

An Introduction to Wholeistic Education®

A Values-Based, Cultural Approach to Full Human Development

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Respect

I stop to see the other as me.

Dignity

I reflect balance.

Responsibility

I care for my influence on all things.

Compassion

I share joy and pain.

Perseverance

I commit to life.

Greetings!

Survival, Success, Maturity, Actualization, Enlightenment...

These are some of the terms we use to describe the goal of education.

How many of us achieve these goals?

Even if we are lucky enough to receive the best efforts of caregivers, years of schooling, and good fortune, we are so often "unfulfilled" or "harmful" to others or ourselves.

Wholeistic Education (WED[®]) offers a way to optimal health and contentment. Founded on an understanding of human nature and development, WED applies the ancient meaning of true education: to raise up, lead out, rear to maturity, within the behavioral demands of society as expressed in culture.

In taking care of "first things first", i.e. habitualizing culture's most noble values, WED provides a foundation on which more specific training objectives (e.g. academic, professional, artistic, spiritual, etc.) may be pursued without endangering the fundamental health and contentment of true education.

Through my studies, and over twenty years as a child, adult, and group therapist, educator, wellness counselor, coach, and parent, I have come to understand that full human development is both the cause and effect of dynamically balanced pro-socialization and autonomy. This dynamic balance is fueled by love and achieved by practice of specific behaviors that promote the embodiment of the most desirable cultural values.

This document can show you how Wholeistic Education creates and maintains the true educational culture that most efficiently and effectively promotes the practice necessary for full human development. It provides a simplified, brief, introduction to WED without obscuring its defining qualities. It's meant to guide your initial exploration of this subject.

WED Big Shapes:

1. The WED Educator Proposition

"First Things First" – a useful summary of the WED approach. The effective practice of WED begins with the WED Proposition:

The first priority of Education must be the habitualization of Respect, Dignity, Responsibility, Compassion and Perseverance

(WED's Developmental Goals). In the absence of these embodied values, even the most "schooled" or "trained" person will not be optimally healthy or content.

A great way to habitualize The Developmental Goals is by practicing WED's Behavioral Guidelines[©].

With this foundation, a person may then healthfully pursue any other interest, discovering his or her best self and most healthy and content life.

2. Implementation Process

We must avoid the distrust that results when people perceive implicit rule-sets (which they will tend to interpret as manipulative). So, we start by openly identifying our desire to implement WED, and taking the time (maybe just a few minutes) to gather the group, present The Behavioral Guidelines and Apology Poster, and seek consensus (which is not necessary...our practice is our own and can be even more powerful in the absence of group support). After it has been affirmed that The Guidelines are merely normally desired decent behavior, they are officially adopted as the Group Ethic, posted in a visible place, and declared the non-negotiable practice of all members of the group.

3. Educator Objectives and Challenges

Then we explain our dedication to WED Educator Objectives: a) Model healthy relationship, b) Provide clear reflection, c) Encourage true focus, and Educator Challenges: a) Give up control to gain authority, b) Neither Punish nor enable imbalanced behavior, c) Avoid adversarial dynamic.

4. The Four Rs

Reflect, Remind, Restrict, Reintegrate – this is WED in action. While exceptionally simple, making a habit of The Four Rs can be very difficult. We present WED's Four Rs and discuss.

5. Dynamic Leadership

We genuinely stress how dedicated we are to our super-hierarchical/super-dialectical practice – that is, how committed we are to following the leadership of whomever is best practicing The Guidelines at any given moment. Our true spirit is felt and determines our success!

Some of the benefits of WED:

~ WED produces an educational culture that promotes all other educational experiences: school, psychotherapy, behavior modification, conflict resolution, academic/vocational training, business, sports, music, arts, wellness, adventure, etc.

~ WED is based on basic human nature and universal human rights, so it's compatible with all racial, ethnic, religious, or other group cultures. It avoids the endless debates over nature vs. nurture, science vs. religion, control vs. liberty, etc.

~ WED reduces conflict by pointing potential combatants away from ego-control struggles and toward the practice of its mutually accepted Behavioral Guidelines[©].

~ WED's relatively simple, focused approach increases group efficiency -- less leadership and other resources are required to promote healthy growth.

~ WED is proven in multiple settings with widely varied populations, including severely traumatized, limited, personality disordered, and conduct disordered children and adults.

WED Educators have been thrilled by our results with this approach, and are grateful for the opportunity to share it with you. We are really eager to learn from each other, for the benefit of everyone we may influence.

-- Joe Walsh

“Education is the ability to listen to almost anything without losing your temper or your self-confidence.”

~ Robert Frost

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“There is a courtesy of the heart; it is allied to love. From it springs purest courtesy in the outward behavior.”

~Johann Wolfgang von Goethe

Group Ethic

To produce things and to rear them,
To produce, but not to take possession of them,
To act, but not to rely on one's own ability,
To lead them, but not to master them -
This is called profound and secret virtue.

~ Lao Tse

If our goal is true education, why not begin by stating that clearly and openly? Here's a good mission statement:

“The [Group Name] (remember, a group name can be that of a huge corporation or just the two names of an intimate couple*) is committed to the education of every member, and to being a positive influence on all that we influence.”

