

Essential Components of the Miller's theory of Soulful Curriculum

The soulful curriculum makes the educational environment dynamic and vitality. The main purpose of this study was to identify the essential components of a soulful curriculum from Miller's perspective. To achieve this aim through an inductive approach and conducting a content analysis, the essentials, principles, and techniques of the soulful curriculum were extracted from Miller's perspective and finally, by integrating the essentials, principles, and techniques of the soulful curriculum, the key components of the soulful curriculum were extracted and explained. Accordingly, we reviewed two seminal works of Miller called "Holistic Education" and "Education and the Soul: toward a Spiritual Curriculum". The reason for choosing these two works is their comprehensiveness and consistency in expressing the fundamental orientation of John Miller's ideas. By integrating the results, the basic components of the soulful curriculum were divided into six dimensions: holism, introspection, naturalism, connectivism, balancing, and energization.

Keywords: Soulful curriculum, Holism, Naturalism, Connection, John Miller.

Introduction

A soulful curriculum attempts to find some ways for the identification of students' talents (Nutall, 2006; Miller, 2019). Encountering such a curriculum, students can achieve an opportunity to discover some questions about the meaning and aim of life, admiration of beauty, acknowledgement of happiness, development of creative capacities, identification of the limitations of some certain curricula, social evolution, and ability to pass life's phases without any tensions (Nutall, 2006). Using soulful elements, such as meditation, imagination, contemplation and presence in the curriculum has many positive effects such as teachers and students' decrease in stress, their increase in concentration, improvement of safe interpersonal relations, improved awareness of self and others, true encounter with negative senses, increase in positive senses such as happiness and passion, decrease in addictive and destroying behaviors, improved performance in sports and learning, emergence of creativity and positive logical changes in the brain (Lrwin& Miller, 2016). A soulful curriculum can be designed with the consideration of the soul as a resource for energy and motivation and making facilities for morale. The sole is an energy, happiness and motivation resource. The deepest senses and tendencies are located in the soul and when discovered and truly applied, these result in a deep satisfaction (Miller, 2000). When the soul is ignored, students change into automated robots that their minds will be inactively filled with teachers' knowledge (Peterson, 1999).

As noted by Miller (1996), a mechanistic view on education results in the absence of happiness and nourishment in learning process. The curriculum is a dynamic entity and not a map (Pinar, 2011), achievable by making the beauty of soulful learning in the classroom (Sierk, 2014). Distancing from the meaning of the curriculum as a map stems from the notion that "currere" demonstrates the reality of each student's having their own special past, present and future making them form their lives in the learning environment. An education system with a dynamic curriculum tries to identify and improve learners' all personal and physical dimensions and their effects on the curriculum. However, the common traditional curriculum ignores some of the dimensions and has a mechanistic view on human beings. Partitioning curricula, focusing on objective tests, standardizing knowledge and isolating students from the nature are of other problems in the traditional curriculum (Miller, 2010, 2019). Ben David (2014) conceives contemporary educational programs as mind to mind ones in which students' minds are expected to be filled with teachers' information and knowledge. An ideal education is one that challenges students to the learning process.

As one of contemporary thinkers in the curriculum, John P. Miller always criticizes the competitive space in education and partitioning curricula and presents comprehensive and rational guidelines on designing a holistic and soulful curriculum. He is one of the main facilitators of soulful curriculum in the educational network and his studies focus on holistic and soulful learning, meditation in educational courses and curriculum orientations (Ontario Institute for Studies in Education, 2012). Therefore, this study aimed to describe and explain Miller's curriculum theory and identify the essential components of a soulful curriculum in his thoughts.

Method

This study is a content analysis of Miller's selected works. The analysis unit was all meaningful words and concepts. A researcher-made check-list was used for data collection. Reliability test was done by a second-reviewer re-coding process. Five pages of two main works used for content analysis in the study were selected and a secondary codifier was asked to code the extracted concepts. The agreement between these evaluators amounted to 0.89. The validity was done by five specialists in the education field and they were asked to evaluate the process of concept selection and coding. Their reported agreement was high in this regard.

Findings

Fundamental Orientations of John Miller's Thoughts

In this section, the main orientations of Miller's thoughts are explained by mainly focusing on his two comprehensive works, namely "*Education and the Soul: Toward a Spiritual Curriculum*" (Miller, 2000) and "*the Holistic Education*" (Miller, 2019). Texts from these and other related works were directly quoted or indirectly extracted and cited. Then, essential components of the soulful curriculum are implicitly or explicitly extracted from his perspectives. By purposeful review of Miller's works, these topics are investigated: the necessity and causes of considering a soulful curriculum from Miller's viewpoint, basic principles of a soulful curriculum from Miller's viewpoint, and the main techniques for achieving a soulful curriculum from Miller's viewpoint.

1. *The necessity and essentials of considering a soulful curriculum from Miller's viewpoint*

Table 1 summarized the necessity and essentials of considering a soulful curriculum from Miller's viewpoint.

