



GLOBAL EDUCATION CONFERENCE

24-26 MAY, 2019

Values Based Education for a Better World

Sathya Sai Grama, Muddenahalli, India

*A Global Values Based Education Model
for the 21st Century*



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for the 21st Century*





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GLOBAL EDUCATION CONFERENCE

Preamble

Technology has made great strides in modern times, and revolutionary advances in other fields need no mention. But unfortunately, materialism has spread like wild fire and people are competing a mad rat race for satiating their material needs and wants. No harm in that, as long as it does not lead to decay in moral standards. Sadly, this is the most frightening change the world has seen. Globalisation has imposed and established rules, which only benefit a few. Spiritual and ethical values have been undermined. And over the centuries, the meaning of spirituality has completely been misunderstood; most people think that spirituality is another name for religion. In fact, spirituality is perhaps the most natural thing there is: it is simply your own conscious self, recognising that you are more than just a body, that you are a soul with inherent noble values. As the 13th century Persian poet, Maulana Jalaluddin Rumi puts it, “The very centre of your heart is where life begins – the most beautiful place on earth.” Spirituality reminds us that there is only love, without borders, races, ethnicities or cultural divides, and the basis of everything is a higher conscious energy, which many people refer to as Divinity. Somewhere deep down, unseen, there is this Divinity that permeates the entire creation. Different cultures have defined spirituality in different ways. The greatest of the thinkers have acknowledged that there is a deeper spiritual basis for everything, call it by any name - supernatural force, divine power etc. Just as no machine can work without electric power, the human machine cannot work without divine energy. The Divine is present in every atom. Everything in the world is composed of energy and matter. Einstein called it “Supreme Intelligence.” At the end of it all, why is it important? Awareness of the Divine makes us humble so that we can realise that we are part of the larger scheme of things. This brings a sense of unity and self-discipline, and will certainly make us more loving, tolerant and kind. It makes us think and become better human beings and answers several of our questions about ourselves. Slowly but surely, this idea is now getting more and more acceptable.

Today, the world has become inter-connected, and all countries are strung together. One country cannot stay disconnected from another, as what happens in one country, impacts another without a doubt. Hence an individual’s presence in any place affects the society, country and the world as a whole. It is important and imperative that every individual in every country is given the right education, which is the foundation for a happy and harmonious society. So naturally, the education system in one country which creates a particular kind of individuals, will affect others in other countries. The impact of globalisation on education has been a worrying process due the fast pace of changes that are occurring. The main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications to get a job! Children are under tremendous pressure to perform well academically, and all ideals have been perverted. Qualities like compassion and goodness have been replaced by greed and rivalry leading to unrighteous conduct. It is the decline in human values that has resulted in the degradation of society. Right balance in the world can only be created through the right education system. Individuals affects the consciousness of the entire world. We have to cater to values in all aspects, and find innovative ways of doing this.

What is education? It certainly is not mere acquaintance with books or acquisition of knowledge. Can mere ability to read and write or acquisition of degrees be regarded as education? True education is associated with the ideal goals of life. Children need the right environment, as they are the property

of the future. Like it is said, 'Without seeds, there is no crop. Bad seeds, bad crop. Good seeds, good crop.' So, bringing up good children is very important, and it is the collective responsibility of all. The educational process should aim at developing character and not merely intellectual abilities. "The end of education is character", says Sri Sathya Sai Baba. Character is defined as the ability to do the right thing all the time under all circumstances. Values like goodness, righteousness, truthfulness etc cannot be taught, they have to be brought out from within the child. Through good education alone we will be able to teach our children the right way of living. All that is true is that we are all one and the only constant is Love, as decisions made out of love empower us, make us braver and nourish our soul. And this is how the next generation will change!

The Global Education Conference is organised by the Sri Sathya Sai University for Human Excellence, based in Gulbarga in North Karnataka. Established on the motto 'Love All Serve All' propagated by the Founder Sri Sathya Sai Baba, a humanitarian, philanthropist and revered by many as a spiritual guide. The integration of body, mind, and soul through a holistic system of education aimed at producing a balanced and complete personality, who could positively contribute towards a better world, is the essence of education at this University. Physical training through yoga and self-defence, emotional enhancement through music, dance, drama and other fine arts, intellectual consummation through study of science, commerce, philosophy and allied fields of knowledge, and above all spiritual awakening through a deeper experiential understanding of culture and religion, play distinctive roles in the forming of a harmonious blend of sound body, mind, and soul. This integrated personality thus attained results in a harmonious synthesis of a sharp mind, a kind heart and competent hands with the unique combination of nobility and ability. From the East, Swami Vivekananda, Paramahansa Yogananda, Mahatma Gandhi, Rabindranath Tagore, Swami Chinmayananda, Sri Aurobindo, Sri Sathya Sai Baba, and from the West, Friedrich Froebel, Johann Heinrich Pestalozzi, Maria Montessori, and Rudolf Steiner were some of the greatest spiritual leaders, philosophers, social reformers, and pioneers in education who rekindled this vision.

This book '**A Global Values Based Education Model for the 21st Century**' captures thoughts and opinions of various people from around the world who participated in the Conference, and expressed their views about the definite need for a global values based education, which is founded on spirituality.

Action based on Love is Right Conduct.

Thought based on Love is Truth.

Feeling based on Love is Peace.

Understanding based on Love leads to Non-violence.

Thus, Love is fundamental for a good human personality.

We do have a choice...



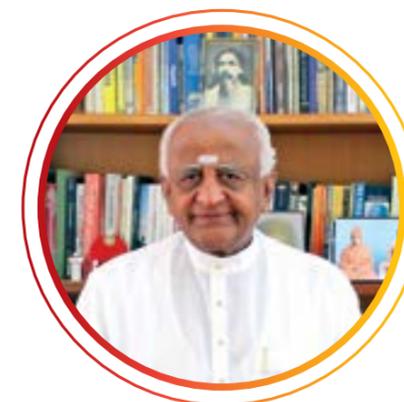


The New Education For A New World



Mr B N Narasimha Murthy

Chancellor - Sri Sathya Sai University for Human Excellence, Karnataka, India



An engineer by education, Mr Murthy decided to dedicate his life for service to humanity at a very young age. He came to Sai Baba at a tender age of 19. After a few years, he became the Warden for the various campuses of the Sathya Sai Institutions, and served in this capacity for over 40 years, and has overseen generations of students right from the 1980s. He has authored several books, which have been widely translated into many languages world wide, including three volumes of the official biography of Sai Baba. Mr Murthy is spearheading the establishment of schools and colleges for the underprivileged strata of society, where education is provided totally free of any charges. He is the Chancellor of the Sri Sathya Sai University for Human Excellence based in Karnataka in South India. Over 5000 boys and girls are benefitting from free values-based integral education across 23 Campuses in the State of Karnataka and Telangana.

“Knowledge is power; but it is power for evil as much as for good. It follows that unless man increases in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow!”

- Bertrand Russel

“The problems of education today, are but the reflections of the deepest problems of our age. We are suffering from a metaphysical disease; therefore, the cure must be metaphysical. If the present anti-metaphysical temper continues, education far from being man’s greatest resource, will become an agent of destruction.”

- E.F.Schumacher

“The chances of survival of mankind were much brighter when man was defenceless against tigers than today when man is defenceless against himself!”

- Arnold Toynbee

What is a ‘New World’?

The ‘New World’ is not a world without suffering, but it is a world in which man will not inflict suffering on man. It is not a world without darkness, but it is a world in which man believes that he can

conquer darkness. It is not a world without death, but it is a world where man knows that there is life beyond death. The 'New World' is not a world that looks up to God in heaven for its redemption, but it is a world where men join hands with God on earth for bringing down the heaven onto the earth. In this heaven on earth, no one will be allowed to starve or go without raiment and shelter; none will suffer without medicines and care when needed. None of the children born into this 'New World' is denied opportunity for right education.

This is the vision of a Golden Age, envisioned by all benevolent thinkers and leaders down the ages around the globe.

Fulfilment of this dream necessitates, in the contemporary context, the following pre-conditions:

1. The rise of good leadership in all the spheres of life and in all parts of the world, encouraging and rewarding the right and discouraging the wrong.
2. Synthesis of Science and Spirituality and spiritual orientation to scientific pursuit, Physics shaking hands with Metaphysics and Psychology culminating in the discovery of the Self.
3. Religious harmony brought about by recognition of unity of all religions, and universal acceptance of spiritual and moral values, which form the essence of all religions, leading to a commitment to discard all types of violence in mutual relations between man and man, and nation and nation.
4. United Mankind bound by universal love leading to harmonious co-existence of all nations and a united struggle against poverty, ignorance, disease and natural calamities, and for the restoration of ecological purity and balance, and for the achievement of freedom from fear of war.

Some may ridicule this vision as a 'Utopia', and many may say, it is just a dream. It is better we learn to dream of this 'Utopia' than reconcile to live in a hopeless world of today, filled with violence and despair!

New Education for a New World – Theme of the Global Education Conference, May 24-26, 2019

made only by a 'New Education'. The 'New Man' is not really new; he is a synthesis of the 'New' and the 'Old'. Likewise, the 'New Education' is not really new; it is a combination of the 'Ancient' and the 'Modern'. New Education is a harmonious synthesis of the eternal human values with the modern science and technology.

The purpose of this Global Education Conference is to arrive at a global model of values based education, which can be implemented with suitable modifications based on needs of the geographical, historical and cultural background of a community or country. The philosophy of such a model of education will have to be 'Idealistic' in its objectives and 'Pragmatic' in its approach. It will take into consideration all aspects of the human personality - body, mind and spirit, leading to complete or integral education.

Why 'values based education'?

"The saddest part of our times is that science gathers knowledge faster than society gathers wisdom!" said Isaac Asimov. Science grants us knowledge whereas values bestow upon us wisdom.

Science and technology enrich human life while values ennoble it. Science and technology raise the standard of life whereas values improve the quality of life. Science and technology decide the material way of life whereas values define the purpose of life. Anything that is learnt by way of education in

schools and universities should be for benefit of the individual and of the community. All learning has to be such that it will benefit mankind and all life on our planet, and not harm them in any way. If this has to happen, values should be the guiding force of education, and teaching and learning in any subject - science, humanities, commerce, should be based on values, which are universally accepted by all men irrespective of nationality, culture, religion and historical background.

Universal Human Values

In our own times Universal Divine Master Sri Sathya Sai Baba, who taught the world, "There is only one Religion, the Religion of Love! There is only one Caste, the Caste of Humanity!" summed up such universally acceptable values as Truth, Love, Peace, Right Conduct and Non-Violence. We can easily recognise that these values form the essence of the teachings of all Divine Masters down the ages. Based on these values, Baba also gave to the world a Philosophy of Education, and established schools and colleges where this Philosophy is put in practice. Over the last five decades, this divine experiment in education has been proved to be highly successful. Thousands of His students, who are today spread all over the globe, stand out as examples due their academic and professional excellence and social responsibility based on individual and social character.

The New Education in practice

Before we study how this value based educational philosophy is put into practice in these schools and colleges, let's delve into a few statements of Sri Sathya Sai Baba on education, which form the basis of His educational philosophy, which may be termed 'Sri Sathya Sai Philosophy of Integral Education'.

"Education is for life, not for a living!"

"The end of education is character."

"The soul of education is education of the Soul!"

"The need of the hour is not a new social order, nor a new political or economic revolution; what we need today are men and women with character."

Integral Education:

Integral Education seeks to make the 'New Man' with an integrated personality.

What is an integrated personality? According to Baba, "One should have the head of Shankara, the heart of Buddha and the hands of Janaka." An integrated personality is a harmonious synthesis of a sharp brain, a kind heart and competent hands; he is a beautiful combination of nobility and ability. Nobility without ability is useless to society and ability without nobility is dangerous to it.

Spiritual education is the basis of Integral education. The education that takes into consideration only the intellectual aspect of the human personality and neglects the body and ignores the Spirit, is not complete and it can create only an unbalanced and a lopsided personality. Baba says, "Man is a triune composite of the body, mind and Spirit. Consequently, he has three natures:

- 1) a low animal nature,
- 2) a human nature replete with worldly knowledge and skill
- 3) the genuine nature of man - the divine spiritual nature.

True education is to be aware of this divine nature and establishing oneself in that."

Further, He proclaims, “Man has to master two fields of knowledge in order to reach the goal. The first is the knowledge of the world, that is, the knowledge concerning the manifested universe. The second is the knowledge of the other world. The first confers the means of living and the second confers the ultimate goal of life.”

According to Him, education has to enlighten the student to pursue the supreme goal of life, Self-realisation, and it should equip him with ability and skills to serve the society. These are the twin goals of education. Baba says, “Teachers who teach with the salary paid to them in their minds and students who learn with the jobs they may procure in their minds, are both pursuing wrong paths. The task of the teacher is to discharge his duty of instructing and inspiring the students so that they develop their latent talents and advance in the perfection of their skills. The task of the student is to unfold the Divine in him and equip himself for serving the society with his skill and knowledge.”

Integral education seeks to develop all the aspects of the human personality- the physical, the intellectual, the emotional and the spiritual. Inculcation of spiritual insight alone can provide the foundation for a noble, able and stable character. The surest sign of spiritual insight is the blossoming of true ‘Love’ in the heart. Because, true ‘Love’ springs out of recognition of the ‘oneness’ of all life. Experience of this ‘oneness’, is the highest spiritual wisdom. The cornerstones of Baba’s philosophy of life are Truth, Right conduct, Peace, Love and Non-violence. But Love is the undercurrent in the other four. Baba says, “Love in action is Right conduct, Love in thought is Truth and Love in feeling is Peace!” Universal Love in practice leads to Non-violence. Thus, Love for God and fellow beings is the foundation of an integrated personality.

The diagram shows how the philosophy of Integral education is put into practice.

Some salient features of Integral education as practised in Baba’s Institutions are given below:

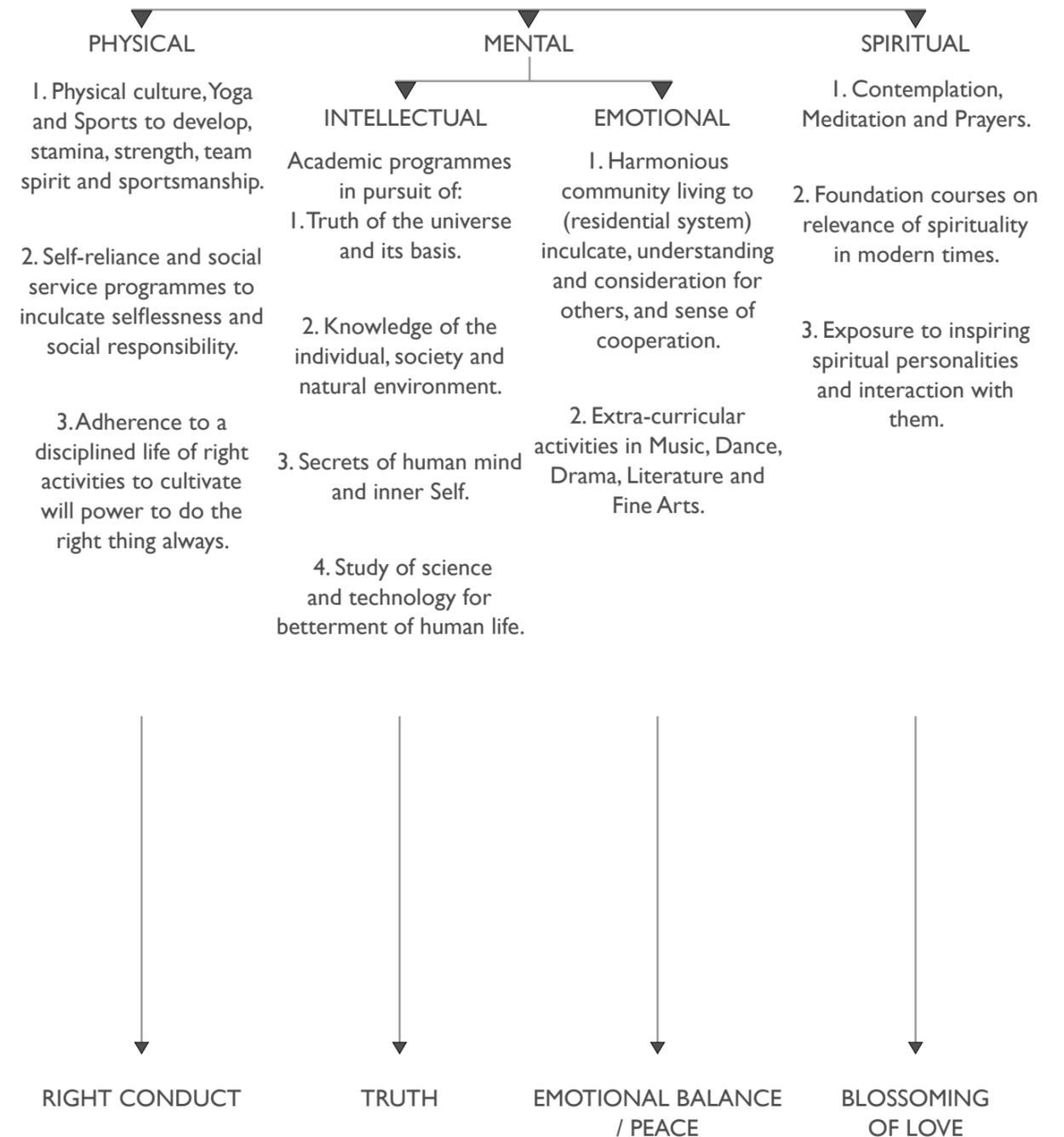
High academic standards

Maintenance of very high academic standards in the Institutions is enabled by highly motivated and dedicated teachers who live on the campus either in the hostel with students or in the quarters provided, and by the single-minded pursuit of students who live in the hostel on the campus. These Institutions are totally residential. Apart from teachers on the campus, we have highly competent visiting faculty members from all over the country and abroad, supplementing academics in special areas. Research programmes in the Institute are designed keeping in view their relevance to the social needs. The laboratories and workshops of the Institute are provided with the most modern equipment, instruments and amenities.

Character-moulding

Baba says, “When a student is not trained to lead a good and a godly life, teaching him various skills and tricks only makes him a danger to himself and the others.” Therefore, character-moulding is the most important aspect of education. In contemporary times, moulding of character of students is taken up seriously in a few Institutions at school level. But at the university level, rarely any serious attempt is made in colleges due the adverse conditions prevailing in the society at present. Many times, even parents do not dare to tell their own children as to what is right and what is wrong, once they reach seventeen or eighteen years of age. Baba has taken up this challenging task of character-moulding at the university level. His infinite love for His students is the basis of this successful experiment. Apart from His sublime and inspiring interaction with the students, He exhorts and inspires the teachers to set shining examples of noble character. Many of His own students have remained in the Institutions serving as teachers and this makes the task easier. The sublime relationship between Baba and His students is unique and eludes description. The students’ spontaneous response to His call and their thirst for God mark this relationship.

Integral Education in Practice *Human Personality*



Community living

Each of these Institutions can be called a modern 'Guru Kula' – a residential school of ancient India. They are completely residential with all the students living in hostels on the campus. The wardens and many teachers live with them in the hostels and set inspiring examples for them to emulate by their single-minded pursuit of spiritual illumination and selfless service. Each hostel is a 'mini India', with students drawn from all over the country. The much-acclaimed objective of 'emotional integration' is achieved silently in community living in the hostels. The daily routine begins with prayer before sunrise and it sets the pace for the day filled with many activities designed to develop an integrated personality in students.

Community living is the best way to inculcate mutual understanding, tolerance, courtesy, sacrifice and service to fellow men. The blessings of community living under the watchful eyes of committed teachers are innumerable and nothing else can substitute them. The daily routine in the campus has multifarious activities to achieve the all-round development of the personality of students.

Physical education

A healthy body with good stamina forms the basis of all pursuits in life. Physical education is given great importance in the Institutions. It is one of the integral items in which a student is assessed periodically and the grade secured is reflected in the Grade card along with academic grades at the end of every semester. Physical education includes health run (jogging), exercises, sports and games, and yoga. Training and coaching facilities are provided to students every day. Each of the campuses has vast and well-equipped sports grounds. The benefits of systematic physical education are reflected in the strong and proportionate physique of the students with their faces radiating health and energy.

One of the highlights of physical education in the Institutions is the Annual Sports and Cultural Festival which takes place in January every year. Boys and girls of all the Institutions gather and put up an astounding demonstration of skills in sports, physical culture, music and dance. These demonstrations include adventure sports like horse riding, rock climbing, feats on bicycles, unicycles, motor cycles, motor cars, go-karts and in aero-sports, gymnastics and martial arts in the inaugural function. This annual meet comes to a close with a glittering valedictory function in which prizes are given away.

Social service and Self-reliance programmes

These activities inculcate in students a sense of social responsibility, self-dependence and dignity of labour, apart from providing opportunities to develop skills in various areas of their interest. The service activities within the campus are termed as self-reliance programmes. Each student puts in every month a minimum of eight hours of service to the community in which he lives. These programmes include gardening, carpentry, plumbing, maintenance of electrical installations and gadgets, operation of Audio-visual equipment, running of kitchen, bakery and catering, looking after the dining hall, prayer hall, auditorium and play grounds, and service in the stationery stores and book centre, dispensary and health care, and library. Students are also trained to organise various programmes on their own. They are also involved in social service programmes in surrounding villages. In fact, in the Sri Sathya Sai University for Human Excellence, every student undergoes a four-credit course in Rural Development with emphasis on practical work. Students' participation in these programmes is also an integral item in which periodical assessment is made.

Extra-curricular activities

These activities add variety and colour to campus life apart from providing opportunities to students for cultivation of their talents in music, dance drama, elocution, writing, photography, painting, sketching, clay modelling, carving art etc. Also, the students get an opportunity to see and meet doyens in various fields, when they visit the campuses and perform. These include renowned personalities from the East and the West.

The music concerts, dramas and cultural programmes put up by students on the occasion of various celebrations and festivals, are of very high order and enthral the audience.

The campus life provides ample opportunities to the blossoming orators and speakers among students. Also they are exposed to stirring discourses and speeches by a host of luminaries in various fields.

The art gallery in the campus houses the pieces of art produced by the students. There are display boards where the students can put up their creations like poems, essays, paintings, cartoons, sketches, photographs etc. Periodical competitions are held to recognise and reward talent in various fields.

The extra-curricular activities also include screening of selected feature films that inspire and ennoble young minds. Films on science, geography, current affairs, sports, wildlife and adventure themes are also shown periodically.

Spiritual Education

Sri Sathya Sai Baba Himself initiates students into spiritual education. He inspires young minds to probe into the mystery of life and death, and reminds them of their spiritual origin and spiritual destiny. He convinces them how only a life based on spiritual aspiration can be successful and joyful. Interaction with Baba lays the foundation for spiritual education in the Institute. The life in the campus is woven round the silken bond of love between Baba and His students.

The day begins and ends with prayer. Also, the morning session in the Institutions begins with universal prayer based on the unity of religions. At sunset, we have community singing of prayers in the hostels. Before retiring for the night, students sit around the altar in their respective dormitories and chant prayers dedicating all their day's activities to the Divine.

Apart from listening to Baba, students have opportunities to listen to their fellow students, teachers, and many important guests on the campus. These guests include men and women who are highly accomplished in their fields - leaders, judges, ambassadors, administrators, industrialists, business magnates, artists and sports personalities. When these successful men and women tell students, how important it is to pursue the path of devotion to God and the path of goodness and godliness, it is readily accepted by the young minds. Also, there are weekly study-circle sessions where spiritual questions are raised and answered.

Foundation Courses

There are unique Foundation Courses in the University that attempt to systematise spiritual education. The objectives of these course are: -

- I. To provide an intellectual and a rational foundation for the spiritual way of life, which alone can confer true joy and success in life.

2. To inspire and cultivate will-power to pursue the spiritual path.
3. To synthesise spirituality with life in the world
4. To provide insight into the teachings of various divine masters including Sri Sathya Sai Baba.

Some of the topics taught in the Foundation courses are - Philosophy of Integral Education, Unity of Religions, The eternal values for a changing world, Life and its quest, and the relevance of spiritual classics to contemporary times. The Foundation courses attempt to spiritualise the whole process of education in the Institutions.

A Global Movement for Values Based Education

The Global Education Conference being organised by Sri Sathya Sai University for Human Excellence in May 2019 is a humble attempt to gather a few hundred likeminded educational leaders, educationists and teachers from all over the world to strengthen the global movement for Values based education, which is already gaining momentum in both the East and the West, in howsoever a small way.

Success of this movement is crucial for the survival of mankind.

It is either a 'New World' or 'No world'! Only a 'New Education' can usher in a New world!





Introducing Spirituality in Education

Mr Adinarayanan

Founder of Anaadi Foundation, India



Adinarayanan is the founder of Anaadi Foundation located in the South Indian State of Tamil Nadu, spread out in a nine acre stretch of land, as the centre for spiritual evolution and intense learning. It is a socio-spiritual organisation dedicated to unfolding the spiritual self of individuals. The programmes offered by Anaadi Foundation are aimed at inspiring young people to lead a self-reliant, sustainable and fulfilled life.

Ms Smrithi Rekha Adinarayanan

Co-founder of Anaadi Foundation, India



Smrithi Rekha, the Co-founder of Anaadi Foundation holds a MS degree in Information Systems from State University of New York at Buffalo, USA and Amrita University. She was also a visiting faculty to the University of L'Aquila Italy during the year 2015. Her current area of research involves Cognitive Science approaches to improving the teaching and learning process.

Education is largely regarded as the process of knowledge-building leading to a correct perception of reality which enables right participation in this reality. Currently the focus of formal Education is on understanding objective reality. It is equally important to understand subjective reality. The intentions, motivations and values that one holds which are subjective in nature become important part of the process of participating in reality. Education is the primary process through which children and youth cultivate their sense of identity, develop world-views, build value-frameworks and perceive reality and participate in it wholeheartedly. Having been an educator for a decade and a half, I have always had thousands of graduated students come back and ask greater questions pertinent to their experience of life. If the predominant focus of education happens to be only skill-building, then there is deficiency in such an education that only teaches ways to make a living.

Relevance of Spirituality for Learners

Young people, especially students have a lot of questions about what is the best thing to do. They have a lot of options to choose from but this process becomes extremely complex, confusing and sometimes frustrating. To take the right decisions and lead a personal and professional life that is personally fulfilling and societally meaningful, they will need frameworks that go beyond routine

aspects and provide deeper insights. Spiritual education will empower children with ways to unfold their sense of Self and cultivate intrinsic values for a healthy and vibrant life. This would lead to inner clarity coupled with effective societal action leading to well-being of all.

Overview of Diverse Approaches

Spirituality essentially means the path that leads to adhyatma - the highest aspect of the self. Spiritual education offers students a multi-dimensional pedagogy to nurture values that lead to the realisation of one's highest potential. This is achieved through: practises - yoga and dhyana, tools for character building - yama and niyama, inspiring dharmic stories - itihasa and purana, frameworks for introspection - deivasura sampati and purushartha and proven prescriptions for success and well-being - Bhagavad Gita and many other texts. In the context of value-based education, exposure to spiritual education based on the above mentioned approaches play significant roles towards the overall development of a learner.

