

The Chicago Statement & Education 2000

A HOLISTIC PERSPECTIVE



Philip Snow Gang, PhD

Founder, The Institute for Educational Studies (TIES)

ties-edu.org

With an Introduction by Paul Freedman

Co-Founder, Holistic Education Initiative

holisticeducationinitiative.org **HER Journals**



INTRODUCTION

Founding documents have the power to coalesce thought and organize action. They can articulate, clarify and crystallize amorphous ideas, and provide a guiding beacon for people to follow. In 1989 and 1990 two such documents were written, by two overlapping groups of visionaries and scholars. “The Chicago Statement” written collaboratively by 80 people at an education conference in 1989 and “Education 2000: A Holistic Perspective” written a year later following a conference in Colorado, are the clearest, most succinct and perhaps most profound articulations to date of what we call “Holistic Education.”

In the late 1980’s authors including Douglas Sloan, David Purpel, Ed Clark, Ron Miller, Phil Gang, Jack Miller, Parker Palmer and others were drawing from a wide range of antecedents to describe a vision of education built on values of ecological awareness, spirituality, relationships and connectedness. An image of holism was emerging in stark contrast to the existing reductionist educational paradigm. These educators wrote about transformational learning, “insight and imagination,” postmodern, ecological, cosmic and spiritual education and the need to find an antidote for “the moral and spiritual crisis in education.”

The discourse was bubbling into a rich soup, pregnant with potential but requiring some common language and a clear articulation of shared beliefs. 1988 witnessed the publication of Jack Miller’s *The Holistic Curriculum* and the founding of Ron Miller’s journal, *The Holistic Education Review*. In 1989, “The Chicago Statement” was drafted, and the conference steering committee went on to form The Global Alliance for Transforming Education (GATE.) Dr. Philip Snow Gang was hired as the Founding Executive Director. The following year gave birth to the stunning document, “Education 2000: A Holistic Perspective.” Dr. Gang proceeded to tour colleges, universities and conferences around the world promoting this document and

the beliefs, values and principles it espoused. A “new” field of study, Holistic Education was born.

We are educators, parents, and citizens from diverse backgrounds and educational movements who share a common concern for the future of humanity and all life on Earth.

Beginning with these words, “Education 2000: A Holistic Perspective” unfolds to articulate ten core principles of the emerging field of Holistic Education. The re-printing of these two documents now, every bit as profound, inspirational and timely as they were in 1990, provides us with a unique opportunity to reconnect with the powerful vision proposed by a fearless group of visionaries and scholars who dared to imagine and articulate a form of education for the next stage of our evolving human consciousness.

Paul Freedman
Co-Founder
Holistic Education Initiative

THE CHICAGO STATEMENT ON EDUCATION

As we approach the twenty-first century, many of our institutions and professions are entering a period of profound change. We in education are beginning to recognize that the structure, purposes, and methods of our profession were designed for an historical period which is now coming to a close. The time has come to transform education so as to address the human and environmental challenges which confront us.

We believe that education for this new era must be holistic. The holistic perspective is the recognition that all life on this planet is interconnected in countless profound and subtle ways. The view of Earth suspended alone in the black void of space underscores the importance of a global perspective in dealing with social and educational realities. Education must nurture respect for the global community of humankind.

Holism emphasizes the challenge of creating a sustainable, just, and peaceful society in harmony with the Earth and its life. It involves an ecological sensitivity - a deep respect for both indigenous and modern cultures as well as the diversity of life forms on the planet. Holism seeks to expand the way we look at ourselves and our relationship to the world by celebrating our innate human potentials - the intuitive, emotional, physical, imaginative, and creative, as well as the rational, logical, and verbal.

Holistic education recognizes that human beings seek meaning, not just fact or skills, as an intrinsic aspect of their full and healthy development. We believe that only healthy, fulfilled human

beings create a healthy society. Holistic education nurtures the highest aspirations of the human spirit.