Table 1. Essentials of the soulful curriculum from Miller's viewpoint

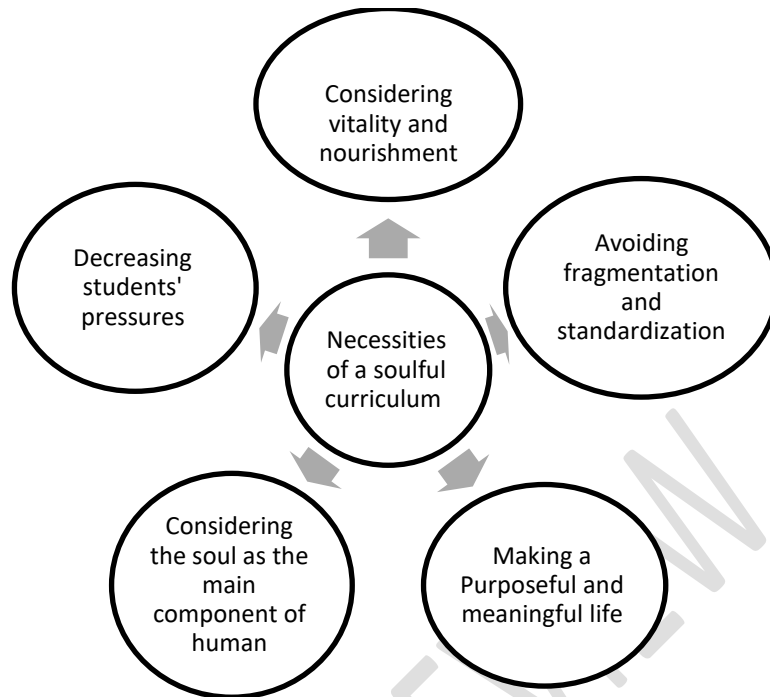
Text	Primary concepts	Essentials
Without soul, our society seems to lack a basic vitality or energy. By reclaiming soul, we find that the classroom or any educational encounter takes on a new vitality and purpose. Students and teachers no longer go through the motions, but instead feel alive and nourished in what they do (Miller, 2000: 3-4). By bringing soul into education, we can make our classrooms more vital and energizing places (Miller, 2000: 9). The pressure for quantifying all learning without concern for quality represses the student's soul. Instead, we can learn to bring onto the Earth an education of deep joy where the soul once again learns to sing (Miller, 2000: 12).	Vitality, Energizing, Nourishment	Vitality and nourishment
The pace of life itself is soulless. We all seem in a mad rush to acquire and consume. Children too feel the pressure. We are told constantly that the purpose of schooling is to prepare our children to compete in a global economy (Miller, 2000, 3-4). We now live in a period when educators are more interested in testing students than exploring how they can learn and develop as human beings (Miller, 2007: vii). Education in many cases has become a series of tests and hurdles rather than focusing on learning. The more we	Mental pressures, Global competition, Testing, Social pressures	Decreasing students' pressures

emphasize tests and rewards, the less children learn. As a result, schooling can become a grim pastime where children feel a variety of academic and social pressures (Miller, 2000, 4).		
<p>Soulful elements such as meditation, imagination, contemplation and presence in curriculum have many effects, including among others, reducing teachers and students' stress and increasing their interpersonal relations, motivation, self-awareness to detect harmful reactive patterns of thought, feeling and action, positive emotions, including happiness and compassion, enhancing performance, whether in work, sports, or academics, stimulating and releasing creativity and so on (Lrwin and Miller, 2016: 95).</p> <p>The holistic curriculum is rooted in the presence of the teacher (Miller, 2007: 190). To deny spirit is to deny an essential element of our being and thus diminish ourselves and our approach to education. By bringing soul more explicitly into the educational process, we can have an education for the whole person rather than a fragmented self (Miller, 2000: 9).</p> <p>We are not capable of union with one another on the deepest level until the inner self in each one of us is sufficiently awakened to confront the inmost spirit of the other (Miller, 2019: 33).</p> <p>In the industrialized society we live in our heads, denying our deeper knowing and intuitions (Miller, 2019: 6).</p> <p>This tranquil, well founded, wide-seeing soul is no express-rider, no attorney, and no magistrate: it lies in the sun and broods on the world (Miller, 2000: 29).</p> <p>We can awaken the inner self through contemplation and love (Miller, 2019: 33).</p>	Soulful elements, Innermost spirit	Considering the soul as the main component of human being
Unfortunately, the human world since the	Compartmentalization,	Avoiding