But how do we accomplish that? Even under seemingly ideal conditions, true education and harmonious relations are such complex and difficult endeavors. We can find ourselves in a vicious cycle: the more difficult it gets, the more negative we feel, and so the more difficult it gets... But, there is an old Chinese saying, “Two people working separately do the work of

****In fact, at times, your “group” may contain only yourself – in WED, our practice is always first about our own, non-negotiable commitment to the Behavioral Guidelines, regardless of the behaviors of those around us.***

two people, but two people working together can do the work of one hundred". If we work together in a spirit of loving support, our groups can enjoy the immense benefits that only a positive, educational culture can provide!

*Some challenges seem so common and obvious that we can overlook the need to address them in a careful and direct way. People naturally think they have an adequate sense of what it takes to make a positive culture: simply be a "decent" person, and all will be well. If this were all it took, we would not be searching for solutions to our chronic frustrations. Concerns may be ineffectively channeled into "quick-fix" or "magic-bullet" "solutions". Alternately, we may fall pray to undue confidence in the overly complex or otherwise ineffective advise of the latest "experts". Despite the inspiring effects of school, seminars, trainings, role-playing exercises, or other social-emotional or team-building experiences, only immersion in a truly educational culture can provide the supported practice necessary for reliable, personal development and group harmony. With this in mind, WED offers a specific solution: **WED unifies group members around practice of specific behaviors as a foundation for a culture of connection, mutual support, and individuality.***

With our mission statement in mind, we may take the simple steps necessary for the implementation of the WED approach:

- An ignoble aspect of human nature is that we are selected (through the process of biological evolution) to prefer implicit rule-sets. That is, we like rules, but we like to keep them to ourselves instead of out in the open. This is because by keeping our rules hidden in our minds we may gain a survival advantage. That is, we may be able to have the rules apply more beneficially to us than others.
- The problem is that because we are selected to prefer implicit rule-sets, we are also selected to be very keen at identifying others who harbor them. The identification or simply the perception of implicit rule-sets in others induces distrust. That is because we recognize it as a sign others may seek to control us, which is naturally intolerable.
- So, *WED's Implementation Process* begins with the establishment of safety and trust through the open process of explicating a *Group Ethic*.
- This is done by first presenting *The Behavioral Guidelines*® to the group (ideally this presentation meeting includes all members) for review and approval.
- After it has been affirmed that *The Behavioral Guidelines*® merely represent normal decency, they are officially adopted as the *Group Ethic*, posted in a visible place, and declared the non-negotiable practice of *all* members of the group.
- At that point, WED's *Dynamic Leadership, Three Educator Challenges, Three Educator Objectives*, and *The Four Rs*, are reviewed and affirmed as essential educational elements. (For a more complete explanation of WED's *Three Educator Challenges, Three Educator Objectives, The Four Rs*, and *Dynamic Leadership*, please see those sections in this booklet).
- From that point forward, practice of *The Behavioral Guidelines*® becomes the vigilant focus of the group culture.

“To educate a man in mind and not in morals is to educate a menace to society.”

~ Theodore Roosevelt

Educational Culture

“Neither a lofty degree of intelligence nor imagination nor both together go to the making of genius. Love, love, love, that is the soul of genius.”

~ Wolfgang Amadeus Mozart

Technically, culture is the language, rituals, and network of mutual expectations of a given group. It defines the quality of environment in which our relationships occur. There is a great deal of published research in support of a cultural approach to education. (See especially Brunner, Vygotsky, de Waal, and Johnson in “Selected Supporting Material”)

Some of WED’s basic ideas on creating and maintaining positive culture:

- Healthy groups rely on positive culture. The creation and maintenance of positive culture is principally the responsibility of parents (through leadership of families), parent proxies (e.g. teachers, therapists, etc.), and all members of intimate relationships.
- WED’s Parenting Ideal is the theoretical construct at the heart of WED. It begins with unconditional positive regard (Love) for all members of the group. Love energizes guidance toward the dynamically balanced fulfillment of human needs as selected in the Environment of Evolutionary Adaptation (EEA).
- Environment of Evolutionary Adaptation (EEA) is the environment that humans lived in for hundreds of thousands of years, and that provided the pressures of selection responsible for who we are today. It is the basis for understanding human needs, and shows humans are cooperative *and* competitive, individualistic *and* communitarian, altruistic *and* selfish, etc.
- WED’s Educational Ideal follows the example of its *Parenting Ideal*, dynamically balancing the promotion of pro-social adaptation with autonomy.

- Ideal education focuses equally on individual *and* group actualization. By understanding the connection between the EEA, *The Parenting Ideal* and *The Educational Ideal*, we can free ourselves and our groups of the perceived conflict between working in the best interest of the individual *or* the group – we may recognize they are the same!
- Education means to raise-up, lead-out, rear. It can be facilitated by anyone in any relationship.

For an expanded discussion on human nature, see especially de Waal, Ridley, Wright, Searle, Badcock, and Johnson, in “Selected Supporting Material”.

Simplified Summary: So, groups are most healthy that judiciously replicate, on all levels, the EEA as Reflected in the Parenting Ideal and through educational practices that dynamically balance promotion of individual autonomy with pro-social conformance.