The following highlight some of the key roles of spirituality in values development.

Observing Oneself

In order to cultivate values that would lead to sustained well-being, one must gain the ability of self-observation. Spiritual education is rich in offering various pathways to be an effective witness. This would lead us to unearth the patterns in our physical, mental and emotional conditionings. Observation of our own patterns provides an invaluable insight into the workings of the human mind and the logical basis for the necessity of values.

Conscious Character Building

Our success lies in the amount of transformation we can bring about in our character and behaviour. All spiritual traditions emphasise that the foundation upon which one's spiritual growth rests, is one's character. Character is the sum total of mental and moral qualities distinctive to an individual. On the spiritual path, the first phase of effort is to build, improve and transform our character. The great rishis carefully observed human nature and devised the ten restraints - yamas and niyamas as the prerequisite for deepening one's consciousness. The ingenious objective of this design is to integrate character building into our lifestyle. This leads to a more sustained practice of values.

Emphasis on Dharma

In the spiritual context, the emphasis is strongly laid on *Dharma*. *Dharma* is a standard or norm of conduct derived from the way in which I wish others to view or treat me. This leads us to a realisation that - *"the source of my values is found in the way in which I want others to treat me. That becomes my norm for 'good' behaviour."* Various illustrative stories from our *puranas* and *itihisas* delve deeply into the tenets of *Dharma*. Inspiring this in children is very significant for effective value-based education.

Understanding Raaga and Dwesha

The objective reality of the world is the same for all of us. But each one of us experiences it differently. It is our mental and emotional conditioning which makes our inner experience of the same objective reality different. In the spiritual tradition, these conditionings are looked at as Raaga - a built-up attraction or strong preference and Dwesha - a built-up repulsion or strong dislike. One might experience an inability to cultivate some positive values that have been set as a goal for oneself. Observing, addressing and overcoming Raaga and Dwesha is empowered through spiritual education leading to removing the obstacles in applying values.

Integrating Values into Habits

Spirituality emphasises to regularly practice the actions that will develop the habit pattern for a specific positive value. These are called samskaras. In order to organise our life in such a way so as to discover the great potential within us, we cultivate our behaviour and actions to nurture and nourish that potential. Such actions incorporated into our daily routine will integrate values into our actions automatically, leading to a life well lived.

Education impacts and shapes the core identity of the child and imprints upon the consciousness of the child. Exposure to frameworks and practices from spiritual standpoint would lead to better appreciation, integration and application of positive values in children. This would lead to the welfare of the self and result in actions towards the well-being of all, aligned to the true reality of nature.





Role of Spirituality in Values-Based Education

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Dr Binny Sareen

*Founder and President - Awakening Spirituality Global Initiative
for Peace and Well-being, India*



Dr Binny Sareen is an enlightened spiritual leader, trainer, author, management consultant and relationship advisor. She is the Regional Director of Global Peace Initiative (USA) for India and serves as the Director General of International Peace Initiatives at Global Board of Executives of All India Council of Human Rights, Liberties & Social Justice (AICHLS) and Chairperson for Values by Women Economic Forum. She has been awarded First Doctorate in the subject of 'Spirituality and Universal Values'.

'Education is one of the most powerful instruments to cultivate VALUES in youth. Education is a process of bringing about desirable changes in the behaviour of a learner in the way he thinks, feels and acts in accordance with our concept of good life. It is through education that society seeks to preserve and promote values'

- Swami Vivekananda's Vision of Education

Human life is the crown creation of God. Spirituality and Values are the divine fragrance of the soul. The virtues and values that lie at the core of our inner being make each of us so special. We want a world free of poverty, crime, injustice and violence. We cannot hope to build a better world without Spirituality. Values Education is an endless quest for ascent and excellence and becomes more explicit when translated into perfection in action. It is interesting that Swami Vivekananda, the great spiritual visionary of the world has projected the vision of spirituality for excellence and advancement, in and through education of the right kind. Swami Vivekananda has undertaken diverse avenues of spirituality, and education which are a necessary means, to replace ignorance and apathy with spiritual serenity of vision.

Foundation of all religions is Spirituality. In this regard, it is interesting to note the historical evidence in order to establish the fact that all religions and religious founders have recognised the Spiritual Values.

'The important religions: Buddhism, Jainism, Christianity, Islam and Hinduism have all in their own way tried to bring about spiritual revolution in and through service to man. What is meant by Spiritual Revolution? The revolutionary spirit has been expressed in two ways, detachment in action and detachment in service'

- Mahatma Gandhi

Spirituality can never be disassociated from the way of life. Spirituality means 'Soul Power' non-material energy which actually empowers and governs our life and actions. Spirituality has power to settle our problems in positive way. We do not have the time or resources to prevent human suffering, especially that caused by war, terrorism, disasters, environmental crisis etc. except by including a 'Practical Spiritual Dimension' to our current education system.

The term which is most acceptable to understand the word Spiritual is 'Spirit' which means 'Soul'. In Sanskrit language, this word 'Adhyatma' comprises of 'Atma' which also means soul. 'Spirit' primarily stands for energy. The word spirit comes from the Latin spiritus meaning breath, and is defined by the Oxford Dictionary as the animating or vital principal of person, which links to the idea that God breathed the spirit of life into Adam, the first man"

The important need of the hour is to include New Dimension of Spirituality in our present education system. The challenge lies in the fact that the level and quality of spirituality and values in our society is not improving as required. It is therefore important to explore and gain access to more effective practical methods for the development of spirituality and values in our education system.

The Brahma Kumaris World Spiritual University has been playing a strong leading role in the restoration of Spirituality and Human values. Education Wing of Rajyoga Education and Research Foundation (RERF) of Brahma Kumaris has signed an MOU with 16 Indian Universities and one foreign university to launch various Diploma and Certificate courses in value education and spirituality with a view to disseminate value based education to youth at a time when ethics and morality are on the wane.

The author herself through 'Awakening Spirituality Global Initiative' dedicated her life in promotion of Spirituality and Universal Values. Her first doctorate research PhD (inspired by Dr. APJ Abdul Kalam) was emphasising significant practical methods to implement 'Spirituality and Universal Values' in education system. Her research work is showing significant results after inculcation of spirituality and values of peace, tolerance, patience, positivity, love, co-operation and self-satisfaction in people's lives.

New Dimensions to introduce Spirituality and Value Education to Youth

- Spiritual and Value Education through practical methods
- Values oriented workshops and games
- Exploring Spirituality and Living Values Within
- Creative Play methods, Storytelling and Music
- Reflection and Visualisation Exercises

It is a matter of great pride that the Global Education conference on the theme of 'Value-based Education' inspired by Sri Sathya Sai Baba will motivate the educationists to be torch bearers for a Value-based society.

In ancient times the primary goal of education was to promote spirituality and human values in human lives. Our ancient system of education was based on higher ideas of spirituality that reverberated with the vibration of the following aspiration:

“Lead me from falsehood to Truth.

Lead me from darkness to Light.

Lead me from death to Immortality.”





Sejahtera: Values-based education - a Malaysian perspective



Professor Emeritus Tan Sri Dato' Dzulkifli Abdul Razak

Rector - International Islamic University Malaysia



Professor Emeritus Tan Sri Dato' Dzulkifli Abdul Razak is an educationist and scientist. He was the Immediate Past President of the International Association of Universities (IAU), a UNESCO-affiliated Organisation, based in Paris. He served as the Vice-Chancellor of Universiti Sains Malaysia (USM) and was instrumental in introducing many new ideas and concepts that led to USM being acknowledged by the United Nations University as one of the pioneering Regional Centres for Expertise on Education for Sustainable Development beginning 2005.

Malaysia is celebrating the 30th anniversary of the National Philosophy of Education (NPE), or known locally as Falsafah Pendidikan Negara of 1988 (later revised as Falsafah Pendidikan Kebangsaan, 1996). It draws from various preceding documents, notably the Razak Report (Penyata Razak, 1956) that laid out the framework of a truly independent Malaya (later Malaysia). While the pre-1988 period has been described as more centred on skills rather than values, the same cannot be said for post-1988 in the context of the education ecosystem nationally. This can be deduced from the very opening sentence of NPE where it specifically advocates the process to be *berterusan* (lifelong), *menyeluruh* (holistic) and *bersepadu* (integrated), each implying a set of values, beyond its time. Lifelong, implies that values are consistent over a lifetime as the basis of womb-to-tomb educational process that is values-guided. It must therefore be holistic, and well-integrated as a learning process. Not only are the three keywords mentioned in the very first sentence of the NPE, they are also the same words that are fashionable today in 21st century education. Meaning that values are generally unchanging making education the firm foundation for the nurturing and rooting of such values. In fact, few realise that the NPE preceded the UNESCO Four Pillars of Learning (Learning: to Know, to Do, to Be, and to Live Together) for 21st century education by almost a decade. That is how visionary the NPE is, and more so, given its aspiration that mirrors very closely that of UNESCO Four Pillars of Learning. In other words, the NPE is ready to embrace 21st century education as envisaged by UNESCO, inclusive of the need for values.

But what values? Here the NPE goes further – those that promote “balanced” (*seimbang*) and “harmonic” (*harmonis*) co-existence. These are emerging concepts that are beginning to find their

way into the UNESCO Education for Sustainable Development just recently. Yet, NPE has already laid the ground firmly ahead of its time! That is not all, because the NPE continues to define what is intended by “balanced” and “harmonic” – namely with respect to four vital dimensions of intellect, physical, emotion and spiritual. While the first three are more commonly referred to, the last is rarely so. This is where the NPE plays a vital role in the nurturing values more prominently across the national education sector, be it in schools, higher education institutions, or even the various ministerial organisations nationwide. This observation alone speaks volume about the NPE if it is implemented in earnest. Especially in creating policies and activities to enhance the outcome of being “balanced” and “harmonic” as affirmed by the NPE through an indigenous concept *sejahtera*. This makes the NPE a rather unique vehicle in fostering values that is not only locally relevant but beyond its shores.

Sejahtera: An indigenous framework of balanced and harmonic co-existence

The word *sejahtera* in the Malay language carries positive values of happiness, prosperity, peace and tranquillity. It is not easily rendered into other languages because of its comprehensive and multi-layered meaning and nuances. It underscores that indigenous knowledge and wisdom have had their own context of uniqueness and strength that is relevant to the local community over the years. Although it is often translated as “well-being” or even “prosperity”, its inherent meaning is much more than that. In fact, it is “beyond well-being.” It is human-centric in that it spans the macrocosmic-microcosmic nexus. It is macrocosmic because it relates humans to the external environment – nature, fellow beings, including other species. It is microcosmic because it embraces the “self” and the inner (esoteric) dimensions, including spiritual consciousness. Taken together it describes the status of *sejahtera* as a balanced lifestyle summarised by at least ten different elements neatly woven in the acronym SPICES, namely, spiritual, physico-psychological, intellectual, cognitive, cultural, ethical, emotional, ecological, economic, and societal dimensions. Not only must each aspect be in balance in itself, but each must be in balance with all the rest to achieve an overall state of *sejahtera* that is lasting (sustainable) over generations.

The last point is pertinent because it implies that values associated with it have existed and well-acknowledged in many indigenous traditions, but were lost over a period of time. The result is that “education” no longer focuses on building values that enhances “collaborative relationships” between humans (“Learning to live together”), the community, the environment and also the “Creator” as an enduring lifestyle. In so doing, the fine state of balance can be severely offset, and the embodiment of *sejahtera* becomes vulnerable.

Without doubt, therefore, “relationship” (or co-existence) is one of the values that is vital in making *sejahtera* works in a balanced way with an in-depth meaning, taking the cultural values in the context and nuances into account. This would naturally embrace compassion, empathy and the uncompromising spirit of oneness a part of building relationship by transcending differences, vengeance and bitterness, bringing about the values that could narrow the gaps for a closer relationship, co-existence and inter-dependency.

The value of “relationship” and co-existence

The unprecedented occurrence of violence, aggression as well as a myriad of other humanitarian crises cannot be effectively handled without nurturing the relationship that binds people via a set of common values and ethics. In reality, the world is highly complex, dynamic and interdependent; therefore isolated, compartmentalised, independent and conventional linear approaches are most

likely to fail. Instead, constructive values safeguarding relationships are essential to allow for self-reliance and steadfastness in mitigating any form of possible crises that is now happening at an ever increasing rate. This means that relationship must be nurtured early in life as a part of *sejahtera* that must be cherished, protected and lived by. Although one aspect of *sejahtera* can be individually targeted and developed, for example *sejahtera ekonomi* (the economic aspect), it is only when expanded into the “total” dimension within SPICES where all of the elements are harmoniously blended and nurtured in a holistic way that *sejahtera* can be said to have arrived as an endpoint.

What is interesting is that the concept of *sejahtera* was first mooted in a Malaysian higher institution of learning as a way to empower and entice the campus community toward a common set of values in building and safeguarding co-existence in the context of “Learning to live together.” It embraces the five principles of the *sejahtera* realigning “education” toward a global agenda by providing it with a platform that facilitates the process. This indeed is the case when the institution concerned gained global presence and prominence in 2005 as one of seven pioneering Regional Centres of Expertise (RCEs) globally as acknowledged by the United Nations University in Tokyo, which then led to the APEX (Accelerated Programme for Excellence) agenda with its vision a “Humaniversity.”

More recently, “*Sejahtera* Leadership Initiative” (SLI) was set up to address the issues of embedding *sejahtera* firmly in the education ecosystem from a leadership position. It introduces human-centric dimensions of leadership focused on balance and trusteeship, in addition to justice, as a continuum of values-based leadership evolution into the 21st century. SLI is an inclusive citizens’ initiative that enshrines more than a decade of aspirations and efforts to hold up to the community and institutions in Malaysia and elsewhere. The initiative is a contemporary adaptation from the corpus of universal psycho-philosophical wisdom, both ancient and modern, which seeks to serve the dire need for values-driven leadership to cascade at all levels of our lives. This is encapsulated in the SLI vision of “Nurturing a holistic human-centric and balanced well-being leadership towards living in a harmoniously peaceful society”, which embraces the three core values of “humility, mutual respect, balanced co-existence.” As such, it directly addresses the “anthropocentric” gaps that is the major cause of the global crises affecting the international community today. The gap must be closed through the practise of *sejahtera*.





Addressing ‘What To Do’ Through Education

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Dr Gagan Deep Sharma

Faculty - University School of Management Studies, India



Dr Gagan Deep is a faculty member at the University School of Management Studies which is a graduate On-campus business school of Guru Gobind Singh Indraprastha University in New Delhi, India. He is also holding the office of Associate Director, International Affairs at the Guru Gobind Singh Indraprastha University. His workshops on Human Values and Professional Ethics have helped a lot of students and staff at various Universities and colleges in Punjab, India. Dr Gagan Deep’s contributions in the field of education stand out singularly due to his special inclination towards the subjects of Macroeconomics, Behavioural Economics, Neurofinance and Humane Model of Business.

Einstein maintains that the aim of education must be the training of independently acting and thinking individuals who see in the service to the community their highest life problem (Seelig 1954). Drawing inferences from the statement of Einstein, one can clearly state that the ultimate purpose of education is in ensuring service to the society in achieving the goal of the masses. The goal of every human in this world seems to be happiness (European Economic and Social Committee 2008) and its continuity (Nagraj 2011). The objective of education is to facilitate the attainment of human goals by ensuring the right understanding among humans (Nagraj 2008), thereby ensuring the happiness for every individual at the following four levels: self, family, society and nature (Gaur, Sangal, and Bagaria 2009). Such education will lead to sustainable development serving two-fold purpose – one, it will help eradicate the problems of unemployment and poverty; and two, it will ensure equitable distribution of wealth while also ensuring the right understanding leading to a peaceful, prosperous and developed world.

Nagraj (2008, 2011) establishes that the real test of education is whether it gets the humans to understand the importance of relations (with other humans and the rest of nature) and facilities. In its current form, most of the education systems accelerate the blind race to accumulate more and more facilities and nearly ignore the relationship aspect. This is precisely the reason why current education system does not provide sustainable solutions to the problems of mankind (Nagraj 2009; Nagraj 2008; Gaur, Sangal, and Bagaria 2009). An alternate education system needs to be developed – such that it focuses on developing the holistic understanding among humans. Such alternate shall provide solutions that cater to the problems of the locale and builds on the locational advantages prevalent in the area.

Education must aim at overall development of the country by involving the development of all sections of the society including the services sector, industry sector, and agriculture sector. This would only be possible if the goals of the education system are set-up in synchronisation with the demographic characteristics of the country. The problem with countries like USA that are gripped with recessionary patterns currently, has been that only the technical know-how has been present in those countries while the other factors such as production, engineering, marketing, management have all been outsourced to other countries like India, China, Russia and Brazil. The Indian demography is strong and versatile enough to manage all these functions in-house leading to a solid competitive advantage. Therefore, there is a strong case for developing the education in India in line with the competitive advantage for the country in the global economy.

Mere imparting the skills (that are being imparted globally) does not fulfill this requirement. Currently, the education system mainly focuses on 'how to do the things' without actually knowing 'what to do', which is far more relevant a question (Gaur et al. 2009). The vision for future of education ought to start with knowing and deciding 'what to do with technical education'. Using the example of India, this question needs to be addressed keeping in mind the needs and competencies of the Indian citizens. Since agriculture is the core strength of India, the Indian model of technical education shall target at exploring this core strength. All the streams of education shall be developed in a way that helps strengthen the agricultural economy of the country. This is the 'what to do' part on the basis of which 'how to do' can be worked out.

There are examples present in the Indian education system itself where the education customised as per the competitive advantage and needs of the country, emerged amazingly successful and served the purpose at all the four levels mentioned before. The post-graduate programmes in agri-business management being offered by Institute of Rural Management Anand (Gujarat) and Indian Institute of Management, Ahmedabad are two of the significant examples that can be cited wherein the customisation of higher education programmes according to the competitive advantage of the country have produced great results at all the four levels. One, the equipped manpower produced by these programmes has been absorbed by the industry leading to the happy and prosperous 'self' of these technocrats. Two, the placements of these graduates have been in their own State/ Country, thereby minimising the need to migrate overseas unlike the Computers/Electronics/IT engineers, thus leading to happy and prosperous 'families'. Three, they are also serving the Indian 'society' by guiding the farmers. Four, they are involved in improving the production and quality of food-grains without exploiting the natural resources or the human beings, and this production is in harmony with 'nature'.

In the light of above points, one may conclude that 'what to do' is the real question to be addressed through the education than just 'how to do'. Knowing 'what to do' can help achieve happiness through right understanding and prosperity at all the four levels, i.e., Self, Family, Society and Nature; while knowing merely 'how to do' has continuously added pressure on students, which seems to be spilling over to the entire society.

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How to Implement Value-based Education against the Backdrop of Diverse World Cultures – Opportunities and Challenges



Ven. Geshe Lhakdor

Director - Library of Tibetan Works and Archives in Dharamshala, India



A distinguished Buddhist scholar, Ven. Geshe Lhakdor has served His Holiness, the 14th Dalai Lama as his translator and religious assistant since 1989 and has also co-translated and co-produced several books by the Dalai Lama. Geshe is a trustee of the Foundation for Universal Responsibility, established by His Holiness. He is also the Director of the Central Archive of His Holiness and a member of the Advisory Board of the Institute of Tibetan Classics in Montreal, Canada. He is currently serving as the Director of the Library of Tibetan Works and Archives in Dharamshala India, and as Head of the Science Education Project. Geshe facilitates the Science for Monks program and shares his own expertise as a scholar of Science and Philosophy. Geshe is also actively involved in the new education programme initiated by His Holiness, the Dalai Lama for primary, secondary and higher education through the Center for Contemplative Science and Compassion-Based Ethics.

Education

Education is not just literacy, reading, writing and doing mathematics. It is human flourishing and personality development. It should be able to deal with the existing problems with a realistic and holistic viewpoint. Education is the ability to meet life's situations.

“Our whole theory of education,” Henry Miller famously lamented, “is based on the absurd notion that we must learn to swim on land before tackling the water.” With its factory schooling model, its biologically unsound schedules, and its failure to account for different types of intelligence, the modern education system leaves much to be desired in terms of encouraging creativity and critical thinking.

Humankind is facing unprecedented changes and challenges. How can we prepare ourselves and our children for a world of such unprecedented transformations and radical uncertainties?

Reflecting on the non-replicable subjectivity of the notion of “the meaning of life,” Einstein considers his own:

The ideals which have lighted my way, and time after time have given me new courage to face life cheerfully, have been Kindness, Beauty, and Truth. Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavors, life would have seemed to me empty.

This wasn't a mere ideological abstraction for Einstein, who lived through two World Wars and witnessed humanity at its worst, yet remained animated by a fundamental faith in the nobility of the human spirit — or rather, its potential for nobility. He devoted much of his life to “widening our circles of compassion” and advocating for the conditions that nurture this nobility, from his correspondence with W.E.B. Du Bois about racial justice, to his encouragement of women to pursue science, to his letters to Gandhi about peace and the antidote to violence.

In a passage of chilling prescience, written just before the Nazis unleashed upon humanity our darkest hour, and one of equally chilling pertinence to our own age of rampant propaganda, fear-mongering, and “alternative facts,” Einstein writes:

“In politics not only are leaders lacking, but the independence of spirit and the sense of justice of the citizen have to a great extent declined. The democratic, parliamentary regime, which is based on such independence, has in many places been shaken; dictatorships have sprung up and are tolerated, because men's sense of dignity and the rights of the individual is no longer strong enough. In two weeks the sheep-like masses of any country can be worked up by the newspapers into such a state of excited fury, that men are prepared to put on uniforms and kill and be killed, for the sake of the sordid ends of a few interested parties.”

As an inborn quality we all want happiness, harmony and peace. All these are possible through internal mental transformation and not through endless rush for materialism out of greed. Mahatma Gandhi said, “there is enough for everybody's need but not enough for everybody's greed.” What we need today in our education is the lessons for inner qualities like compassion, discernment and so forth that is universally applicable to the whole humanity.

Religion and Spirituality

In human history, the separation of physics from metaphysics, the separation of spirituality from religion and the separation of the state and the church and thereby separation of secularism from religion, all shows that we need something that makes sense in our daily life and that is universally more acceptable. Today, a significant and growing number of people do not identify themselves as members of any religion. They describe themselves as religiously unaffiliated, the majority of whom are the youth of today.

There are many different reasons why people become disenchanted with organised religion. But most continue to yearn for something more than a life of materialism, for something that gives deeper meaning and happiness, for something they describe as “spiritual.”

About a third of the religiously unaffiliated describe themselves as atheists. But the rest maintain some type of spiritual belief and practice, even though they no longer feel at home in a church, synagogue, or mosque.

Finally, it is the rare person, the free thinkers, who can navigate the spiritual path alone. While retaining our self-respect and judgment, we must be willing to accept the guidance, even leadership, of those who are further along the path. In a society that exalts the individual and questions the hierarchy of the teacher-student relationship, it is a challenge to find a middle way between too much self and not enough.

Social, Emotional and Ethical Education

Efforts are being made to introduce ethics into education, and supplement it with the work and research of scientists, educators, and researchers.

Promoting basic human values is one of the main commitments of His Holiness the Dalai Lama. His commitment to secular ethics pertains especially to this and the promotion of basic human values in order to benefit all of humanity. Since compassion and other pro-social emotions constitute the core of these basic human values, while destructive emotions threaten human survival and well-being, this explains the Dalai Lama's strong interest in dialogue with scientists on the area of emotions. The question of ethics is how we should relate to one another and how we should reach decisions that impact the welfare of ourselves and others and this has always been a central focus for religious traditions. As our communities become increasingly pluralistic, multi-cultural, and multi-religious, it becomes ever more apparent that we must find ways to instill common ethical values in ways that are secular and universal.

The need for Ethics

Secular ethics in society is a matter of human survival and strong moral convictions. This is perhaps the most pressing need we currently have. The cause of many of our problems lie not in external conditions, but primarily in the decisions that we human beings make based on our values. We require a firm grounding in moral principles that stress our common humanity, our fundamental equality, and our interdependence with each other for survival and communal flourishing.

Secular ethics is not just a set of rules and principles but involves achieving a conviction based on common values that then becomes a motivation for actions that are beneficial to oneself and society at large. Basic human values such as compassion, kindness, generosity, patience, honesty, forgiveness, self-discipline, and contentment are universal in nature. We need to use common sense and common experience to see that these values are shared by individuals regardless of religion or lack thereof. It is also noteworthy that the scientific study of individual and social flourishing and well-being in fields like positive psychology is beginning to validate these common-sense views.

Comprehensive education must consist of three things:

- 1) providing students with knowledge
- 2) training them in know how or practical skills
- 3) helping them cultivate character and ethical discernment

Some facts why we need universal ethics:

A child is born crying and at that time the child is not asking for religious teachings but unconditional love.

Human physiological state is suitable for non-violence and not violence.

A child is happy with playmates and loving company and not violent people.

We all love plants and flowers when they grow and flourish. In order to draw up a curriculum of secular ethics we need a map of the mind, on how human mind functions.

By nature we are more compassionate than religious.

Solutions to problems

A programme called Social and Emotional Learning (SEL) is being made an integral part of many school curricula with great success.

Man-made disasters are unnecessary contrived and hence can be avoided.

Physical sufferings can be treated by medicine and technology but not mental illness. There is no medical treatment, much less a cure, for loneliness, dissatisfaction and so forth.

His Holiness the Dalai Lama calls for a spiritual revolution which is a call for a radical reorientation away from our habitual preoccupation with self. It is a call to turn toward the wider community of beings with whom we are connected, to recognise other's interest alongside our own.

Physicist David Bohm says "If we examine the various ideologies that tend to divide humanity, such as racism, extreme nationalism and the Marxist class struggle, one of the key factors of the origin is the tendency to perceive things as inherently divided and disconnected. From this misconception springs the belief that each of these divisions is essentially independent and self-existent." Bohm's claim echoes the ethical concern about harbouring such beliefs that had worried Nagarjuna, who systematically expounded the theory of emptiness nearly two thousand years back.

A discerning mind is to happiness what a key is to a lock. In every emotionally heated atmosphere, we have this tendency to exaggerate or distort our perception of reality.

One neuroscientist says almost ninety percent of the quality of repulsiveness we see in the object of our anger is an exaggeration and projection

Good upbringing of a child is the foundation on which his life later leans. If schools lay as much stress on these moral qualities as they do on grammar and its rule, then we can set the spiritual revolution into motion within a short span of three decades.

The first principle is the recognition of our shared humanity and our shared aspiration to happiness and the avoidance of suffering; the second is the understanding of interdependence as a key feature of human reality, including our biological reality as social animals.

Intelligence and high education level have no appreciable effect on happiness. This is great news for people who believe that their circumstances preclude them from being happy. Genuine happiness and life satisfaction arise through the slow development of character. Character is made up of universal virtues that are found across every culture and in the literature of every age. It includes wisdom and knowledge, courage, love and humanity, justice, temperance, and spirituality, among other things. We achieve these virtues by cultivating and nurturing personal strengths, such as originality, valour, integrity, loyalty, kindness, and fairness. Neither religion nor science can solve the problems of the world, because of the diversity of beliefs and dispositions. Instead, the solution must come from what we can all agree upon.