<p>Industrial Revolution has stressed compartmentalization and standardization. The result has been fragmentation. This fragmentation permeates everything. First, we have separated economic life from the surrounding environment and the result has been ecological devastation. The air we breathe and the water we drink are often foul. We seem to have poisoned everything, including the vast expanses of the oceans, because we see ourselves as separate from the organic processes that surround us. Second kind of fragmentation is social fragmentation. Third form of fragmentation is within ourselves. Finally, another form of fragmentation is in our culture –a lack of shared sense of meaning, or mythology (Miller, 2019: 5).</p> <p>The reason why the world lacks unity and lies broken and in heaps is because man is disunited with himself. We find ourselves disconnected from our bodies and our hearts. Education specifically has done much to sever the relationship between head and heart (Miller, 2019: 5-6).</p>	Fragmentation, Standardization	fragmentation and standardization
<p>A soulful approach to education can help bring vitality and a deeper sense of purpose and meaning to classrooms (Miller, 2000: 10).</p> <p>Holistic education assumes the individual should build his/her own identity, the real meaning and purpose of the life through the connection with society, nature and spirituality (Miller and Nozawa, 2005: 45). Spiritual intelligence or wisdom is one of the main goals of transpersonal psychology. Wisdom is intelligence rooted in the soul. The ancients call this the ‘thinking heart.’ Wisdom links intuition and intelligence in order to deal with the large questions: What is our role in the universe? How can we deal with human suffering? (Miller, 2019: 31).</p>	Purpose, Meaning, Identity	Making a purposeful and meaningful life

Considering the items in Table 1, the essentials of a soulful curriculum from Miller's viewpoint can be depicted as Figure 1.

Figure 1. The five essentials of a soulful curriculum in Miller's opinion



2. *The basic principles of a soulful curriculum from Miller's viewpoint*

Table 2 summarized the basic principle needed for a soulful curriculum from Miller's viewpoint.

Table 2. Basic principles of a soulful curriculum from Miller's viewpoint

Text	Primary concepts	Basic principles
<p>The focus of the holistic education is on relationships: the relationship between linear thinking and intuition, the relationship between mind and body, the relationships among various domains of knowledge, the relationship between the individual and community, the relationship to the earth, and our relationship to our souls (Miller, 2019: 89).</p> <p>The holistic curriculum sees the student in relation to community. Community refers to the classroom, the school community, the community of one's town and nation, and the global community. The student develops interpersonal skills, community service skills and social action skills (Miller, 2000: 13).</p> <p>Spirituality manifests a relationship between inner life and endless world, achieved by visualization, meditation and dream work (Miller, 1983: 230).</p> <p>There are many different ways in which we can connect academic disciplines and school subjects. For example,</p>	<p>Connection, Relationship, Dependence, Involvement</p>	<p>Full relationship with the nature and surrounding world</p>

