HUMAN BEING DEVELOPMENT
THROUGH HOLISTIC AND COMPLEX APPROACH

Tegwen Gadais [1], **Michel-Alexandre Rioux**[2], **& Roger Boileau**[3]

[1]*Department of sciences activity, University of Quebec in Montreal (Canada)*
[2]*Department of Psychology, University of Sherbrooke (Canada)*
[3]*Department Physical Education, Laval University (Canada)*

Abstract

Several authors from different disciplines indicate that past and present school education systems are not adapted to a human being's natural development. Instead of accompanying the young human being through the phases of his natural development, the school imposes a training that is out of step in terms of requirements, which tends to restrict several aspects essential to his good development and later to his good functioning. Through the insights of several authors from various disciplines, this paper aims to propose theoretical and multidimensional approaches to justify the implementation of a holistic and complex curriculum in order to offer equitable, inclusive and quality education to young human beings. It concludes with practical implications and recommendations based on these proposals.

Keywords: Human being, development, curriculum, complex, holistic, education.

1. Introduction and warnings

This chapter aims to propose theoretical and multidimensional foundations for the implementation of a holistic and complex curriculum. The holistic and complex curriculum can be understood as a general framework for equitable, inclusive and quality education for all young people around the world. First, it includes a global, inclusive and dynamic vision. Second, current knowledge of the requirements for the proper development and functioning of a human being makes it possible today to define new guidelines for rethinking our education systems towards the implementation of education and training programmes that enable each small human being to get to know himself better and to achieve his potential in an optimal way. Our objective is to put into perspective the knowledge generated by several authors in order to synthesize their approaches and draw the guidelines for this new direction, which is necessary and more respectful of human development. This paper is more the proposal of a working basis on which experts in the different fields mentioned in the text can continue the reflection and co-construct with us this holistic framework. We are aware that the exercise is dangerous, but more than ever, we believe it is essential to redefine a humanism and an education that truly places the human being in what he is and has most naturally and in the optimal conditions for him to achieve it.

2. Define new framework for educational thinking

2.1. Education in crisis and quality education

Several authors from different disciplines indicate that past and present school education systems are not adapted to a human being's natural development. Instead of accompanying the young human being through the phases of his natural development, the school imposes on him a staggered training in terms of requirements that tends to restrict several aspects essential to his good development and later to his good functioning (Chomsky, 2002; Legendre, 2001; Marcotte, 2006; Morin, 2000). "The world's report card is not good" wrote Barroux (2015) about the report of UNESCO, the United Nations Educational, Scientific and Cultural Organization, in its 2015 Education for All (EFA) Global Monitoring Report. The six education goals set in Dakar in April 2000 have not been achieved. Thus, the debates on the post-2015 targets for education highlighted the commitment to achieving universal quality education for all, which was reflected in the new 2015-2030 agenda by the establishment of sustainable development goal #4 (Ensure quality education and lifelong learning opportunities for all).

2.2. New framework for educational thinking

If major international organizations such as the International Bureau of Education (IBE) or UNESCO wish to focus their orientations on the quality of education, it is necessary to rethink the educational framework based on elements that truly place the young human being at the heart of the system

as stated and recommended by a large number of authors (Baillargeon, 2006; Chomsky, 2002; Marcotte, 2006; Perrenoud, 2003). Official bodies want to improve education systems (e.g. that young people, especially in less developed countries, learn more and better). Admittedly, education contributes to the development of the person because it gives access to a greater articulation of thought, to broader information, to the increased capacity for spoken and written expression. However, we must go further by thinking that education also does this but by prioritizing the multidimensional development of the person to make him or her an autonomous person capable of making his or her own choices in a fully conscious way, and not by thinking only of making him or her a functional citizen and well integrated into the economic and political system of society. Current knowledge of the requirements for the proper development and functioning of a human being makes it possible today to redefine guidelines for rethinking our education systems towards the implementation of education and training programmes that enable each small human being to achieve greater fulfilment of his or her potential. However, following the recommendations of these same authors, this new framework must be structured around several essential characteristics and oriented towards a realistic and respectful goal of human development in order to truly offer an equitable, inclusive and quality education, possibly accessible to all young human beings.

