



On Spirituality

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Having had the opportunity to write in the *Holistic Education Review* about the C4R system as "Educating for Democracy" (Spring, 1989, 26-30) and to defend some aspects of it, including its holistic nature, in "Wholier than Thou" (Fall, 1989, 30-31), I only want to respond briefly to the Miller-Corsini dialogue on spirituality by trying to point out problems with both views and put them in the responsible context.

Overall, a central problem is that we do not know how to think holistically or think of our thinking holistically. The cause of this, if you will, may be the same cause, the 'responsible context,' I will speak to in a moment, and/or the fact that although we can think (process) holistically we have not learned or are not capable of thinking about and articulating that thinking holistically. This latter point will be, I expect, a central issue in cognitive science, epistemology, and artificial intelligence in the not distant future.

The problem of spirituality in C4R schools may be illuminated through reference to Alfred Adler's notion of the three life tasks (love, work, and community) with which we must all cope. Subsequent to Adler's writings, Dreikurs and Mosak posited that he had made reference to two additional life tasks, the self life task and an existential task which may be seen as greatly or primarily one of spirituality. Since Mosak and Dreikurs introduced the possibility of the further two life tasks, Adlerians have taken both sides, accepting and not accepting the tasks, and I must confess I have taken both sides also.

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