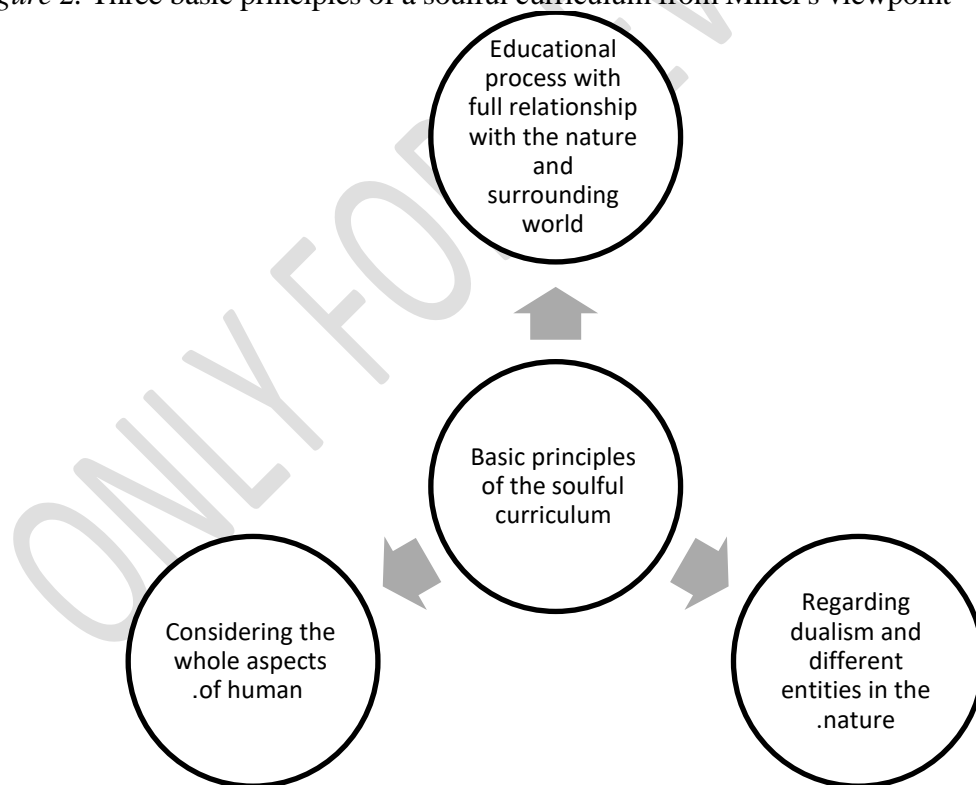
<p>Waldorf education connects subjects through the arts (Miller, 2019: 17).</p> <p>This connection can involve listening to what Western industrialized society can no longer hear these voices, which include the sounds of animals, the rippling of the stream, or even the roar of the wind. This connection involves seeing ourselves as part of the web of life rather than separate from the earth (Miller, 2019: 17).</p> <p>The soul is the deepest part of being, which at the same time is connected to the highest principle of the universe – God, or the Tao (Miller, 2019: 31).</p> <p>For centuries, various philosophical and spiritual traditions have discussed the two selves of human nature. One self is our ego, which is our socialized sense of who we are. It involves all the roles we play such as wife/husband, father/mother, daughter/son, as well as our job identity. Beyond this self is what has been called our soul, or ‘big person.’ The soul opens to us when we hear a piece of music, see a child at play, are deeply involved in our work, or are simply being present in nature. Our ego sees self as separate from everyone else and often competing with others in a never-ending struggle. There is no struggle for the soul since it senses a deep connection to others and all life. It realizes separation is an illusion exposed by a fundamental unity (Miller, 2019: 17).</p> <p>Transcendental education is located in the higher self or center in which an individual experiences unification or connection with other forms. In such education, self-transcendence is the optimal purpose of education (Miller, 1983: 96).</p> <p>Nature at its core is interrelated and dynamic. We can see this dynamism and connectedness in the atom, organic systems, the biosphere, and the universe itself. Unfortunately, the human world since the Industrial Revolution has stressed compartmentalization and standardization. The result has been fragmentation. Nature is composed of interconnected systems that form multilevel structures. At each level are ‘integrated, self-organizing wholes consisting of smaller parts and at the same time, acting as parts of larger wholes’ (Miller, 2019: 5).</p> <p>Soul tends to connect rather than separating (Miller, 2000: 28).</p> <p>Love joins the individual soul with the world soul (Miller, 2019: 24).</p> <p>Spiritual intelligence or wisdom is one of the main goals of transpersonal psychology (Miller, 2019: 31).</p> <p>Intuition is a direct knowing. In contrast, linear cognition involves a sequential, observable process. Intuition was characterized as seeing without glasses,</p>		
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<p>hearing without filters, touching with ungloved hand. The immediate character of intuition does not imply accuracy, rightness, or moral goodness. It does imply commitment and clarity. In the intuitive mode, there is no mediator (Miller, 2019: 92).</p> <p>Wisdom links intuition and intelligence in order to deal with the large questions (Miller, 2019: 31).</p>		
<p>All things have arisen mutually and mutually supportive, in the sense that they require one another as a condition of their existence. The man requires the woman; the woman, the man; the night requires the day; the day the night; the good, the bad; the bad, the good and so on (Miller, 2019: 10).</p> <p>The holistic curriculum attempts to restore a balance between linear thinking and intuition. Various techniques such as metaphor and visualization can be integrated with more traditional thinking approaches so that a synthesis is achieved between analysis and intuition (Miller, 2019: 16).</p> <p>The yin and yang need each other for there to be health in the cosmos, the earth, cultures, institutions (e.g., schools and classrooms), and the individual. If one predominates to the exclusion of the other, sickness arises. One could argue that Western culture and education have been dominated by the yang, which tends to emphasize the rational, the material, the masculine, and the individual to the exclusion of the intuitive, the spiritual, the feminine, and the group (Miller, 2019: 10).</p> <p>This imbalance in the Western life has led to sickness in cultures and institutions (Miller, 2019: 10).</p> <p>A soulful curriculum recognizes and gives priority to the inner life. It seeks a balance and connection between our inner and outer lives (Miller, 2000: 49).</p> <p>The focus of holistic education is on relationships: the relationship between linear thinking and intuition (Miller, 2019: 16).</p> <p>Providing opportunities for rest, renewal, and ritual every seven days and seven years would help heal the dualisms that exist in ourselves and in our workplaces. These dualisms include "masculine/feminine; yin/yang; day/night; north/south; east/west; human/divine" (Miller, 2007: 44)</p>	<p>Connection, Balance, Integration</p>	<p>Regarding dualism and different entities in the nature</p>
<p>Holistic education considers a broader conception of learning and a vision of the whole child (Miller, 2007: 7).</p> <p>To link body, mind, and spirit is to seek the wholeness that is at the heart of holistic learning. (Miller, Carsten, Denten, Orr and Kates, 2005: 235).</p> <p>Transformational learning acknowledges the wholeness</p>	<p>Holism; Growing a whole person</p>	<p>Considering the whole aspects of human</p>

<p>of the child. The curriculum and child are no longer seen as separate, but as connected, but as a whole (Miller, 2019: 14).</p> <p>The aim of the transformation position is the development of the whole person. The student is not reduced to a set of learning competencies or thinking skills, but is seen as a whole being. Certainly when we view the student as less than a whole person, we diminish the opportunity for authentic learning (Miller, 2019: 14-15).</p> <p>From a holistic perspective, it is possible to see the whole human body, including the smallest cell, as learning, growing, and developing (Miller, 2007: 90).</p> <p>A broader vision of education is needed that includes a focus on the whole person (Miller, 2000: 4).</p>		
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Considering the items in Table 2, the main principles of a soulful curriculum according to Miller can be depicted as Figure 2.

