most of what Dr. Cajete has published (which is extensive). I was also lucky enough to engage him in conversation as part of my doctoral research and to have him contribute a chapter to this book. In Chapter six Dr. Cajete explores and re-examines the philosophical and ecological foundations of Indigenous Cultures. He discusses them in relation to the development of Indigenous (or ethno-) science curriculum and the benefits of such a curriculum in relation to the issues the world is facing currently. One of the things that should be noted by folks seeking to "Indigenise" their curriculum, is that the initial model that Dr. Cajete used as the starting point for the *evolution* of the ethno-science model of curriculum he developed (1999), is a model of curriculum research conceptualised by Robert S. Zais (1976). Ultimately though Dr. Cajete's ethno-science model of curriculum incorporates what he describes as "an "Indigenously" derived structure called a "curriculum mandala" (this volume).

I have already described above how I met Dr. Sam Crowell and our subsequent relationship. In addition to being a professor emeritus from California State University, San Bernardino, for a number of years Dr. Crowell has served as a faculty member of the *Earth Charter Education Center for Sustainable Development* and has been engaged in a range of work associated with the Earth Charter (The Earth Charter Initiative 2000). Given the state of the world highlighted earlier in this introduction and the understanding that we, as a species, *and* our planet definitely seem to be in "troubled times", I felt it was important to have a chapter devoted to pedagogical work associated with the Earth Charter. In chapter seven Drs. Sam Crowell and Mirian Vilela describe their work with educators over the past two decades in the areas of Peace and Sustainability. Over this time, they have listened to frustrations of educators regarding the inadequacy of institutional education and concerns of climate change, the environment, and social justice. According to Drs. Crowell and Vilela teacher education, when conceived through the lens of the Earth Charter, calls us to not only conceptualize the world differently but to perceive its connectedness and interrelated nature, bringing these perceptions into reality through our programs, pedagogies, and advocacy. In addition, framing education

through the lens of the Earth Charter means to honor and celebrate diversity, to prepare students to create an ecological civilization, to help them see themselves building a just society where mutual responsibility and care is valued and achieved, and to understand the multiple facets of well-being and peace. In addition, infusing the Earth Charter into teacher education programs increases teachers' capacity to appreciate the beauty around them and their sense of purpose in contributing to the betterment of society. These understandings are not only holistic, but they are also reconstructivist.

In 2015 I attended my first *Curriculum and Pedagogy Conference* in Cleveland, Ohio. At that event I heard a number of students from Miami University of Ohio present a session about a book they had written during their Doctoral studies, led by Dr. Thomas Poetter. The book, (one of a series, see Poetter 2013; Poetter et al. 2020; Poetter and Waldrop 2015; Poetter et al. 2017; Poetter et al. 2016) used Pinar's method of *Currere* (1975) to explore classic curriculum texts through the lens of current pedagogical experience. The focus on both currere, and texts from the curriculum canon, appealed to me and this prompted me to attend the *1st Annual Currere Exchange Retreat* in Oxford, Ohio the following year. At the first of these gatherings, I heard Dr. Peggy Larrick speak as part of the Miami group, and at the second I met her, and we engaged in conversations that have continued since, both as part of these two annual conferences/retreats, and as collegial professionals. The institution in which Dr. Larrick teaches is a small private college located in a rural area, which borders Appalachia. The college was established by Quakers in 1870 and has a long history of serving a student body who is predominantly white, comes from the 16-county rural area surrounding the campus, and tends to be conservative in their political philosophies. I am drawn to Dr. Larrick's story, context, and positionality, in part, because since my first engagement with holistic education, I have been aware of, and interested in, Quaker approaches to teaching and learning through the work of Parker Palmer (see 1993, 2000, 2004, 2007, 2011; Palmer, Zajonc, and Scriber 2010). In chapter eight, Dr. Larrick uses *Currere* as method/ology to explore how she, as a Quaker teacher educator, draws on Quaker values, in a Quaker institution of higher education, to support teacher candidates as they engage in a journey from object to subject – from the Dark to the Light. This chapter is intended to serve as a first step in determining how communing, learning, and teaching in the manner of Friends can serve as a framework for conceptual understandings of curriculum as a healing text.

Ms. Dianthi Fernando is a graduate of the Master of Teaching program at the Ontario Institute for Studies in Education/University of Toronto, and I was lucky enough to have her in my courses twice during her program. I

was eager to have her contribute a chapter to this book because of the depth of her compassion and her understanding of the importance of community, relationality and "Intentional Conversation" (Brown and Lichterman 2018). In chapter nine, Ms. Fernando takes a narrative-based approach to reconceptualize student support around the development of individualized relationships through four principles (understanding context, investing time, humanizing instruction, and developing self-awareness) that guide her professional identity. This philosophy is informed by her teacher education at the Ontario Institute for Studies in Education, but also by her experience living and working in on-campus residences at the University of Toronto. As she worked in the very different spaces of high school classrooms and residences, relationship-building has always been at the core of who she is and what she does. This chapter highlights that disposition.