Holistic education is not one particular curriculum or methodology; it is a set of working assumptions that include the following:

- * Education is a dynamic, open human relationship.
- * Education cultivates a critical awareness of the many contexts of learners' lives - moral, cultural, ecological, economic, technological, political.
- * All persons hold vast multi-faceted potentials, which we are only beginning to understand. Human intelligence is expressed through diverse styles and capacities, all of which we need to respect.
- * Holistic thinking involves contextual, intuitive, creative, and physical ways of knowing.
- * Learning is a lifelong process. All life situations may facilitate learning.
- * Learning is both an inner process of self-discovery and a cooperative activity.
- * Learning is active, self-motivated, supportive, and encouraging of the human spirit.
- * A holistic curriculum is interdisciplinary, integrating both community and global perspectives.

Adopted by 80 Holistic Educators at a Conference near Chicago, Illinois, June, 1990.

Steering Committee included: Phil Gang, Ron Miller, Ed Clark, Nina Meyerhof, Joey Tanner, Lynn Stoddard, David Lehrman, Linda Macrae-Campbell.

EDUCATION 2000

A Holistic Perspective

The Vision Statement

I. Preamble

We are educators, parents, and citizens from diverse backgrounds and educational movements who share a common concern for the future of humanity and all life on Earth.

We believe that the serious problems affecting modern educational systems reflect a deeper crisis in our culture: the inability of the predominant industrial/technological world view to address, in a humane and life-affirming manner, the social and planetary challenges that we face today.

We believe that our dominant cultural values and practices, including emphasis on competition over cooperation, consumption over sustainable resource use, and bureaucracy over authentic human interaction have been destructive to the health of the ecosystem and to optimal human development as well.

As we examine this culture-in-crisis, we also see that our systems of education are anachronistic and dysfunctional. In sharp contrast to the conventional use of the word education, we believe that our culture must restore the original meaning of the word, which is “to draw forth.” In this context, education means caring enough to draw forth the greatness that is within each unique person.

The purpose of this Statement is to proclaim an alternative vision of education—one which is a life-affirming and democratic response to the challenges of the 1990’s and beyond. Because we value diversity and encourage a wide variety of methods, applications and practices, it is a vision toward which educators may

strive in their various ways. There is not complete unanimity, even among those of us who endorse this document, on all of the statements presented here. The vision transcends our differences and points us in a direction that offers a humane resolution to the crisis of modern education.

Principle I. Educating for Human Development

We assert that the primary—indeed the fundamental—purpose of education is to nourish the inherent possibilities of human development. Schools must be places that facilitate the learning and whole development of all learners. Learning must involve the enrichment and deepening of relationships to self, to family and community members, to the global community, to the planet, and to the cosmos. These ideas have been expressed eloquently and put into practice by great educational pioneers such as Pestalozzi, Froebel, Dewey, Montessori, Steiner, and many others.

Unfortunately, public education has never had optimal human development as its primary purpose. Historical literature makes it clear that school systems were organized to increase national productivity by inculcating habits of obedience, loyalty, and discipline. The “restructuring” and “excellence” literature of the 1980’s and 1990’s continues to be permeated with a concern for the productivity and competitiveness of the national economy, and seeks to harness the abilities and dreams of the next generation to the goal of economic development. We believe that human development must be served before economic development.

We call for a renewed recognition of human values which have been eroded in modern culture—harmony, peace, cooperation, community, honesty, justice, equality, compassion, understanding and love. The human being is more complex, more whole, than his or her roles as worker or citizen. If a nation—through its schools, its child welfare policies, and its competitiveness—fails to nurture self-understanding, emotional health, and democratic values, then ultimately economic success will be undermined by a moral collapse of society. Indeed, this is happening already, as is made clear by the drug epidemic and

the pressing problems of crime, alcoholism, child abuse, political and corporate corruption, teen alienation and suicide, and violence in the schools. We must nurture healthy human beings in order to have a healthy society and a healthy economy. The economic system surely requires a skilled, dependable work force. We can best secure this work force by treating young people as human beings first and future workers secondarily. Only people who live full, healthy, meaningful lives can be truly productive. We call for a greater balance between the needs of economic life and these human ideals which transcend economics and which are necessary for responsible action.

Principle II. Honoring Students as Individuals

We call for each learner—young and old—to be recognized as unique and valuable. This means welcoming personal differences and fostering in each student a sense of tolerance, respect and appreciation for human diversity. Each individual is inherently creative, has unique physical, emotional, intellectual and spiritual needs and abilities, and possesses an unlimited capacity to learn.