3. Key features

Given the holistic nature of the new framework, it should attempt to articulate together the interdisciplinary knowledge that provides the opportunity to appreciate human development in all its complexity. This knowledge of the proper development and functioning of a human being makes it possible to draw the guidelines for this new orientation, which is necessary for an education that is in synchrony with the developmental needs of human beings. No other educational alternative can take advantage of these elements.

3.1. Lack of human conception

A study published in 2011 reveals that future teachers in Quebec do not have a clear understanding of what it means to be human, or even the major stages of its development (Navel, 2011). This study, which would benefit from replication in other countries and has a larger scale to validate the scope of the results, still demonstrates a lack of conception of the human being on the part of the teaching profession that trains these same human beings. This leads us to believe that, too focused on the didactics of their subjects, teachers are not familiar with the material they are working on.

This perceived state of crisis in education (Legendre, 2002) seems to stem from the difficulties it has in defining itself and clearly establishing the main functions of each level of education in society. This lack of clarity on the concept of "education" is probably one of the major causes of this crisis since the target (why) and the way (how) have not been well clarified (Giordan, 2002).

3.2. Complex understanding

Over the past few decades, scientific discoveries have made it possible to document with remarkable precision the stages of healthy human development (physical, psychological, social, moral...) and the conditions that promote it. To be able to take all these elements into consideration, it is necessary to rethink reform and thinking in order to link knowledge (Morin, 2000). Since knowledge is ephemeral since it is constantly updated, it is necessary to rethink knowledge in a complex perspective in which the learning method is as important as the precise knowledge of a fact (Morin, 2000, 2001; Nietzsche, 1878). Morin (2000) therefore invites us to redefine the way we work. At present, both education and modernity tend to fragment and compartmentalize knowledge, as well as to empower technology with regard to existential and human concerns. Consequently, it is necessary to link knowledge scattered in each discipline to "teach the human condition and earthly identity" according to him, which would also have the advantage of developing in the student the faculties of understanding of others among others. Thus, education would no longer be reduced to the transmission of established knowledge, in an often deterministic conception of the evolution of societies, but rather in what Morin prefers to call "the mode of production of knowledge", or "knowledge of knowledge". In addition, knowledge must be relevant in its context, in the global (the relationships between everything and parties), it must be multidimensional and complex to take into consideration all the disciplines that explain it.

3.3. Multidimensional approach

A complex understanding of the human being and its requirements for good development and functioning requires that we consider the human being in his multiple dimensions at the same time. This is why it seems relevant to us to situate the requirements of the human being on several dimensions through a brief exploration.

Socially, a human being has very high demands in terms of development. From the presence of the mother at birth to the interactions of her adult life with her life partner, friends or co-workers, human beings constantly need others to live, learn and evolve (Benedict, 1934). As each of these stages progresses,

the young person is responsible for these different social capital that allow him/her to establish habits (Bourdieu, 1994) while being strongly influenced by his/her living environment. However, from a humanizing perspective, this process is insufficient because if it encourages young people to functionally integrate their society (as it is) and does not necessarily allow them to create a critical space towards that same society (Dupuy, 2010). It is now a question of focusing on knowing and respecting people's needs and not on maintaining the societal order they inherit.

On the psychological level, several authors have demonstrated the implications of a respectful approach to human development on the psychological dimension of the human being (Dolto, 1997; Maslow, 1943, 1971; Rogers, 1980). Moreover, they have shown that the proper development and functioning of a human being has requirements that must be respected for the human being to develop properly, to be good and to function to his or her full potential. Examples include the pyramid of needs (Maslow, 1943), treating the child as a person in his or her own right and emotional experience (Dolto, 1997), or learning centred on the individual (Rogers, 1980). Some of Maslow's latest research even indicates that a human being may develop physical pathologies simply because he or she is unstable or does not feel psychologically well (Maslow, 1971).

On the educational/cognitive level, Piaget has demonstrated that human beings develop naturally through several stages (Piaget, 1983). In addition, other authors have shown that young human beings have natural needs in their development that must be met if their development potential is to be properly and naturally realized (Dewey, 1938; Rousseau, 1762). There currently seems to be a disconnect between what young people naturally need for their development (basic or natural needs) and what society (through culture) and school (through training) offer them, which have other aims.