I have already described how I met Dr. Thomas Poetter at my first *Curriculum and Pedagogy Conference* in Cleveland, Ohio in 2015. In chapter ten Dr. Poetter together with one of his graduate students, Dr. Dustin Hornbeck, revisit the 25-year trajectory and development of a course in teacher leadership in a teacher licensure program, for middle school teachers, at Miami University of Ohio. This chapter chronicles the aspects of that course that are holistic *and* critical and suggests ways that it can be continually improved. Dr. Poetter describes the history and evolution of a "course about teacher leadership, with a social justice aim, [taught] to pre-service teachers from predominantly white, upper-middle-class backgrounds" (this volume). Dr. Hornbeck, a white male who identifies as queer who grew up in a blue-collar/Appalachian community, describes the challenges of teaching such a course, in such a community, more recently. Dr. Poetter first introduced the teaching of this course to Dr. Hornbeck as a "challenging endeavor." Arguably teaching holistic curricula that is rooted in ideas of social justice is always going to be challenging, but I imagine this is particularly the case, in Poetter's and Hornbeck's context, given the troubled times humanity currently finds itself in. The lessons Drs. Poetter and Hornbeck describe in this chapter are likely applicable to teacher education curricula throughout North America.

Ms. Sasha Nandlal was a Master of Education student in one of my courses at the University of New Brunswick in Canada's Atlantic Province (of the same name) in 2020. However, Ms. Nandlal is an East Indian school teacher who has lived and worked, from the tender age of five, in Trinidad and Tobago. In chapter eleven she uses her personal narrative and philosophy to highlight the need to develop a meaningful, holistic and reconstructivist curriculum that reflects the diversity of that, so-called, *Callaloo Nation* (Esposito 2019; Khan 2004). She uses the metaphor of

"Iron cages entrapping us" (this volume) to capture the context of Trinidad and Tobago "that seems to continue to build a culture of acceptance and subjugation, long after independence." (this volume). In order to do so Ms. Nandlal channels both Freire (1974, 1993) and Tyler (1949/2013) to conceptualise a curriculum that is built on both Freire's concept of *Conscientização* and Tyler's four "fundamental questions of curriculum development" (1), together with the concepts of *Analysis of Society*; *Building Political Capacity*; and *Social Activism*, gleaned from the more recent work of Seider and Graves (2020).

I have already described attending my first *Curriculum and Pedagogy Conference* in Cleveland, Ohio in 2015. At that conference, amongst others, I met a young pedagogue called Dr. Jeffry King. Dr. King and I became friends and served on the *Council of the Curriculum and Pedagogy Group* together for three years and were members together for longer, attending their conferences annually. Dr. King has a background in both education and theology and as such I was eager to have him submit a chapter for this book. In chapter twelve Dr. King explores the spiritual nature of pedagogy through the framework of the architectonic self. He traces dialogic pedagogy back to Socrates and explores learning as "a dialogic event that depends on participation in a relationship with another person." (this volume) He connects the epistemological, the ontological, and the spiritual noting "the spiritual and ontological qualities of learning highlight the reliance on others to help us better see and understand ourselves. Without others' involvement, we would struggle to see past our own thoughts and beliefs." (this volume) Dr, King believes that Bakhtin's architectonic self gives teachers a framework through which we can better understand how relationships serve as the cornerstone of learning.

I previously noted that one of the most dominant and persistent progressive or holistic education movements imported into the U.S from Europe, was the Montessori method (devised by Maria Montessori (1870-1952)). Our next author, Dr. Jennifer Markides, began her career as a Montessori teacher. However, Dr. Markides is also Métis[1]. In early 2021 I contacted my friend and colleague, Four Arrows. in the hope that he would contribute a chapter to this book. He wasn't so sure he would be able to, and he recommended Dr. Markides. As it turns out Four Arrows was able to submit a chapter (coming up later) and I am very pleased to present chapters from both of these impressive colleagues in this book. In chapter thirteen Dr.

[1] Métis means a person who self-identifies as Métis, is distinct from other Aboriginal Peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation. (Métis Nation of Alberta 2021, n.p.)