We call for a thorough rethinking of grading, assessment, and standardized examinations. We believe that the primary function of evaluation is to provide feedback to the student and teacher in order to facilitate the learning process. We suggest that “objective” scores do not truly serve the learning or optimal development of students. We have been so busy measuring the measurables that we have neglected those aspects of human development which are immeasurably more important. Besides neglecting important dimensions of all learners, standardized tests also serve to eliminate those who cannot be standardized. In successful innovative schools around the world, grades and standardized tests have been replaced by personalized assessments which enable students to become inner directed. The natural result of this practice is the development of self-knowledge, self-discipline and genuine enthusiasm for learning.

We call for an expanded application of the tremendous knowledge we now have about learning styles, multiple intelligences, and the psychological bases of learning. There is no longer any excuse to impose

learning tasks, methods, and materials *en masse* when we know that any group of students will need to learn in different ways, through different strategies and activities. The work being done on multiple intelligences demonstrates that an area of strength such as bodily kinesthetic, musical, or visual spatial can be tapped to build an area of weakness such as linguistic or logical-mathematical.

We question the value of educational categories such as “gifted,” “learning disabled,” and “at-risk.” Students of all ages differ greatly across a full spectrum of abilities, talents, inclinations, and backgrounds. Assigning these labels does not describe a learner’s personal potentials, it simply defines one in relation to the arbitrary expectations of the system. The term “at-risk” is especially pernicious: It serves to uphold the competitive, homogeneous goals of the educational system by ignoring the personal experiences and perceptions which lie behind a particular student’s difficulties. We suggest, instead, that schooling should be transformed so as to respect the individuality of every person—that we can build a true learning community in which people learn from each other’s differences, are taught to value their own personal strengths, and are empowered to help one another. As a result, each learner’s individual needs will be met.

Principle III. The Central Role of Experience

We affirm what the most perceptive educators have argued for centuries: education is a matter of experience. Learning is an active, multisensory engagement between an individual and the world, a mutual contact which empowers the learner and reveals the rich meaningfulness of the world. Experience is dynamic and ever growing. The goal of education must be to nurture natural, healthy growth through experience, and not to present a limited, fragmented, predigested “curriculum” as the path to knowledge and wisdom.

We believe that education should link the learner to the wonders of the natural world through experiential approaches that immerse the student in life and nature. Education should connect the learner to the workings of the social world through real-life contact with the economic and

social life of the community. And education should acquaint the learner with the realm of his or her own inner world through the arts, honest dialogue, and times of quiet reflection—for without this knowledge of the inner self, all outward knowledge is shallow and without purpose.

Principle IV. Holistic Education

We call for wholeness in the educational process, and for the transformation of educational institutions and policies required to attain this aim. Wholeness implies that each academic discipline provides merely a different perspective on the rich, complex, integrated phenomenon of life. Holistic education celebrates and makes constructive use of evolving, alternate views of reality and multiple ways of knowing. It is not only the intellectual and vocational aspects of human development that need guidance and nurturance, but also the physical, social, moral, aesthetic, creative, and—in a nonsectarian sense—spiritual aspects. Holistic education takes into account the numinous mystery of life and the universe in addition to the experiential reality.

Holism is a reemerging paradigm, based on a rich heritage from many scholarly fields. Holism affirms the inherent interdependence of evolving theory, research, and practice. Holism is rooted in the assumption that the universe is an integrated whole in which everything is connected. This assumption of wholeness and unity is in direct opposition to the paradigm of separation and fragmentation that prevails in the contemporary world. Holism corrects the imbalance of reductionistic approaches through its emphasis on an expanded conception of science and human possibility. Holism carries significant implications for human and planetary ecology and evolution. These implications are discussed throughout this document.

Principle V. New Role of Educators

We call for a new understanding of the role of the teacher. We believe that teaching is essentially a vocation or calling, requiring a blend of artistic sensitivity and scientifically grounded practice. Many of

today's educators have become caught in the trappings of competitive professionalism: tightly controlled credentials and certification, jargon and special techniques, and a professional aloofness from the spiritual, moral and emotional issues inevitably involved in the process of human growth. We hold, rather, that educators ought to be facilitators of learning, which is an organic, natural process and not a product that can be turned out on demand. Teachers require the autonomy to design and implement learning environments that are appropriate to the needs of their particular students.

