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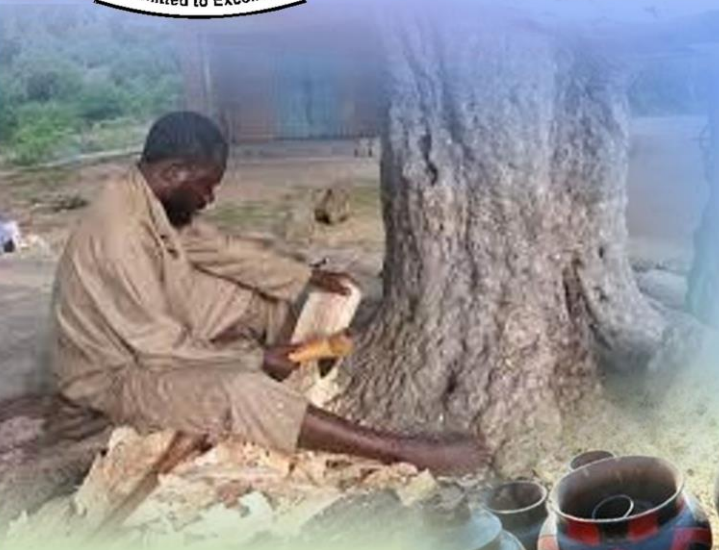

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Wood Technology in the Shona Culture: Implications on Education 5.0 within the Context of Zimbabwe's Curriculum Framework 2015-2022

PETER KWAIRA[1]

Abstract

The emergence of wood as an engineering material is taken back into history, as far as the very roots of humanity. It is back then, the relationship between wood and stone is highlighted in the act of fire-making for the sake of human progress and survival. We could not have come this far without these two engineering materials. Interestingly, in present day, most of the engineering solutions to several problems comprise the application of more than one material. In Zimbabwe, the advent of Design and Technology as a subject, together with all its related branches in Curriculum Framework 2015-2022, has turned out to be the case of history repeating itself, regarding the issue of problem-solving. It is within this scenario, that one focuses on Wood Technology (WT) as part of the Shona culture in a study where the task was to determine the extent to which the modern-day Design and Technology Curriculum in Zimbabwe could benefit from the roots of WT founded in Shona culture. In conclusion, this article brings to light several opportunities for such benefits.

Keywords: cultural/living heritage; design and technology education; Shona culture; indigenous technology knowledge systems

INTRODUCTION

From time immemorial, wood (and in fact, the tree) has always been one of the most important materials for the human race, together with stone. Humanity could not have come this far without these two engineering materials, one polymeric and the other ceramic. Historically, the close relationship between these

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materials is seen in one of the earliest and most creative acts of engineering at its best - the making of fire This also happens to be one of the first incidents where a human being creatively combined materials in a typical case of problem-solving. Although this period, referred to as the Stone Age, is silent on wood as a material, fire making shows the close relationship between these two materials in the history of humanity. Lasting about 3.4 million years and ending between 4000BC and 2200BC, the Stone Age is a prehistoric period during which stone was widely used to make tools with an edge, a point or a percussion surface (www.worldhistory.org.). By the look of it, this period appears to have been shared by nearly all the cultures across the globe.

Various accounts from the Bible show abundant evidence of both stone and wood having been used to meet human needs in everyday life. Typical examples of such cases start with the God himself, asking Noah and his family to build themselves an ark out of gopher wood (Genesis 6:1-22 in Stirling, 1941). On another occasion, G proved his prowess as the source and origin of all manner of craftsmanship, when he fashioned those two famous tables of stone containing the Ten Commandments handed over to Moses. Perhaps, this is why, for most cultural groups, there is no separation between culture and religion when it comes to craftsmanship concerning the application of various materials in problem-solving. It is actually at this point that one sees the relevance of Exodus 31:1-8 when God inspires his chosen craftsman in various ways:

> --- the Lord spake unto Moses saying --- I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with wisdom --- in all manner of workmanship, to device cunning works in gold, and silver, and brass, and in the cutting of stones, to set them, and in carving of timber, --- workmanship. And I, behold, I have given with him Aholiab, the son of Abisamach, of the tribe of Dan: and in the hearts of all that are wise hearted, I have put wisdom, that they may make all that I command ---, and all furniture of the tabernacle, the table and his furniture, and the candlestick with all his furniture, --- according to all that I have commanded thee shall they do. (Stirling, 1941:97)

What seems to be coming out, from as far back then up to this day, is that, in all problem-solving activities, it is the various combinations of materials that work wonders, rather than

single materials. Within the Zimbabwe's Curriculum Framework 2015-2022, the advent of Design and Technology (D&T), as a subject, together with all its related branches, isa typical case of history repeating itself. It is within this scenario that one would want to focus on Wood Technology (WT) as part of Shona culture. This article is, therefore, based on a study in which the task was to determine the extent to which the modern-day D&T curriculum in Zimbabwe could benefit from the roots of WT embedded in Shona culture.

THEORETICAL PERSPECTIVES

THE ESSENCE OF CURRICULUM CHANGE AND INNOVATION

Essentially, Curriculum Framework 2015-2022 has been a revised version of the education system in Zimbabwe. Therefore, reference to it ushers in the subject of Curriculum Change and Innovation, where Bialystok (2018) interrogates several issues relating to authenticity in education, with educational aims and ideals being among some of the key factors. In several ways, Bialystok appears in agreement with Ornstein and Hunkins' (2004) views on the issue of Curriculum Change and Innovation; maintaining that it is a question of whether education is relevant for specific purposes within given contexts.

For Zimbabwe, one of the most important elements recently brought into the curriculum, spreading across all levels; from Early Childhood Development (ECD) up to tertiary level has been Design and Technology Education (DT&E), unanimously agreed upon during the nation-wide consultations for Framework 2015-2022. Key stakeholders consulted included the Zimbabwe Schools Examination Council (ZIMSEC), the Ministry of Sport, Arts and Culture,; universities; churches, teachers' associations, industry and commerce (Ministry of Primary and Secondary Education (MoPSE), 2015). Implementation of the revised curriculum commenced on the 10th of January 2017, starting with selected classes (Government of Zimbabwe, 2015a). Today, schools are encouraged to provide diversified opportunities for learners to develop key knowledge, skills and attitudes defined in this

framework under various learning areas, from ECD to Advanced Level (Government of Zimbabwe, 2015b).

On the whole, the curriculum is now geared toward learners graduating with skill profiles aligned to critical thinking, problem-solving, communication, technology, team-building, leadership, basic literacy and numeracy and business/financial literacy (Government of Zimbabwe, 2015a). In addition, the following values are expected: *ubuntu/unhu/vumunhu*, discipline, integrity and honesty. Over and above these skills and values, the MoPSE also cherishes the principlesof inclusivity; life-long learning, equity, fairness, gender sensitivity, respect, balance, responsiveness, resourcefulness, diversity, transparency and accountability (Government of Zimbabwe, 2015b).

In total, consultations and trial-running at various levels, Curriculum Framework 2015-2022 now has 105 learning area syllabi: Infant (8), Junior (12), Secondary/Forms 1-4 (40), Secondary/Forms 5-6 (44) and Life Skill and Orientation Programme (1). It is, therefore, within this set-up that one needed to unearth all the threads of WT emerging from the Shona culture.