On the cultural level, the work of Lévi-Strauss (1958) has shown the dissociations and complementarities that exist between nature and culture. Culture is an essential dimension of human beings that allows them to develop in harmony with their environment. Language is one of the best examples of this, since it helps to build the child's identity by facilitating his or her integration through communication in his or her cultural and social context, it helps the child to name, to put concepts on what he or she is experiencing, and thus to better know and understand himself or herself (Dolto, 1994).

Biologically, it is relevant to mention the 14 basic needs of Henderson (1947), a nurse who identified an ordered list of needs that must be respected by humans to determine whether they are sick or biologically healthy (e.g., drinking, eating, sleeping, moving, eliminating). It should be noted that the last five needs on Henderson's list concern needs that are very strongly related to the other dimensions of human beings mentioned above: communication with others, acting according to one's beliefs and values, occupying oneself with a view to fulfillment, recreation and learning.

Finally, on the moral and ethical level, Fraiberg's (1967) work has demonstrated the gradual development of the morals and conscience of the very young. At first, his knowledge of the good or bad nature of some of his actions depends on the parents' reaction. It does not yet have an integrated self-control system that we call "consciousness" that begins to manifest itself modestly at the age of four to five. Moreover, human beings have demonstrated their extraordinary capacity for adaptation, but also for understanding and creation. With the appearance of the neocortex, it has acquired several mental functions (e. g. self-awareness, language, rationality, will, autonomy, creativity, morality, responsibility) that multiply the human being's ability to know and transform reality (reality). Of all the mental processes, reason has played a central role. It is an emerging property of the neocortex that has allowed it to evolve from animal to human and that serves to increase the effectiveness of humans in solving their many problems and satisfying their many needs, desires and aspirations (Marcotte, 2015). Some authors have shown that human beings are capable of reason and evolve in their process of consciousness (Koninck, 2004). He was able to demonstrate morale and adopt an ethic to meet his requirements for good development (Marcotte, 2006).

These dimensions were intended to be just a few examples of the current knowledge available to us about human beings in order to better understand them and help them to develop in each of their dimensions. The holistic approach therefore makes it possible to take a global and more specific interest in all these dimensions of the human being. It allows both to separate them to isolate them but also to understand them in a combined way. The progress made so far has only partially improved human conditions. Indeed, modernity has proved to be very creative when it comes to developing new technologies. However, the relevance of developing these technologies can be questioned if human beings are unable to live happier or to achieve their full potential.

3.4. Humanist education

Several authors recognized for their expertise in various disciplinary fields now see a way out of the educational and global crisis: to offer young human beings a humanistic education that will make it possible to humanize them and not only to educate them. Maslow (1971) stated with certainty that education must help a person to become the best human being possible according to his or her potential. He regretted that the humans of his time shared fewer and fewer values, pointing to the need to identify fundamental and unifying values before young people were integrated into adult life and its centrifugal and possibly

separating forces. He called for an education of humanistic orientation that succeeds in developing a better human being through self-accomplishment and the transcendence of the self. More recently, Chomsky (2002) also supports a humanistic education that tends to "stimulate and strengthen the creative impulses specific to each individual". Drawing inspiration from the philosophies of progressive or alternative schools, Dewey's ideas and Russell's thinking, the linguist justifies his choice by highlighting the negative and perverse effects of the current school model, which imposes authoritarian practices that do not favour understanding, talent or creativity. According to Chomsky, every human being has an instinct for freedom. The role of education is for him to form in a perspective of freedom, creation, citizenship, equality, sharing and solidarity, rather than control, obedience, domination and accumulation of material profit.

4. Holistic and complex curriculum recommendations

1) Curriculum must aim a humanizing education that places the human being at the centre of its aims

A large number of authors from different disciplines have proposed ways to update this desire to set up a humanist education (Chomsky, 2002; Maslow, 1971; Morin, 2000; Piaget, 1983). However, we need to go one step further and be able to generate a systemic and systematic approach in order to be able to integrate these elements in a clear and realistic way for better human development. This better understanding of the human being and its requirements for good development and functioning is necessary to propose an educational approach capable of providing education on the human being, by the human being and for the human being.