We call for new models of teacher education which include the cultivation of the educator's own inner growth and creative awakening. When educators are open to their own inner being, they invite a co-learning, co-creating process with the learner. In this process, the teacher is learner, the learner is teacher. What teaching requires is an exquisite sensitivity to the challenges of human development, not a prepackaged kit of methods and materials. We call for learner-centered educators who display a reverence and a respect for the individual. Educators should be aware of and attentive to each learner's needs, differences and abilities and be able to respond to those needs on all levels. Educators must always consider each individual in the contexts of family, school, society, the global community and the cosmos.

We call for the debureaucratization of school systems, so that schools (as well as homes, parks, the natural world, the workplace, and all places of learning) can be places of genuine human encounter. Today's restructuring literature emphasizes "accountability," placing the teacher at the service of administrators and policy makers. We hold instead that the educator is accountable, above all, to the young people who seek a meaningful understanding of the world they will someday inherit.

Principle VI. Freedom of Choice

We call for meaningful opportunities for real choice at every stage of the learning process. Genuine education can only take place in an atmosphere of freedom. Freedom of inquiry, of expression, and of personal growth are all required. In general, students should be allowed authentic choices in their learning. They should have a signif-

icant voice in determining the curriculum and disciplinary procedures, according to their ability to assume such responsibility. However, we recognize that some instructional approaches will remain largely adult-guided due to philosophical convictions or because they serve special student populations. The point is that families and students need to be free to choose such approaches, and free not to.

Families should have access to a diverse range of educational options in the public school systems. In place of the current system which offers a handful of “alternatives,” public education should be comprised of numerous alternatives. It must no longer be the mission of public education to impose a homogenized culture on a diverse society.

There is still a need for non-public schools, which tend to be more receptive to far-reaching innovations, and which are more capable of embodying the values of particular religious or other closely knit communities. Families should have freedom to educate their children at home, without undue interference from public authorities. Home schooling has proven to be educationally, socially, and morally nourishing for many children and families.

Principle VII. Educating for a Participatory Democracy

We call for a truly democratic model of education to empower all citizens to participate in meaningful ways in the life of the community and the planet. The building of a truly democratic society means far more than allowing people to vote for their leaders—it means empowering individuals to take an active part in the affairs of their community. A truly democratic society is more than the “rule of the majority”—it is a community in which disparate voices are heard and genuine human concerns are addressed. It is a society open to constructive change when social or cultural change is required.

In order to maintain such a community, a society must be grounded in a spirit of empathy on the part of its citizens—a willingness to understand and experience compassion for the needs of others. There must be a recognition of the common human needs which

bind people together into neighborhoods, nations, and the planetary community. Out of this recognition there must be a concern for justice. In order to secure these high ideals, citizens must be enabled to think critically and independently. True democracy depends on a populace able to discern truth from propaganda, common interests from partisan slogans. In an age when politics are conducted via “sound bytes” and deceptive public relations, critical inquiry is more vital than ever to the survival of democracy.

These are all educational tasks. Yet the teaching/learning process cannot foster these values unless it embodies them. The learning environment must itself revolve around empathy, shared human needs, justice, and the encouragement of original, critical thinking. Indeed, this is the essence of true education; it is the Socratic ideal, which has rarely been realized in educational systems.

Principle VIII. Educating for Global Citizenship

We believe that each of us - whether we realize it or not - is a global citizen. Human experience is vastly wider than any single culture’s values or ways of thinking. In the emerging global community, we are being brought into contact with diverse cultures and world views as never before in history. We believe that it is time for education to nurture an appreciation for the magnificent diversity of human experience, and for the lost or still uncharted potentials within human beings. Education in a global age needs to address what is most fully, most universally human in the young generation of all cultures.

Global education is based on an ecological approach, which emphasizes the connectedness and interdependence of nature and human life and culture. Global education facilitates the awareness of an individual’s role in the global ecology, which includes the human family and all other systems of the earth and universe. A goal of global education is to open minds. This is accomplished through interdisciplinary studies, experiences which foster understanding, reflection and critical thinking, and creative response. Global education reminds us that all education and all human activity needs to rest on principles which govern successful ecological systems.

These principles include the usefulness of diversity, the value of cooperation and balance, the needs and rights of participants, and the need for sustainability within the system.