Figure 2. Three basic principles of a soulful curriculum from Miller's viewpoint



3. *The basic techniques of a soulful curriculum from Miller's viewpoint*

Table 3 summarized the basic techniques for a soulful curriculum from Miller's viewpoint.

Table 3. The basic techniques for a soulful curriculum from Miller's viewpoint

Text	Primary concepts	Basic techniques
<p>The damage done to inner life, to aloneness and quietness, through the imposition of banal or pornographic or violent images by television is a considerable wound. I have written extensively on the use of meditation, by teachers, to help them become more centered in their lives and in the classroom. However, the use of meditation by students is a much more difficult and controversial issue. Despite the difficulties, more and more people are beginning to make the case for meditation in the schools (Miller, 2000: 50).</p> <p>One important reason for requiring meditation is that it can be a form of self-learning. Insightful meditation considers mindfully watching our own experience, for gaining deeper insight into ourselves and learning from ourselves and own experiences (Miller and Nozawa, 2005: 43).</p> <p>Bonaventure considers three eyes for a triple vision, as explained: the eye of flesh, of reason, and of contemplation; the eye of flesh, to see the world and what it contains; the eye of reason, to see the soul and what it contains; the eye of contemplation, to see God and that which is within Him (Drake and Miller, 1991: 5).</p> <p>Meditation encourages being in the moment and thus facilitates our presence as teachers. As the practice develops, teachers in Professor Miller's class find they are less reactive in the classroom. For example, one teacher in a previous study said, "I don't remember the last time I raised my voice." She added that a student once asked, "Miss, how come you're so calm all the time?" (Lrwin and Miller, 2016: 88).</p> <p>We do not need to teach young children to meditate. In many ways they already meditate with their focus on the here and now (Miller, 2000: 57).</p> <p>Since many adolescents feel a great deal of stress related to schoolwork and or peer pressure, meditation could serve as a preventative to stress-related physical, emotional, or mental illness (Miller, 2000: 52).</p> <p>One of the key factors in the development of healthy</p>	<p>Quietness, Centralization, Insightful presence, Thoughtful vision, Deep vision Personal experiences, Being at the movement</p>	<p>Meditation</p>

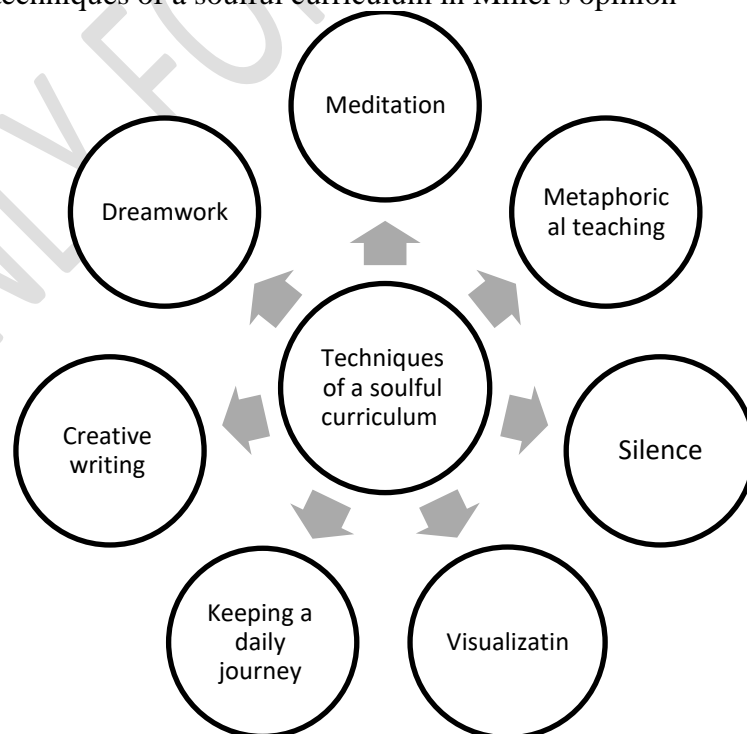
emotions and an inner life is the ability to monitor one's feeling state (Miller, 2000: 50). Children who are in the company of adults who are attuned to the child's emotions are more likely to grow up to be healthy and successful citizens (Miller, 2000; 51).		
Another tool for enhancing intuition is metaphor. Metaphorical thinking involves making connections between two words or ideas that are not normally related but which share some commonalty (Miller, 2019: 104). In synectics, three analogies are important: direct analogy, personal analogy, and compressed conflict. Using analogy in synectic teaching allows the student to make a familiar stranger and a stranger familiar (Miller, 1983:185). Metaphorical thinking involves making connections between two words or ideas that are not normally related but which share some commonalty. For example, the human kidney is like a fuel filter in that both screen out certain molecules (Miller, 2019: 104). In synectic teaching, we use the metaphor for growing students' creative skills. Because its reliance on processes in the right hemisphere of the brain, synectics can be considered as a spiritual perspective (Miller, 1983: 185).	Metaphor, Intuition, Metaphoric thinking, Analogy, Synectics, Certain processes in right hemisphere	Metaphorical teaching
Our education system too has little respect for silence. In silence, we can learn to listen to voices of the earth. We can also begin to hear other people at a much deeper level (Miller, 2000: 136). We are overwhelmed by the spoken and written word, yet much change occurs silently within the soul of the person and the soul of the institution. However, our lack of sensitivity to the nonverbal means that we often overlook elements that contribute to successful change within an institution. The problem with words is that they can never totally convey the meaning of direct experience. Again the spaces between what we say allow our words to have meaning. If we crowd these spaces, our speech tends to lose its impact. It is often in the silent spaces that the soul can see what needs to be done (Miller, 2000: 48-49).	Listening, Non-verbal means, Silent spaces	Silence
One example of using visualization in science is to have students imagine magnetic fields around a transformer. The students can see themselves as electrons in the wire of the coil and experience the movement generated by the rapidly changing force field. Then the students can visualize themselves as electrons moving faster and faster as the two fields	Visualization, Imagination, Experience	Visualization