Mistaken Modernity

Education should also change some of the wrong perceptions we have of many things, for example modernity. Modernity is identified with anything that is contemporary, happening now. Modernity has been misrecognised and equated it with technology and with other contemporary artefacts. But modernity has to do with attitudes, especially those that come into play in social relations, having some of the following characteristics:

- Dignity of the individual
- Adherence to universalistic norms
- Elevation of individual achievements over differentiation based on birth
- Accountability in public life

Similarly we have misplaced our priorities and pay more attention to war than peace. There is no shortage of institutions and organisations that teach how to wage war. Governments have dedicated ministries and departments for defence, but none are dedicated to teaching peace.

We need to find commonalities and highlight them for our greatest common benefit. Science and spirituality could come together towards expanding human consciousness taking us on the path of Oneness. For example, electricity is a scientific invention; it gives light and heat. But it is not restricted to only the person or place of invention. It is available to people worldwide. Similarly, religious doctrines have in them ways to acquire peace, not just for the followers of one guru or religion, but also for everyone to live in harmony and peace.

A New Vision of Secular Ethics

The great aim of education is not knowledge but action. For real change, we need action more than blessing and prayers. Many of our problems still persist not just because of our ignorance but because of our inaction. The need for inner values is more pressing in this age of science than ever before. To make a compelling case for inner values and ethical living in an age of science, it would be ideal to make that case in wholly scientific terms. As time goes by, more and more secure scientific cases for the benefits of inner values will gradually emerge. Now a reasonably substantial body of evidence in evolutionary biology, neuroscience, and other fields, suggesting that, even from the most rigorous scientific perspective, unselfishness and concern for others are not only in our own interests, but also, in a sense, innate to our biological nature.

Approaching Secularism

Meaning of secularism as used in India is not a firm rejection or hostility towards religion. It implies a profound respect for and tolerance towards all religions. It also implies an inclusive and impartial attitude which includes nonbelievers.

His Holiness is working as the modern day messenger of an Indian thought – the principles of nonviolence and interreligious harmony and to share and promote this Indian understanding of secularism. In today's interconnected and globalised world, it is now commonplace for people of dissimilar world views, faiths, and races to live side by side. It is a matter of great urgency, therefore, that we find ways to cooperate with one another in a spirit of mutual acceptance and respect. It is a joy to live in a cosmopolitan environment where people can experience a wide spectrum of different cultures but there is also confusion and social tension as economic migration continues. It is therefore vital for us to find a genuinely sustainable and universal approach to ethics, inner values, and personal integrity-an approach that can transcend religious, cultural, and racial differences and appeal to people at a fundamental human level. I do not agree that ethics requires grounding in religious concepts or faith. There can be a universally applicable ethics from bottom up than from top down. It is one that is based on our common sense, common experience, evidence based and scientific findings. Ethics can emerge simply as a natural and rational response to our very humanity and our common human conditions.

Secularism is a very positive and active world view, which is defined by a coherent code of values rather than by opposition to this or that religion. Indeed many of the secular values are shared by various religious traditions. Morality and wisdom are the natural legacy of all humans. Secular people are comfortable with multiple hybrid identities. You can identify yourself with any religion and still remain an ideal member of secular society, by adhering to the universal secular code of ethics like the values of truth, compassion, equality, freedom, courage and responsibility. It forms the fundamental foundation of modern scientific and democratic institutions.

Secular Curriculum

For kindergarten through high school, we have provided methods for teaching and learning for each age group, as well as sample unit plans to demonstrate how a teacher might bring several topics and competencies together in a complete arc that deepens understanding. Also included are representative syllabi and curricula that are already being taught in specific colleges, thereby showing how secular ethics can be taught at every stage of education.

Our hope is that this initial curriculum proposal provides sufficient resources and explanations such that teachers from diverse backgrounds and cultures can draw upon its elements to develop their own lessons, coursework, and syllabi suitable to their respective cultural background.

The proposed framework for a program in secular ethics in education covers:

- 1) The basic orientation: appreciating kindness
- 2) Behavioural and emotional awareness
- 3) Cultivating key inner values
- 4) Compassion
- 5) Discernment





Releasing the imagination – celebrating the art of the possible



Dr James Biddulph

Head Teacher - University of Cambridge Primary School, United Kingdom



Dr James Biddulph is a passionate teacher who transformed failing schools in UK through his sheer fervour for the craft of teaching. He has been accorded the status of Advanced Skills Teachers for creativity and awarded Outstanding New Teacher of the Year for London. He holds the Fellowship of the Chartered College of Teaching (FCCT) and the Royal Society of Arts (FRSA). Inspired by a creative approach to teaching, he has extensively researched on ‘Creative learning in ethnic minority immigrant children’s homes’ and secured a PhD.

It is odd being a Headteacher without a school building, staff or children. Walking around the skeletal structure of our school, it is hard to imagine the conversations between adult and child, to see playtime through the round courtyard, to hear singing, the normal chatter of school life. It is hard to consider the practicalities. Our vision is compelling, I think, but how will we release it from the printed page? Where will the imagination fly? How will we celebrate? What is really possible in a high stakes accountability educational context? How will we realise the potentials for every child, teacher and member of community? How do I lead the way? (from my Headteacher’s journal, April 2015)

When we opened the University of Cambridge Primary School (UCPS) we persistently asked of ourselves, “what makes a school?” Then we asked, “what makes an education?” We have made some headway in presenting possible solutions to these everlasting questions, but we remain curious and seeking. Leading a school, whether new or established, is as much about developing systems and considering the practicalities as it is about the vision and ethos. But the vision is the route map and the ethos, the spirit that guides the way; without these there are only buildings and practicalities. In my journal reflection above I raised questions about the challenge of articulating a school vision and the vital role of leadership that is ‘about communicating and orchestrating a compelling vision’ (Novak, Armstrong and Browne, 2014) and developing a rich context to lead educational lives for us all.

Finding the spirit of a school

Using the word love in educational contexts is not common place and yet, for the University of Cambridge Primary School and others, like the Avanti schools, in the United Kingdom, it is central to the vision and design of their ethos and curriculum. We want children to love learning, to develop a love for their world, each other and the wider global and diverse communities in which they increasingly live. Love, as a universal human need and the right to love, as a human right, makes us what we are, who we are, how we are and why we are. At UPCS, we frame this as nurturing compassionate citizenship.

A school is not a building but the people within it. My own experiences of learning as an educator, most memorably being in Nepal where I lived and taught for a year, guided my thinking. I remember one moment on a bus from Nepal to India which has remained with me. I was reading a book that I had picked up in a small bookshop near a Kathmandu bus station. I felt inspired by the words, which looked to the possibilities in education and offered a perspective that guided my thinking:

‘Life is a well of deep waters. One can come to it with small buckets and draw only a little water, or one can come with large vessels, drawing plentiful waters that nourish and sustain...the school should help its young people discover their vocations and responsibilities’ (Krishnamurthi, 1981, p.44)

The sense of education as a vital opportunity to connect, to integrate thought and feeling (and spirit), was present in the text. As I learnt: ‘without deep integration of thought and feelings, our lives are incomplete’ (Krishnamurthi, 1981, p.11). In questioning the purpose of education, Krishnamurthi challenges what he sees as conventional ‘orthodoxies’, based on fear, power and control, which are systemic, propagated in the interactions between pupil and teacher, and he urges us to revolt, “keep[ing] [our] intelligence highly awakened” (p.11). Question of spirit and of spirituality arise through Krishnamurthi’s text and, while the University primary school is not a religious designated school, we do want to honour the rich and diverse perspectives about humanity and spirituality to give children every possible chance of having rich and happy ‘educational lives’ – now and in the future.

Maxine Greene’s work especially resonated in our search to understand what an educational life might mean, bringing to light the educators’ responsibility to find ways to ‘re-position perspectives’ through an active engagement with ‘open-space-making’. *Releasing the Imagination* (Greene, 1995) most resonated with my thinking. In it, Greene advocates teachers to model the provocation to learners to pose their own questions and ‘name their worlds’. Her words were about inclusion, asking ‘big’ questions, considering alternatives, developing a mind-set to release the possibilities inherent in the human imagination – to improve each child’s opportunities to enjoy a happy, connected, choice-rich and contributing human life. Her emancipatory vision of education related to and informed our focus on pupil voice, diverse life experiences and the influence of school structures on children’s educational experiences.

Our final vision statement expresses our commitment to exemplary teaching and learning for children – but these high expectations do not come at the cost of nurturing love and compassion in our school community and the communities beyond our school site. We aim to be creative, bold, free thinking and rigorous. Our decisions are underpinned by a commitment to the values of excellence, equity and learner empowerment. All this links with the theories of Maxine Greene, Paulo Friere and John Dewey that emphasize equality, humanistic educational approaches that considered a holistic experience as a key principle of a ‘good education’.

We define our aims founded on three pillars of ambition, innovation and inclusion:

- Ambitious: everyone is encouraged and enabled to achieve and attain highly
- Innovative: the learning community benefits from belonging to a research and teacher education community both within the school itself and as part of wider University and school partnerships
- Inclusive: diversity is welcomed and embraced in a caring environment where everybody will be valued.

Essentially, within a democratic education, we teach children that learning is not a competition. Instead we inspire everyone to strive and learn from mistakes. We foster our three principles of ambition, innovation and inclusion through a culture in which empathy, respect, trust, courage and gratitude are explicitly and implicitly taught within a democratic community. We want every voice to be valued and everyone empowered to be the best that he or she can be. Our view of democracy translates into the importance of collaboration – so that together everyone achieves more. A section of the school policy is presented herein:

Characteristics of Effective learning, as related to our values is:

- Empathic: everyone thinks about the learning experience of everyone else in the school community.
- Respectful: pupils demonstrate a respect for the acquisition of new knowledge, developing understanding or practicing skills. They respect the role of the adults and others in teaching them and supporting their learning. All adults respect the voice of the children in our care.
- Trusting: children acknowledge to the teacher and peers when learning is a challenge or struggle and seek support/guidance. Staff create a trusting culture conducive to learning. Everyone will show commitment to learn – children are encouraged to always try their best, expect a lot from themselves and strive to improve the quality of their outcomes.
- Courageous: Responding to challenge with resilience, creativity and courage.
- Grateful: listen carefully, demonstrate good manners and think about others.

High Quality teaching is based on:

Knowing every child well and understanding their needs.

- Encouraging every child to contribute and empowering children to lead their own learning (e.g. through a self-regulating environment).
- Irresistible planned learning with excellent subject/skills knowledge; made meaningful through cross curricular links.
- Teaching of oracy through dialogue & questioning.
- Exciting learning tasks that engage positive behaviour.
- Focused and meaningful evaluation and assessment.
- A culture where everyone is expected to learn more, learn better and are ambitious for themselves and everyone else in the school community.

(Extract from the UCPS Teaching and Learning Policy 2018)

Butterfly tongue: inspiring ourselves

Whether we achieve these aims, depends on the passion and commitment of the teachers and teaching assistants in each school. As educators, it is our duty to be inspired: to find the joy in life, the magnificence in a butterfly's tongue, to notice the gilding on a coffee table as the autumnal light filters through copper leaves. To be inspired?

The word originates from Latin for 'breathing into', to infuse (as life) by breathing, to draw forth or bring out and to exert an animating, enlivening, or exalting influence. And yet as teachers we often default into believing we are machinists; churning the mix, rotating the conveyor belt with our precious product – the children in our midst. How often do we inspire ourselves? How do we nurture our own sense of self and identity so that we come to the classroom fully present to inspire the smiling faces in front of us? John Dewey, one of the most influential educators in the last hundred years said that education is life itself and it struck me that what we do day in day out is about inspiring a life of learning. Through philosophical enquiry and nurturing our teaching community to be those reflective and reflexive educators, we inspire our children. When we show that we are awestruck by the rich diversities of the world, we inspire our children. When we model the values and keep our hearts connected with the work we do, we inspire our children to value and to respect love.

The University of Cambridge Primary School is about being inspirational for the children and the wider community. But how can we breathe into the imaginations of the young people in our care if we do not breathe into our own imaginations the sense of possibilities? How do we involve children in exploring their world and indeed in constructing their world if we do not spend time writing, painting, dancing or singing our own worlds? We have spent a large amount of our time in school working with our team to become reflexive professionals – not only about their practice but essentially about who they are as individuals: their values, their aspirations, their hopes and dreams being brought out and shared. We must be inspired.

Maxine Greene comments that engaging in dialogue (and within this, listening) is a corner stone in building respectful, thoughtful and fuller communities. The ethos of our school does, somehow, inspire reflection and thought about the purpose of life and what contribution our school makes on our young people's journeys of self-discovery. We try to engage children in discussions about their school, the material and spiritual aspects of life, and ask them to think deeply. Deep listening requires time. To find time in a crowded curriculum and the pressures of the normal school day requires commitment, tenacity and belief in the joys of life and a heartfelt need to connect – and yet it is vital. We try to listen to our parent body by including them, in breaking down the traditional school gate divide and bring them along the journey our schools are taking. We try to respond to their views by giving time. We try to acknowledge the differences and find ways through. Robert Frost once said, "Education is the ability to listen to almost anything without losing your temper or your self-confidence." - and instead in being empathetic and being a compassionate citizen. So, in being confident that listening deeply will inspire, I think we will ignite so many possibilities and huge joy in the incredibility of a butterfly's tongue.

Releasing the imagination - celebrating the art of the possible

What does this strap-line really mean? In nine words, it attempts to capture an aspirational vision for education. Like Dewey and Greene, I saw that there were no guarantees in education but instead numerous 'openings' and 'possibilities'. The 'releasing' was as much about teachers' professionalism and learning as it was about children's, and in relation to imagination: 'to learn and to teach, one must have awareness of leaving something behind while reaching toward something new, and this kind of awareness must be linked to imagination' (Greene, 2000: p.20). And so, it was to the teachers we

turned because they are afforded the most power to influence the lives of the children they teach. We know that with agency, support and celebration of their work, there will be more openings and possibilities because if teachers feel trusted and respected for the complex pedagogical knowledge that they hold, they will thrive. And so, we focus on them as individuals, as humans, as soulful beings who engage in the challenging processes of future making and of inspiring learning, awe and wonder.

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The Sacred Classroom - Model for Education with Values followed at Creative School

— ◆ —
Ms Jayashree Ashok

Co-Founder and Director - Creative School and Pragya Living Wisdom Centre, India



Creative School was started in the year 2010 with a vision to raise children consciously while providing a strong foundation for their spirit. Originally inspired by the teachings of Sri Aurobindo and The Mother through their series on Integral Education, the School is also blessed to have the guidance of Dr. Newton Kondaveti, who showed the founder, Ms Jayashree the way to awaken inner wisdom. Holistic education in Creative School generates awareness about all aspects of life - body, mind, emotions, and soul.

Excerpts from The Mother's work on education published by Sri Aurobindo's Society

“To educate a child is to educate oneself. Very little thought is given to true education which should be imparted to children. The first thing one need to do is to become conscious and master oneself. It is above all through example that education becomes effective. To speak good words and give kind examples will have very little effect if one does not follow it oneself. Sincerity, honesty, straightforwardness, courage, unselfishness, disinterestedness, patience, endurance, perseverance, peace and self-control are above all taught through example than through beautiful speeches. If we have a high ideal and act in accordance with it, little by little our children will spontaneously manifest the qualities you would like to see in them.” - The Mother

Teachers as Role Models

Can we see a school holistically? Can we see a school in its fullest sense as a *Sangha* of teachers and children learning, working and growing together? It is time to reclaim The Sacred in our Classrooms! In our model at Creative school the very first foundation has been a strong spiritual foundation for teacher self-development. The Mother's teachings on Teachers as Role Models has inspired and guided us at Creative School to create a teachers training programme that makes room for teacher evolution and self-development. Every teacher recognizes her own growth and with self-awareness models the values and behaviours she would like to see in her children in the classroom.

The Sacred Classroom – Principles for Teacher Self Development

The spiritual foundation for Creative school encompasses seven spiritual principles for teachers to look within and grow. The seven principles of the Sacred Classroom are as follows –

1. Unconditional Love
2. Awareness
3. Abundance
4. Respect
5. Mirroring
6. Learning from Challenges
7. Dropping the Ego

These principles help teachers on their journey of inner and outer refinement and growth. Teaching is a challenging journey when we embrace our roles to the fullest. Using these seven principles of The Sacred Classroom, can unblock us and open our hearts. We learn to recognize and clear blocks that we face as teachers within our classrooms. Regular reflection on the principles brings awareness and allows teachers to tune into more refined aspects of teaching. Teaching itself is a sadhana, which allows us to become the best we are meant to be.

Cultivating Self Awareness in Children

Through their schooling years children are given opportunities to PAUSE and increase their self-awareness. This is done in an age appropriate manner. Children pause to become aware of their feelings, breath, body awareness and in their later years refine their awareness to their thoughts, judgments and values. Awareness brings attention to where we are operating from currently and gives us an opportunity to consciously choose our values.

Many methods and tools are used. Some common and simple approaches to increasing awareness in children are: Using Conscious Connected Breathing, Body awareness, Journaling and Art therapy and Awareness built using aspects of Non-violent Communication (NVC). Children learn to pause and utilize these quick and easy to use methods to keep their focus inwards, develop emotional intelligence and become more receptive and strong.

Wisdom Application - Classroom as an opportunity for Exploring Values

Any classroom provides a rich context for learning values. Inner wisdom is developed as the child and teachers reflect and learn from various challenges that occur as a natural part of growth and learning. Our learning process makes room for Wisdom reflection to grow emotional, mental and spiritual wisdom in children. Children are encouraged to take responsibility for their choices and learn from mistakes. Teachers' wisdom reflect on to the children and thereby makes space for this as part of classroom processes.

Wisdom circles are powerful ways in which the above happens. These are conscious reflection and learning times where teachers and children engage in reflection. Children and teachers reflect on an event that happens in the classroom and on various aspects of wisdom they can glean from it.

Service opportunities are another source of wisdom and values for children. Older children assist the younger children on a weekly basis. Older children become a big brother or big sister to younger children and help them in different areas. Children take part in neighbourhood service activities. Children volunteer and teach in other schools sharing their learning joyfully. Such opportunities are a great space to develop values consciously.

The Power of Making Right Choices in Life

Children learn on the power of choice in an age appropriate manner throughout their growing years in school. This happens by having various PAUSE moments in class. Learning to pause helps a child transform from being REACTIVE to having the POWER OF CHOICE and finding effective solutions. In our experience we have found the 10/90 Principle to be true. Giving children time and permission to pause - ten minutes of reflection and tuning can give back 90 minutes of efficiency in learning. A well balanced harmonious child becomes a sharp learner.

Pause spaces can be created at the beginning or anytime during class depending upon the needs of the class. Pause can potentially bring in balance between left and right brain and leads to integrated development of the child. It is a great time to have children understand positive qualities such as kindness, generosity, sharing, caring, non-violence, patience and many more and apply these consciously in the classroom. These are brought to the attention of children to encourage them to choose actions based on higher values. Children learn to take effective time outs to calm themselves and make better choices.

Adolescent years are a great time for children to develop conscious values. We have Teen Circles where teenagers have time to reflect on various aspects of life. They learn the value of love and respect in relationships, healthy leadership based on values and actively engage in brainstorming on various challenges in society and what could be the right values to anchor in. In school, we have weekly classes to actively engage teenagers in these processes. These young adults promise to be change makers in society tomorrow.

A childhood full of rich experiences of holistic nature and learning can build a strong foundation to bring out the inherent positive values in children. Through such processes children learn to evaluate and experience living based on higher values. This also creates awareness and higher consciousness in children and teachers alike.





Learn to Love, the goal of humanity



Mr José Pacheco

Founder - Escola da Ponte (Bridge School), Portugal



José Pacheco is a Portuguese educator, Specialist in music, reading and writing. He pioneered a Public Educational Institution, Escola da Ponte (Bridge School) in Vila das Aves, Portugal. He was the Principal of the School since 1976 and the School earned International reputation for its innovation and inclusive practices which was based on values and for its ability to understand the students and offer them what they are capable to learn and do. Mr Pacheco was also invited by the Brazilian Government to begin a public school in Sao Paulo, Escola da Ancora, serving as a model for human excellence and inspiration to other schools in the State.

*I'm not what happened to me,
I'm what I've chosen to become*

(Carl Yung)

Homo sapiens, rather than enhancing its biological development, appears on the planet with the ability to develop what differentiates it from other species. The human being is guided by values. Life in society is value-oriented. Value is the ethical foundation of human behaviour. When shared, values are the basis of a healthy development in community life.

Since long school has been disconnected from family, community and planetary life. The school crisis is one of values. Schools lack areas for reflective coexistence and a new axiological matrix. Over half a century of projects, we have learned that schools are not buildings, they are people who express themselves through individual and collective values. When these values are transformed into action principles, they give rise to projects that produce knowledge and cultural remaking.

In the projects we follow, each educator expresses the fundamental values of his life. And by sharing with others, they identify common values. As a metaphor of this moment, collectively, educators construct the "tree of values." Invariably, the most commonly referred value, that makes up the "trunk" of the "tree" is alwaysLove.

Yes, educating is an act of love.

Education is considered as an act or effect of educating, perfecting abilities, skills and a humanising act. Thus the educator will be the human being who helps another human being to educate himself. Educare means to reveal the inner, unique and divine being. "Men teach each other mediated by the world" (Paulo Freire).

The axiological matrix of a project - set of values shared by a team of people - defines the characteristics of a person or an organisation, and determines how people interact with others and with the environment. Human beings are driven by values, ethical foundations as "the letter of principles" and "coexistence agreements."

The rules of the digital world are different from the traditional words and expressions such as - "I'm sorry", "please", "gratitude" - unfortunately, in disuse.

Modern life can be positively influenced through an educational action based on love and solidarity. Let us listen to the children, the humanity of the future:

"I am very grateful when someone is kind to me because I can also be kind to him. When you do things from your soul, you feel as if a river of joy is moving within you. Wherever you are and whatever you do, feel love, because it is very important to have a good life, neither better nor worse than other people's lives.

A friend is a person with whom we are happy to share ideas in a sincere way. You do not have to agree, as we are not the same. And this difference gives us joy and wealth of information and opinions.

If I do not have a friend who accompanies me on this great journey, with difficult decisions along the way, I will not know which decision to make.

I chose friendship because, besides being important to have friends, we need to know how to do them with respect and love. No one can live alone. A friend helps you when you are in need. We would not have learned if we were alone. Without friends, life becomes sad."

The child Anne Frank, for years hiding in a closet, trying to survive and seeing her family and friends being taken to the concentration camp, wrote in her diary when she was arrested, "I still believe in human kindness."

We are born with a potential for spirituality, which education must cultivate. We were born full of ideals and dreams. We know that many of the problems experienced by our children are due to a crisis of values, or in other words, an education devoid of spirituality.

Faced with the civilisational crisis in which we find ourselves, future generations will assume a world of complexity that humanity has never experienced. Only a value-based education will be able to contribute to overcoming the challenges that they will encounter. An education based on values means being aware that we need to cultivate actions that lead us to unconditional love, which is the goal of humanity.

In the schools we accompany, the child involved in meaningful learning through research activities acts as a subject of learning. The teacher does not impose himself by his status, but humanises, connecting with the child. The exercise of discovery and self-discovery allows the child to develop self-confidence and to rise to higher levels of an inseparable autonomy from "learning how to learn", from learning to be themselves and how to live together.

Brazil is going through a deep crisis of values. But many Brazilian educators have realised the need for a new education and, as they organize themselves in a network of projects that transforms educational practices, a new education is emerging. A new future could be forthcoming.

We know that the passing of values takes place through coexistence, through example, by emotional connection. The experience of values shapes the character and is projected in actions. The educators who operate this way and cultivate happy transformations develop the universal ethics of the human being.

So it happened with Maicon, a fatherless youth who saw his mother being murdered by a drug dealer and also witnessed rape as well as other violence. One particular morning, he arrived at school with a smell of feces, urine, and sweat. Soon he began to behave aggressively with his colleagues.

The teacher approached and hugged him. Maicon tried to free himself from the teacher's embrace and shouted. When he calmed down, the teacher stared at him in silence.

When Maicon raised his eyes, he said,

"Uncle, can I ask you a question?"

"You can", answered the teacher.

Can I give you a hug?

His slim body clung to the teacher's chest and the unusual questioning was repeated:

"Teacher, can I just ask one more question?"

Before the teacher, visibly moved, could respond, Maicon added:

"Why did you cry when I hugged you?"

It took a moment of expression for the revival of love between the two hearts.





Sai Values in Schools - A Viable Approach

— ◆ —
Professor J S Rajput

Former Director - National Council for Educational Research and Training (NCERT), India



Professor J S Rajput is known for his extraordinary and path breaking reforms in school and teacher education through his role in the National Council for Teacher Education (NCTE) and the National Council for Educational Research and Training (NCERT). His research publications in Physics earned him a Professorship at the age of 31 years in the NCERT. The assignments held by him include Principal of the Regional Institute of Education, Bhopal; Joint Educational Advisor - Ministry of Human Resource Development, Government of India; Chairman - National Council for Teacher Education (NCTE) and the Director of the NCERT.

Context

These are the times in the onward march of human civilisation that could make anyone proud of human achievements in exploring the secrets of nature, control over the forces of nature, acquisition of skills and techniques that were considered just Utopian dreams over a century, or even a few decades ago. What a contradiction that with all the knowledge; scientific and philosophical; spiritual and ethical; the world is busy with wars, violence, bigotry, and distrust, weapons of self-destruction, leaving billions to fend for themselves; live a sub-human life that abounds in hunger, poverty, and ill-health; and above all, deprives them of their basic genuine due: the right to lead a dignified human life. These contradictions of the present age deserve serious attention amongst all those who are fortunate enough to have requisite comprehension of the inevitability of leading a value-based life that respects nature and considers every human being – rather every living being – as part of one family. At the philosophical level it was articulated in ancient times, “*Vasudhaiv Kutumbakam: World is but one family*” It now stands articulated as one of the core pillars of education as “learning to live together”, the other three being ‘learning to know (Head), learning to do (Hand), and learning to be (Heart). It has always been emphasised that education must bring the best out of Head, Hand and Heart. Even as these three are reasonably-well accomplished by some educational model, the practical test comes only through the attitudinal transformation achieved and social and creative skills acquired in the process of growing up being; translated in contributing to social cohesion and religious harmony. In a globalised world, ICT has given us unparalleled connectivity; and that accelerates mobility. Large scale human migration is taking place;

increasing numbers of people are moving – for various reasons – away from their homes and hearth, to places that are culturally, socially, and linguistically alien to them. There are sufficient indications that the trends shall continue. We all have become neighbors, but the problem is: 'how to become neighborly'! We know what needs to be accomplished, but probably we need to explore with persistence how to achieve it in real practice on a global scale; everyone included, none left behind. Human beings invariably create problems; like climate change, environmental degradation and water pollution; but are gifted to unearth solutions to each one of these. At every juncture of history, certain illumined, enlightened trail blazers re-illuminate the right path and exhort people to tread the right path, the one suitable to the changing times! They put to practice the essence of "World is but one family"! People from every conceivable diversity flocked to them, and each one of them experienced the love and affection that overflowed around them. An education system in a multi-religious society must remain conscious of the need to achieve social cohesion and religious amity. The challenge was noted and response attempted in past as well, but such concerns have to be continuously assessed, and adjudged in changing times. It is indeed a given that requires an active, alert and dynamic response on a continuous basis.