2) Curriculum must be multidimensional / transdisciplinary.

Marcotte (2015) specifies the different dimensions of human development that must be part of a new humanizing curriculum framework: moral, cultural, social, mental, sexual, aesthetic, emotional, sensual, instinctive, ecological, physical development. These are the new "subjects" to which the traditional learning of reading, writing and counting must contribute. Morin (2000) had already proposed seven essential skills for the education of the future that cut across some of Marcotte's dimensions: teaching the human condition, earth identity, confronting uncertainty, understanding and finally the ethics of humankind. In either case, these elements with multiple dimensions can only be explained in a complex way, adapted to the ages of the clientele and through the varied knowledge that exists on these elements. According to Morin (2000), a transdisciplinary approach is essential to help students understand contemporary problems in all their globality and complexity.

3) Curriculum must be able to fit into a variety of historical, geographical, cultural, economic, social, educational, political and other contexts. (Morin, 2011).

The curriculum must be able to consider a multitude of educational realities depending on very diverse political, social, cultural and economic contexts throughout the world. In this respect, it is necessary to have a systemic vision of the curriculum. A curriculum, when it is established in a given society, must necessarily be imbued with the characteristics of that context. Lévi-Strauss (1958) explained that "any society is first of all made up of its past, its mores, its uses: a set of irrational factors against which theoretical ideas, which are supposed to be rational, are attacked (...)". Although any curriculum system must take into account the school and socio-cultural environment in which it is embedded, it must not, however, bow to unfounded ideological and religious demands to divert it from its objective of the humanist development of children and adolescents.

4) Curriculum must aim at quality education for all human beings on the planet.

UNESCO has particularly emphasized the right to quality education by specifying: "To have the right to quality education is to have the right to relevant and responsive learning. But in this diverse world, learning needs vary from one community to another. Therefore, to be qualified as relevant, learning must reflect what each culture, each human group defines as the conditions necessary to live with dignity. We must accept the existence of a multitude of different ways of defining quality of life and, therefore, an extreme diversity of ways of defining what the content of learning should be." (UNESCO, 2015). Therefore, this global agenda post-2015, "ensuring equitable, inclusive and quality education and lifelong learning for all by 2030", must be reflected in the curriculum (UNESCO, 2015).

5) Curriculum must be an open system that is constantly updated.

A good curriculum must be able to be regularly updated and follow the most up-to-date trends in education through research syntheses on all aspects related to education: the development of the different dimensions of students, pedagogical strategies, didactics, etc. In this regard, Opertti and Duncombe recall that "nowadays there is a growing consensus on a more global vision of the curriculum, inspired by the need to create inclusive education systems at all levels, from their design to their implementation. This holistic vision aims in fact to democratize learning opportunities, by integrating the different aspects of educational policies that deal with access, but also with outcomes. The interdependence between equity and quality in education is a key element, and inclusion and transversal relationships are at the heart of this vision that links curricula, schools and teachers." (Opertti & Duncombe, 2011).

5. Conclusion

A candle loses none of its flame by lighting another candle. (James Keller)

This work aimed to propose theoretical and multidimensional foundations for a holistic curriculum to provide equitable, inclusive and quality education for all young people on the planet. We have shown that there is knowledge about the requirements for the proper development and functioning of a human being that now makes it possible to redefine the guidelines for rethinking our education systems. These aim to set up education and training programmes that enable each small human being to better realise their life potential. We are aware of the difficulty of synthesizing all the knowledge in the field, an exciting project for the research community. This chapter nevertheless wished to propose a first and modest contribution to the need to use a holistic approach that integrates current knowledge for better human development.

In conclusion, we hope that the ideas discussed in this chapter will lead researchers to work on synthesizing current knowledge for the optimal, natural and holistic development of the human being. We also invite teachers and practitioners to rethink their courses and interventions so that they can align themselves with these holistic perspectives for human development. As James Keller said about the candle, we invite colleagues and other actors to join this collective work where their disciplinary, technical and human expertise will be welcome.

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