On the need to revisit the curriculum, it is interesting to note that Zimbabwe has not been alone. Since the advent of this millennium, the world has been grappling with the curricula adjustments considered necessary in various contexts. Globally, seminars, workshops and conferences have resulted in much of the literature today, focusing on topics such as Institutions of the 21st Century, Universities of the 21st Century and Curricula for the 21st Century (Bialystok, 2018). Incidentally, the introduction of the Curriculum Framework 2015-2022 in this country has been a move guided by thematic issues drawn from such topics. Being part of curricula for the 21st century, D&TE could be viewed as a broad-based thread cutting across the whole education system. This then helps to support the notion that curricula of the 21st century are no longer confined to the boundaries of traditional skills, where learners exit tertiary institutions to fit into the comfort zones of conventional areas of specialisation. Globally, the trend has been that of institutions

gravitating towards the promotion of various soft skills over and above traditional skills/knowledge (*ibid.*). This explains the focus on the human side of the graduate. Besides celebrating the graduation of an individual from college as a teacher, medical doctor or engineer, the question is, 'How human is the individual?' This is exactly why scholars and policy-makers from all walks of life have grappled with issues relating to the question of ethics, where *Ubuntu/unhu/vumhunu* has become a universal issue, with broad-based implications on the aims of education (*ibid.*).

A Glimpse into the General Aims of Education, Historically and Present: A Philosophical Discourse

Concentrating on Technology Education (TE), the trend in Zimbabwe before colonialism up to this day (43 years after independence), has always been that of those in education re-thinking the curriculum from time to time to keep abreast of events at every point in time. For this discussion, one had to reflect on the Zimbabwe Education Blueprint 2015-2022: Curriculum Framework, for Primary and Secondary Education, specifically focusing on the aims of education in general and those of TE education in particular. Such a venture was premised mainly on the claim that: 'while aims of the curriculum are relative, depending on the nature of society, those of the concept of education remain solidly, permanently and constantly acting as a mirror upon which to reflect and evaluate the outputs of curriculum vis-a-vis the inputs at any given point in time'. In a way, the general aim of education may be equated to the phenomenon one could analogically refer to as the 'rock of ages'. Accordingly, the task was to conduct a content analysis of the said policy document (Blueprint 2015-2022) concerning the relevant syllabus documents and philosophical discourses. Finally, the of TE in Zimbabwe emerged within the context of an education broadly aimed at promoting the ideals of wisdom, understanding, truth, critical/analytical thinking, growth, tolerance/accommodation, survival/persistence, liberation (of the mind) and, above all, sustainability.

Historically, there has been evidence of humanity grappling with the curriculum from time immemorial, as typically shown

by one of the very first recorded incidents among several in human history. Rooted in the Bible, Verses 4 to 17 of Genesis 2 show how full authority was vested upon Adam, the first man to look after the whole Garden of Eden and its contents (The Holy Bible - King James Version, October 2016); thereby qualifying Agriculture as the first subject of instruction in human history. Adam was expected to till the land, water all plants and attend to all the animals in his custody. The course outline had clear instructions regarding what to do and what not to do. For this article, it is perhaps important to note that, this being only an example from one religious perspective (Christianity), it would be interesting to find out what similar examples could be drawn from all those other religions recognised in Zimbabwe.

Recent history continues to show people worrying about education for at least 2 500 years in most cultures, ranging from Confucius in the East to Socrates in the Middle East, with ripple effects in the West (Cohen, 2006). In Zimbabwe, we think of the Munhumutapa Empire and the Rozvi Dynasty having thrived through the application of knowledge in problem-solving.

According to Cohen (*ibid.*), beliefs about education have influenced the educational models and systems developed in various societies for specific purposes. For example, during the last two millennia, the goals of education in the Western world have shifted gradually and from a focus on the elite to focus on the general citizenry. Such changes have been driven by developments outside of education systems that include the rise of nation-states in Europe, the rise of democracy in North America, the widespread demand for skilled labour associated with the Industrial Revolution and the availability of cheap literature resulting from the invention of printing. In addition, the dominance of political and economic interests in education ensured that the goals of education reflected those politico-economic interests.