surrounding the coils interact and come closer. Another example of visualization in science is to have students imagine themselves as white blood cells moving through the circulatory system in the human body. First, they visualize the blood beingre-circulated through the heart. The students can also imagine the white cells and their role in the immune system in fighting disease (Miller, 2019: 100-101)		
<p>It is helpful to have a place where we can write down our deepest feelings and longings. For example, we can write about our love and feelings for others here. We can record moments when we felt the ego drop away and the soul was exposed (Miller, 2000: 135).</p> <p>Autobiography, then, can provide a silent bond between teacher and student. Clearly, such work must be handled with sensitivity and care by the teacher (Miller, 2000: 73).</p> <p>Marion Woodman writes: "Another way I nurture my soul is by keeping a daily journal. My journal is my soul book. It is my dialogue with God. Since the age of twelve, I have searched for my essence, and I have recorded my terrors, my hopes, my delights in my journal. In doing this I have affirmed my own feelings and my own values. I have sought to discover my unique purpose. In this way, I have tried to live my own truth, which often ran counter to the culture" (Miller, 2000: 135)</p>	<p>Deep senses, Hopes, Terrors, Delights, Values, Purposes, Personal realities</p>	Keeping a daily journal
<p>Select a piece of music that evokes strong images for you. Play it for the class (after a relaxation exercise and suitable introduction) and ask them to let the music suggest images, moods, feelings, and sensations to them. Tell them to be receptive to whatever comes to them as the music plays. Afterward, ask them to talk or write about the experience in either prose or poetry (Miller, 2019: 102).</p> <p>One of the most popular ways of using visualization is to take the students on a journey of some kind and then have them write a story about their journey (Miller, 2000: 57).</p>	<p>Strong images, Moods, Feelings, Sensations, Reception, Transcendence, Talking or writing about the experiences in either prose, poetry, story, etc.</p>	Creative writing
<p>Dreams ceased to be valuable guides for self-direction The language of dreams is highly symbolic. These symbols may come from our personal consciousness or from the collective unconscious. Working with these symbols provides greater insights and meanings. Dreams are a powerful tool for greater self-direction and self-awareness (Miller, 2000: 65-66).</p> <p>I have a dream that one day it will be universally</p>	<p>Dream, Self-direction, Self-awareness, Symbolic language, Holistic education, Access to self,</p>	Dreamwork

<p>acceptable for students of all ages to study their dreams. This work will be considered both valuable and meaningful in directing each student towards their greatest potential. Dream work will find a place in language arts, secondary English, art, drama, music and religious studies. I look forward to a day when dreams will be considered an important method of holistic education, one that nourishes the mental, physical and spiritual needs of each student. I envision a time when dream work and meditation in education will not be considered unique, mystical or mysterious (Miller, 2000: 64).</p> <p>According to Jung, dreams can allow us to access the Self. Images that come forth in dreams can indicate messages from the Self (Miller, 2000: 66).</p> <p>The difference between the da Vincis of this world and others is that they can pluck a thought or an idea that comes to them in the still of night, in a dream and create from it reality. To them the true world is their inner world. Above all, they are good listeners, not only to other people but [to] that small, quiet voice within (Miller, 2000: 67).</p>	<p>Messages from the self, Dream-based reality, Inner life and quiet voice within</p>	
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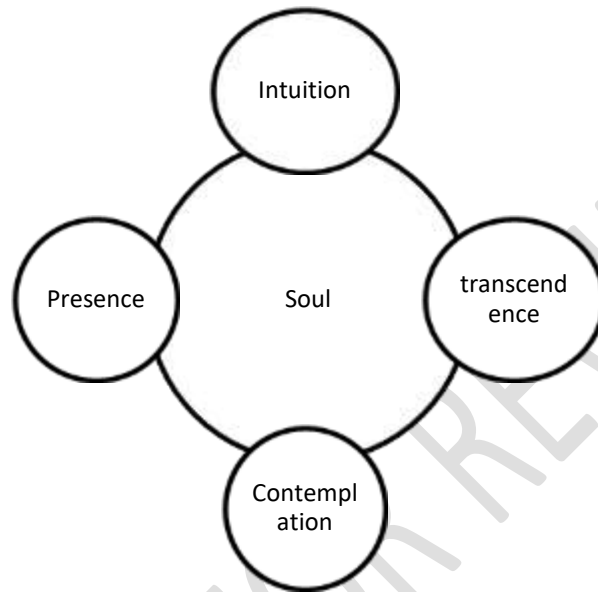
Based on the items on Table 3, the techniques of a soulful curriculum from Miller's viewpoint can be depicted as Figure 3.