Past initiatives

Religions are a reality. It has to be acknowledged by secular societies and governments as well. Religions are a source of values, though it must be added that these are not the only source of values. It may be worthwhile to recall two reports that deal with this issue and had attracted considerable attention of policy makers and implementers. The Report of the Religious Education Committee appointed by the Central Advisory Board of education (CABE) in 1946 had this to say, "The fundamental importance of the spiritual and moral values of life must be recognised in any scheme of education. Spiritual and moral teaching common to all religions should be an integral part of the curriculum and provision of facilities for instruction therein should be a responsibility of the state. An 'agreed' syllabus incorporating the spiritual and moral teachings common to all religions should be formulated. In every school there will be every day, a short period for meditation before the work of the day begins. The school should be assembled for this period." This report was available at the time of independence. The priorities and engagements were different at that stage. The spiritual and mind component was lost in the wake of expansion of education which too was an urgent need. The emphasis was reiterated in the report of the University Education Commission headed by the legendary teacher, philosopher and statesman Dr. Radhakrishnan, a great scholar of ancient Indian and Western scriptures, desired that "We must habituate students to right emotions; induce to them the formation of good moral, mental and physical habits. Only what one accepts willingly becomes a part of oneself. All else is a mask". "We must civilise the human heart. Education of the emotions and discipline of the will are essential parts of a sound system of education. Religion is a permeative influence, a quality of life, an elevation of purpose. Our institutions, if they are to impart religious vitality, should have simplicity and an atmosphere of consecration that permanently influences lives." The greatness of the outstanding philosopher that Radhakrishnan was, is evident in his writings on education and remains as fresh and relevant as in his own times. We must develop the freshness of feeling for nature, the sensitiveness of soul to human need. We must foster the freedom of the mind, the humanity of the heart, the integrity of the individual. Even from the nurseries, we must train human beings by unconscious influence and conscious effort to love truth, beauty and goodness.

This report specifically refers to the 'realisation of social obligations' and wants the virtues to 'devote ourselves to the welfare of others' to be inculcated in the early years. Such virtues can be a consequence of an appreciation of moral and spiritual values, which must be taken up in schools and colleges. It says emphatically, "A nation that deprives itself of these, and only concentrates on material concerns – however important they may be – would be like a body without a soul". The Sri

Prakasa Report covers every aspect that would help young people learn their duties to self, society, neighbours and other human beings and animals. It also refers to the importance of good manners and promoting the virtues of reverence and courtesy, which are 'badly needed in the society'. In its stage-wise recommendations it wants simple and interesting stories about the lives and teachings of prophets, saints and religious leaders which should be included in the syllabus for language teaching. It however, clearly states that, "Dogmas and rituals of religion should be excluded from moral instruction for which two periods per week should be set aside. Then it makes probably its most important recommendation for the secondary stage, the relevance of which deserves to be examined not only in the Indian context but also globally. The relevant recommendation in the context was, "Secondary stage...The essential teachings of the great world religions should be studied as part of the curriculum pertaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading."

School Curriculum-2000

The process of Curriculum renewal for Indian schools began by the National Council of Educational Research and Training (NCERT) in July 1999. In several preliminary deliberations and consultations, it was repeatedly pointed out that the erosion of human values was being witnessed and experienced all around. Everyone was looking towards education; - more so towards school education and teacher education - not only to check the decline, but reverse it to ensure value inculcation, nurturance, development and internalisation, particularly during sensitive initial years in education. Obviously, it would require major attitudinal transformation within the system; major overhauling of teacher education courses and also the curriculum and textbooks in school education. An intensive consultation process was launched by the NCERT which level visits to institutions; and interactions with individuals; that had acquired high reputation in wholesome education, personality development, and value education. Sri Sathya Sai Baba was one such luminary in our times that transformed thousands through his Institutions and inspired millions across the globe through his spiritual and philanthropic initiatives to lead and live a value-based life. The message emanating from Puttaparthi was: everyone must attempt to become a man of values. 'Equipped and empowered enough to serve others. The Sai Centers and Educational Institutions were guiding young and old alike on how human life could be enhanced in its spiritual and humane content and process. A delegation consisting of the Education Secretary to the government of India, Director NCERT, Chairman CBSE and the Chairman NIOS called on Sri Sathya Sai Baba at Puttaparthi in 1999-2000. The discussions opened up new insights and made a telling impact on the shape of school education; its content and process; that found a place in the Final School Curriculum Framework, released on November 14, 2000. The major contribution emerged in terms of five core values: Truth, Peace, Nonviolence, Righteous Conduct and Love. An important step in bringing these five values in focus was earlier attempted by the Department-related standing Committee of the Members of Parliament for the Ministry of Human Resources Development in its Report on Value Education, submitted to the Parliament on February 26, 1999. Two of its paragraphs were:

Truth (Sathya), Righteous Conduct (Dharma), Peace (Shanti), Love (Prema) and Non-violence (Ahimsa) are the core universal values which can be identified as the foundation-stone on which the value-based education programmed can be built up. These five are indeed universal values and respectively represent the five domains of human personality: intellectual, physical, emotional, psychological and spiritual. They also are correspondingly co-related with the five major objectives of education, namely, knowledge, skill, balance, vision and identity.

Another aspect that must be given some thought is religion, which is the most misused and misunderstood concept. The process of making the students acquainted with the basics of all religions,

the values inherent therein and also a comparative study of the philosophy of all religions should begin at the middle stage in schools and continue up to the university level. Students have to be made aware that the basic concept behind every religion is common, only the practices differ. Even if there are differences of opinion in certain areas, people have to learn to co-exist and carry no hatred against any religion.

Essentially, the above recommendations fully reflect the spirit contained in the National Policy on Education 1986/92, which emphasised the need for the curricular changes in to make education 'a forceful tool for the cultivation of social and moral values'. It went ahead to plead further, "In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism".

Relying heavily on professional and academic inputs from wide-ranging sections of academia and society, the curriculum renewal process took special note of the following recommendation to the Chavan Committee: "Another aspect that must be given some thought is religion, which is the most misused and misunderstood concept. The process of making the students acquainted with the basics of all religions, the values inherent therein and also a comparative study of philosophy of all religions should begin at the middle stage in schools and continue up to the university level. Students have to be made aware that that the basic concept behind every religion is common, only the practices differ. Even if there are differences of opinion in certain areas, people have to learn to coexist and carry no hatred against any religion." The basic objective was to let children believe that 'essence of all religions is common and only practices differ'. Further they also need to comprehend that wherever there are differences, this need to be respected. No rituals, no dogmas were to be taken up in schools. What was proposed was not the imparting of religious education but to make an attempt to let children know about religions other than their own as well. It would occupy the space that is usually taken over by negativity-mongers. Certain aspects of these recommendations were challenged in the highest Court of India. The Court endorsed the recommendations and found that these would strengthen secularism. In fact the Court went ahead to opine that such recommendations should have fifty years ago. It must be mentioned here that in spite of all the appreciation and endorsement it received, the initiative was dumped May, 2004 onwards. Yours truly called on Sri Sathya Sai Baba in June 2004 and submitted: all that was initiated under your guidance is now being changed. The reply was: do not worry. It will change again. You continue your assigned task! That has been followed verbatim.

Implementation

The process of development of quality textbooks and other teaching-learning materials under the over-arching umbrella of Value Education and Character Building required simultaneous action on some of the basics:

- Identify; and prepare; key resource persons who are convinced that education without value inculcation, nurturance and development; and internalisation is of little consequence in future life.
- Interact with senior state-level functionaries, convince them that it is possible to check the erosion of values; and they could achieve it.
- Massive orientation of textbook writers, and other material developers, not to miss any opportunity in designing and preparing textual materials that could contribute to character building and value education.

- Every teacher teaches in a multi-religious classroom, every child studies in a multi religious classroom; they would bond much better once in know of each-other's religion, the commonalities, and together develop respect for each other's rituals, practices and traditions. They learn to respect diversities.
- Reform teacher education, let them internalize that 'knowledge without character' is included amongst seven social sins that Mahatma Gandhi published in 1925.
- Every teacher is also a teacher of Values, whether he is engaging a Chemistry class, or is organising a sports meet.
- Teachers are convinced that they remain the Icons in the most sensitive years; they are being adored, watched and followed in several respects by the learners not only in competence, but also in their commitment and character.
- Regularity, punctuality, compassion, self-discipline courage, cooperativeness, working together, respect for environment, friendliness; and others; must be visible to all, and the fragrances of a creative ad conducive learning environment must be experienced by one and all.
- Schools should function in an environment of exemplary work culture. The import of spiritual quotient must be understood by everyone. It must be accepted that promoting intercultural dialogue and encouraging among the different religious and spiritual traditions are essential for a global culture of peace.
- Schools must never ignore that if everyone does his duty, everyone else would get his rights.

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Discovery: A Transformative Learning Tool to awaken the spirit of Self-enquiry.

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Dr J M Sampath¹

*Managing Director - Arpitha Associates Pvt Ltd and
EFIL Educational Services Pvt Ltd, India*



Dr Sampath is an exemplary learner whose observation and research have evolved into models of individual and organisational development. He completed his Doctoral work in the area of 'Building Organisational Culture through a Process of Value Clarification' and enabled easy understanding of complex human processes by simplifying it using scientific tools and models. A personal excavation to uncover his own self, led him to understand others and help them recognise their true potential.

Discovery' is a Values Clarification Transformative Learning Tool aimed to introduce basic human values to a person and to initiate a process of self-enquiry, which takes care of the need to learn to learn. The tool is presented in the form of a game using 'snake and ladder' with hundred parables/stories forming the backbone of the game. The eleven theme-based spirally evolving charts are included to inquire into specific dimensions like team building, creativity, self-esteem, leadership, etc. With exploration as the key methodology, the players are taken through three levels of learning – beginning with Explicit learning to Experience sharing to an Abstract conceptualisation process. This leads the player towards a belief level change that is transformative in nature. Having been used over a decade and half, this tool has multiple uses in schools, organisations, and communities - both at the self-level as well as the group level.

Key Words: Values Clarification; Self-enquiry; Transformative learning tool

Introduction

In this information era, knowledge is accessed easily. Though everything is defined to the last detail with remarkable clarity and certainty, often learning becomes mindless due to our inability to absorb the essence, by getting caught with the certainty of the form. With speed and life's innumerable variables, the coping mechanism seems to be through monotony rather than sensitivity, resulting in loss of learning opportunities.

¹ Sampath,J.M, Arpitha Associates Pvt Ltd, sampathjm@vsnl.com Presented at the Sixth International Transformative Learning Conference, Michigan State University, Oct. 6-9, 2005.

This paper aims to describe a learning tool that has kindled the 'Transformation' process over a decade and a half amongst adults, youth and children at varied levels. The tool titled 'Discovery' has been designed in an easy to use game format with a reflective process built into it. The paper is aimed towards providing a clear understanding of the methodology of the tool, the theoretical basis on which the tool is built, the sharing of some of the users at an experiential level, and the multiple uses of the tool to initiate a process of 'Transformation' in the users.

Theoretical Construct

Learning – It's meaning

'As the level of consciousness enhances it will no longer be the survival of the fittest, but the survival of the wisest (Sampath J.M. 2004). Learning, as noun, is meant to be 'The process of acquiring knowledge and skill' (Webster's dictionary p.312) and Wisdom is meant to be 'the ability to make right use of knowledge' (Webster's dictionary P.625). Smith (1982) refers learning to

1. The acquisition and mastery of what is already known about something.
2. The extension and clarification of meaning of one's experience or
3. An organised, intentional process of testing ideas relevant to problems (P.34).

The concept of change is inherent in the concept of learning (Crow and Crow, 1963). Learning has also been seen as a change in the individual, due to the interaction of that individual and his environment, which fills a need, makes him more capable of dealing adequately with his environment (Burton, 1963 P.7). In the last two decades, there has been a keen interest in learning that brings in deep change and transformation. In the last fifty years there have been many research aimed at understanding adult transformative learning methodologies.

Transformative Learning:

A thorough or dramatic change in the form, character etc., is the meaning of the word 'Transform' as given in the oxford dictionary. The roots of exploration on transformative learning emerge from Adult learning theories. The inquiry had two streams. The scientific stream propounded by Edward. L. Thorndike through his publication 'Adult Learning' in 1928.

The other was the artistic or intuitive / reflective stream propounded by Edward. C. Lindeman (1926) through his publication 'The meaning of Adult Education'. Lindeman was strongly influenced by the educational philosophy of John Dewey. Lindeman has stated that the resource of highest value in adult education is the learner's experience. 'If education is life, then life is also education. Too much of learning consists of vicarious substitution of some one else's experience and knowledge... Experience is the adult learner's living textbook' (P.9-10).

Located in the intuitive/reflective stream, the transformative learning tool described in this paper is titled 'DISCOVERY – an instrument that can make you look deep within'.

Theoretical construct of the Tool cum Game:

For learning to be transformative in nature, it has to facilitate a 'Deep Change' (Quinn 1996). The change has to be at the core level of the individual and reflect in the behaviour of the person. If change has to be at a core level it should question the values/beliefs of the individuals. Consistent behavioural change cannot be effected without clarifying the values of the individuals (Sampath, 1999).

A value is a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining (Rokeach,

1968). Values are also termed as global beliefs that transcendentally guide actions and judgments across specific objects and situations (Kroeber and Kluckhohn, 1952).

The meaning of values, based on which 'Discovery' has been built is arrived through facilitating over 500 groups globally in gaining clarity on their personal values in the last decade. The meaning of values that has evolved during these processes has been – 'My Values are the beliefs I hold within myself that governs my behaviour in any given context. Some of these beliefs are known to me while others are not' (Sampath, 1999). People build their values and other cognitive maps out of their own personal experiences. A person's values are rooted in his / her personality, and also in the norms of reference groups and of the society to which the individual belongs. People interrelate their values and form value systems, which indicate their choices in their affairs. 'Even the acts and concepts that we apparently 'share' with others are at bottom individual and idiomatic' (Allport 1961 P.29).

Values Clarification process, since it works at a self-level, have been classified into 'Spiritual growth processes' in the past. In the East, the transformative learning processes have been focused towards questioning the past conditioning, through reflection and deeper level of introspection to expand the individual spectrum of consciousness. But largely, these processes have been directed towards understanding self through clarifying one's values. The evidences for these are from the Indian ancient scriptures, writings on Kriya yoga (Paramahansa Yogananda 1998) Zen philosophy, Buddhist teachings etc.

In the background of above review of literature, the process that most works in clarifying values as an ongoing learning process leading to transformative learning draws a direct connection to experiential learning process. It is also believed that as individuals mature, their need and capacity to be self directing, to use their experience in learning, to identify their own readiness to learn, and to organize their learning around life problems increases steadily from infancy to pre-adolescence, and then increases rapidly during adolescence (Erickson, 1950, 1959, 1964; White, 1959; Iscoe and Stevenson, 1960; Getzels and Jackson, 1962; Bower and Hollister, 1967; Cross, 1981).

The Approach

Experiential learning

Experiential learning begins with the experience followed by reflection, discussion, analysis and evaluation of the experience... From these processes come the insights, the discoveries and the understanding... All this is then conceptualised, synthesised and integrated into the individual's system of constructs which he imposes on the world through which he views, perceives, categorizes, evaluates and seeks experiences (Wight, 1970). Learning as a cycle begins with experience continues with reflection and later leads to action which itself becomes a concrete experience for reflection (Rogers, 1996). 'Experience is, for me, the highest authority. The touchstone of validity is my own experience. No other person's ideas and none of my own ideas are as authoritative as my experience. It is to experience that I must return again and again, to discover a closer approximation to truth as it is in the process of becoming in me' (Rogers, 1961 P.23). Kolb's model had made significant contribution to adult learning (Kolb, 1939). Jarvis (1987) comments that the belief that adult teaching should be grounded in adult's experiences and that these experiences represent a valuable resource, is currently cited as crucial by adult educators of every conceivable ideological hue.

This transformative learning material 'Discovery' uses 'Reflection' and 'Clarification' with 'Abstract Conceptualisation' as key processes to stimulate transformation in individuals.

Description Of 'Discovery'

Aim / Objective

The primary objective of this tool is to introduce basic human values to a person and to initiate a process of self-enquiry, which takes care of the need to learn to learn. It also aims at giving the multiple facets of a 'Value' and in the process enhance our understanding of each value or value related attribute, quality or trait.

Contents of 'Discovery'

'Discovery' is packaged in the form of a kit containing one general play chart, eleven theme-based play charts, a Story album and a User's guide.

Rationale behind the use of the contents

The Story Album

Discovery is built in the form of a game using parables and stories to initiate the thought about a value or attribute or quality, which are important to understand how to be a human. The Story Album contains 100 parables / stories that bring forth powerfully a value or an attribute or a trait that one needs to understand to be human. Values clarifications have been the outcome of the processes of reflection, enabling cognitive and moral development (Brookfield 1986; Schon, 1987; Senge, 1990; Mezirow, 1991).

Using stories / parables for values clarification is nothing new. Ancient stories and parables have been storehouses of learning. The Zen, Sufi, Biblical stories, Jatakas, Panchatantra, Hindu mythology, Aesop's fables and Chinese literature have used stories to facilitate better human understanding and thereby a deeper enquiry into the values. The Panchatantra, famous for stories on values was originally in Sanskrit language written anytime between 100 BC and 500 AD. They were formulated by a teacher called Vishnu Sharma, to teach worldly wisdom to the four dull-witted sons of a king in South India. Later it came to be known as the fables of Bidpai in Europe. Others like Aesop of ancient Greece, Phaedrus of ancient Rome and Jean de La Fontaine also collected and wrote many tales.

'The human heart seeks the truth in which alone it finds liberation and delight. Alas, the first reaction to truth is hostility and fear. But, caught in the trance of 'Once upon a time' the message gets across to listeners, because one can oppose the truth, but who can resist the story?' Vysya, the author of the Epic Mahabharata says, "If you listen carefully to a story you'll never be the same again. It is because a story will worm its way into your heart and break down the barriers to reality" (Mellow 1987 P.xxi). Richard Bandler and John Grinder who are pioneers in the area of Neuro-Linguistic programming in their book 'Frogs into Princes', prefer using metaphor artistically. 'I don't have to listen to clients' woes, and I get to tell very entertaining stories. Clients are usually bewildered, and often infuriated, that they have to pay me to listen to my stories. But the changes they want occur anyway...another way to make sure there is no dependency. You do things covertly that they don't have the faintest idea what you are doing and the changes they want occur any way' (Bandler, 1979).

Rationale behind the General play chart:

Discovery is primarily built as a Snake and Ladder game given in the General play chart. The chart has 100 boxes each of which represents a value / trait / quality or an attribute. The chart has 10 ladders and 10 snakes. While the ladders represent the values tending to be more positive, the snakes represent the values tending to be more negative. Each box on the play chart has a corresponding story in the story album that is provided in the kit.

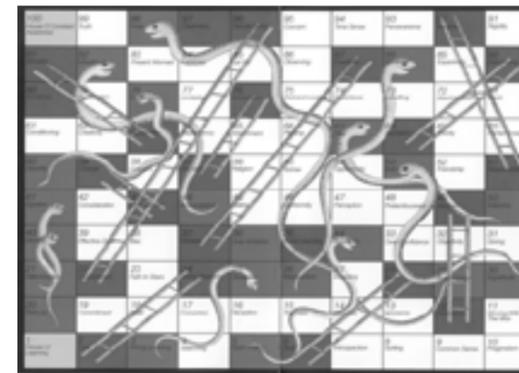


Fig 1: A Snap shot of the General Play Chart

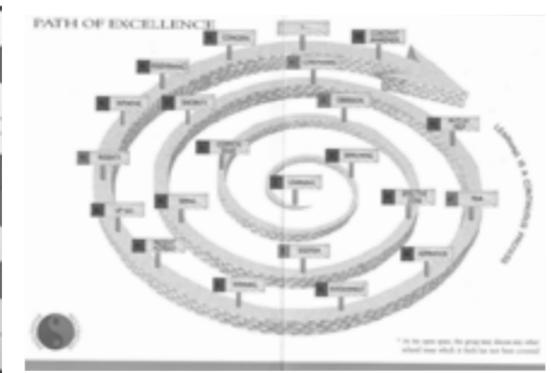


Fig 2: A Snap shot of the Theme-Based Play Chart

The familiarity with the game is at once a comforting feeling for the Learners. This lets the Learners dwell into the deeper part of their selves from this comfort zone. Once the individual feels motivated from within to use the game, the process thereafter empowers the individual and the learning starts taking place at a subtle level. The visual symbol of snakes and ladders provide a clear picture of the effects of the positive and negative sides of life.

The stories in box 1 and box 100 have been made compulsory to all learners. Story 1 titled 'House of Learning' gives an insight into the process of learning and removes any kind of dependency by the learner on the teacher. The intension is that individuals who use this tool may see it from their own point of view and learning is not forced towards any conclusions. The story no. 100 is titled 'House of Constant Awareness' and it conveys the need to make learning a constant process. The purpose is that every learner needs to continue his/her learning and also be constantly aware of the process inside and outside the learner.

Rationale behind the Theme – based play charts

The 'Discovery' tool contains eleven theme-based play charts, related to Team-building, Leadership, Creativity, Excellence, Inter-personal relationship, Let go, Self-esteem, Change, Learning, Success and Communication. (Refer Fig.2)

The purpose of these theme-based play charts are to enable the individual to gain deeper insights of the various factors that facilitate and restrict development of these competencies. By providing focused exploration of a specific theme, the learners get to explore deeper into themselves through the parables/stories and discover the realities from varied angles while also building themselves based on their own reality. The themes have been chosen based on the need expressed by varied groups of people from different spheres of life and also the author's own bias.

The process in the theme-based charts opens with 'House of Learning' and branches into specific theme, depending on the subject under focus. The process comes to a completion when the group or the individual reaches the 'House of Constant Awareness'. The empty space that is provided before reaching this last house is given to allow the individual or the group to ponder over any issue, which they feel, has not been covered on the theme under focus. The visual layout of the play-chart lays emphasis on the supportive and restrictive factors in each of these themes.

The Methodology Used To Initiate Transformative Process

The process of using parables/stories to convey values has existed for long. But there was always a facilitator and a context around which the parables/stories were narrated and were left to the individual to process the learning at a later date. The extent of learning depended on the Individuals and the ability of the facilitator to carry across the message. Therefore over a period of time they got restricted to moral development. Over a period of time the ability of the parables to connect to real life diminished. This tool cum game process aims to bridge the gap between 'Learning in story' and "Learning in Life'. When looked with a microscopic view, every specific event in our life is a story by itself.

The parables / stories in 'Discovery' are explored and processed at three different levels –

Level 1: Level of Explicit learning

Level 2: Level of Experience Sharing

Level 3: Level of Abstract Conceptualisation through Introspection

Level 1: Level of Explicit learning

In this level there are three simple statements given which bring out the central theme of the story. While there is a fine difference among these statements, each of them carry the central theme of the story in it. Learners should choose one statement which each of them think is most appropriate.

Level 2: Level of Experience Sharing

In this level there are three options for a learner to share their own experience from their life, related to the character's experience in the story or share an experience of someone known to them. At this level, the parable/story goes into the background and the real-life story of the Learner comes into foreground. On one side it acts like a deep connectivity to self and on the other recapturing life's experiences enables a re-audit of the experience in the light of the value discussed. This process deepens the integration of the discussion into self and makes the process inside–out.

Level 3: Level of Abstract Conceptualisation through Introspection

In this level, deep fundamental questions based on the value abstract as well as value related to one's self have been raised. From experience sharing the Learners move on to abstract conceptualisation through deeper level of introspection. Significant personal learning entails fundamental change in Learners and leads them to redefine and reinterpret their personal, social and occupational world. In the process, adults may come to explore affective, cognitive cognitive and psychomotor domains that they previously had not perceived as relevant to themselves (Brookfield, 1986, p.213-214)

An Illustration of the three levels -

Searching

A neighbour found Nasruddin on his hands and knees near a lamp post, searching for something. The neighbour asked, "What are you searching for?"

"My key", Now, both men got on their knees to search. After a while the neighbour asked, "Where did you lose it?"

"At home", "Good Lord! Then why are you searching here?"

"Because it is bright here".

Level 1

A. We generally end up searching for things in the wrong places.

B. Quite often we look for solutions in the wrong places.

C. Solutions are always to be found where the problems crop up.

Level 2

A. Share an incident wherein you found yourself searching for the solutions to your problem in the wrong place.

B. Share a similar experience of someone whom you know.

C. Share what prevents you from going to the root of a problem.

Level 3

A. What is the nature of "Searching"?

B. Where do I look for my solutions?

C. How do I discover the root of my problem?

Possible Outcomes Of Using Discovery

The outcomes of the process are given in terms of the Learners reflections after using Discovery. The reflections are shared in the Learners own language to retain the originality and intensity of the reflection.

1. 16-year-old Boy in a youth workshop – "I realise I never thought about the way I was thinking"

2. Regional Advisor, United Nations, Bangkok – "I first read 'Discovery' six years back. Since then I have revisited the book several times. Each encounter unfolds something new; something precious and brings infinite joy. 'Discovery' would definitely be a baggage that will travel with me quite a distance in my life"

3. Director – Education, Training and Development, Human Resources, Ford Motor Company – "A key part of the learning process is reflecting on and understanding your view of the world. 'Discovery' is an excellent tool for helping managers seek a deeper understanding of their values and beliefs. I took 'Discovery' home to my family for their reaction. It was an instant hit. We use it as the basis for talking about and clarifying our values as a family."

4. Director, Construction Company, India – "For a long time we have been hearing that the best management is self management. But how to do it? How to find out what I need to change in myself so that I become a better human being and continuously improve as a professional manager, son, brother, friend and generally as a human being. I have been using discovery on and off with tremendous results. I have been able to appreciate myself with all my follies and have positive improvement in all my relationships. The ability to say I agree that I have made a mistake and accept the same is a major change in me."

Conclusion

Caught in the web of life, we become numb to how we are living our life. Discovery as a tool cum game initiates a process that sensitizes an individual to understand various facets of life that one is living. At an Individual level this game enables a step-by-step method for soul searching. When played in a small group it provides an opportunity to understand how each of our lives is woven with our own stories and how each experience we go through is a story by itself with potential to provide important learning's from life. The approach Discovery takes is to move from being prescriptive to

learning out of life through realisation. Discovery, with its own structure and design has the ability to worm itself into self and throw up many a stark realities for the self. This leads to a truth true to being really human. Therefore this tool cum game can be used in a variety of ways. Primarily this can be used as a self-administered tool for deeper reflection by using only the story album; as well as a training / reflection tool in personal growth sessions.