However, during the second half of the 20th century, the rise of international institutions taking primary and secondary education into their purview, led to confrontations between

Western educational thinking and the values of some non-Western societies, particularly those in the far East (*ibid.*). These cross-cultural contacts have stimulated many countries to engage in educational activities designed to prepare their citizens to deal with cross-cultural contacts and conflicts. For example, the role of education in promoting cross-cultural understanding is stressed to a great extent in the UN Convention on the Rights of the Child, originally enforced in 1990 and adopted by all nations, except for Somalia and the United States of America, which signed but had not ratified it as of June 2004 (UN High Commissioner for Human Rights, 2004). The Convention proposes educational obligations in Article 28 and educational goals in Article 29. It also calls for universal primary education and encourages the development of different forms of secondary, general and vocational education. In essence, this Convention details the aims of education, to which participating states have agreed on the following:

- Development of the child's personality, talents and mental and physical abilities to their full potential;
- Development of respect for human rights and fundamental freedoms, as enshrined in the Charter of the United Nations;
- Development of respect for parents, cultural identity and civilisations different from one's own;
- Preparing the child for responsibility in a free society, within the spirit of understanding, peace, tolerance, equality and friendship among all peoples, and
- Development of respect for the natural environment.

Like the Convention on the Rights of the Child (1990), the report to UNESCO by the International Commission on Education for the 21st Century, 'Learning (The Treasure Within)', also affirms the role education should play in promoting cross-cultural understanding:

> We must be guided by the Utopian aim of steering the world towards greater mutual understanding, a greater sense of responsibility and greater solidarity, through acceptance of our spiritual and cultural differences. Education, by providing access to knowledge for all, has precisely this universal task of helping people to understand the world and to understand others (Delors *et al.* Report, 1996).

The same report (*ibid.*) highlights the following pillars of learning:

- learning to know (throughout life);
- learning to do (dealing with problem situations in teams);
- learning to live with other people (managing conflicts with respect for pluralism and peace);
- learning to become (developing one's personality and acting with autonomy, judgment and responsibility).

The Convention on Rights of the Child and the Delors Report (1996) have both indicated an international consensus, where among many other functions, education could also serve international political purposes. While this is not an exclusive function of education, many scholars of education, chief among them, Nussbaum (2005), share this belief.

Education in Zimbabwe has gone through various phases within the context of three broad eras, pre-colonial, colonial and post-colonial. It is against this background that Zimbabwe is seen as one of the committed members of the United Nations after signing, ratifying and adopting various conventions along with other nations, including the Convention on the Rights of the Child.

LINKING CULTURE AND INDIGENOUS KNOWLEDGE SYSTEMS IN SUSTAINABLE DEVELOPMENT

In Zimbabwe, indigeneity and technology have always co-existed in everyday life. From early history, these two have been packaged within cultural spheres, among which are education (mainly informal), egriculture; medicine, religion, food production and processing, military (defence), arts and crafts, entertainment and business. Atte (1989) has witnessed this in situations where typical cases have included grain storage techniques in various African countries. The growth and development of technological capabilities within these spheres has had several implications on the issue of sustainable development within various communities.

Blowers *et al.* (2012) pose the question; 'Is sustainable development sustainable?' This question challenges one to re-think the essence of sustainable development. There appears to be two linked concerns. One is the concern for maintaining, if not improving, conditions for living. This is expressed in terms of meeting needs and aspirations, looking after the planet, and, providing a better quality of life among other motives. The other is a concern for bequeathing an acceptable inheritance to future generations. This comes in such terms as, not compromising the future, handing on in good order and refraining from burdening future generations (*ibid.*). However, lately, there have been allegations of sustainable development being diverted from its central purpose and, instead, being appropriated to describe and justify approaches far more concerned with the demands and or needs of the present than those of the future. This proposition can be examined by looking at three dimensions of sustainable development – the economic, the environmental and the political (*ibid.*). It is here that indigenous technology could have lessons for modern technology. For instance, going unchecked, modern technology has been destructive to the environment, in most cases, while the former has always been known to be environmentally friendly and compatible. These are some of the issues that need to closely follow on the exploitation of environmentally sensitive material such as wood. This means that our forms of technology have to be appropriately designed, in terms of environmental friendliness.