- Humans are “gregarious animals” - groups are the basic unit of humanity.
- Culture = language, rituals, rights, network of mutual expectation. It is how we define, know, create and maintain our group. Healthy groups seek to promote the dynamic balance of social adaptation and autonomy through culture.
- Whereas humans are neither selfish nor selfless, but are both, culture is our way of tipping the scales in the direction of our healthy, shared values. Environmental *and* genetic, culture is indistinguishable from the individual. To devalue culture is to devalue an essential element of human nature, and reject a most powerful tool of healthy group leadership.

“Civilization itself is a certain sane balance of values.”
~ Ezra Pound

Ultimately, nothing healthy can grow in unhealthy soil. Culture is the soil in which humans and human groups grow. So, nothing can take the place of healthy cultural soil. And that starts with the love of parents and/or the leadership of loving parent proxies.

Check-In

- *Questions/comments regarding Group Mission or Group Culture?*
- *General Questions/comments?*

The Behavioral Guidelines

"... all moral culture springs solely and immediately from the inner life of the soul, and can only be stimulated in human nature, and never produced by external and artificial contrivances...Whatever does not spring from a man's free choice, or is only the result of instructions and guidance, does not enter into his very being, but still remains alien to his true nature; he does not perform it with truly human energies, but merely with mechanical exactness."

~ Bertrand Russell

So, loving leadership is the first step toward positive culture, and then comes defining shared values. Next we must effectively express those values in culture. Expressing our shared values through culture is the natural way humans influence individual development to conform with the ideals that embody those shared values. These ideals are WED's "Developmental Goals". WED's Developmental Goals manifest in what we call the "Behavioral Guidelines".

In summary:

- The Behavioral Guidelines are a unique component of WED. They are the central promotional component of our shared values and the most reliable measure of their proliferation.
- They Reflect our developmental goals: RESPECT, DIGNITY, RESPONSIBILITY, COMPASSION, and PERSEVERANCE – terms that are used for their comprehensive simplicity.

"Perseverance and spirit have done wonders in all ages."

~ Gen. George Washington

Three major reasons for the effectiveness of the Behavioral Guidelines:

- 1. The Guidelines explicitly reflect universal human rights/expectations. Behavioral expectations must be explicated (in black-and-white, on paper) to avoid the vicious cycle of distrust, adversarial dynamic, control, distrust, etc., that is naturally stimulated when one feels one may be manipulated by rule-sets that are kept implicit in the minds of other group members.*
- 2. The Guidelines, while minimally invasive or constraining, are clearly defined, and their practice is non-negotiable for all group members.*
- 3. The Guidelines provide an active, unifying “rallying point”, like a map, with real, useful benefits in our daily lives.*

(GROUP NAME) MEMBERS ALWAYS:

1. MAINTAIN ATTITUDE OF RESPECT AND DIGNITY.

- a. Politely greet, welcome, and acknowledge efforts of all.
- b. Calmly request space if emotionally overwhelmed.
- c. Apologize for any possible offense, including accidents. *

2. USE LANGUAGE AND BODY RESPONSIBLY.

- a. Avoid offensive words, including those of a racial, ethnic, religious, or sexual nature.
- b. Refrain from using language or body to intimidate or injure.
- c. Calmly ask for explanation of any confusion, disagreement, conflict or concern.

3. PROACTIVELY COOPERATE.

- a. Seek opportunities to assist; resist urges to, embarrass, or undermine.
- b. Gratefully acknowledge authority of leaders. **
- c. Treat all members as teammates, regardless of personal feelings.

4. CAREFULLY ATTEND TO HEALTH AND SAFETY.

- a. Alert an adult to any physical pain or danger.
- b. Control body movement such that self or others are not injured.
- c. Wear activity-appropriate clothing.
- d. Keep body properly groomed (e.g., daily bathing, teeth brushing, etc.).
- e. Take good care of all furniture, equipment, facilities, and environment.

5. HONESTLY GIVE BEST EFFORT.

- a. Calmly communicate all perceived offenses.
- b. Earnestly participate in just resolution of dispute.
- c. Put education, wellness of self and others, and responsibility to group ahead of personal image and interests.

*See Apology Poster

**See *Dynamic Leadership*

Apology

Apology is about caring for each other. It is about reminding each other that even though we did something wrong; we want to have a good relationship. The closer we are, the more important it is for us to remind each other of that. If we live together, it is very important. Mistakes and wrongdoing are a natural part of being human. That makes apology something everyone must do.

To apologize, we need to do three things:

1. **Understand what we did wrong** - accurately, without describing it “as nothing” or as “the worst thing in the world”
2. **Say “I am sorry”** - and really mean it!
3. **Make restitution** - which is how we attempt to “repay” whomever we hurt, and fix or replace whatever we damaged

We can do the first two steps by ourselves, so we may find them easy. The third step is often very difficult, because it forces us to try to satisfy whomever we may have hurt. So, in a way, they have some control over us. This can make us feel afraid, sad or angry.