Figure 3. Seven techniques of a soulful curriculum in Miller's opinion



Considering the items in Table 3, it can be inferred that the four processes of intuition, contemplation, transcendentalism and presence are used in the curriculum. These can be regarded as contextual processes of a soulful curriculum. In addition, Miller conceives the soul as the core component and emphasizes the centralization on a person as a whole by focusing on his/her soul. The relationship among contextual processes of a soulful curriculum can be depicted as Figure 4.

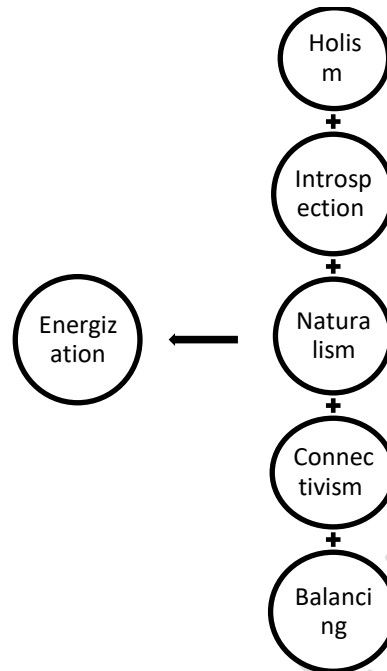
Figure 4. Contextual processes of the soulful curriculum in Miller's opinion



4. Essential Components of Miller's Soulful Curriculum Theory

After explaining the main elements embedded in Miller's thoughts on necessities, principles and techniques of the soulful curriculum, a comprehensive integrative view has been described in this section for extracting essential components. Considering Miller's main works and what was mentioned above, it can be said that Miller conceives the soul as the main part of human existence. Therefore, for extracting the essential components of the soulful curriculum, it is required that human and the features of his/her soul are identified as the essential component of the soulful curriculum. Figure 5 depicts the main features of the soul and their relations.

Figure 5. Main features of the soul and their relations



The energization results from the full consideration of these five features of the soul (holism, introspection, naturalism, connectivism and balancing). As a result, essential components of Miller's soulful curriculum can be explained in the six axis summarized in Table 4 and depicted in Figure 6.

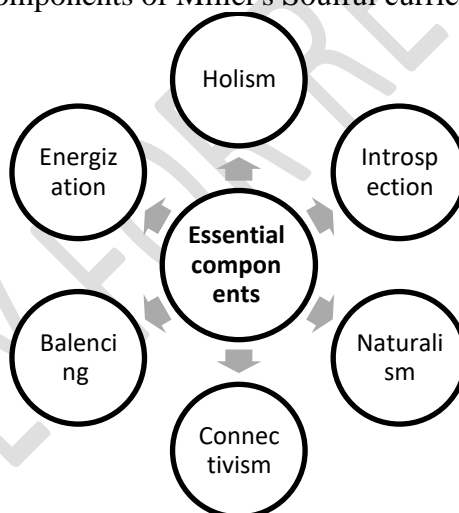
Table 4. Main concepts and essential components of the soulful curriculum

Essentials	Basic principles	Main techniques	Primary concepts	Essential components
<ul style="list-style-type: none"> - Considering the soul as the main component of human - Avoiding fragmentation and standardization - Making a purposeful and meaningful life 	<ul style="list-style-type: none"> - Considering the whole aspects of human by educational system 	<ul style="list-style-type: none"> - Meditation - Metaphorical teaching - Silence - Visualization - Keeping a daily journey - Creative writing - Dreamwork 	Centralization on the whole, Perception, Transcendentalism, Deep vision, Certain processes in right hemisphere, Meaning, Purpose, Identity	Holism
Decreasing students'	-	<ul style="list-style-type: none"> - Meditation - Metaphorical 	Emotions and senses,	Introspection