THE LINK BETWEEN HISTORY, THE CURRENT AND THE FUTURE

According to Berg (2018), everything has a history. For example, everything we do, everything we use and everything else we study is the product of a complex set of causes, ideas and practices. Even the material we learn in various other courses has important historical elements – whether because our understanding of a topic changed over time or because the discipline takes a historical perspective. This means, there is nothing that cannot become grist for the historian's mill (http://www.wiscosin.edu/). In a way, understanding history also helps us understand the world at large, where we get a

detailed picture of how society, technology and government worked in the past so that we can better understand how it works now/today. While world history might seem or feel far away, studying history reveals how all events are connected. It also helps one determine approaching the future since it allows one to learn from past mistakes (and triumphs) as a society.

RELATING SHONA TO OTHER GLOBAL CULTURES THROUGH WOOD TECHNOLOGY

Historically, experience in wood technology, together with other forms of technology has been widely shared with almost every other culture across the globe. Studying the diversity of human experience helps one appreciate other cultures, ideas and traditions and to recognise them as meaningful products of specific times and places (http://www.wiscosin.edu/). This way, history helps realise how different our lived experience are from that of our ancestors, yet there are similarities in goals and values. In a way, we end up developing empathy by studying the lives and struggles of others in the shared world.

WOOD TECHNOLOGY WITHIN THE CONTEXT OF DESIGN AND TECHNOLOGY BACK THEN AND TODAY

Used in combination with an array of other engineering materials, wood has always been a key element in problem-solving from the days before recorded history up to this day. However, in all this, what has kept on changing from time to time has been the approach used at various levels of problem-solving.

On the issue of change, it is perhaps important to note that change can be a difficult concept to understand. This is mainly because each of us has a different experience from the rest of the world – an experience shaped by societal norms, cultural differences, personal experiences and more. We know when we as individuals crave change and why (Heeks and Stanforth, 2015). Studying history is about studying change, where experts examine and interpret human identities and transformations of societies and civilisations over time (http://www.wiscosin.edu/). A range of methods are used to answer questions about the past and to reconstruct the

diversity of past human experiences, resulting in an understanding of how profoundly people have differed in their ideas, institutions and cultural practices, how widely their experiences have varied by time and place and the ways they have struggled while inhabiting a shared world. This way, history helps us understand complex questions, regarding how the past has shaped (and continues to shape) global, national and local relationships among societies. It also helps us better understand how, when and why change occurs (or should be sought) by demonstrating the historical evolution of ideas, technologies, beliefs, places and more (http://www.wiscosin.edu/). A typical example of where such an orientation becomes important at this point is a situation where we are obliged to appreciate the need to move from Education 3.0 to Education 5.0, as the country strives towards Vision 2030.

RESEARCH DESIGN AND METHODOLOGY

Typical of Developmental Research (DR), the investigation upon which this study is founded was based mainly on activities centred around a major literature review, where various documents were studied and analyzed, chief among which, was the Curriculum Framework 2015-2022. In two phases, the first round of review involved an exercise informing the study, regarding pertinent issues relating to the state of WT in Zimbabwe, while the second was a content analysis of Curriculum Framework 2015-2022. Effectively, WT emerged as one of the most prominent technical areas within the Zimbabwean curriculum, together with other areas like Metal Technology (MT).

Specifically focusing on all 105 syllabi comprising Curriculum Framework 2015-2022, a detailed analysis helped to locate all areas where issues relating to WT were implied. This was buttressed by evidence from the general literature pointing to the historical bearings and roots of the discipline, culminating in all the data pointing to the results and findings of this investigation. All data were obtained with the aid of a tailor-

made checklist, designed to capture specific aspects of interest concerning WT.