But it's hard to really apologize when we feel afraid or angry. Because, when we feel that way, we think of ourselves first, and try to protect ourselves, and don't focus enough on others. Even if we try to apologize, when we are feeling sorry for ourselves, we usually blame someone, or something else for what we did. But, if we blame anyone or anything else, even just a little, we are not really apologizing.

If when we do something wrong, we can be strong, and really think of others, and really apologize, we can feel good about ourselves and know that we are an irreplaceable part of our healthy positive group.

“True remorse is never just a regret over consequence; it is a regret over motive.”

~Mignon McLaughlin

“A stiff apology is a second insult... The injured party does not want to be compensated because he has been wronged; he wants to be healed because he has been hurt.”

~ G.K. Chesterton

Check-In

- *Questions/comments regarding Behavioral Guidelines?*
- *General Questions/comments?*

Educational Leadership and the Behavioral Guidelines

“I doubt that we can ever successfully impose values or attitudes or behaviors on our children—certainly not by threat, guilt, or punishment. But I do believe they can be induced through relationships where parents and children are growing together. Such relationships are, I believe, built on trust, example, talk, and caring.”

~Fred Rogers

Mindful of our mission statement, our leadership rationale must always be “the education of every member” of our group. This is best achieved through the creation and maintenance of a positive culture, and is especially important in times of conflict!

- In our reward-and-punishment society, the key leadership challenge is moving from a “control” (crude, hierarchical dominance), and “punishment” (retaliatory violence) model, to an “authority” (voluntarily granted influence), and “natural consequences” (Restriction from group) model.
- Sometimes we use the words “consequence”, or “discipline” when what we are describing is really “punishment”. To punish is to injure in retaliation or retribution. Punishment always connotes violence. Therefore, it is antithetical to our positive group values.

“Even if we take culture as the ultimate framework, we can admit that the transference of ideas through symbols – the definition of culture – is itself motivated by some desire to do so.”

~ Jerome Bruner

- Violation of The Behavioral Guidelines should first result in the provision of support, and ultimately result in practice of The Guidelines or Restriction: restricted access to, or safe separation from the group and group privileges until commitment to practicing The Guidelines can be reconfirmed. To do more than that is to move from natural consequences based on respect for the autonomy of the individual and righteous defense of the group to proactive violence. (Embrace All Feelings, Guide All Behaviors – WED’s overarching motto)
- In its original Greek, discipline had little to do with the forced, often punishing conformance to an external rule with which it is associated today. A healthier concept of discipline is as it was originally conceived, to describe the voluntary pursuit of personal development through the vigorous exercise of body and mind, and the internally directed avoidance of unhealthy influences.
- Restriction from the group reflects its respect for the autonomy of each member, *and* its natural right to protect its healthy, positive culture from negative influence. If handled properly, even physical restraint (by medical personnel or police – not by a group member) can be an expression of positive group culture and appropriate leadership. It’s essential for all members to know through the actions of all others that they are safe.

As we have discussed, the success of Ideal Parenting, and its proxy, Ideal Education, as manifest in the proliferation of our desired Developmental Goals can be best accomplished by educational leadership that accommodates natural, individual impulses toward both selfish and selfless behavior. In practice, this is done by balancing two educational elements:

1. Clearly defining, explicating, and demanding practice of minimally constraining behavioral standards based on basic human rights and expectations that reflect shared group values and promote desired developmental goals. To this end, WED Leaders constantly declare:

“These are our (my) Behavioral Guidelines, this is the world we (I) choose to live in. Everyone is welcome here who commits to these.”

2. Supporting the private, creative, and unpredictable path of each individual’s life through a predisposition of positive regard and avoidance of undue manipulation

or influence beyond the Behavioral Guidelines. To this end, WED Leaders constantly declare:

“We (I) are (am) not here to control you. We (I) are (am) here to help you be whoever you are. Through our shared commitment to practice of The Behavioral Guidelines, we can help each other discover, and become our best selves.”

In a healthy group, educational pressures progress in stages. Although the ways we pressure each other (non-verbal prompts, Reminders, criticisms, complaints, Restrictions) are numerous, we mustn't get lost in the details. Instead of attempting to apply frustrating, excessively complicated systems or methods, WED's Guidelines allow us to keep it simple. Our fundamental, governing question is always:

“Are we practicing the Guidelines?”

Basic Steps for Educational Leadership

"It would be possible to describe everything scientifically, but it would make no sense; it would be without meaning, as if you described a Beethoven symphony as a variation of wave pressure."

~ Albert Einstein

So, now let's look at WED in typical action. These basic steps provide an outline and reference points that apply to virtually all situations in which conflict or potential conflict requires positive cultural leadership. You can remember them as the "Four Rs": Reflect, Remind, Restrict, Reintegrate.

1. **Reflect.** First, ask yourself if the perceived wrongdoing should be addressed. Respond, don't react. **Remind yourself first of your own commitment to practice of the Guidelines and leading by example.**
 - a. Is it really wrongdoing? Has a Behavioral Guideline really been violated? Sometimes our own state of mind leads us to be more critical than we should be. **Remember: Never seek control, never punish, always avoid adversarial dynamic, and stay positive!**
 - b. Wrongdoing that is not malicious or intentional is sometimes best ignored, at least temporarily.