The varied contexts include -

- The theme-based charts can be used in specific training programmes like Team building, Creativity etc.
- In Executive Coaching - The coach could, with great skill, facilitate understanding of certain subtler issues.
- In Counselling - The facilitator can use the tool in the game format to open up the process with the counselee or use the format for deeper reflections.
- In Values Education - In school context, this can be used for discussions on values and to imbibe with ease the process of self-reflection among the students.

While these are some of the contexts in which this tool can be used, in the hands of a creative person focused on enabling Transformative learning for self &/or others, 'Discovery' has found multiple uses.

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Developing Next Generation Leaders - Management Lessons Begin at School through EQUBE

— ✦ —
Dr Kalpana Sampath

Director - Arpitha Associates Pvt Ltd and EFIL Educational Services Pvt Ltd, India



Dr Kalpana has been working in the field of Thought Leadership as a coach, trainer, and development artiste for nearly three decades helping individuals and Organisations, focus on excellence, through clarifying their vision and values. Arpitha Associates is about enabling evolutionary excellence through a wide range of consulting and interventions with People, Process and Technology to help grow the business and the individual.

Abstract

When we experience India today, in terms of the extent of unrest, competition, suicides, aggression, discord, and so on there is a natural question as to what has management education contributed to the next generation. In the last decade with the Gen Y emerging as teenagers are showing a different level of maturity and competencies much at adult level, we have realised the true preparation for excellent Managers and CEOs happen at school level. The management education can be fruitful and value adding only when the school education has done its bit. This program is named EQUBE - an acronym for E3- Enabling Evolutionary Excellence. EQUBE addresses the six formative years of a child's growth, from the 5th to 10th grade. The 10th grade is the culmination of this program connecting them to social organisation and social entrepreneurship. This is a research report of over 660 sessions in a span of 6 years. The sample is taken from Bangalore City. The number of responses collected was Group 1 (intervention group) = 374 and Group 2 (comparison group) = 348. Comparison, correlation and regression analysis have been applied. The study results show that EQUBE as a life education program has certainly impacted the perspectives of the students about life positively, in terms of their maturity levels; alignment in thinking; level of self - focus and introspection; understanding of self and environment connect; ability to handle hurdles; receive feedback; understanding of value conflict and conflict resolution and more positive outlook in life.

Key words: Life skills ; Values ; Social Action

'Life Skills' and 'Life Education' have assumed larger role in the education system. The happenings in the last decade in the economic, political, social system have shown that students without the understanding of foundational dimensions of life are not capable decision makers. The examples of Enron and WorldCom showed that education was not aiding in building 'human beings' to be 'human' with a reflective quality that enables them to make the choices that would be truly a 'value add' in the larger context. While a lot of effort is invested in building capabilities, equal amount of time is not invested in building the deeper level of enquiry process that will help integrate life. That is what "Life education" can do (Kalpana Sampath, 2008).

'Life skills' builds the competence, but 'Life education' builds character that enables the use of competence appropriately. Organisations are nothing but conglomerate of humans who have identified competencies to realise the purpose of the organisations. People are subjected to nearly two decades of education process before they can make themselves ready to pursue organisational vision. Therefore, education has always been serving the needs of employability. Employability included the ethical and professional dimensions along with competence to perform tasks a few decades back. But since the advent of knowledge era, the competences have focused more on the knowledge domain and have relegated the human dimensions to the secondary position. Therefore, education too has garnered to fill the students with subjects and forgot the character building activities. Ironically, when students come into the organisations, the abilities of decision making, agility, team building, understanding and nurturing others are the competencies tested. It is a logical proposition that the students right from their formative years grow with ethical and value based education. The nuances of decision making, leadership, empathy and citizenship which are called for from every CEO today, has to begin right from secondary school.

Background

From the Vedic age from 4000 B.C. to 1000 B.C, education was imparted in residential schools known as Hermits, Rishikulas, Gurukulas, Charans, Vedic Schools. Education primarily focused on promoting moral awareness of the students. Education was primarily considered as a process of understanding the moral values of life and attending spiritual emancipation under the guidance of a Guru. An expert in studies on Ancient India, A. Altekar (1951) has rightly observed: The formation of character by the proper development of the moral feeling was the second aim of education.

Only after three to four decades, India woke to talk about the need for value oriented education again after the onslaught of the British rule that had changed the backbone of this country's educational orientations towards knowledge accumulation. Kothari commission called for conscious and organised attempts; NCERT 1973 brought out situational dimensions of value- oriented education including rights and duties of citizenship as envisaged by Indian Constitution. The moral science in every school evolved into Life Skills by the 80's and 90's.

Over last decade and half the ushering in of 'Consciousness Era' has accelerated the unfolding of the need for life education (Sampath, Kalpana et al 2006). The educational requirements have continually catered to the requirements of the environment and management thought. This paper elaborates on a research based program titled EQUBE – E3 Enabling Evolutionary Excellence developed by EFIL educational services on life education curriculum that spans from 5th grade to 10th grade students and has run in select schools in Bangalore city for the last 10 years. This report is the six years' timeline comparative study between the students who have gone through the EQUBE curriculum and students who have not gone through the curriculum.

EQUBE Curriculum

The EQUBE module is based out of the concept of Evolutionary Excellence Model (Sampath, 1998). This concept has emerged out of a belief that all human beings innately move on the path of Excellence. The movement towards excellence requires four critical corner stones – vision, values, learning and excellence. To connect these four cornerstones there are six bridges – Conviction, Clarity, Focus, Farsightedness, Innovation and Alignment which are processes that have to be followed on an ongoing basis.

The EQUBE program to impart the evolutionary excellence concept employs –

- Experiential learning through multi-sensory learning aids
- Participative classroom processes with experience sharing
- Role plays, group discussions, behavioural games
- Process of self-enquiry using parables and learning from real life
- Deeper level reflection and introspection
- Multiple art forms for self-expression

The following teaching guidelines determine the structure and delivery of the module –

- **Facilitate – No prescription**

'The Past cannot teach the present about the responses to the Future' (Sampath, 2008)

Every session in EQUBE is designed to facilitate the enquiring mind to understand the implication of the choices one makes in life. Hence, teachers are more facilitators and they explore the various alternatives in life through understanding its implications.

- **Work with cause**

Every human being has coded themselves with millions of conclusions that turn into beliefs which govern the behaviour. While some of these beliefs are known, some are unknown and still they continue to govern the behaviour (Sampath 1999). In children, it is essential to intervene at the coding level and give them the understanding of the process. Then, they have a higher possibility of sowing the right seeds and knowing how to weed out the unwanted plants.

EQUBE addresses the six formative years of a child's growth, from the 5th to 10th grade. The 10th grade is the culmination of this program connecting them to empathy, citizenship, social organisation and social entrepreneurship. Life Book 1 to 6 cater to grade 5 to grade 10.

When the students come to the 10th standard the sessions are enhanced with practical module called SAP (Social Action Projects) that help internalise the learning and provide healthy cross linkage among various institutions like the family, school and community. This Social Action Project (SAP) is a possibility for each of the student of class 10 to know that he/she can make a difference to some place or someone in their life. Each student had to spend a minimum of 40 hours and a maximum of whatever they needed to put in to complete the project. Every year there are over **280 Social Action Projects** generated.

The students are educated and encouraged to think out of the box and also to connect the SAP projects to their life vision and to the various concepts and learning's they have got in the 5 years of EQUBE classes and do their best. They also get an understanding of social work principles and project management skills. At the end of the year they submit a written project report along with a

questionnaire and also do a presentation of their project in front of their class. They get feedback on different parameters which include the written document, authenticity, uniqueness, innovativeness, clarity and depth, passion and courage.

EQUBE classes are shaped to expose students to - Thinking Skills Social Skills and Emotional Skills. They build Empathy and Citizenship amongst children. In the 6 years, following concepts are disseminated to the students.

EQUBE flow:

Areas	5 th Grade	6 th Grade	7 th Grade	8 th Grade	9 th Grade	10 th Grade
Life Book Series	Life Book 1	Life Book 2	Life Book 3	Life Book 4	Life Book 5	Life Book 6
Objectives	Building vocabulary on values Learning from life stories Understanding multiple perspectives and facets of values	Process of conclusions and belief formation Learning to modify beliefs Identify beliefs in several spheres of life	Learning to learn Understanding Mindful learning What limits continuous learning Observation cycle	Learn to be Master of circumstances (MC) power of vision -value alignment and Identify career as means to vision fulfillment	Learn to give and receive feedback Action – perception gap Understand Achievement, relationship, leadership, learning and integrity orientation	Evolutionary excellence model Ability to go beyond self Social Action Projects (SAP) connecting capabilities
Tools and Process techniques	Effective Zone Learning from life stories	Working with cause template Identifying conclusions and beliefs	5 W1H enquiry 6 'why' test Observation cycle 14 distinctions of mindless Vs mindful learning	Roadmap to vision Handling competition – 5 friends Intention - Action gap High Vision – High Values	Johari window 5 integration worksheets for 5 orientations Action – perception gap using value profile Self - assessment	5D of project management Vision road map SAP process Win Win value conflict resolution

The essence of EQUBE is not about performance and evaluation. It is about learning that will come of use when students step into life of their own after 10th grade.

Hypothesis of the study

- Group 1 is the school where EQUBE sessions were conducted also called Intervention Group.
- Group 2 are the schools where the sessions were not conducted also called Comparison Group

Primary hypothesis –

Exposure to the Life education EQUBE curriculum, Group 1 students (intervention group) will be able to face challenges in life much better than Group 2 students (comparison group).

Related secondary hypothesis studied were -

1. The intervention group students from 5th to 10th standard who went through the EQUBE classes over the 6 years have a significant difference in the perspectives about life and its related dimensions, compared to the others who did not go through the EQUBE intervention
2. EQUBE will give a balanced and aligned perspective to the students
3. The aligned perspective would converge them in the class
4. The bandwidth in the class with regard to key concepts will be significantly higher in alignment amongst the students from Intervention group than Comparison group

Statistical information

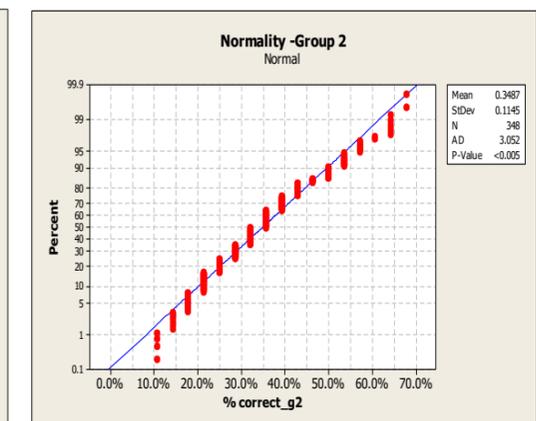
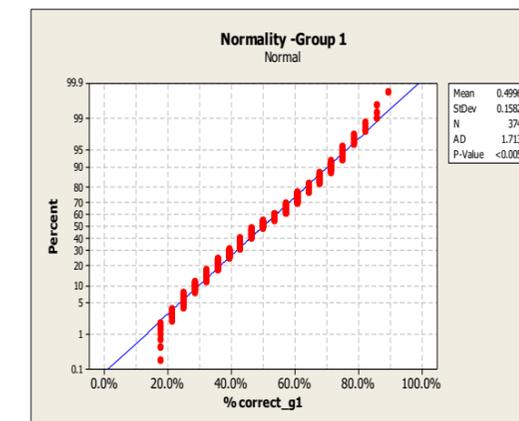
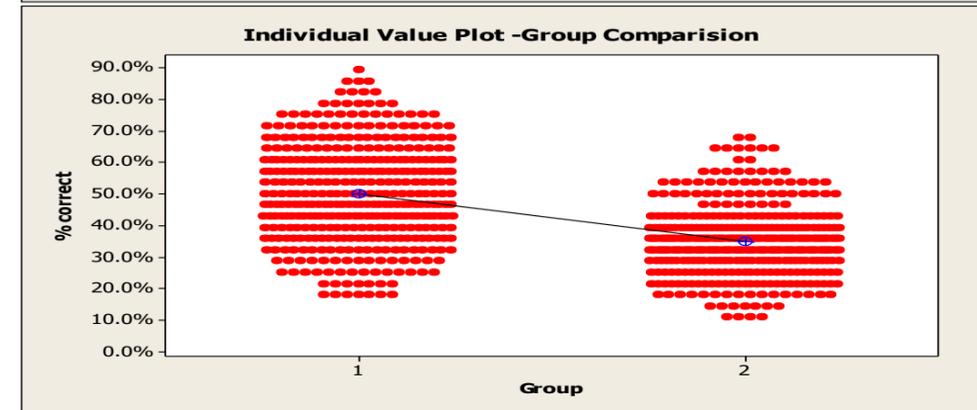
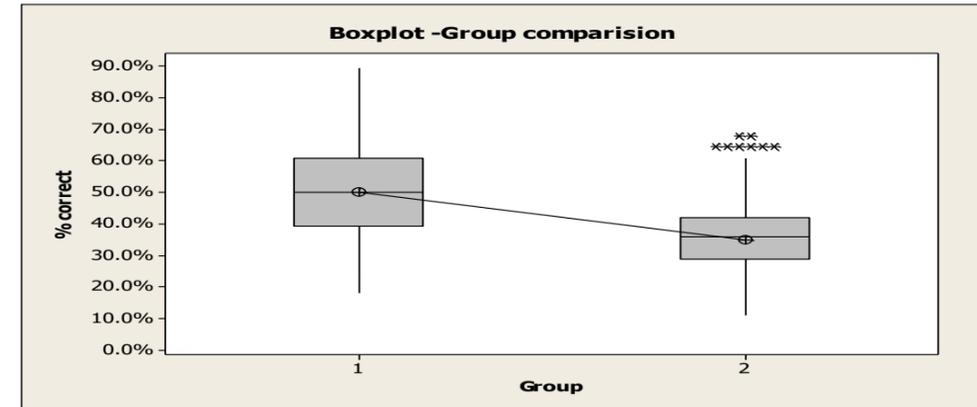
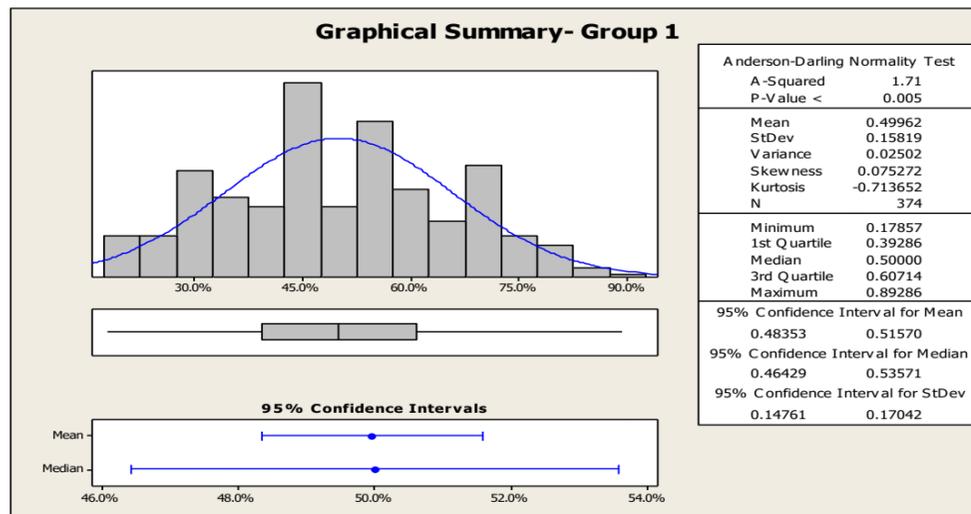
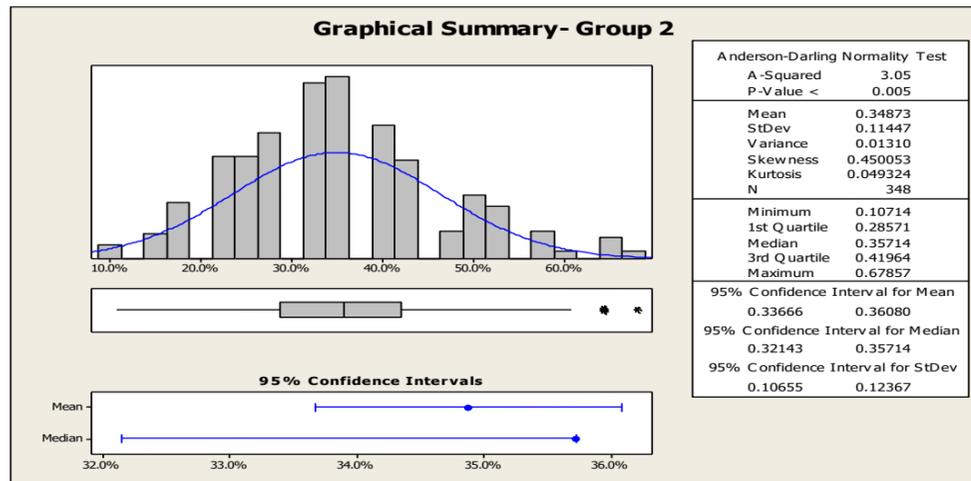
The number of responses **Group 1 (intervention group) = 374** and **Group 2 (comparison group) = 348**

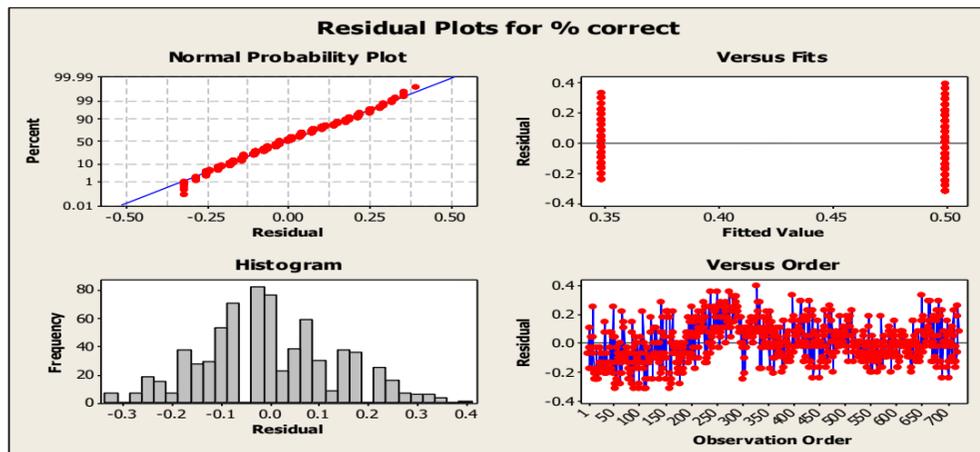
The responses of group 1 and group 2 on 28 questions were corrected against the expected answer. These responses were converted to percentage with the denominator being 28 over the correct answers. With this percentage score, the statistical analyses were carried out. Given below are the statistical scores and graphical representation of the scores. The two graphical summaries given below show a **significant difference b/w Group 1 to Group 2.**

The Group 1 mean value is 49.9% as against Group 2 mean of 34.48%. There is a difference of 15.42%. The Group 1 is 15.42% better than Group 2.

The results show that these Group 1 students have better understanding of life and are able to cope with challenges in life. Group 2 has many outliers; mean and median are not at the same level. This indicates that the understanding of life perspectives is higher and more aligned in the Group 1 when compared with Group 2. This also proves the hypothesis. It also validates that when discussions on life education is conducted the students' perspectives and enquiry about life gets sharper. Group 1 has a lower AD value as compared to Group 2 which signifies that the goodness of it in Group 1 is better than Group 2. The normality fit in Group 1 is far better than Group 2. This validates the hypothesis that Group 1 is more aligned than Group 2.

There is a natural maturity process and understanding of life that an adolescent goes through due to exposure and education. But when the Life education is focused and space to articulate, reflect and discuss are created, the learning that takes place enables a pathway towards deeper understanding and clarity on life connected to vision and values.





- The box plot clearly indicates that in Group 1 the inter quartile range is well distributed as compared to Group 2 which has smaller inter quartile range and many outliers. We can infer that in Group 1 the perspectives on life of the students are well contained and balanced while in comparison to Group 2 students where it is widespread with too many outliers.
- The individual plot depicts each individual student in the groups. The Group 1 plot clearly signifies that the mass is between 20 to 75% whereas in Group 2 it is between 15 to 50%. This indicates that Group 1 students are at a higher range of mean score. Also, that the dots are well contained. The statistics prove the hypothesis that the majority of people in Group 1 have a lot more aligned perspective about life.
- The residual spread of Group 2 is wider compared to Group 1. This indicates that there is less outlier in Group 1. This validates the hypothesis.

One-Way Anova: % Correct Versus Group

Source	DF	SS	MS	F	P
Group	1	4.1043	4.1043	212.89	0.000
Error	720	13.8809	0.0193		
Total	721	17.9852			

S = 0.1388 R-Sq = 22.82% R-Sq(adj) = 22.71%

Individual 95% CIs For Mean Based on Pooled StDev

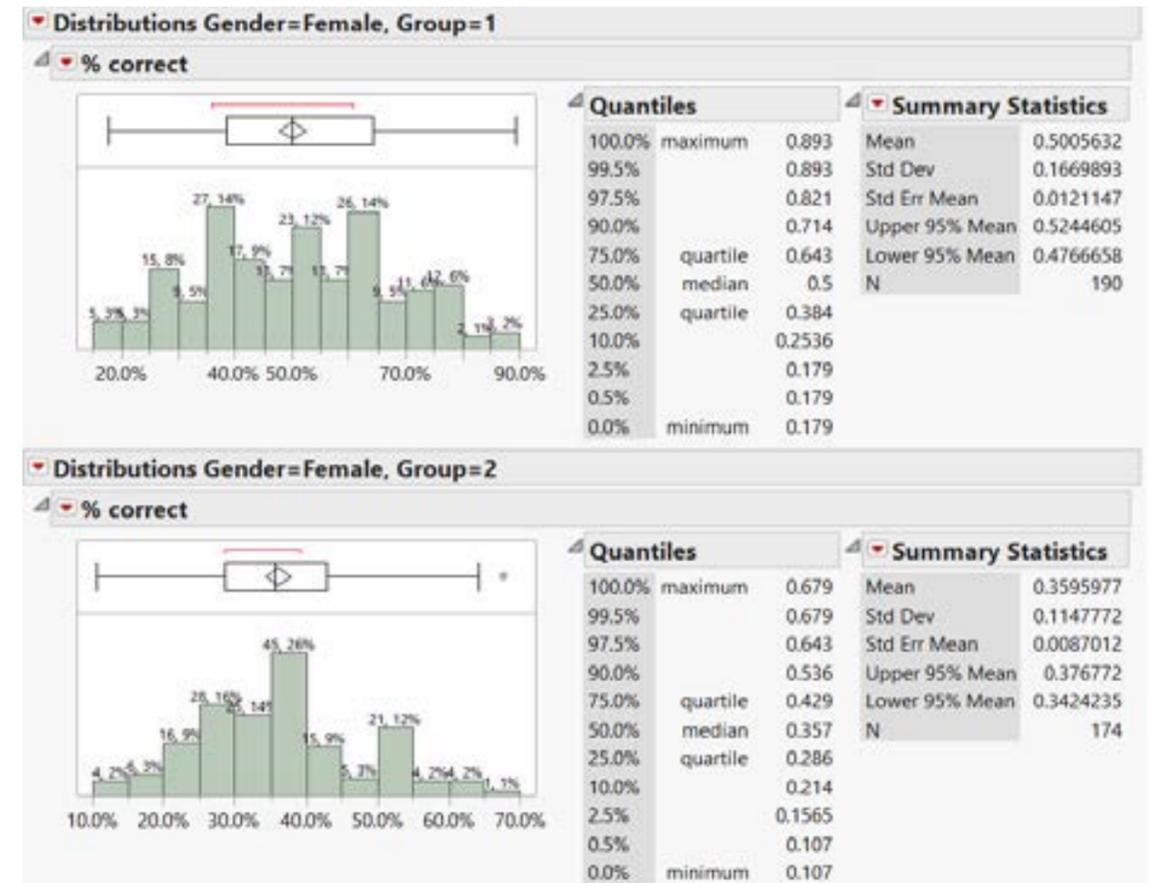
Level	N	Mean	StDev	---+-----+-----+-----+-----			
1	374	0.4996	0.1582				(--*--)
2	348	0.3487	0.1145				(--*--)
---+-----+-----+-----+-----							
		0.350	0.400	0.450	0.500		

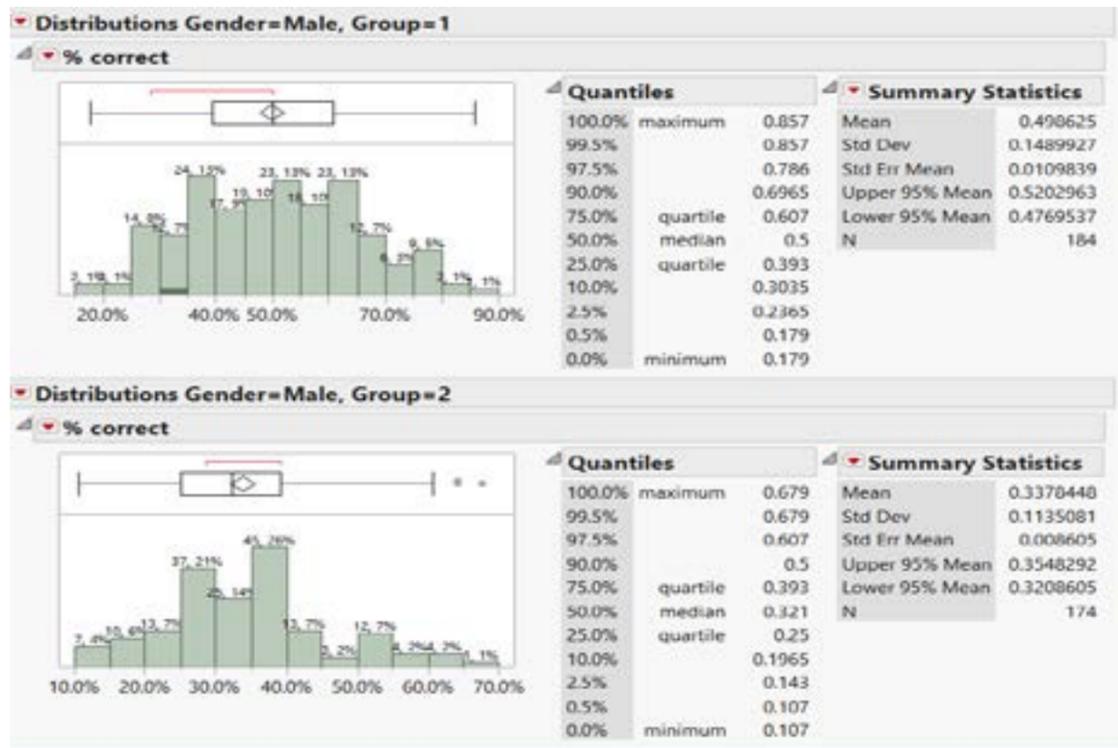
Pooled StDev = 0.1388

Gender Based study

The gender study on the responses by group also showed a significant difference where - The girls in Group 1 were at 50.05% and Group 2 girls were at 35.95%.