RESULTS

DESIGN AND TECHNOLOGY EDUCATION WITHIN FRAMEWORK 2015-2022

Searching for the roots of WT within Curriculum Framework 2015-2022 meant a detailed content analysis leading to all those areas relating to the broad field of D&T. This resulted in all those areas implying or suggesting the philosophy of D&T being unearthed across the whole Framework, from Early Childhood Education (ECD) up to the Advanced Level (Forms 1 & 6). In total the following syllabi areas were identified:

- Wood Technology & Design;
- Metal Technology & Design;
- Building Technology & Design;
- Textiles Technology & Design;
- Food/Nutrition Technology & Design;
- Technical Graphics, and
- Agriculture.

RELATIONSHIP BETWEEN SPECIFIC AREAS AND WOOD TECHNOLOGY IN SHONA CULTURE

All the syllabi areas identified related to WT in one way or another within Shona culture. For example, besides wood being a consumable material used in making various utility products, the equipment used also comprises wood on major components. Over and above everything else, the philosophy of problem-solving is found cutting across the whole spectrum, thereby under-pinning the related activities within given areas.

SHONA CULTURE IN MODERN-DAY WOOD TECHNOLOGY RELATING TO EDUCATION 5.0

Apart from those areas directly relating to WT within the Shona culture, through the philosophy of D&T, there are also more indirectly suggesting such a relationship. This has been through the mainly issue of heritage and the related aspects of social studies, especiall, family, religion, life skills, language, arts and other cultural aspects. It is actually these areas that

have been found cutting across the whole of Curriculum Framework 2015-2022, from one level to another. Also noted has been a trend where vigorous efforts have been made to market Shona culture through various avenues, chief among which have been business and other enterprise-related studies. Indeed, such moves have been totally in agreement with Education 5.0.

INTEGRATION OF SHONA CULTURE INTO THE TEACHING/LEARNING OF WOOD TECHNOLOGY WITHIN FRAMEWORK 2015-2022

To successfully integrate Shona culture into the teaching/learning of WT within Curriculum Framework 2015-2022, there is need for all those involved at various levels to openly share ideas for the common good, where practitioners are prepared to learn from each other. Analysis of specific cases revealed typical scenarios from other systems across Africa and beyond. Particular cases in point were those from West Africa, where Manabete (2014) has been focusing on 'Indigenous Technology for Sustainable Development', suggesting several ways of seeing it in the curriculum. Such an investigation qualifies this study as an ideal platform to generate and share relevant pedagogical ideas among educationists. For example, teachers and teacher educators could work towards the development of appropriate skills, regarding how to promote learning by incorporating the principles behind given cultures in their teaching, including Shona culture. It is also the intention here to help teachers appreciate the importance of incorporating aspects of culture in the implementation of Curriculum Framework 2015-2022, where even approaches have been designed to qualify it among curricula of the 21st century.

DISCUSSION

The findings of the study behind this article showed WT coined within the philosophy of D&T and broadly spread throughout Curriculum Framework 2015-2022. The idea of revisiting the curriculum and re-designing it into what has become the revised curriculum, appears to have been motivated by the spirit of *ubuntuism/hunhuism*, aiming at making it relevant and useful to the Zimbabwean context.

According to Moore (1982, cited by Kwaira, 2007), teaching is an activity in which one consciously accepts responsibility for the learning of another. For meaningful learning, the same individual gets committed to the value judgment of the relevant content. All this results in teaching being an intentional matter, where one promotes learning that she/he can assess. Logically, this also implies the same individual being honest and sincere in his/her dealings as a professional, thereby suggesting the ethical side of the teaching profession. This is possible only where one is convinced that what she/he passes on is worthwhile, thereby bringing the element of 'truth', philosophically, the underlying basis for all knowledge considered worthwhile= (Moore, 1982). By implication, nothing is worthwhile without being true. This appears to be the main reason curricula in any context need to be evaluated, to determine their relevance and validity. Truth, concerning the value judgment of any activity impacting upon society, is one of the underlying principles of *ubuntu/hunhu* (Kwaira, 2007).