Ex. You notice a group member referring to another as "*Stupid*" (this could be someone speaking to you or even themselves). You feel an immediate urge to criticize the namecaller. After some Reflection, you realize that you're still angry at the namecaller for something he/she did previously. It seems to have been said in jest and without any obviously intended offense, so perhaps the namecalling is relatively harmless. You decide to let it go and monitor the situation.

- c. On the other hand, never ignore behavior that you believe reflects a person's unhealthy habit, even if on the surface the behavior seems trivial.
Remember: WED is about replacing less healthy habits with more healthy habits. This occurs through discontinuing the practice of unhealthy habits and practicing The Guidelines! We must lead by example! Use this Reflection time to Remind yourself of that (Remind yourself before Reminding others!). You want to respond (choice-based), not react (impulse-based), so that you may avoid introducing control, inducing distrust, punishing, or participating in an adversarial dynamic.

Ex. Although the word "Stupid" is relatively mild, and there seems to be no obviously intended offense, you believe that in this instance, the use of the term may represent some real disrespect, and attempt to embarrass. So, you move to the next "R" – Remind.

2. **Remind.** If you believe the wrongdoing should be addressed, Remind – that is, lead yourself and the group, back toward the "mind of the group practice" as described in the Guidelines. **Remember: resist any urge to control by criticizing, lecturing, or ordering. Instead, use humble questions:**

Ex. "Sorry to interrupt, I don't want to be a bother, but I think you might have hurt (group member) by calling him/her, stupid. What do you think?"

- a. This implies a gentle suspicion of wrongdoing (or depending on your tone and body language can be an outright criticism). But most importantly it displays a belief in, and expectation of, the person's capacity to accept responsibility without further external guidance. It triangulates the discussion, turning it toward The Guidelines and away from a potential adversarial dynamic between you and the person you are questioning (i.e., ego-conflict).
- b. Any genuine and sufficient expression of responsibility (including apology where appropriate, see Apology Poster) should be praised, and attempts should be made to ease discomfort.

Ex. "Oh, that's ok, it's not really a big deal. I'm really glad you are so able to practice The Guidelines. Is there something you'd like to do to help make things better?"

Reinforcing this healthy practice will make it more likely to become a habit. You may ask the name caller if he/she believes he/she should apologize, but

be careful not to undermine the name caller's success by continuing with a critical tone. Even if this the millionth time we've gone over the same issue, we must remain positively hopeful in the potential growth of each group member!

- c. Any *appropriate* rejection of the implied wrongdoing should be praised, and either accepted (with apology, if your implication may have been offensive), or politely explored further.

Ex. "Oh, thanks for explaining it to me so politely, now I get it. I'm sorry if I seemed too critical."

Or

"Well, thanks for talking to me about this politely, but I still don't understand...can you help me?"

By always expressing your concern only with reference to The Guidelines, in a way consistent with The Guidelines, and in the form of **humble questions**, you reduce the ability of the accused to displace attention from his/her behavior to yours, and thereby reduce the possibility for ego-conflict. This does not mean that you may never show your emotion. In fact, it is important to be genuine. When, in the course of questioning the behavior of another, your behavior possibly strays from The Guidelines, it is an excellent opportunity to model responsibility, apology and self-forgiveness.

Ex. "I'm sorry if I've offended you. I feel like I'm getting frustrated and not practicing The Guidelines as I should. I promise to do better. Can we please continue?"

- d. Any *inappropriate* reaction to the implied wrongdoing should be met with a refocus on the inappropriate reaction to your question. In this way, we never allow the historic "facts" of the dispute to become more important than our practice in the moment. **Remember: Our priority always remains practicing The Guidelines.**

Ex. "Why are you speaking to me with that tone (or ignoring me, or giving me that angry look, etc.)? Have I done something to offend you? I'm sorry if I have. I'm just concerned you may not be practicing The Guidelines. Remember about avoiding offensive

language like it says in (2.a.). Can you please help me understand?”

Until there is a resolution of the ego-conflict resulting from the reaction to your reasonable question – until you “**get on the same team**” – a successful resolution of the original issue is highly unlikely. Remember to keep triangulating focus with The Guidelines, both in review of the behavior of yourself as well as others.

e. If you believe the dissenting member will not presently commit to practicing The Guidelines, there must be a temporary separation. The dissenting member should be calmly asked to remove him/herself to a safe location until sufficient resources are available to further review the conflict. Alternately, the leader may choose to remove him/herself (and any other members of the group) away from the dissenting member if appropriate (safe, non-enabling of the dissenting member, etc.). If the dissenting member will not separate voluntarily, they may be required to go to a safe location, like a bedroom.