Other important components of global education include understanding causes of conflict and experiencing the methods of conflict resolution. At the same time, exploring social issues such as human rights, justice, population pressures, and development is essential to an accurate understanding of the causes of war and conditions for peace.

Since the world's religions and spiritual traditions have such enormous impact, global education encourages understanding and appreciation of them and of the universal values they proclaim, including the search for meaning, love, compassion, wisdom, truth, and harmony. Thus, education in a global age addresses what is most fully and universally human.

Principle IX. Educating for Earth Literacy

We believe that education must spring organically from a profound reverence for life in all its forms. We must rekindle a relationship between the human and the natural world that is nurturing, not exploitive. This is at the very core of our vision for the twenty-first century. The planet Earth is a vastly complex, but fundamentally unitary living system, an oasis of life in the dark void of space. Post-Newtonian science, systems theory, and other recent advances in modern thought have recognized what some ancient spiritual and mythological traditions have taught for centuries: The planet, and all life upon it, form an interdependent whole. Economic, social, and political institutions must engender a deep respect for this interdependence. All must recognize the imperative need for global cooperation and ecological sensitivity, if humankind is to survive on this planet. Our children require a healthy planet on which to live and learn and grow. They need pure air and water and sunlight and fruitful soil and

all the other living forms that comprise Earth's ecosystem. A sick planet does not support healthy children.

We call for education that promotes earth literacy to include an awareness of planetary interdependence, the congruence of personal and global well-being, and the individual's role and scope of responsibility. Education needs to be rooted in a global and ecological perspective, in order to cultivate in younger generations an appreciation for the profound interconnectedness of all life. Earth education involves a holistic assessment of our planet and the processes that sustain all life. Central to this study are knowledge of basic support systems for life, energy flows, cycles, interrelationships and change. Earth education is an integrative field including politics, economics, culture, history, personal and societal change processes.

Principle X. Spirituality and Education

We believe that all people are spiritual beings in human form who express their individuality through their talents, abilities, intuition and intelligence. Just as the individual develops physically, emotionally and intellectually, each person also develops spiritually. Spiritual experience and development manifest as a deep connection to self and others, a sense of meaning and purpose in daily life, an experience of the wholeness and interdependence of life, a respite from the frenetic activity, pressure and over-stimulation of contemporary life, the fullness of creative experience, and a profound respect for the numinous mystery of life. The most important, most valuable part of the person is his or her inner, subjective life—the self or the soul.

The absence of the spiritual dimension is a crucial factor in self-destructive behavior. Drug and alcohol abuse, empty sexuality, crime and family breakdown all spring from a misguided search for connection, mystery and meaning and an escape from the pain of not having a genuine source of fulfillment.

We believe that education must nourish the healthy growth of the spiritual life, not do violence to it through constant evaluation and competition. One of the functions of education is to help individuals become aware of the connectedness of all life. Fundamental to this awareness

of wholeness and connectedness is the ethic expressed in all of the world's great traditions: "*What I do to others I do to myself.*" Equally fundamental to the concept of connectedness is the empowerment of the individual. If everyone is connected to everyone and everything else, then the individual can and does make a difference.

By fostering a deep sense of connection to others and to the Earth in all its dimensions, holistic education encourages a sense of responsibility to self, to others and to the planet. We believe that this responsibility is not a burden, but rather arises out of a sense of connection and empowerment. Individual, group and global responsibility is developed by fostering the compassion that causes individuals to want to alleviate the suffering of others, by instilling the conviction that change is possible and by offering the tools to make those changes possible.

In Conclusion*

As we approach the twenty-first century, many of our institutions and professions are entering a period of profound change. We in education are beginning to recognize that the structure, purposes, and methods of our profession were designed for an historical period which is now coming to a close. The time has come to transform education so as to address the human and environmental challenges which confront us.

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- A holistic curriculum is interdisciplinary, integrating both community and global perspectives.

EDUCATION 2000

A Holistic Perspective

Plan for Implementation

What does transforming education look like? Where are the people who can mobilize change? What constituencies should participate in this process?

We believe that to generate the momentum necessary to take teaching and learning to its next stage will require a vast network of participating transformers. These individuals and organizations represent a broad spectrum of society. They include

- young people
- local communities
- families
- teachers
- teacher educators and academics
- educational associations
- United Nations organizations
- business
- government & local/national education leaders
- model holistic schools
- citizen groups for social change
- media

It is our intent to seek endorsements for this document from people associated with these groups. We see our relationship to these constituencies as reciprocal. As they acknowledge and disseminate

this vision, we provide a diverse coalition of educators who can represent their concerns in education.