pressures		teaching <ul style="list-style-type: none"> - Silence - Visualization - Keeping a daily journey - Creative writing - Dreamwork 	Social and mental pressures, Inner life, Deep vision, Inner self, Self-awareness, Deep insight, Certain purposes, Personal messages, Non-verbal actions, Hopes, Terrors, Dreams, Presence at the movement	
-	<ul style="list-style-type: none"> - Educational process with full relationship with the nature and surrounding world - Regarding dualism and different entities in the nature by educational system 	<ul style="list-style-type: none"> - Meditation - Metaphorical teaching - Silence - Visualization - Keeping a daily journey - Creative writing - Dreamwork 	Integration, Connection, Natural elements	Naturalism
-	<ul style="list-style-type: none"> - Educational process with full relationship with the nature and surrounding world 	<ul style="list-style-type: none"> - Meditation - Metaphorical teaching - Silence - Visualization - Keeping a daily journey - Creative writing - Dreamwork 	Connection, Balancing, Integration, Unification	Connectivism

-	Regarding dualism and different entities in the nature by educational system	<ul style="list-style-type: none"> - Meditation - Metaphorical teaching - Silence - Visualization - Keeping a daily journey - Creative writing - Dreamwork 	Integrating and balancing dualism	Balancing
- Considering vitality and nourishment in educational systems	-	<ul style="list-style-type: none"> - Meditation - Metaphorical teaching - Silence - Visualization - Keeping a daily journey - Creative writing - Dreamwork 	Vitality, Energizing, Nourishment	Energization

Figure 6. Essential components of Miller's Soulful curriculum



Conclusion

Traditional curricula regard the human as mechanistic separated entity. This results in sliced curriculum, standardized competitive test, and separation from the nature (Miller, 2010, 2019). However, Miller considered the soulful curriculum as a tool for educational systems' nourishment, decreased pressures on students, consideration of the soul and meaningful life and prevention of separation and segmentation.

Heavily competitive space among students (Karamati, 2001), increased school dropout rate and angry behaviors in schools (Akbari, 2002; Tavvabinejad, 2006), disappointment in teacher-student relationships (Levering, 2010)

and students' hate of school (Samkan and Sattari, 2014) necessitate the need for providing a soulful and nourishment curriculum, without any tensions and pressures in the educational systems. A soulful curriculum makes opportunities for creativity and meaning discovery for all students, without any tension and competition (Nutall, 2006).

Miller dedicates three essential principles for the soulful curriculum related to the features of human's soul: balance, connection and holism. The soul searches for balance of all aspects of human, connection of inner and outer aspects and focus on the whole of human existence. Therefore, three essential principles of the soulful curriculum are: 1) Having full relationship and connection with the nature and surrounding world; 2) Regarding dualism and different entities in the nature; and 3) Considering the whole aspects of human. Some techniques needed to complete administration of such a curriculum in practice. Miller lists these techniques as: meditation, metaphorical teaching, silence, visualization, keeping a daily journey, creative writing, and dreamwork. Considering these points, the four processes are involved in this curriculum as contextual elements: intuition, introspection, transcendentalism and presence. Intuition orients to similarities among things rather than their differences. Holism is the result of intuitive thinking relying on the right hemisphere rather than logical thinking of the left hemisphere and consequent focus on differences (Miller, 1983). Transcendentalism is a result of openness to being and appears in ones' deep relation with inner self and the existence. This necessitates being openness to spirituality and accepting it in the life. Introspection is the extreme moral life, full of nourishment, energy and awareness. It is some kind of moral surprise, awareness on the sacredness of human and life. It provides a clear understanding of the inner life and being (Miller, 1996). Presence is all role-players' (teachers, parents and school heads') awareness on their role in the curriculum and teaching practice (Miller, 2000, 2011). Presence is the souls' return to life and aware of presence in it. When living with presence, we are full aware of the conditions of space and tense (Miller, 2000).

Miller considers the soul as the most important dimension of human and emphasizes its features and teaching them. In other words, Miller's essential elements of a soulful curriculum are extracted from the features of the soul and include holism, introspection, naturalism, connectivism, balancing and energization.

Considering the essential components of the soulful curriculum from Miller's viewpoint, the following suggestions are helpful for making a soulful curriculum in the educational system:

- Holism: Regarding all aspects of human being, and students' talents, capacities and abilities during curriculum design, implementation and evaluation;
- Introspection: Teacher's certain attention to students' emotions, inner life and spirituality in the school and class environments;

- Naturalism: Designing and implementing curricula in accordance with the nature and creation system; 1
- Connectivism: Considering various connection networks in designing, implementing and evaluating the curriculum (such as those of students-society, students-teachers, curriculum subjects, inner and outer life, etc.); 2
- Balancing: Special consideration of balance among duals within human (such as intuitive and analytical thoughts) or in human outer life (such as individual and social affairs or gender-related behaviors) in designing the curriculum for different educational levels; 3
- Energization: Focusing nourishment and happiness in the curriculum and trying to increase students' interesting in the school and curricula. 4

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