3. **Restrict.** If a dissenting member will not separate voluntarily, or when required, or sufficiently proves his/her non-commitment to practicing The Guidelines, he/she must be Restricted. The consequences of this choice are that he/she loses access to the group and may not expect group privileges or resources (other than those necessary for safety and health). **Remember: Restriction is not punishment! It is a display of the group’s respect for the autonomy of the dissenting member to choose not to practice The Guidelines, and simultaneously, a display of the group’s non-negotiable commitment to practicing The Guidelines.**

- a. As calmly and lovingly as possible, simply state that the dissenting member is “Restricted” and must go to a separate place from which he/she may not access the group or enjoy any group privileges. This is a place selected by and prepared by group leader(s). In a family, this generally looks like a child in an isolated space, without cell phone, computer, TV, music devices, or any other group resource aside from those necessary for safety and health. (Yes, those things are virtually always group resources. Even if some of those items may have been gifted to, or bought with their own money, it is highly unusual for a child to have paid for the electricity needed to run them. Also, trust is a group privilege, and the use of these entertainment/escapist devices may, in some cases, be rightly considered of questionable influence, especially in light of the dissention). Remember, this is not a punishment, though it will likely feel punishing to the Restricted member. (This is primarily due to the intolerable nature of Restriction deeply encoded in the human brain from hundreds of thousands of years of evolution as a gregarious animal. That is, humans are naturally selected to feel intolerant of Restriction due to the fact that in the EEA, Restriction nearly always meant death. Secondly, Restriction feels punishing due to the unpleasant nature of being deprived the

group's special, material provision). Restriction is a display of the group's respect for the autonomy of the Restricted member. Seeing how we are not seeking control, we must allow members to choose to reject The Behavioral Guidelines. However, The Guidelines have been adopted by the group as non-negotiable, so if one chooses not to practice with the group, the group has not only the right, but the duty to protect itself from the potentially negative influences of the Restricted member's behavioral practices. Also, in order to promote the greatest educational benefit, the Restricted member must be allowed to feel the full weight and consequences of his/her decision to leave the group. When Restricting someone, it can be hard to avoid punishing. Red flags include taking just one or several "privileges" or other items away, or setting a time limit on the Restriction. Again, remember, punishment is antithetical to WED! By removing all, instead of some group resources, we are simply conserving all resources within the group and providing the Restricted member the most complete and realistic experience with which to consider his/her decision to leave the group; we are avoiding enabling as well as punishing. We prove our commitment to not punishing by readily accepting the Restricted member back into the group as immediately as practically possible upon his/her genuinely expressed recommitment to practicing The Guidelines (Reintegration – the fourth "R"). There must be no minimum time-limit. (In an adult group, the person Restricting the other may have to leave the setting and demand not to be contacted until the Restricted member is recommitted to The Guidelines).

- b. If the member refuses to move to a separate space, or is in other ways non-compliant with Restriction, he/she remains Restricted. Other members do their best to ignore him/her, deny all group privileges and resources (again, excepting where safety and health is concerned). If his/her behavior becomes threatening, he /she may need to be physically escorted to and/or restrained in a safe place. (For all but the most physically unimposing and very young, this is a job for the medical personnel or police...remember, physical intervention is virtually always a violation of our commitment to avoid control, and adversarial dynamic!)
- c. If at any point, the dissenting member expresses a genuine commitment to practicing The Behavioral Guidelines, he/she should receive a Reintegration meeting as soon as practically possible. Remember, we are never to punish or seek to control – only to care for each other – which we accomplish through the maintenance of our positive culture. Important discussions about the facts and meaning of the conflict can always be addressed in time.
- d. Make sure to communicate that the separation is not punitive, is hopefully temporary, and that you look forward to the opportunity to Reintegrate the dissenting member back into the group as soon as possible. We may temporarily close a door on group members, but they need to know that they hold the key!
- e. The dissenting member should be expected to voluntarily seek reintegration by appropriately asking for a Reintegration meeting. Ideally this occurs with

the entire group, but more often, for practical reasons, with the appropriate leader(s).

- f. If the person with whom you are in conflict is another adult, voluntarily separate (to whatever degree possible, while attending first to your responsibilities). Seek mediation/counseling from an appropriate source if the conflict persists.
4. **Reintegrate.** Reintegrate the Restricted member, and celebrate their return.
Remember: Reintegration is every member's right. Its function is only to confirm the Restricted member's genuine commitment to practicing The Guidelines.
- a. In preparation for the reintegration meeting, think about how you could have shown greater leadership. Begin all meetings with a genuine apology. After all, improved leadership may prevent any particular conflict.
 - b. Ask the Restricted member to review The Guidelines first to explore and indicate any ways leaders and others may have violated The Guidelines. Go slowly and carefully! Strong leaders invite criticism! Help with the exploration and stress how important it is for leaders to understand their potential mistakes so they can be better leaders. Take as much time as necessary to fully exhaust any and all of the Restricted members feelings of mistreatment. Make a full apology for any possible wrongdoing.
 - c. Then in a way consistent with The Guidelines, ask the Restricted member to review The Guidelines to explore his/her own potential violations. Gently ask for specific examples of violations (who, what, where, when, how, etc.).
 - d. When the exploration is complete, gently inquire about what the Restricted member feels and thinks about these violations and what they may like to do about those thoughts and feelings. If necessary and appropriate, gently introduce the idea, and prompt toward apology.
 - e. Discuss and assist in the process of true apology (see Apology Poster). Focus especially on an effective plan of restitution.
 - f. Explore the possibility of better application of The Guidelines. Invite questions, comments, criticisms, and any other thoughts and feelings.
 - g. Finish by confirming mutual commitment to practicing The Guidelines, take any other appropriate course of action (e.g., assist with restitution), and welcome the member back into the group in the most appropriately complete, warm and loving way.

