

Review of: "The Catholic School: Holistic?"

June Boyce-Tillman¹

¹ University of Winchester

Potential competing interests: No potential competing interests to declare.

This is a carefully argued article using Lonergan primarily as the source for understanding Roman Catholic Education.

- There is a great deal more literature that might have been consulted. For example, I was surprised not to find at least references to Howard Gardner's work:
 - Gardner, Howard (1983/1993), *Frames of Mind: The Theory of Multiple Intelligences*, New York: Basic Books.
 - Gardner, Howard. (1999), *Intelligence Reframed: Multiple Intelligences for the 21st Century*, New York: Basic Books.
- Another source for interpreting Catholic teaching in the twenty-first century is:
 - Shaw, Julie, Florecer, Faith and Music. Chapter in In Boyce-Tillman, June & Hendricks, Karin S. (eds) *Living Song – Singing, Spirituality and Wellbeing*, Peter Lang. pp167-182
- Vygotsky might have been a more helpful theorist to use rather than Piaget:
 - Daniels, Harry (2016) *Vygotsky and Pedagogy*, Routledge
- Michael O'Sullivan's work on spirituality might also have been helpful:
 - Flanagan, B., and O'Sullivan, M. (2016). Spirituality in Contemporary Ireland: Manifesting Indigeneity. *Spiritus: A Journal of Christian Spirituality*, 16 (3), 55–73.
 - O'Sullivan, Michael (2012). The Spiritual Practice of authentic interiority. Paper given for The Cave of the Heart Conference, St Mary's University College, London 28–30 June 2012.
 - O'Sullivan, Michael (2016a). Authentic Subjectivity and social transformation. *HTS Teologiese Studies/Theological Studies*, 72 (4).
 - O'Sullivan, Michael (2016b). Holistic Health Care and Spiritual Self-Presence. *Religions* 2016, 7 (1), 10; doi:10.3390/rel7010010.
- Thinking concerning the so-called scientific method has also developed to include a greater degree of subjective thinking. This is one example of the literature:
 - Stefanidou, C. and Skordoulis, C. (2014) Subjectivity and Objectivity in Science: An Educational Approach. *Advances in Historical Studies*, 3, 183-193. doi: [10.4236/ahs.2014.34016](https://doi.org/10.4236/ahs.2014.34016).
- It is a pity that this statement with its three models is not explored in greater depth: holistic, dualistic, and pluralistic

models (Arthur 1995, 225-227).

Conclusion

Because of the failure to address the considerable wider literature, the title needs to reflect that it concentrates primarily on Lonergan's theorizing rather than the wider literature on holistic education and ways of knowing.