Markides conceptualizes an Indigenous holistic well-being curriculum in teacher education with the aim of moving teacher education to a focus of living well in the world. For educators, the well-being of youth is of critical concern. By working with Indigenous Knowledge Keepers and embracing contextually-specific, Indigenous holistic well-being curricula, educators hold power to purposefully impact the lives of youth. In this chapter Dr. Markides shares her learning journey through story and the interweaving of existing theories and practices in a way that that can inform teacher education. Reflective of both holistic and reconstructivist approaches, she says:

> Through Elder teachings and land-based education, I have come to see that Indigenous holistic wellbeing frameworks hold the promise to reshape society. As educators, we have the power to shift educational priorities away from discrete subject areas and metaphors of consumption to relational concepts of living well in the world. (this volume)

I met Dr. Cheryl MacDonald in early 2021 when she was also a student in a Master of Education program that I teach into at the University of New Brunswick. In a display of characteristic humility, Dr. MacDonald enrolled herself in a Master of Education degree in order that she might shift her professional focus to the teaching and learning relationship rather than just focus on research in her previous area of expertise. In chapter fourteen, Dr. MacDonald seeks to explore, literacy scholar, Jerome C. Harste's (2003) questions about what kind of world she wants to live in and what kind of person she wants to be, in order to guide her way through her ongoing educational process. Dr. MacDonald does this initially by exploring her educational philosophy. She then elaborates on how that philosophy shaped her experience critiquing and analyzing the New Brunswick Grade 9 Social Studies curriculum guide through an LGBTQI2S+ (lesbian, gay, bisexual, transgender, queer, intersex, 2-spirit, and beyond) lens. Finally, she concludes with a discussion of how to use curriculum as a vehicle for what Harste referred to in the above quotation as "thoughtful new social action" (2003, 11) through her work as a scholar who has *returned* to graduate school to learn about university student-athlete support and development. This chapter is informed by the eclectic mix of personal and professional experiences and some key readings in the fields of psychology, curriculum development, and sport studies.

Dr. William L. Greene is a psychologist and professor in the School of Education at Southern Oregon University in Ashland, Oregon (USA). His research and scholarship focuses on holistic teaching and learning with an emphasis on self-development, human potential, and the spiritual nature of

education. Dr. Greene helped to establish the *Center for Holistic Education* and the international *Holistic Teaching and Learning Conference* at Southern Oregon University. I first met Dr. Greene at this conference in 2014 and this led me to engage with his writings (see for example Korthagen, Younghee, and Greene 2013). In chapter fifteen Dr. Greene describes "a holistic pedagogy in teacher education that fosters close contact with our essential nature." (this volume) He describes how, in his program he and his colleagues "frame our classes and our students through a lens of love, regardless of the topics we teach." (this volume) This approach invites students into what Dr. Greene calls:

> the thin places of the classroom where they are closer to the veil between the seen and the unseen, the reasoned and the intuitive, the temporal and the timeless. In such places and in the safe co-existence of both vulnerability and trust, the human capacity for self-development, soulful connections with others, and deep learning becomes fully engaged. (this volume)

I first encountered Dr. Don Trent Jacob's PhD (now known as Four Arrows) work in 2001 when I was interested in teaching virtues and building character through curriculum for my students in Australia (see Jacobs and Jacobs-Spencer 2001). I became more familiar with his work through his regular columns in the now defunct journal "*Paths of learning: Options for families and communities*" between 2001 and 2004. I first met Dr. Four Arrows in Albany, New York at the *Alternative Education Resource Organisation* conference. We chatted briefly and next met in 2007 at the Spirituality and Education Network Summit in Malibu, California where we really began to engage more deeply. Since then, Dr. Four Arrows and I have developed a collegial friendship. I have used much of his work (see Four Arrows [Don Trent Jacobs] 2006; Four Arrows 2008, 2013; Four Arrows, Cajete, and Lee 2010) in my own teaching and he has contributed a chapter, not just to this book, but also the last book, an e-book, that I co-edited (see Four Arrows 2017). In chapter sixteen Dr. Four Arrows describes a practical approach to Indigenizing and decolonizing curricula as a deep, holistic way to help re-balance life systems in our existential era.

Finally, in chapter seventeen I bring together my own experiences and understandings to date and explore the Tyler Rationale (1949/2013) as a model for curriculum development in initial teacher education, considering the learners, societal issues, educational values, and subject matter as I see them in North America today. I also consider them through lenses, or screens (in Tyler's parlance), of liberation philosophy and liberation psychology as a way to shift the Tyler Rationale from the transmission and transactional approach to curriculum development it has become (Miller

and Seller 1985) to one of transformation.

I have assembled this, perhaps eclectic, mix of authors and chapters in order to show the commonalities across countries, fields, traditions, and cultures that can all be influential in thinking about holistic education, curriculum development, and teacher education in troubled times. I hope each reader will find something that connects to their own story, context and experiences. However, I also hope that each reader will find something to inspire them to do something to shift society for the better.

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