Check-In

- *Questions/comments regarding Educational Leadership, Basic Steps?*
- *General Questions/comments?*

Of course, every situation is different, but the “Four Rs”: Reflect, Remind, Restrict, and Reintegrate provide a roadmap to preserve and strengthen educational culture during times of stress.

Core Values

To thine own-self be true; And it must follow, as the night the day. Thou can'st not then be false to any man.

~ Shakespeare (Hamlet.)

At the core of any assistance model are the values of its author(s). Those values are embodied in the model's philosophy and methodology.

At the core of Wholeistic Education are the following four principles. They comprehensively communicate the ethical foundation of WED.

Following

Wholeistic Education is based on a fundamental faith that the healthiest path is clearly marked for those who will follow. In the Christian Bible it is written, "Seek and Ye shall find". In an Eastern tradition sympathetic with WED, one is encouraged to follow the Tao, through which "nothing is left undone". Following is akin to humble service.

Following in this way causes us to question our most fundamental cultural assumptions. It demands we continuously rediscover our world ontologically, epistemologically, cosmologically, theologically, ethically, and aesthetically – that is, with regard to being, knowledge, order, spirit, right-and-wrong, and beauty. When following, one confronts one's often unexamined, but incalculably influential assumptions regarding progress, and the relationship of individual and group.

Following the direction of Nature, God, or Spirit, in some form, is common to the pursuit of personal fulfillment in all societies. WED encourages the thoughtful embracing of this impulse in its participants.

“The goal of life is living in agreement with nature.”

~ Zeno

Non-Violence

Another way of stating and expanding the above principle, WED avoids violating the natural flow of Nature (God, Spirit, etc.) in all its manifestations. WED is especially sensitive to its influence on those who are vulnerable, like clients, and their loved ones.

Non-Violence here is not meant as pacifism, conscientious objection, passive-resistance, asceticism, altruism, selflessness, or any other specifically defined rule-set other than this: the action which contributes to the least amount of aggregate violence. This definition demands personal responsibility in the mystery of every new moment – allowing for even the most paradoxically, apparently violent responses to specific circumstances. For example, it may be perfectly consistent with WED’s principle of Non-Violence to purposely injure (e.g., to prevent abuse of the innocent). But any harm, any offense, however relatively minor, when a less harmful alternative is available, is always inconsistent with the principle of Non-Violence.

Dynamic Balance

In WED, dynamic balance is the term that describes the result of non-violent following. Encompassing all physical and non-physical needs, and dynamic, as symbolized in the Chinese Taijitu (Yin Yang symbol), this balance is possible under any circumstance. WED recognizes and celebrates this balance as manifest in respectful, dignified, responsible, compassionate, and persevering behavior. When sustained, this balanced behavior produces the greatest sum of physical and non-physical health, and contentment; the condition known in WED as Optimal Wellness.

“The best and safest thing is to keep a balance in your life, acknowledge the great powers around us and in us. If you can do that, and live that way, you are really wise.”

~ Euripides

Faith

Faith may be considered the first essential element of conscious life. All rational thought leads to a conceptual terminus at which one must decide in the absence of further

evidence. WED embraces the mysterious nature of life as it embraces the ubiquitous nature of faith. In so doing, it encourages participants to take accurate, rational measure of faith's particular manifestations in their lives, so that they may reap the benefits of faith, while avoiding the liabilities that accrue when one is controlled by rigidly held convictions (be they conscious or unconscious) – what we rightly criticize as “blind faith” “rigidity”, “dogmatism” or “denial”.

“The Tao that can be articulated is not necessarily the eternal Tao.”

Check-In

- *Questions/comments regarding Core Values?*
- *General Questions/comments?*

Selected Supporting Material

Here are some important sources of support for the WED approach. Just contact me for many more.

Amusing Ourselves to Death Neil Postman
Animal Farm George Orwell
Augustine of Hippo: A Biography Peter Brown
A User's Guide to the Brain John Ratey
Aikido Kisshomaru Ueshiba
Aristotle: Politics C.D.C. Reeves
Art, Mind and Brain Howard Gardner
Attachment John Bowlby
A Vindication of the Rights of Woman Mary Wollstonecraft
Being and Nothingness Jean-Paul Sartre
Benjamin Franklin: An American Life Walter Isaacson
Born for Love Maia Szalavitz
Brave New World Aldous Huxley
Bright Air Brilliant Fire Gerald Edelman
Child Development Through Sports James Humphrey
Civilization and It's Discontents Sigmund Freud
Codependant No More Melody Beattie
Darwin's Dangerous Idea Daniel C. Dennett
Dual Relationships and Psychotherapy Arnold Lazarus
Dumbing Us Down John Taylor Gatto
Emerson: The Mind on Fire Robert D. Richardson
Escape From Freedom Eric Fromm
Everyman's Talmud Abraham Cohen
Evolution, Creationism, and Other Modern Myths Vine Deloria, Jr.
Evolutionary Psychology Christopher Badcock
Experience and Education John Dewey
Extinct Humans Ian Tattersall, Jeffrey Schwartz
First and Second Treatise on Government John Locke
Foundations of Sport and Exercise Psychology Robert S. Weinberg, Daniel Gould
Founding Brothers Joseph Ellis
Founding Father Richard Brookhiser
Freedom of the Will Jonathan Edwards
Getting it Wrong from the Beginning Kieran Egan
Good Natured Frans de Waal
Hakomi Therapy Ron Kurtz
How the Mind Works Steven Pinker
In a Different Voice Carol Gilligan
In Search of Memory Eric R. Kandel