As already noted, teaching and learning bring the teacher and the learner together in an intentional interactive process, where educationists are challenged to articulate their intentions and keep checking on whether they are realistic. Relating the teacher and the learner also means considering their levels of participation as equal partners in the business of teaching and learning. Brown and Atkins (1988) elaborate this relationship by placing various teaching/learning strategies on a continuum, comprising two extremes: the lecture method in which learner contribution is a minimal and private study, where there is little control by the teacher. In D&T, the ideal is to strike a balance, where teacher and learner learn from each other, with the former mainly facilitating the process.

According to Cravens (2003), human culture and technology are continually co-evolving in a dynamic relationship, so it becomes crucial for practitioners to remain flexible and open-minded. All technologies develop in a particular cultural context as a result of changing needs orconstraints (Heeks and Stanforth, 2015). However, once developed, there is a possibility of technology changing the very culture creating it (Cravens, 2003). On the other hand, when a technology spreads to another culture, the

cultural context determines the speed and the way it is adopted and applied in problem-solving. The diffusion of technologies into other cultures changes those cultures in various ways (Davis, 2021). All this seems to suggest that changes in culture that one technology creates may then influence the development of another (different) technology.

CONCLUSIONS AND RECOMMENDATIONS

As the implementation of Curriculum Framework 2015-2022 continues in all schools, the need for continuous research and evaluation is going to be critical for the curriculum to remain relevant. It is, therefore, this scenario that is likely to continue challenging the government to keep Teacher Education abreast of events within the context of continuous change, concerning WT and related factors. There are several issues deserving special understanding by teachers. It is this kind of orientation that teachers need to acquire during their training.

Since WT closely relates to the broad areas of D&TE and Indigenous Technology Knowledge Systems Education (ITKSE), teachers need to be assisted in gaining a reasonable level of appreciation, regarding the essence of these concepts in various contexts.

Regarding the role of D&TE in promoting sustainable development in Zimbabwe, several parts of this article, while focusing on WT within the Shona culture, seem to suggest such an outcome is possible only where the philosophy is infused into all curriculum activities and processes. The idea of promoting this philosophy within the curriculum is likely to help cultivate the spirit of patriotism, where future generations have the potential to develop a sense of belonging, self-identity, self-respect, dignity, unity, responsibility and achievement. It is this kind of orientation that would enable the nation to deal with all problems effectively by drawing on the humanistic values that are expected to be inherited, cherished and perpetuated from history, with the present taking us into the future. Indeed, going through Curriculum Framework 2015-2022, is exactly what it appears to be standing for. The challenge is then to have all teachers in training and in-service assisted accordingly, to be cultured into such an orientation. To

do this, the idea is to recommend the development of a system characterised by programmes founded upon two fundamental principles: teacher/learner relationship, being the crucible for nurturing development and growth and the curriculum, being a co-creation between teacher and student.

Focusing on the teacher/learner relationship, one sees the consciousness of the teacher is an essential component in implementing WT as part of D&TE within Curriculum Framework 2015-2022. To the extent that teachers are preoccupied with personal issues, there is likely to be an inability to genuinely attend to the needs and potential of their students. Teachers, therefore, need time and resources to cultivate their consciousness, whereas educational settings would need to allow them opportunities to establish empathetic relationships with their learners.

On the other hand, the curriculum, as a co-creation between teacher and learner, is learner-centred and dynamic, unfolding under the interests and capacities of learners, where growth opportunities present themselves in the flow of daily life. Of special concern is the nurturing of a balanced development of the body, feelings, will and intellect.

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