We solicit the support and assistance of all those who read these words.

What follows is a description of these groups and some specific areas where interface has already begun.

Gate Partnerships

Young People

We believe that the process for transforming education includes reaching out to groups that advocate for children and youth - locally, nationally and globally. Our vision calls for empowering the voice of children and focusing attention on their needs. We also support the effort of individuals who are working to establish children and youth communication networks.

Example. In 1990, the United Nations held the first World Summit for Children. Heads of State signed a document called *The World Declaration for The Survival, Protection, and Development of Children*. Clause 22 of this Declaration calls children into partnership with world leaders to design their future. This became an opportunity for children and youth advocates to express the personal rights and relevant voice of children.

One such project is the World Summit for Children Response. Children from around the world (ages 10-18) will meet to formulate a plan that calls on all children to become involved in dialogue with world governance and to see themselves as future leaders. The goal is to offer children all over the world the ability to be informed, take action and resolve issues involving personal, community, country and global needs. The World Summit for Children Response Team endorses the GATE vision statement, acknowledging its fundamental

principles and philosophy. This work will eventually lead to a World Summit of Children in 1995.

Local Communities

We believe it is necessary to build networks with local community organizations that support the vision statement. For education to be relevant it needs to be reflective of the community. To move to the forefront and become a respected and integral part of community, education must be an ongoing dialogue. Teachers, children, parents and community members should be co-creators in implementing the vision.

As the community becomes involved, it assumes ownership. It becomes concerned with educational programs and goals. Community involvement is a key to successful school transformation. Once the community is active other networks will develop.

Through its public libraries the community can become an avenue for the dissemination of information on new models for lifelong learning in society. We believe that educators and schools should see themselves as pivotal points and intrinsic parts of community life. The holistic school provides an arena for this to develop.

Example. A meeting was held in August, 1991 at Menlo Park, California, USA. Teachers, parents and school administrators from the local area came together to hear about GATE. As a result of this gathering three people announced their willingness to bring the GATE vision to the rest of the community. They plan to hold monthly meetings to gather support for EDUCATION 2000 and to create a dialogue among concerned citizens in the community.

Families

We seek to disseminate this vision to families and to organizations that support mothering and fathering. We acknowledge that all

education begins in the home and we encourage families to pursue an active role in promoting holistic forms of education.

Teachers

We know that teachers are the major agents for transformation in both public and private school systems. Although many teachers are presently constrained by dogmatic systems, we believe that there are large numbers of individual teachers all over the world who support this vision. To reach them GATE extends its membership package which includes subscription to our newsletter as well as announcements of conferences, seminars and workshops in holistic education.

To bring holistic education from theory to practice GATE inaugurates its first Summer Institute in 1992. Although especially relevant to teachers, it is designed to meet the needs of all the constituencies mentioned in this report. The Institute is an in-depth look at holistic education practice and philosophy. There are sessions on “how to transform a school,” as well as opportunities for networking.

Teacher Educators and Academics

We believe that the holistic transformation of education is applicable to all levels of learning and that teachers in-process need to experience the model of holistic teaching and learning so they can apply it in reality. GATE seeks to network and receive endorsements from teacher education programs that support the vision statement.

GATE also seeks to network with academics who concentrate in such fields as philosophy, anthropology, the humanities, science, sociology, history and psychology.

Educational Organizations

We know that there are educational and professional organizations and associations that promote special approaches in education whose platforms complement our vision statement. These include

such groups as progressive educators, whole language people, cooperative learning advocates and people involved with various innovative approaches. We seek to obtain endorsements from these groups and to network with them to serve our mutual purposes.

Example. GATE has developed a working relationship with The Network of Progressive Educators as well as the National Coalition of Alternative Community Schools. We offer an exchange of services and share our news announcements.

United Nations Organizations

We believe that the United Nations and its allied organizations advocate an educational vision and a mission commensurate with our own. GATE seeks to work in partnership with groups in the sphere of the United Nations, including NGOs (non-governmental organizations). Our intent is to create reciprocal working relationships.