The boys of Group 1 were at 49.86% and Group 2 boys were at 33.78%.





Question based analysis

28 questions were formulated connected to the classroom discussions in EQUBE curriculum. The aim was to identify if classroom discussions had built certain clear perspectives in students that are much beyond the normal maturity process of learning from life events. Question based analysis of the mean scores are given below. Each question connected to a Life perspective that were converted to topics and touched upon in different grades according to the psychological growth. Some of the key questions responses and analysis are given below.

Learning from parables; stories and ability to connect to life

- **When you read a parable/story you feel –**

In the EQUBE classes connect of parables to real life is drawn. This enables the students to be more aware of the stories in their life and the learning that they can collect from the parables. The findings reveal that 21% of Group 1 students are able to connect the parables to their life, but the 18% of Group 2 is able to see meaning in the parables. This proves the intention of Life education which is to connect the students to life and see life beyond just the meaningful perspective. When they connect to life they are able to apply and integrate.

- **Both Group 1 (351 – 94%) and Group 2 (332 – 95%) have opined that the storyline is the attractive part of the parable.**

The differentiation is in 6% of Group 1 feeling that the Learning is attractive too and 5% feeling the length of the parable is attractive to them. This is a minor difference. EQUBE program discussions therefore lends stronger connect to life amongst the students.

- **What do you usually do after reading a story or parable?**

66% of students from Group 1 say that they will share it with friends. 34% connect it to life. While 74% of students from Group 2 would share with friends and 20% would connect to life and 6% would read another. The ability to connect to life is in more number of students in Group 1.

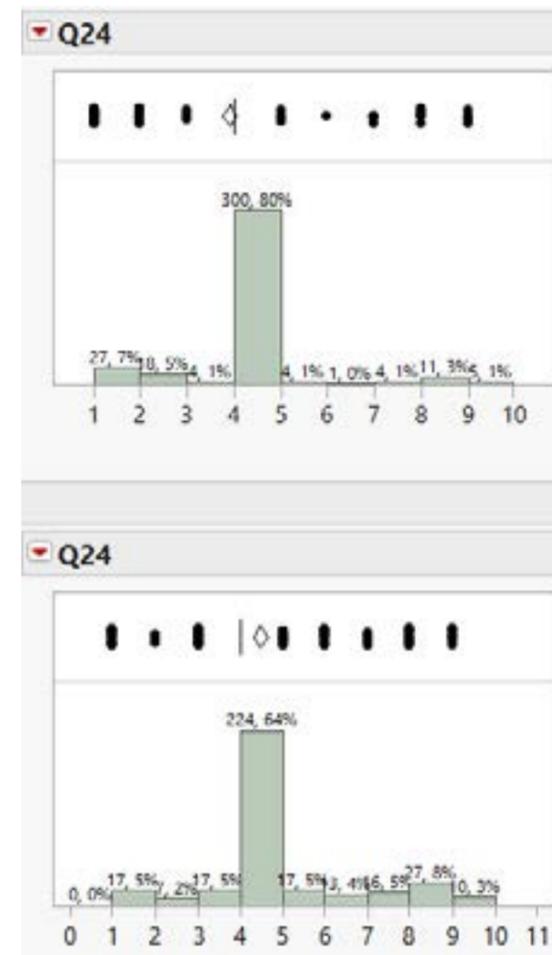
Self-awareness and ability to handle emotions

- **When you have a bad experience, you feel and think -**

This question deals with the way the students are able to handle their emotions and also the perspective towards negative emotions. Higher number of students in Group 1 (48%) as against 36% in Group 2 are able to see the learning from the experience.

- In Group 1 – 86% and in Group 2 81% of students agree that it is necessary to take feedback on their behaviour in life.
- But when someone points out negative behaviour in them, they feel –

Nearly 80% of Group 1 students say they will think and learn from that. But in Group 2, 64% will think and learn from it. The more interesting point in this is that less than 2% students are negative about the feedback. They have not said they will avoid or give back or ignore. But in Group 2 around 4 – 5% students are negative about receiving negative feedback.



Legend

- 1=Sad and sulk
- 2=Make jokes and dodge
- 3=Angry and give back
- 4=Thank and Learn from it
- 5=Bad and upset
- 6=Hurt and avoid
- 7=Just ignore and move away
- 8= Defend and justify
- 9= I don't know
- 10=can't say

Values, beliefs and behaviour connection to life and society

- **The meaning of word 'Values' -**

In Group 1 73% of students understand that Values are 'Beliefs and Principles' (40 + 33%) and in Group 2 43% think they are beliefs and principles. The EQUBE program in sixth grade connects the students to the cause and effect concept related to Beliefs and behaviour. The cause is related to the beliefs and effect is the behaviour. The students learn to identify and articulate their beliefs.

It is interesting that nearly 30% of students in both groups at tenth grade level are able to connect the meaning of values to beliefs in life. But in Group 1 higher percentage of students connect to beliefs and principles which validate the impact of the classroom discussions.

- **What do you think controls/ governs your behaviour?**

In 8th grade EQUBE curriculum the issue of being victim or master to circumstance is handled. The students understand that they have the capacity in them to go above the circumstance and it is a matter of choice and attitude. The findings validate that the students of 10th grade because of this input think they are responsible for their life and have the capacity to rise above the circumstance and influence the circumstance.

59% of students from Group 1 think Beliefs control their behaviour. 18% of the students from Group 2 think beliefs control their behaviour. The curriculum also enables them with process to learn to modify their beliefs. EQUBE concepts dispels the concept of "Good" and "Bad". It brings in a realisation in students that Values are to be in Effective Zone and they turn into either facilitative or restrictive implications in life.

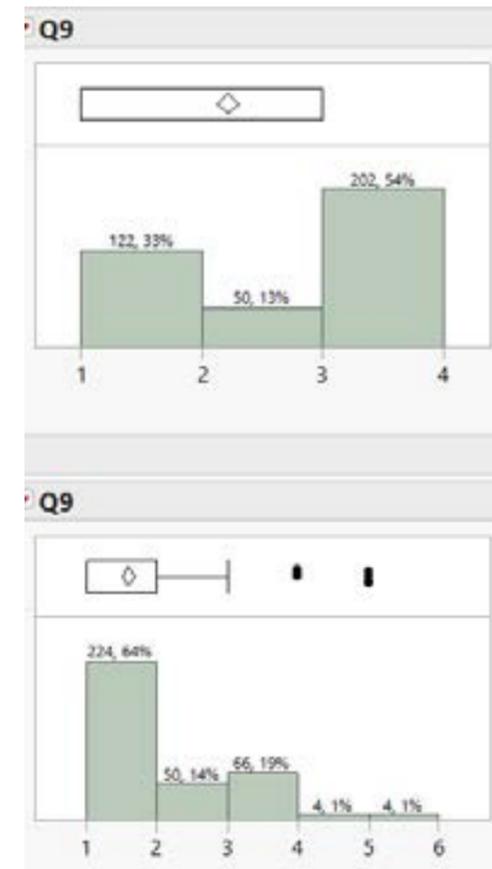
- **Group 1 and Group 2 students were questioned on one important skill that they require learning from an event.**

52% against 43% of students have said reflection on self as an important skill.

- **What decides whether their behaviour is appropriate or not?**

For most students at the age of 16, their feelings become primary and the context is never taken into consideration. This makes them insensitive and non-empathetic to people and events. The purpose of Life education is to enable the students to acknowledge their feelings and at the same time to be able to pay attention to the context and understand the context. Then, they are able to respond to the situations than react. When feelings become primary they react to situations than respond.

The findings of the study indicate that higher percentage of students (54%) in Group 1 is able to see context as a determinant of appropriateness while only 19% of the students from Group 2 are able to see context. Nearly 81% of the students give importance to their feelings and people in Group 2. This also validates the point that articulation on Life education is critical for nurturing responding individuals than reacting individuals' right from school level.



Legend

- 1= My feelings
- 2= The people involved in it
- 3= The context
- 4=Can't say

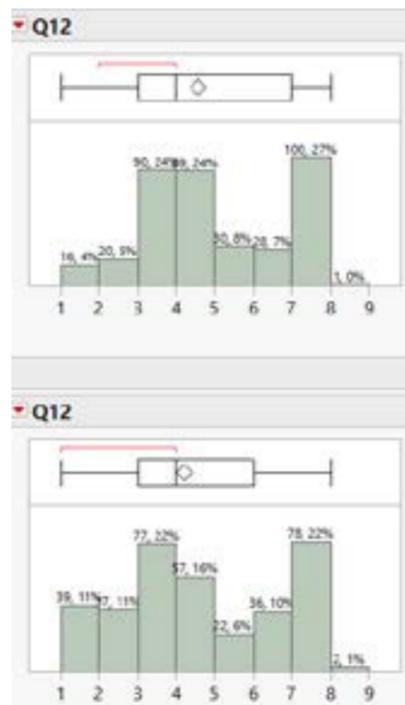
73% of the students from Group 1 and 62% of students from Group 2 think that it is possible to change behaviour.

- 68% of students from Group 1 think by changing beliefs they can change their behaviour. Only 27% students of Group 2 think belief change is important for behaviour to change.

Gender Sensitivity

• How will you describe the opposite gender?

In the sixth grade EQUBE curriculum, understanding gender and being gender sensitive was one of the topics that was articulated. 24% describe the opposite gender as learning in Group 1 while only 16% in Group 2 describe them as learning. Only 4% of the Group 1 students see the opposite gender as nuisance or irritating. Nearly 27% of them think they are a resource and fun to be with. In Group 2, 11% think they are a nuisance and irritating and 22% think they are fun to be with.



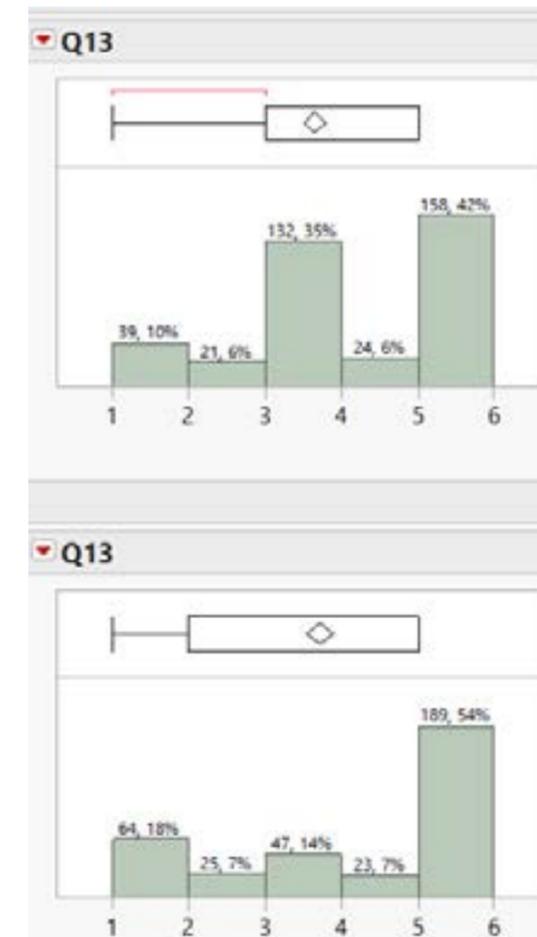
Legend

- 1= Nuisance
- 2= Irritating
- 3= Interesting
- 4= Boring
- 5= Resource
- 6= Fun
- 7=Can't say

Orientation towards change and Ability to learn to learn

• What will happen when you don't change at all but the world around you continues to change?

In the seventh grade importance of change, the world environment and implications of attitude towards change are articulated. The results of this discussion are evident in the results to questions 13 to 15. Higher percentage of students in Group 1 have positive orientation towards change and understand the implications of change, when compared to the students from Group 2. 35% of Group 1 students have rightly answered that they will stagnate if they don't change.



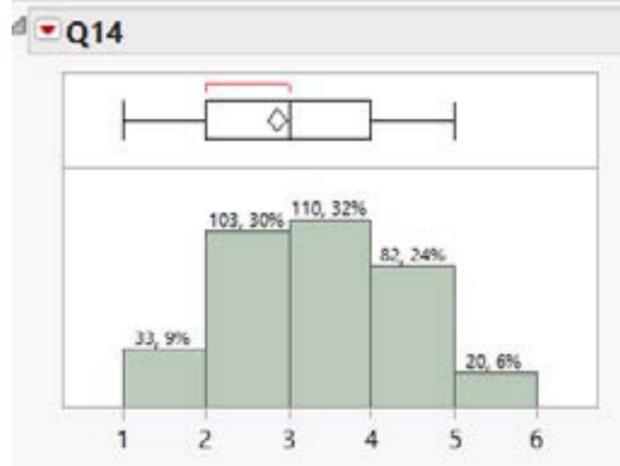
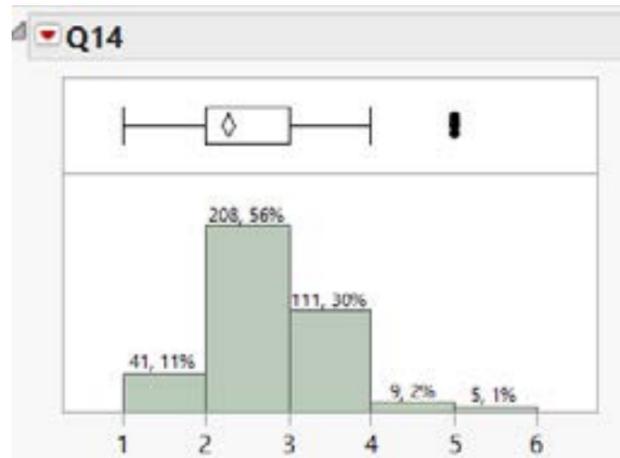
Legend

- 1= Nothing
- 2= Relaxed
- 3= Stagnate
- 4= Leader
- 5= Lag behind
- 6=I don't know

• **What will happen when you change at the same pace as the world around you?**

The right answer is option 2 – that they will be just contemporary. But a large number of students from Group 2 think they will be leaders. This belief will not enable them to push themselves and think creatively enough to make a difference to themselves and to the world around through innovations. 24% of the students from Group 2 think they don't know what will happen when they change at the same pace.

This is an important education for students since there is a stress created amongst students when they have to move from ordinary to extraordinary level of achievements. This will also arrest complacency amongst high scoring students to see life beyond mere performance in exams. These discussions will also build farsightedness in them.

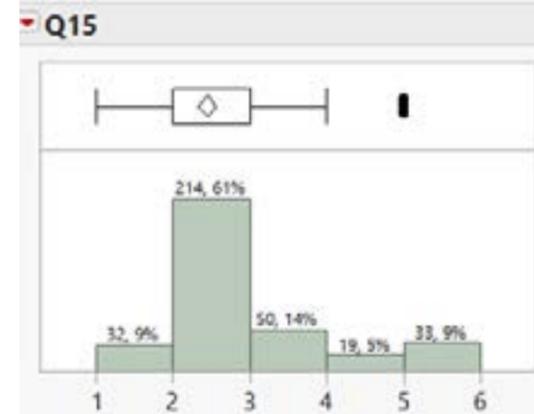
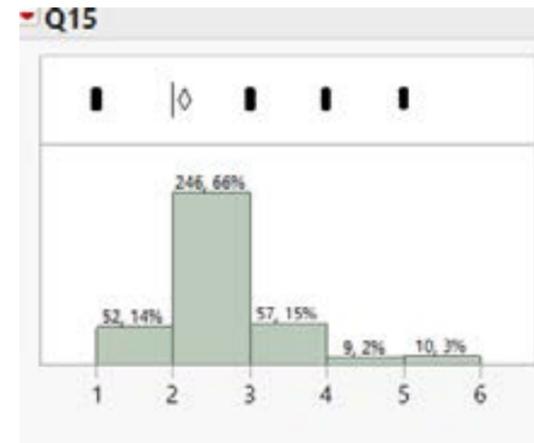


Legend
 1=Lag behind
 2=Contemporary
 3=Leader
 4=I don't know
 5=Who cares
 6=I don't know

• **What will happen when you are faster than change in the world around you?**

Students from Group 1 realise they will be leaders or pioneer only when they are faster than change. This is the result of the discussions in the classroom with examples of Individuals,

Organisations and Nations that have had farsightedness and been faster than change.

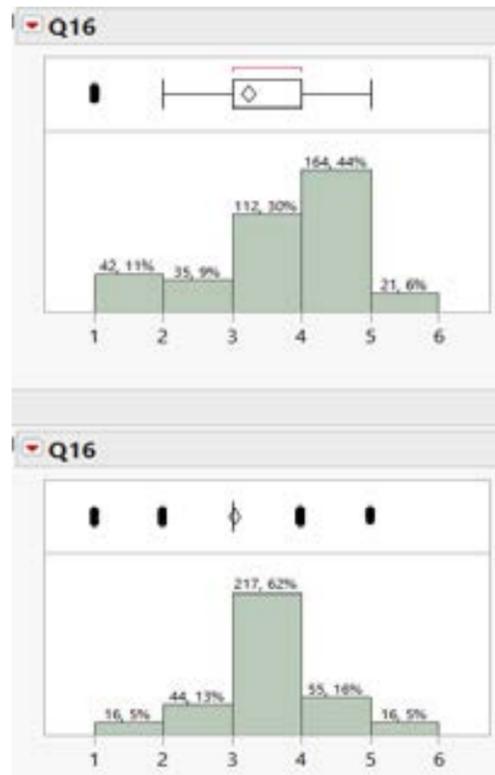


Legend
 1= Be a waste
 2=Leader and pioneer
 3=Ignorant of reality
 4=Irrelevant
 5=Contemporary
 6=I don't know

The impact of ‘I know’ attitude while working on any task or interacting with people

Being teenagers ‘I know’ is an important detrimental attitude to learn and grow. The need for open mindedness is extensively discussed in 7th and 9th grade in the EQUBE curriculum. While majority of students in Group 2 (80%) think they will be confident and can argue better, only 20% in Group 1 think they can argue and win; 50% of Group 1 students think they will dominate and not learn and lose out. Only 21% from Group 2 recognize the pitfalls of ‘I know’ attitude.

Life education makes them more aware of themselves and their attitude. Knowing that I will only lose out on extra information when I have ‘I know’ attitude will set a certain extent of humbleness in the students and make them open to listen and learn from others. When open mindedness is instilled as a value right from 13years of age, the ability to learn is enhanced.



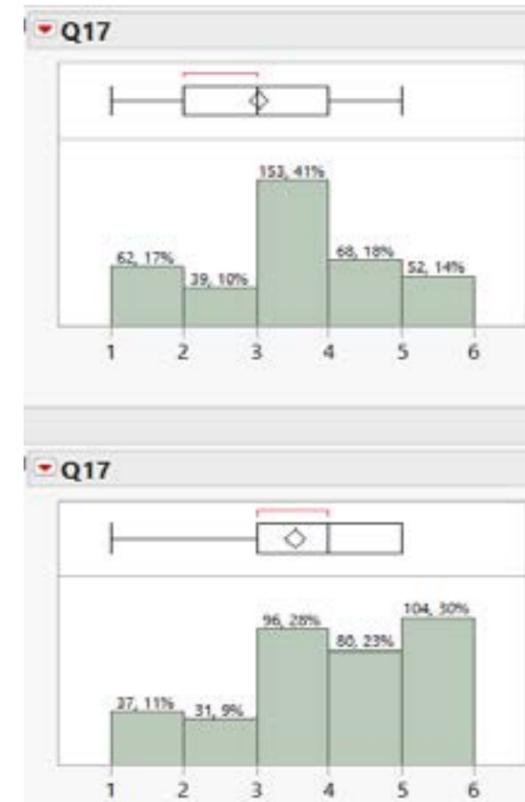
Legend

- 1=I will argue better
- 2=I will win
- 3=I will be confident
- 4=I will not learn and lose out
- 5=I will dominate
- 6=Can't say

Vision, goals and its implication to life

• The meaning of the word Vision –

The meaning of Vision, its formulation process, impact and connection to mission, goals and values are discussed in the 8th grade curriculum. It is again referred to in 9th and 10th grade. Career is a means towards fulfilling vision and goals have to be aligned to vision. Vision is a direction and not a destination. The understanding of this concept is validated in the results. Majority of students from Group 2 (62%) think it is a destination to reach or goals and deliverables and only 28% think it is purposeful direction. But in Group 1 (41%) their understanding of vision is a purposeful direction in life.

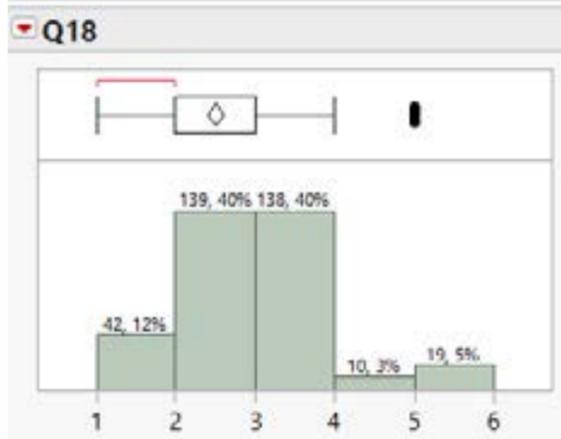
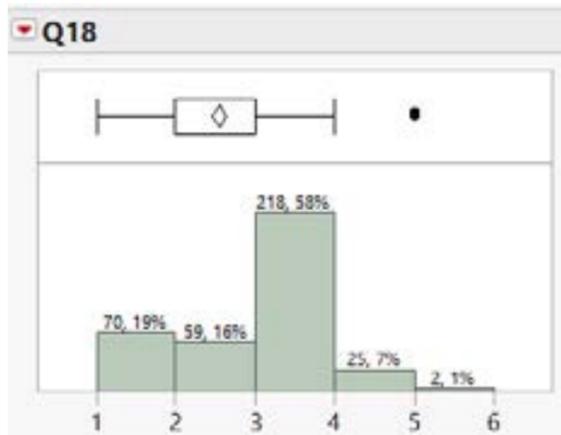


Legend

- 1=What I see
- 2=Everyday actions
- 3=A Purposeful direction
- 4=Goals and deliverables
- 5=A destination to reach
- 6=I don't know

- **If you want to be a pioneer and leader you should compete with-**

Nearly 58% of the students from Group 1 understand that if they have to be a leader or pioneer they have to learn to compete with themselves rather than with others. EQUBE program aims to build conviction and collaboration rather than comparison and competition. The Group 2 students are divided in their responses.



Legend
 1=What I see
 2=Everyday actions
 3=A Purposeful direction
 4=Goals and deliverables
 5=A destination to reach
 6=I don't know

- **The one value that is most important to meeting deadlines in their task at school -**

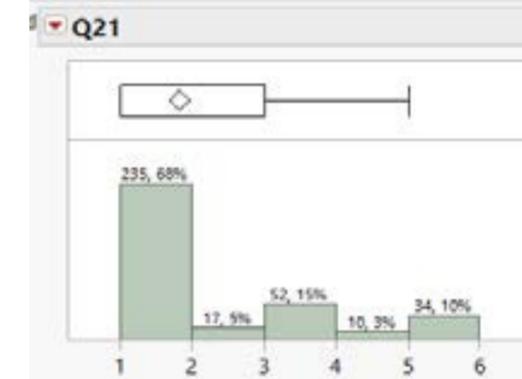
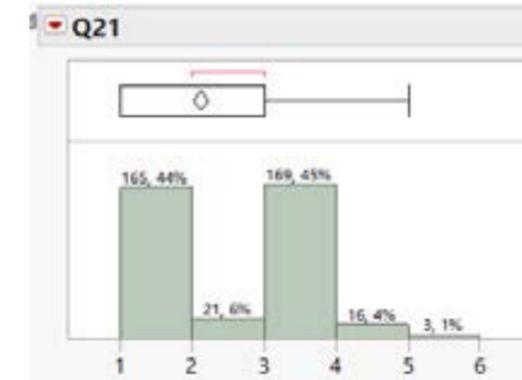
Above 60% of students in both groups are aware that planning and time sense plays a large role in meeting deadlines. There is not much difference in the response pattern to this question.

- **Is being a 'self-starter' in life beneficial?**

Nearly 87% of the students from Group 1 think it is beneficial. Only 70% of the Group 2 think it is beneficial and 20% of the students in Group have answered they don't know. One of the key distinguishers of life education program is the extent of clarity that an EQUBE student gains about life when compared to others.

- **The meaning of 'self-starter'**

In order to build personal responsibility and initiative, the self-starter perspective was discussed with the students of 8th grade. Majority of the Group 1 students understand that as 'leading in front' and 'master of circumstance'. This is as per the expected response. But most of the Group 2 students understand that as 'leading in front' (68%) and 10% say they don't know. Only 15% have responded as 'master of circumstance'.



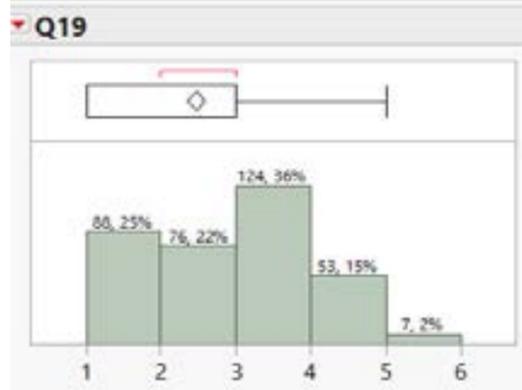
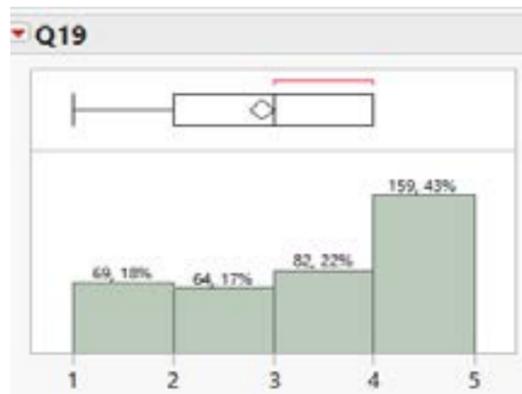
Legend
 1= Leading in front
 2=pushed by others
 3=Master of circumstance
 4=Blaming self
 5=I don't know
 6=Can't say

Ability to convert problem into opportunity to learn

Ability to solve problems and implication of win – win in life

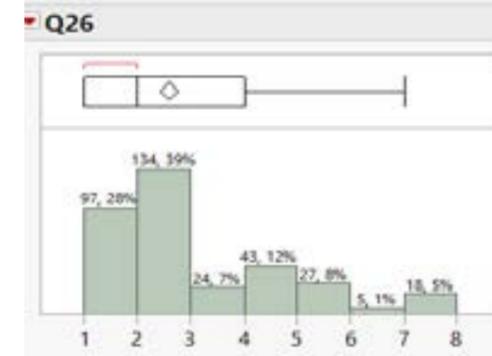
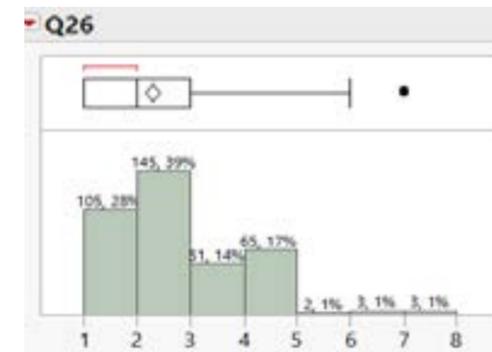
- **When they face problems with their classmates in school**

Over 84% of the students in Group 2 have answered that when they face problems with their classmates will try to change the circumstance or find reasons to justify their actions. The place where they are trying is not in their control or will only be a defensive option. But majority in Group 1 (43%) have responded that they will work on changing their beliefs. In EQUBE program extensive work has happened to establish the power of beliefs and its impact on behaviour. When they work on a belief which is in their control, they are not throwing the blame outside. This is an inside – out approach.