Introductory Readings in Aesthetics John Hospers
Jesus the Son of Man Khalil Gibran
Jiu-Jitsu University Saulo Ribeiro
Kant A Very Short Introduction Roger Scrutton
Language and Species Derek Bickerton
Leadership James Burns
Life's Solution Conway Morris
Lingua ex Machina William H. Calvin, Derek Bickerton
Love First Jeff Jay
Man's Search for Meaning Viktor Frankl
Mind and Nature Gregory Bateson
Mind in Society L. S. Vygotsky
1984 George Orwell
On Becoming a Person Carl Rogers
On Becoming a Therapist Jeffery Kottler
On the Nature of the Universe Lucretius
Opening the Energy Gates of Your Body B.K. Frantzis
Our Enemy the State Albert Jay Nock
Pandora's Seed Spencer Wells
Passion and Reason: Making Sense of Our Emotions Richard Lazarus
Plato: Five Dialogues G.M.A. Grube
Positive Peer Culture Vorrath and Brendtro
Power/Knowledge: Selected Interviews and Other Writings Michel Foucault
Present Shock Douglas Rushkoff
Rules of Civility George Washington
Sexual Personae Camille Paglia
Sport in Society Jay Coakley
Summerhill A.S. Neill
The Agile Gene Matt Ridley
The Art of Loving Erich Fromm
The Bhagavad Gita: The Song of God Swami Prabhavananda
The Blank Slate Steven Pinker
The Confucian Analects Confucious
The Constitution of the United States of America Washington et al
The Culture of Education Jerome Bruner
The Dawn of Human Culture Richard Klein
The Declaration of Independence Washington et al
The Drama of the Gifted Child Alice Miller
The Education of Little Tree Forrest Carter
The Essential Epicurus Eugene O'Connor
The Essential Spinoza Michael Morgan
The Evolution of Human Society Alan Johnson
The Female Eunuch Germaine Greer
The Feminine Mystique Betty Friedan
The Great Tao Dr. Stephen T. Chang
The Harvard Medical School Family Health Guide Anthony Komaroff

The Ideological Origins of the American Revolution Bernard Bailyn
The Lucifer Effect Philip Zimbardo
The Meaning of Sports: Michael Mandelbaum
The Meaning of the Holy Qur'an Abdullah Yusuf Ali
The Moral Animal Richard Wright
The Mystery of Consciousness John R. Searle
The Myth of Male Power Warren Farrell
The Myth of Psychotherapy Thomas Szasz
The New International Version Holy Bible HarperPrism
The Origins of Virtue Matt Ridley
The Pali Canon Bhikkhu Bodhi
The Passion of the Western Mind Richard Tarnas
The Portable Nietzsche Friedrich Nietzsche
The Power of Habit Charles Duhigg
The Prince Niccolò Machiavelli
The Quest for Consciousness Christof Koch
The Rise of Anthropological Theory Marvin Harris
The Road to Serfdom F. A. Hayek
The Second Sex Simone de Beauvoir
The Selfish Gene Richard Dawkins
The Seven Principles for Making Marriage Work John Gottman
The Social Contract Jean-Jacques Rousseau
The Tao of Pooh Benjamin Hoff
The Tao Te Ching: The Definitive Edition Lao Tse, Johnathan Star
The Theory and Practice of Group Psychotherapy Irvin Yalom
The Upanishads Max Muller
The Varieties of Religious Experience William James
Thomas Paine Jack Fruchtman
Walden Henry David Thoreau
William Shakespeare The Complete Works William Shakespeare
The Biopsychiatric research of Martin Teicher

Establishing and maintaining a truly educational group culture can be hard work, but it is rewarding. To be great leaders, we face the most important and noble challenge: we must give without the expectation of receiving. But by making and maintaining a positive group culture, we can make life easier, and much more rewarding! Good luck, and remember:

“MODEL HEALTHY RELATIONSHIP”

“PROVIDE CLEAR REFLECTION”

“ENCOURAGE TRUE FOCUS”

“GIVE UP CONTROL TO GAIN AUTHORITY”

“NEITHER PUNISH, NOR ENABLE IMBALANCE”

“AVOID ADVERSARIAL DYNAMIC”

“EMBRACE ALL FEELINGS, GUIDE ALL BEHAVIORS”

“PRACTICE THE GUIDELINES”

Check-In and Farewell

- *Questions/comments regarding Sources?*
- *General Questions/comments?*

Thank you for meeting, and your commitment to helping yourself and others. For more information, including consultations and seminars, please contact joe@wholesticeducation.com and visit www.wholesticeducation.com .