Example #1. Several members of the GATE Steering Committee serve on the Seed Advisory Committee for the Global Education Program for Peace and Universal Responsibility at the United Nations' University for Peace in Costa Rica. The project's mission is: *To design and implement a global education program which can foster a consciousness of universal responsibility within each member of the human family, in order to assure a more peaceful and sustainable world for future generations.*

Example #2. GATE has been networking with various branches of UNESCO to develop a series of World Conferences on Education. The purpose of these conferences would be to: explore today's critical issues in education, investigate innovative techniques and models, and create a global reform movement with a ten-year action plan.

The conferences would model the non-hierarchical process of new leadership and would be organized according to the following tracks:

2. Critical issues in education
3. Global citizenship and ecological education
4. Education for all
5. Innovative strategies and techniques
6. Spiritual education
7. Peace and education
8. The media and education

Example #3. GATE is building an alliance with NGOs such as The City of Peace Foundation in Brazil and GLOSOS/USA (Global Systems, Analysis and Simulation), an electronic global university in New York. GLOSOS endorses the GATE vision statement.

9. Business

GATE understands that a working partnership needs to be built with business. Business leaders recognize that the structure and form of today's education are not meeting the ever-expanding needs of a global society. They know that change is necessary and seek to support education that works toward that goal.

Example. W.E. Deming is the creator of Total Quality Management (TQM) - a holistic perspective that is transforming the hierarchical nature of the business world. He claims that "a long-term commitment to new understanding and new philosophy is required of any management that seeks transformation." There is a common thread between Deming's TQM model and holistic education. At the 1991 conference in Colorado, a group discussing GATE's interface with business drew the idea of *Total Quality Education* into their dialogue. This discussion has led to the beginnings of a national TQE movement in which business, government and education leaders will

be addressing holism in education. It is an opportunity for GATE's vision to get wide distribution.

Government & Local/National Education Leaders

GATE believes that in transforming education it is necessary to network with and gain the support of government leaders as well as local and national education administrators. Government leaders can be approached through local and national legislative committees that focus on educational reform. They can also be reached through working with the United Nations and through alliances with business. Local and national education administrators can be addressed through school board and school superintendent organizations.

GATE seeks the endorsement of related groups and organizations.

Model Holistic Schools

We believe that one step in making the vision a reality is the development of a network of *model holistic schools*. These are schools that endorse EDUCATION 2000 and work with GATE to further that vision.

Model schools offer opportunities for bringing forth new ideas, innovative methods and new materials. They encourage a process-oriented approach to education and serve as valuable resources for educators and education systems. This partnership with mainstream and alternative programs develops a resource bank of knowledge for holism-at-work and might be the catalyst for major transformation.

Citizen Groups for Social Change

We seek broad-based support for our educational vision from other groups and individuals working for more humane and democratic values in our society. These include environmental orga-

nizations, children's and women's advocacy groups, peace organizations and the social justice concerns of many religious communities.

GATE seeks the endorsement of these groups. We believe that our vision offers a democratic educational model more in harmony with their values than the present school structure.

Media

We believe that the media is a key factor in creating a global community. Thanks to telecommunications technology, media networks now span the world. One key in transforming education may be through the way our society disseminates information. GATE seeks to create partnerships with the education press, radio, newspapers, global communication systems and other channels that disseminate news.

ILLUSTRATING THE PARTNERSHIP PROCESS

The following is GATE's representation of the partnership process.

Supporting the GATE Initiative

We invite individuals, groups, associations and organizations who support this vision statement and plan for implementation to join this ever expanding network of transforming agents. GATE seeks your endorsement of these principles and your participation. We are a non-profit membership organization, supported by member fees and donations. If you would like membership information or are interested in creating a dialogue with us, please email Phil Gang at pgang@earthties.org.

Conclusion

This vision and plan for implementation has gone through an organic evolution. We believe that it is not static but ever-changing and we encourage you to co-create with us on this path of transforming education. We can think of no better way to end this document than to recall our mission statement:

To proclaim and promote
a vision of education
that fosters
personal greatness,
social justice,
peace, and
a sustainable environment.

The principles outlined in this document are the foundation for The Institute for Educational Studies (TIES), an online program offering master of education degrees in integrative learning and Montessori integrative learning.

For more information about TIES, please go to ties-edu.org, or email explore@ties-edu.org.