Legend

- 1 = trying to change my classmate's behaviour
- 2 = trying to change the circumstances
- 3 = finding reasons to justify my action
- 4 = changing my beliefs
- 5 = I don't know



Legend

- 1=My mood
- 2=Analysis about it
- 3=What my friend say about it
- 4=My own bigness or smallness within
- 5=What my parents and teachers think about it
- 6=My money and competence
- 7=I don't know
- 8=Can't say

- **Is it possible for two people to having value conflict to feel equal and satisfied while resolving them?**

Understanding value conflicts are an important part of the EQUBE curriculum in 10th grade. If the students first learn to identify value conflicts and address them their capacity to resolve conflicts in life will be enhanced. This will in turn reduce aggression, violence, revenge and anger which are detrimental elements to the society peace and harmony. It will also reduce the suicides and self-inflicted sadist attitudes in the teenagers and youth. When they feel value conflict cannot be resolved without one feeling won over the other, they get into competition. But when they learn to resolve with win- win, they are more nurturing and peaceful.

More than half (54%) of the Group 1 students have said it is possible. 43% of students from Group 2 have said they don't know. This validates the necessity of the life education curriculum for students and impact of the EQUBE program.

With regard to hurdles in their life -

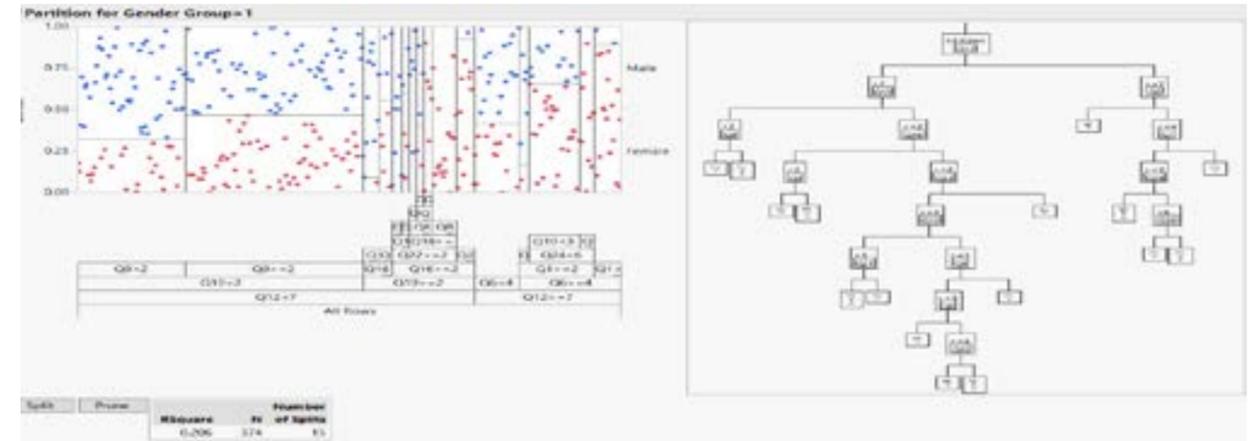
Group 1 and Group 2 students are divided in their responses with regard to where the hurdles are coming from in their life. But 35% of the students from Group 1 admit the hurdles come from their behaviour. The key purpose of life education program is to make the students self-focused and introspective. This validates the purpose being achieved to a certain extent.

What makes the problem look big or small?

The ability to handle problems was a part of the 9th grade EQUBE curriculum. When the students are able to convert problem into opportunity they are able to handle problems better. There is more aligned response in the Group 1 students. 39% in both the groups are aware that their analysis of the problem plays a large role. But 17% of Group 1 has answered it right that their own smallness or bigness makes the problem look big or small.

• **How to resolve a value conflict and make both feel equal and satisfied?**

The ability to handle problems was a part of the 9th grade EQUBE curriculum. When the students are able to convert problem into opportunity they are able to handle problems better. There is more aligned response in the Group 1 students. 39% in both the groups are aware that their analysis of the problem plays a large role. But 17% of Group 1 has answered it right that their own smallness or bigness makes the problem look big or small.



Legend

- 1=Just listen and keep quite
- 2=Ignore the other
- 3=Find alternatives and go for win-win
- 4=Argue and convince the other
- 5=You can't resolve a value conflict
- 6=Blame others and justify my values
- 7=I don't know how
- 8=Can't say

Nearly 69% of the students would find alternatives and go for win-win in Group 1 while only 44% from Group 2 would go for win-win. 28% would just listen and keep quite in Group 2 and 14% don't know how to resolve. Not a single response from Group 1 which says they will blame and justify their values. This is a notable point.

Regression Analysis FOR TWO GROUPS Based on Gender

The regression analysis done for two individual groups based on gender as the critical factor. The results are revealing and validate the maturity level of the students in Group 1 and Group 2. The distinguishing factors between the genders are different in Group 1 and Group 2. The Group 1 is more focused on larger and deeper issues than the Group 2. Also the issues that concern this distinction are different in Group 1 and Group 2. The questions that regress are related to

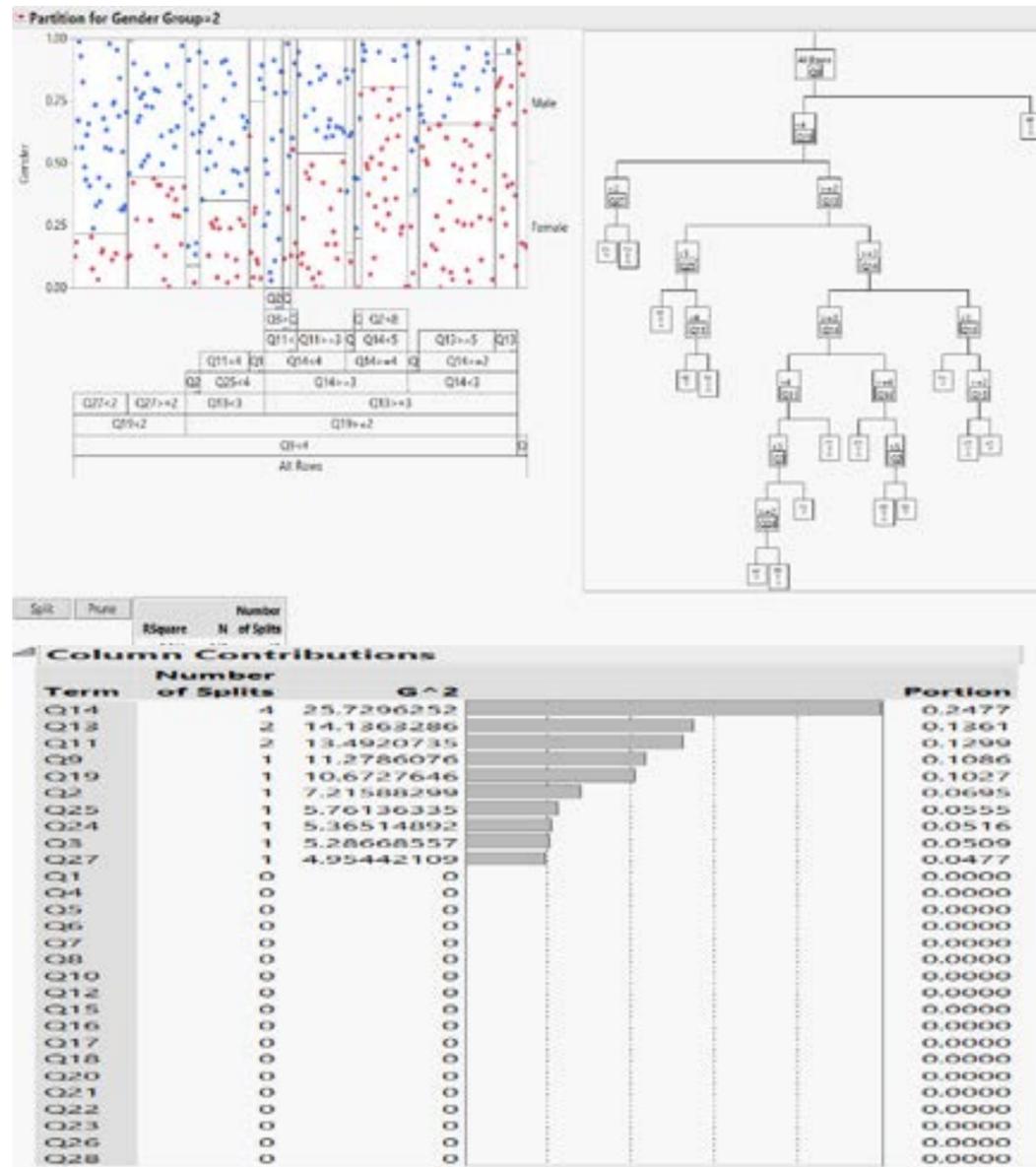
GROUP 1

- Meaning of values and vision
- How they see opposite gender
- Ability to reflect on self
- Ability to change behaviour
- Being a pioneer or leader
- Ability to handle negative behaviour and face hurdles
- Appropriateness of behaviour

GROUP 2

- Influences to changing behaviour
- Change implications
- Being a leader
- Problems with classmates
- Ability to receive negative behaviour
- Feeling equal in value conflict

Term	Number of Splits	G^2	Portion
Q6	2	17.9795581	0.1611
Q12	2	14.9879079	0.1343
Q8	1	13.8087395	0.1238
Q10	2	13.7047668	0.1228
Q18	1	9.2187506	0.0826
Q16	1	9.00808817	0.0807
Q24	1	7.32534523	0.0657
Q21	1	6.7659268	0.0606
Q2	1	5.36726956	0.0481
Q22	1	5.34148583	0.0479
Q1	1	4.14315419	0.0371
Q9	1	3.93009915	0.0352
Q3	0	0	0.0000
Q4	0	0	0.0000
Q5	0	0	0.0000
Q7	0	0	0.0000
Q11	0	0	0.0000
Q13	0	0	0.0000
Q14	0	0	0.0000
Q15	0	0	0.0000
Q17	0	0	0.0000
Q19	0	0	0.0000
Q20	0	0	0.0000
Q23	0	0	0.0000
Q25	0	0	0.0000
Q26	0	0	0.0000
Q27	0	0	0.0000
Q28	0	0	0.0000



Final Remarks

The above analysis has without doubt validated most of the points in the hypothesis. The intervention group students from 5th to 10th standard who went through the EQUBE classes over the 6 years have a significant difference in the perspectives about life and its related dimensions, compared to the others who did not go through the EQUBE intervention. The findings show that life education program – EQUBE has given a balanced and aligned perspective to the students. The Study results also show that EQUBE as a life education program has certainly impacted the perspectives of the students about life positively.

- The maturity levels are different
- There is higher level of alignment in thinking
- Higher level of self-focus and introspection
- Higher level of understanding of self and environment connect
- A positive attitude
- Higher level of ability to handle hurdles and receive feedback
- Higher understanding of value conflict and conflict resolution
- More positive in life outlook

This goes to prove that there has been positive and educational impact on the students when exposed to over 660 sessions on LIFE EDUCATION in six years span of time. Their capacity and ability to handle life and be positive in outlook has certainly got enhanced. Four students have been selected for Ashoka Youth Venture projects as well as Young entrepreneur projects in Boston University in 2016-17. The twelve years of work from curriculum development to dissemination and research has shown beyond doubt that life ethics and HR learning begins right when the questioning begins in life and not at the Business schools.

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Appreciative Inquiry: The Role of Middle Managers in Fostering a Positive Approach for Character and Citizenship Education in Schools



Mdm Kunawathyammal d/o Kaliannan

*Senior Teaching Fellow, National Institute of Education-
Nanyang Technological University, Singapore*



Mdm Kunawathyammal was trained at the Institute of Education - National University of Singapore as a teacher. She earned a Further Professional Diploma in Educational Programme (FPDE) and was the Head of Department in National Institute of Education-Nanyang Technological University (NIE-NTU). She has taught at Raffles Girls' Secondary School, her alma mater, in the Gifted Education Programme and has served as the Head of Department for Affective Education.

Summary

Appreciative Inquiry (AI) has gained momentum in recent decades as a development approach adopted by both public and corporate sectors. Literature on AI reveals the affecting positive change it can have on individuals, teams and organisations and the power of its strengths-based approach in uplifting interactions as a potential for changed agenda, and empowerment for Character and Citizenship Education (CCE). The paper aims to provide a compendious discourse of advocacy for AI in schools taking cognizance of its potential to offer a new paradigm that can foster generative and positive results for CCE in schools. It will explore the use of AI as a pedagogical tool with the intent of inspiring Middle Managers (MMs) to facilitate positive change in CCE.

Introduction

In a world that is fast-changing and volatile, new demands of education have major impact on student learning and development and to prepare students for the uncertain future can be a challenging task for educators. Future-ready students need to exercise agency, in their own education and throughout life (OECD, 2018). Schools are required to equip them with the relevant knowledge, skills and nurture positive learning dispositions in them anchored in values to meet the demands and new challenges of the future workforce. A constant search of new and innovative approaches is

conducted by schools to meet their educational goals in CCE to prepare students to be grounded in sound values to lead future generation into a better world.

Advertently researchers have been making a call for the application of ‘appreciative-based techniques to create cultural change in schools’ (Calabrese, Hester, Friesen, & Burkhalter, 2010). It is noteworthy to mention that there is growing use of AI in schools as it appears relevant to capacity building in both teachers and students for character building in students.

The Potential of AI for Character Education

AI was initially developed by David Cooperrider and Suresh Srivastya in the early 1980s that unfolded organisational issues by fostering positive conversations within the organisations resulting in the formation of deep and meaningful relationships for high performance in people. As a life giving and changing force, AI ‘leads systems to move forward generative and creative images that reside in their most positive core - their values, visions, achievements, and best practices’ (Watkins & Mohr, 2001) focusing on both individual and organisational effectiveness.

As much as the potential of AI is realised, it has also been challenged, well-researched and refined over the years, grounded in processes and practices that can be adapted to any context. Seligman & Csikszentmihalyi (2000) have been advocating for the emergence of “positive institutions” that foster citizenship, virtue, and well-being that will help educators and students to lead their lives in a better way and eventually shape the nation and the world on the whole. There is scope for AI in the transformation of schools into “positive institutions” and teachers as character coaches for effective CCE.

Furthermore, the AI’s ‘radical departure from traditional deficit-based change to a positive, strengths-based changed approach (Cooperrider, 2012), and the extended five ‘D’ cycle of ‘Define’, ‘Discover’, ‘Dream’, ‘Design’, ‘Destiny’ in addition to its extended eight principles (constructionist, poetic, simultaneity, anticipatory, positive, wholeness, enactment, free-choice) can provide a structural framework for CCE in schools. That doesn’t mean that AI turn a blind eye to deficit-oriented realities in organisations. It accepts these realities as what they are identifying these as areas in need of conversion and transformation undertaken in the spirit of faith and this can be a powerful means for school spiritual renewal (Banaga, 2001).

One must also understand that adopting the ‘5-D’ cycle [Joseph Attiah Seniwoliba’s 5-D Cycle modified from Cooperrider and Whitney (2005)] and the eight principles: constructionist, poetic, simultaneity, anticipatory, positive, wholeness, enactment, free-choice (Whitney, 2010) is to be seen as not a quick-fix process, but one of forming new habits and strengthening values for CCE. ‘When used consistently, the appreciative approach becomes more than a development tool. It becomes a creative way of being in the world - a way of being that deliberately attends to what is life giving and learning how we can grow these life giving realities. It is about creating and growing what is truly important rather than narrowly focusing on solving the next problem’ (Voyle, 2006).

The Role of MMs & AI Advocacy

School leadership is required at all levels and ‘these leaders must be system leaders with the skills and experience to lead well at their level as well as a clear understanding of how their school fits in the larger system’ (Chrispeels, 2004). This is aligned to the fact that leading schools is no longer within the capacities and control of School Leaders as ‘MMs are found being the key strategic actors in the entire strategic process, and act as both receivers and implementers of strategic change because of their responsibility and position in the organisation’ (Floyd & Wooldridge, 1994).

In line with this, in Singapore, a great deal of investment is made in leadership development of MMs encapsulated in the Leader Growth Model (LGM) by Ministry of Education (MOE, 2014). The aim is to develop the capacity of these educational leaders in six domains: Ethical Leader, Educational Leader, Visionary Leader, Culture Builder, Change Leader and Network Leader, in view of increasing demands placed on education and increasing social complexities. The framework is anchored on an educational philosophy that view leadership as grounded in values and purpose, inspiring all towards a shared vision, committed to growing people and leading and managing change which is captured in the Vision for the Singapore Teaching Service: Lead, Care and Inspire (launched by MOE at the Teacher’s Mass Lecture, 2009).

The Teacher Growth Model (TGM) is a professional development model aimed at encouraging teachers to engage in continual learning, and take ownership of their professional growth and personal well-being with five desired outcomes, namely, The Ethical Educator, The Competent Professional, The Collaborative Learner, The Transformational Leader and the Community Builder (Fact Sheet on TGM, MOE).

The Leader Growth Model (LGM) framework mirrors the TGM framework. Emphasis has been placed on teachers being Ethical Educators and MMs as Ethical Leaders (MOE, Leader Growth Model (2014): A toolkit for leadership development. Singapore: Ministry of Education) encapsulated in the Singapore Teaching Practice (MOE, STP).

Both the LGM and TGM frameworks represent a holistic portrait of the 21st century Singapore Educator at different levels with the build-up of competencies linked to the various domains. Emphasis has been placed on teachers being Ethical Educators and MMs as Ethical Leaders encapsulated in the Singapore Teaching Practice (STP). MMs and Teachers play a pivotal role in character building in our students. The clarity of their roles in CCE and the clarification of their own values become even more crucial for this purposeful endeavour.

MMs further hone their knowledge and skills through a full-time leadership development programme known as Management and Leadership in Schools (MLS) at National Institute of Education (NIE) for a duration of 17 weeks which includes visits to local and overseas educational institutions to learn from good practices of these institutions.

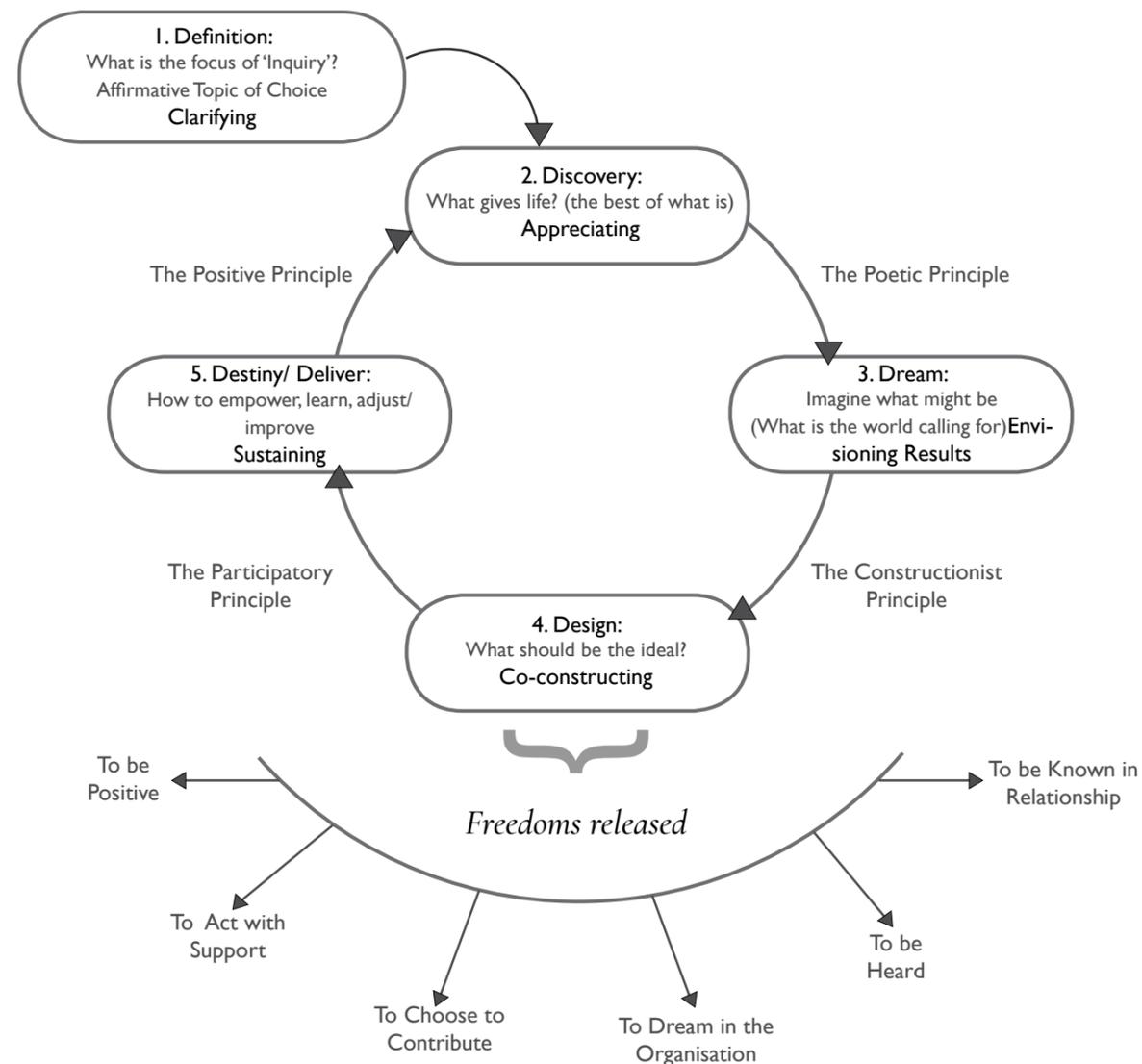
As a Senior Teaching Fellow in the MLS programme and an advocate of AI, I incorporated it as a social constructionist approach into my course as a recommended theoretical framework and action tool for CCE. AI as a life-centric approach in systematically unearthing what gives ‘life’ and ‘purpose’ to these MMs and facilitating the emergence of leadership in them through the LGM model can be impactful. It allows for MMs to make the transition in navigating changes for CCE in the school context in the six domains in LGM as they are in a good position to empower their teachers, lend support and guidance to make an impact on sustaining effectiveness of CCE.

Understanding the predominance of advocacy over just imparting knowledge about AI theory to the MMs, I aimed at getting them to discover the positive core of their experiences through the awakening their heart, soul and mind with the hope that they in turn will energise their teachers and students and move them in the direction of what they most desire for CCE. This will involve exploration and discovery and asking questions to find new potential and possibilities. In addition to that I share my own journey of learning experiences as a teacher, Head of Department (HOD) for Affective Education and as Vice Principal.

The AI Process

The interaction with MMs, therefore, has been a platform for me to create the conditions required for AI to flourish in schools through conversations and immersion sessions using Joseph Attiah Seniwoliba's 5-D Cycle modified from Cooperrider and Whitney (2005) anchored in the eight principles of AI (constructionist, poetic, simultaneity, anticipatory, positive, wholeness, enactment, free-choice) that underpin the practice of AI (refer to Figure 1 for the '5-D' cycle and Table 1 for the 8 Principles in Annex A).

Annex A



The Principle

Definition

1. *The Constructionist Principle*

Words Create Worlds

- Reality as we know it is a subjective rather than objective state.
- It is socially created through language and conversations.

2. *The Simultaneity Principle*

Inquiry Creates Change

- Inquiry is intervention.
- The moment we ask a question, we begin to create a change.

3. *The Poetic Principle*

We Can Choose What We Study

- Organisations, like open books, are endless sources of study and learning.
- What we choose to study makes a difference. It describes - even creates - the world as we know it.

4. *The Anticipatory Principle*

Images Inspires Actions

- Human systems move in the direction of their images of the future.
- The more positive and hopeful the images of the future are, the more positive the present-day action will be.

5. *The Positive Principle*

Positive Questions Lead to Positive Change

- Momentum for large-scale change requires large amounts of positive affect and social bonding.
- This momentum is best generated through positive questions that amplify the positive core.

6. *The Wholeness Principle*

Wholeness Brings Out the Best

- Wholeness brings out the best in people and organisations.
- Bringing all stakeholders together in large group forums stimulates creativity and builds collective capacity.

7. *The Enactment Principle*

Acting "As If" is Self-Fulfilling

- To really make a change, we must "be the change we want to see".
- Positive change occurs when the process used to create the change is a living model of the ideal future.

8. *The Free-Choice Principle*

Free Choice Liberates Power

- People perform better and are more committed when they have freedom how and what they contribute.
- Free choice stimulates organisational excellence and positive change.

Table 1: Source: Diana D. Whitney in 'The Power of Appreciative Inquiry', 2010, 2nd Edition (pg. 52)

Using the '5-D' cycle as a tool, I conducted interviews regarding AI with one MM per tutorial group as a demonstration after giving an overview of AI and its process to the MMs. I got MMs to conduct similar interviews in pairs based on an interview guide given to them. After all the interviews were completed, each pair shared their interview experiences and narratives with the whole tutorial group. As each pair shared, key themes were captured on the white board based on their energizers and what constituted the positive core values of the school and later these were checked for congruence with the tutorial group.

MMs were also told to think of three wishes for their school and these were collated and classified under broad categories. MMs were then asked to work on crafting three affirmative statements to guide them in developing a new culture for their aspirations to thrive. The next stage for them was to draw up steps to realise their goals and aspirations under each affirmative statement.

In addition to the AI process, MMs were requested to do the Values in Action Survey and were instructed to bring their individual reports to the tutorial session. Their high and low strengths were taken up for discussion using Values and Strengths Cards.

The process deliverables based on the '5-D cycle' have been tabulated (refer to Table 2 in Annex B).

Annex B

Stages	Process Deliverables
<i>The Defining Stage (Clarifying)</i>	<p><i>To define the focus of AI inquiry, clarifying, understanding and appreciating its value, positivity, principles and processes for CCE with the MMs</i></p> <ul style="list-style-type: none"> • MMs are given an introduction of AI and the overview of AI process spelt out
<i>The Discovery Stage (The Inner Dialogue & Appreciation)</i>	<p><i>To conduct individual and group interviews regarding AI with the MMs to identify</i></p> <ul style="list-style-type: none"> • their high point narratives, what gives life, the best of what it is • the energizers narrowing these to three • what constitutes the positive core of the school • class sharing of narratives and commonalities established <p><i>To get MMs to participate in a Values in Action (VIA) survey of Character Strengths created by Christopher Peterson and Martin Seligman</i></p> <ul style="list-style-type: none"> • MMs churn out their individual reports to discuss their high and low strengths in class focusing on steps they can take to enhance some of these to achieve positive personal and professional outcomes (Strengths and Values Cards are used to address their individual survey reports in terms of high and low strengths) • link to VIA survey: http://www.viacharacter.org/www/CharacterStrengths-Survey
<i>The Dream Stage (Envisioning Results)</i>	<p><i>To get MMs to envision 'what could be' - to imagine the school new possibilities and envisage a preferred future in terms of aspirations/wishes hopes for the school</i></p> <ul style="list-style-type: none"> • MMs are told to come up with three wishes and these are to be classified under broad categories
<i>The Design Stage (Co-Construction/ Co-Creation))</i>	<p><i>To get MMs to determine the ideal or the 'best of what it is'</i></p> <ul style="list-style-type: none"> • The narratives were consolidated, analysed for common threads weaving through to create 'what should be' and can be done to realise their aspirations • MMs draft affirmative statements based on common themes drawn out to guide them in developing a new culture for their aspirations to thrive
<i>The Destiny Stage (The Deliverables)</i>	<p><i>To get MMs to create 'what will be' identifying the sustaining and innovative efforts of empowering, learning and making adjustments and improvement</i></p> <ul style="list-style-type: none"> • MMs draw up steps to reach their goals/aspirations

Table 2: AI Process Deliverables Based on the 5-D cycle

Implications and Recommendations

The enthusiasm and eagerness shown by MMs (currently on my MLS course) to apply AI as an action-tool for CCE and the positive feedback received from MMs who have completed my course and are back in school having tried out AI application in their schools for CCE have been very encouraging.

While MMs are hopeful for AI integration for CCE, there are implications for implementation and recommendations have been suggested by them as their co-construction, co-creation and co-committed efforts advocated by AI:

- CCE cannot be compromised for academic subjects and CCE has to be taken seriously in schools. There is life beyond grades. Schools have to work on getting teachers and students to internalize this. There is adequate evidence of the benefits of AI for students and teachers to make the difference in their lives. Research work to support and substantiate has to be brought to the attention to all in the school.
- Educators have to be good facilitators for effective CCE in school to align themselves to one of the four key attributes of a Student-Centric, Values-Driven Education (Keynote Address, Work Plan Seminar 2012, Mr. Heng Swee Keat, Minister of Education): 'Every Teacher is a CCE Teacher', hence, the need for teacher training and resource building for CCE and MMs can be the CCE Mentors to guide them. Therefore, 'Every MM is a CCE Mentor'.
- MMs cannot be working in silos. They have to be role models and work with key personnel and teachers leveraging on or creating learning opportunities for CCE intentionally. There has to be explicit teaching of values and collaborative efforts to plan, design quality lessons or programmes across departments in the school using the guideline 'Values are Caught and Taught'. MMs, therefore can provide the links for these efforts. The teachers are the 'significant others' in the lives of the students.
- Garnering 'buy in' for AI as a school-wide approach has to be done with more pervasive plans and communication through conversations, dialogues and deep reflections to ensure readiness of the school for this venture paying more attention to the involvement of stakeholders, in particular, parents.
- AI relies heavily on a positive, supportive, and open environment for sharing which has to be created with emphasis on the quality of Teacher-Student Relationship (TSR), to build a caring culture based on trust and professionalism for CCE.
- AI will take considerable time. MMs must be prepared to chart the AI journey with the school ensuring the readiness of people involved and the time frame suitable. For this, AI has to enter the Strategic Thrust document of the school. Plans, processes, programmes have to be meticulously mapped out at a progression level for the different cohorts and levels catering to school and student needs.

The tutorial session with MMs also allowed us to classify the expressions of MM commitment to advocacy of AI for planning and implementation of innovative practices for CCE. Promising ideas and strategies for AI application in CCE (refer to Annex C for snapshots of these ideas/strategies) were identified by MMs in the brainstorming session.

Annex C

Leadership/Setting Directions

- Envisioning/Strategic Planning Exercise/SOAR approach/vision, mission, goals (School Leaders/ MMs (SMC))
- Values are Caught & Taught (Guiding Principles for CCE/MOE CCE Curriculum/Syllabus customised to School Needs)
- Partnership with Stakeholders

Staff Development/Management

- Staff Persona (Ideal Staff/Teaching with Passion/Teacher's Heartbeat 'EVERY TEACHER IS A CCE TEACHER')
- Dialogues: Positive Psychology/Growth Mindset/Conversation with Staff
- School-Based/Department-Based PD (TTT) -topics: TSR/What motivates Students/Giving Feedback/Classroom Management approaches/Active Listening/educating teachers on how to engage students in meaningful conversations/facilitation skills/Interview-Questioning Techniques/ Work Reviews-Goal-Setting for Staff
- Bouquet of Appreciation for teachers who go extra mile to help/Appreciation Notes
- TSR - Appreciative interview (gather data/records about students) - Structured Approach to TSR based on AI
- CMT - to be conducted based on AI when we discuss our students
- Staff Retreat based on AI
- Work Review Sessions (Staff Development - Competencies)
- FTGP - You & Me Time - guiding questions using AI
- Teachers handling challenging classes (focus of strengths of class)
- Practice AI with Alumni/Coaches/Other Stakeholders to inspire current students

Student Character Development

- Student Persona (Ideal Student/Learning with Passion/Desirable Habits/Values-Based: Individual-Class-CCA-School-Community-Nation)
- FTs/Co-FTs doing AI 5'D' cycle about class/students/project management/class philosophy/slogan/ affirmative statements/classrules
- Dialogues: Positive Psychology/Conversation with Students
- Student Development: Student Leaders/Class Committees (roles & responsibilities in class/building class culture/class celebrations tapping on strengths-performances - get Tania to do something based on her talent-strengths)/CCA Leaders/Sports Leaders/UGs
- Success stories (built upon strengths)/goals for learning/continuous process/Teachable Moments
- S'pore Youth Festival (SYF) participation & Post-SYF discussion
- Bouquet of Appreciation for students who go extra mile to help/Appreciation Notes
- Student Management (Case Management/Counselling) - serious cases
- Use AI on school refusal cases/at-risk students/recalcitrants for offences/Time-Out Programme/ FAS students (low morale)

- Transition students (e.g. PI, Sec 1, JCI) & other transition cases/building self-esteem in NA & NT students/weaker students
- Peer Observation - Feel Good about Class - what the class did well (Observation Pointers) to be conveyed to class
- Positive Student Core (Target-Setting/Goal-Setting)
- CCE Lesson on Growth Mindset
- ECG Conversation with Students (Strengths/Interests/Resources)
- SDT - Level Teachers - Aspirations leverage on Strengths of Students/Teachers
- Student Leadership Development
- Co-Create Class Stories (Narratives)
- 'WoW' Programme – positive experiences/lead, learn. Inspire
- VIA - appreciation of the less fortunate (High Learning/High Service)/Reflection
- Student Voices (AI framework)
- AI Infusion in Level Camps

Middle Management

- Alignment to LGM Model/Transformational, Change Leader
- Middle Managers role model/team spirit/bonding/communication/ collaboration)
- Departmental Shared Vision based on DREAM/WISHES

Parents

- Parents (5D cycle – Dream state – what the child will be like in future)
- Workshop for Parents (Awareness & Application of AI)

Abbreviations:

- AI: Appreciative Inquiry
- CCA: Co-Curricular Activities
- CCE: Character & Citizenship Education
- CMT: Case Management Team
- ECG: Education & Career Guidance
- FAS: Financial Assistance Scheme
- FTGP: Form Teacher Guidance Period
- FTs/Co-FTs: Form Teachers & Co-Form Teachers
- LGM: Leaders Growth Model
- MMs: Middle Managers
- NA/NT: Normal Academic/Normal Technical streams (academically slower students)
- PI/Sec 1/JCI: Primary Year 1/Secondary Year 1/Junior College Year 1
- PD: Professional Development

- SDT: Student Development Team
- SMC: School Management Committee comprising School Leaders and Key Personnel (MMs & Key Admin Staff)
- SOAR: Strengths, Opportunities, Aspirations, Results Approach
- TSR: Teacher Student Relationship
- TTT: Time Tabled Time (White Space for Professional Development for Teachers)
- UGs: Uniform Groups
- VIA: Values in Action Programme (Service Learning)

While the MMs explore the potential of AI, they must also examine the limitations that may exist and seek to consider possible changes and modifications when using AI for CCE. They must also identify the effectiveness of using AI as an approach for CCE.

The strength of leadership capability of the MMs is a primary determinant of the school's ability to execute AI-integrated CCE. MMs can influence positive staff involvement in AI aligned to the focus for Student-Centric Values-Based Education. As 'Every MM is an AI Advocate for CCE', MMs can go a long way in providing support (leading by example, students come first focus, training, resources, teachable moments, budget, review processes, communication to relevant stakeholders in particular parents, moral and emotional, etc.,) for the successful implementation of the programme staying connected and committed to building a caring culture grounded in values.

The Spiritual Trajectory of AI

MMs took the interview exercise regarding AI seriously. Many expressed after the interview segment that the experience stimulated positive energy, was engaging, enlightening, validating, heartwarming and deeply meaningful. Such positive and affirming words are testimony to AI striking a spiritual cord reflecting the four dimensions of spirituality as an organising principle (Whitney, 1997); spirit as energy (the feel, vibrations and emotional tone), spirit as meaning (alignment of values and work), spirit as epistemology (what constitutes valid and useful knowledge), and spirit as sacred (sacred conversations with the flow of essential life forces). Great MMs will know the equation of striking this spiritual chord at school. When they lead and work with their teachers and teams sharing a purpose, a spiritual resonance occurs, giving energy, meaning and a sense of sacredness to their lives (Whitney, 2010).

What makes the teacher/MM tick as a CCE Teacher/CCE Mentor? What is this heartbeat?

'At your students' level, what matters is not so much your mission, but that they know and see that you care. I recently heard a comment that a teacher said to his student: "I don't teach subjects, I teach life". It reminded me of a story of a young boy who was discovering his way in life in secondary school. He encountered a time of family difficulty when his father was retrenched. In the confusing period of growing up and with many life questions, he had a very good teacher. She was not only skilled at the subject she taught, she also taught the boy about life, through her care and passion. She lived out the ethos of the teaching profession by walking the talk. Through her actions and words, she taught life.'

(Mr. Ng Chee Meng, Minister of Education, at the National Institute of Education Teachers' Investiture Ceremony, 2017).

AI 'differs from many other organisational change initiatives in that it creates large-scale change by harnessing the power of collective positive emotions, organisational strengths, and the relationships of the organisation's members' (Waters & White, 2015). The value of positive emotions play a key role in one's spiritual progress. It is about being positive, feeling good about oneself in terms of self-worth

and dignity, values, attitudes, and behaviours to intrinsically motivate oneself and others. It is about the teacher's heartbeat, the conviction and passion for teaching students for life and not merely the subject as mentioned by Mr. Ng Chee Meng.

MMs as CCE Mentors must inspire teachers to have this higher sense of calling and membership, while providing the organisational and leadership environment that is positive, safe, inclusive, empathetic and open and authentic, based on the love of humanity showing compassion, genuine care and concern. The same principle can be applied to the teacher being the role model for the students inspiring them to be confident persons, self-directed learners, concerned citizens and active contributors (MOE, Framework for 21st Century Competencies and Student Outcomes) in the adoption of values and the right attitude for character building.

While the MM focuses on strengths and the profound worth and dignity of every teacher and student, he or she has to be introspective in deeply examining his or her own values, priorities and choices made to proceed on the highest values.

Character building has to be done right from a very young age which is imperative for future citizenry, nation building and a better society at large. Essentially, it is about the balanced growth of the student intellectually, physically, emotionally and spiritually and all, educators, parents and the community, have a stake in it.

Conclusion

In conclusion, I have outlined in this paper the importance of AI and examined its use for CCE. AI can yield practical benefits for CCE when it is charged up with the right intentions, focus, sound processes and collaborative efforts. MMs can create the spiritual resonance for the desired outcomes for CCE with individual and collective consciousness for a life-giving mission of educating our young holistically with sound values, character and a robust mind and spirit. Through advocacy and creating awareness among MMs with regard to AI and actualising efforts for transformational change using AI for CCE, a positive institutional change can be expected.

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Values-based education - The Laos scenario



HE Mr Lytou Buapao

Former Deputy Minister of Education and Sports, Laos



HE Mr Lytou Buapao has been engaged in his chosen profession of Education since 1978. He started his career as a Historian lecturer at Dongdok University in 1978 and became the Deputy President in 1989. In the year 2001 he became the Director General of the Department of Planning and External Relation, Ministry of Education and in 2011, he was appointed to be the Deputy Minister In-Charge of Education For All (EFA) and Millennium Development Goals (MDGs). From 2006 to 2016 he was the Deputy Minister of Education and Sports, Vice-President of National Commission for UNESCO and Vice President of the National Commission for Mother and Child and Advancement of Women. As a former Vice Minister he continues to play an important role in advising educational policy formulation.

The Lao Government clearly states that education must be the first key step for poverty reduction in relation with Education in the National Socio-Economic Development, National Growth and Poverty Eradication Strategy - Article 25 of the Constitution guarantees all Lao citizens the right to education.

Virtually all official documents related to sector development emphasise the importance of the eradication of illiteracy. “Education and literacy are prerequisites for the introduction of modern productivity enhancing technologies and for competing in both domestic and world markets” – states the National Growth and Poverty Eradication Strategy (NGPES) the outcome of the highly participatory process that the Party Congress defined as the long term objective as freeing the country from the status of least developed country by 2020.

It is central to the National Development agenda and reflects Government policy that operationalises national objectives and goals. The strategic linkages are based on four main sectors: agriculture and forestry, education, health and transport infrastructure. The education sector to achieve the goals set in the Education for All – National Plan Action (EFA NPA) initiative – this is to be achieved by consolidating three major tasks: equitable access, improving quality and relevance and strengthening education management. One of the main goals of the education policy formulated is the development of quality human resources to meet the need of the socio-economic development of the nation, and thus contribute to poverty reduction.

The Ministry of Education and Sports continues to lead, to guide the administration and management of the Education System, as well as to implement Human Resource Development Reform Strategy, Education Strategic Vision, Education for all National Plan of Action, Education Development Plan, Education System Reform Strategy, Education Sector Development Framework in general. Besides the Nutrition Programme for ethnic minorities and disadvantaged students, there are ethnic boarding schools run by the Government in order to assist ethnic minorities and disadvantaged students to come to study and complete at least basic education.

The Lao Government's goal for Human Resource Development aims to improve the quality of human resources, which is linked with Regional and International countries. The education sector vision states "Create opportunity for all Lao population to have equitable education access with a focus on education quality development to develop Lao citizen to become disciplined, brave, qualified and professional in self and nation and to reduce disparities between urban and rural areas".

Structure of Education System

The structure of the Education system is as follows:

- 1) Pre-primary education
- 2) Primary education
- 3) Lower education
- 4) Upper secondary education
- 5) Post-secondary education non-tertiary education
- 6) First stage tertiary education (bachelor level), and
- 7) Second stage of tertiary, leading to advanced research qualification (MA, PhD)

Pre-primary education consists of crèches and kinder garden schools for three to five year old children, as well as primary schools that provide pre-primary classes. All aim to support the development of children and allow for a smooth transition into primary education. Primary education begins for children aged five years and is compulsory. Lower secondary education consists of three years, and upper secondary education for nine years. Post-secondary education in technical schools, one to two years, and three to seven years are meant for tertiary education.

Education Strategic Vision and Education for All National Plan of Action

The Governments Strategic Vision document emphasises education as a core component in overall human resources development for the development of the Lao PDR. The education strategic Vision summarizes policy objectives in eleven basic points that serve to guide the development of the education sector. Most of these points are absorbed within the Education for All National Plan Action: for example, the increased focus on pre-school level, expansion of basic education, increasing participation of girls and children living in remote areas, increasing the quality of education experiences and enhanced management of education.

The Education for All National Plan of Action (EFA NPA) was approved by a Prime Ministerial Decree which was enforced, with the Ministry of Education taking the lead and coordinating with the concerned Ministries to concretize and implement the EFA NPA. At the same time, the Prime Minister issued a decree for creation of a National EFA Commission chaired by the Deputy Prime Minister. The EFA NPA contains the Government's policy and strategic framework for action for basic education which covers development targets and programmes for six basic subsectors, including Early Childhood Care and Development, Primary education, Lower Secondary Education, Youth and

Adult Literacy, Skill Development for Disadvantaged Groups, as well as cross-cutting themes such as gender, inclusive education and special programmes for children with special needs and socio-economic difficulties, school health and HIV/AIDS prevention. The plan integrates the goal and targets of the National Growth and Poverty Eradication Strategy, the Millennium Development Goals and all donor projects.

The EFA NPA identifies three "pillars" of educational development: (1) improving quality and access, (2) improving quality and relevance, and (3) improving administration and management.

These pillars have formed the basis for the development of the EFA NPA resulting in a total of seven Programmes of Action, each containing specific objectives, targets and suggested activities. The EFA NPA recognizes "gender equality" and the development of relevance deconcentrated organisational structures and capacity for educational management and poverty and sustainable development as being strategic and crosscutting issues.

In order to reach the EFA NPA goals, there are some specific programme such as scholarship programme for disadvantage students, school feeding programme, ethnic dormitory schools which ethnic students, girls and boys, from rural and disadvantaged areas, and where everything is take care of by the Ministry of Education.

Measuring the achievement of EFA as a whole through the EFA Development Index (EDI)

Composite index aimed at measuring overall progress towards EFA. The EDI incorporates four of the most easily quantifiable EFA goals - universal primary education as measured by the net enrolment ratio, adult literacy as measured by adult literacy rate, gender parity as measured by the gender specific EFA index and quality of education measured by the survival rate to grade 5. Its value is the arithmetical mean of the observed values of these four indicators.

- Enrolment ratio in ECCE, 3-5 years 43.2 %
- Net intake ratio in primary education 97.2%
- Net enrolment ratio in Primary education 98.5 %
- Survival rate in primary education 78.3 %
- Transition rate from primary to lower secondary level 91.7%
- Gross enrolment ratio in lower secondary education 78.1 %
- Adult literacy completed

Remaining Challenges

Even though significant successes have been achieved during the reporting period, several challenges remain:

- There is still a significant gap in female participation which grows from primary (46 percent of enrolment are girls), to lower secondary (44 percent girls), to upper secondary (42 percent girls). Moreover, girls living in rural areas without access to roads are very much less likely to be in school.
- For Technical Vocational Education and Training (TVET), under the responsibility of MOE, only a third of the places are filled by females and the trend in the past half-decade has been irregular.

Ensuring that more girls make the transition to higher levels of education, especially TVET, from each of these sub-sectors will be a great challenge for the MOE and other ministries as multiple factors are causing these gender disparities.

- It will be particularly challenging to raise the awareness of community leaders, parents and children and youth of the importance of education. Particularly in some of the ethnic, remote and rural communities.
- Development of policies and strategies related to gender equality and ethnic, inclusive and human rights education will need to be a priority action in the next decade as well as efforts to enhance gender parity and equality in terms of education administration at all levels.
- Values-based education: To ensure that education is not only channeling of information but is transformative in nature, whereby character transformation takes place to enable creation of good citizens of the country and good global citizens at large should also be the focus of the sector

Transformative education, is nothing but educating the heart, along with educating the mind. Educating the heart is drawing out the inherent and latent values from within. Every child is pure and has all the right values. So letting them bloom is the key task at hand.





Sustainability Values, Education and the Earth Charter

— ✦ —
Professor Mirian Vilela

*Executive Director – Earth Charter International Secretariat and the Earth Charter Center
for Education for Sustainable Development at the University for Peace, Costa Rica*



Earth Charter is a model to foster a sustainable future by integrating knowledge, values and skills into education, life-long learning and planning. Ms Vilela is a Professor at the University for Peace and coordinates the UNESCO Chair on Education for Sustainable Development with the Earth Charter. She has been in the leadership of the Earth Charter Initiative since January 1996 and for more than 23 years, she has facilitated multi-cultural and multi-sectoral workshops, courses, and dialogues related to sustainability, values and education.

Iwould like to share some reflections on three interwoven themes I have been working on for over 20 years: Values of Sustainability, Education and Earth Charter. I will start by highlighting some reflections on the Earth Charter, as its content and values can serve as an instrument to values education and efforts on education for sustainable development.

The Earth Charter is on the one hand an international movement, which involves individuals and institutions in various parts of the world who have embraced the vision of sustainability that the Earth Charter articulates and have incorporated it, in creative ways, into their various areas of action. These voluntary organisations and individuals share a common vision and interest in sustainability and use the Earth Charter as a guiding ethical framework. On the other hand, the Earth Charter is also considered as a universal declaration of responsibility and interdependence. As much as the Universal Declaration of Human Rights focuses on rights of human beings, the Earth Charter focuses on our responsibilities.

As a document, the Earth Charter brings together values and principles that can guide us towards a more just, sustainable and peaceful future. It urges us to act with hope and with a shared vision, with a new consciousness about our place on the planet and in the universe. It is also part of an effort to identify a shared vision of the common good in the midst of so much diversity and interests.

The Charter fulfills the function of a map or a compass; it helps us to locate where we are and where we want to go or where we ought to go. We can consider that the legitimacy of the Earth Charter

comes from the participatory process of consultation that was carried out to identify the principles it should have; the global movement of organisation and individuals who use and apply it; and its comprehensive and well-articulated content.

Key Sustainability Values through the lenses of the Earth Charter

Responsibility: Universal and Differentiated

The Preamble to the Earth Charter emphasises that *“Everyone shares responsibility for the present and future well-being of the human family and the larger living world.”* This assertion is a way to articulate the important notion of universal responsibility. In here, the idea of responsibility is reaffirmed both with the present and with the future generations and not only with human beings, but with all the community of life. This leads us to understand that the worldview articulated in the Earth Charter is not anthropocentric, nor does it refer only to the current time.

It also reflects what is known, in the international policy instruments, as the principle of common but differentiated responsibilities, which is crafted as follows, *“Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.”* (Principle 2b of the Earth Charter).

The challenge of understanding this and of really making it a reality, that permeates in the veins of international policies, in our decision making processes, in our mental models and in the DNA of our institutions, requires time, awareness and learning processes that incorporate this notion in an integral and dynamic way and in the modus operandi of an institution.

Do we take the responsibility for the consequences of our actions? Or rather, we close our eyes, and prefer to ignore or are just not aware of the impacts? Does the mainstream education experience invite us to examine our sense of responsibility with the well-being of the large living world?

Interdependence

The notion of the interdependence of the whole is central to the Earth Charter worldview. This invites us to *“recognise that all beings are interdependent and every form of life has value regardless of its worth to human beings.”* (Principle 1a) It also emphasises the intrinsic relationship between social and economic justice, ecological integrity and democracy, non-violence and peace. Working with the vision of the Earth Charter in education processes leads us to a new sense of global interdependence. The vision of sustainability framed in the Earth Charter offers a holistic and systemic approach to address the great challenges humanity faces. It also invites us to change our minds and hearts, as well as our perspective in how we relate with the universe, with our environment and our inner self.

In contrast, the way in which our institutions are organised, including educational institutions, reflects a fragmented thinking of the world and isolates us in our areas of knowledge. Of course, specialists in all areas are needed; unfortunately, however they often operate with a limited shortsighted vision, since they can only see things from one angle.

The first step to understand sustainability is seeing and identifying the relationship of everything (with everything); some relate to this by using the language of systemic thinking, others of interdependence or complexity. I consider these concepts to have similar approaches. From the perspective of the Earth Charter, the search for sustainability and peace are aspirations that have a close relationship of interdependence, because the way to achieve lasting peace is by ensuring ecological integrity and social and economic justice, which are fundamental pillars of the Earth Charter. Principle 16 emphasises the need to *“Promote a culture of tolerance, non-violence and peace”* and possibly the best way to achieve this is by *“recognising that peace is the integrity created by right relationships with oneself,*

other people, other cultures, other life forms, the Earth and the larger whole, of which we are a part” (Principle 16f).

To achieve the worldview that is articulated in the Earth Charter, a radical transformation of our mental models, meaning in the way we see things is necessary. Many say that sustainability, or the Earth Charter worldview, is a too broad and vague concept, as it seeks to cover too many things at the same time and thus it is not practical or feasible. I would say, we should develop new lenses that help us see the relationship of all, see the micro and macro and one in the other. Leonardo Boff, in his book *The Eagle and the Hen: The metaphor of the human condition (A Águia e a Galinha)*, uses this metaphor to illustrate that the human being many times is tied to his/her “hen” status, with a limited vision, and sometimes enjoys the vision of an eagle, however the importance lies in managing both visions. We could say that this requires us to develop the capacity to see from various angles.

How nice it would be if we had more occasions in our learning experiences to reflect on our worldviews and on the visible and invisible connections of life and the human beings with the whole (and above all to feel that connection)! This is a challenge that we must address in a creative way: how to incorporate this systemic view of interdependence of life in education processes in an interesting and transformative way?

Care for the Community of Life

The ethics of care is also a central and fundamental axis of the Earth Charter. The notion of *“Respect and Care of the Community of Life”* is at the heart of its worldview. Principle 2 affirms the need to *“care for the community of life with understanding, compassion and love”*. With this, we can see that to care for something we must understand, know, feel and love. If we are not aware, if we are disconnected from the other, little by little we lose the feeling and then the sense of care or the impulse to act towards that. If we feel disconnected from nature, if we do not experience it, if we do not see it or are not aware of it, it will have little importance to us.

Inspired by this, Leonardo Boff wrote a book entitled *Saber Cuidar (Knowing to Care)*, where he says that we need to articulate and implement the idea of sustainability, driven by a sense of care, and only then we can move in the direction of sustainability.

I wonder if our schools and universities are helping students to cultivate a sense of care for oneself, for one another, for the environment, with a genuine sense of care for the community of life or on the contrary. Have those young professionals graduating to be an entrepreneurs, engineers, lawyers, managers been in frequent contact with a river, with a forest, with a mountain, with the ocean or with the soil that produces the food we eat? Humans care when we feel a sense of connection, when we are aware of or have had an experience with something, or when we identify ourselves with the other. We care if we feel attuned to the environment. Otherwise, it is difficult to express the essence of care in our decisions and attitudes. We could say that much of the social injustices, corruption and environment degradation that we see in all regions of the world is due to a vacuum of values education in our education experience, a gap in providing a space in our upbringing to not only expand our consciousness, but also to deepen our thoughtfulness and clarify our values.

What if one of the key purposes of our educational experience would be to awaken our ability to care for our environment and the great community of life? How would the world be if all the professionals who graduate from universities had a sense of responsibility, interdependence, connection and care as an integral and fundamental part of their training and that as a result, professionals impregnated with it? It is necessary to generate learning experiences that awaken and highlight the best of us: the human sensitivity and sense of care.

Ethics and Values of Sustainability

The ethical reflection and concern, the values examination, helps us think about the consequences of our decisions and actions; allows us to distinguish the good or bad of an individual attitude or decision. For example, it helps us to think how to act in the best way for the benefit of the common good.

Are we taking the time to reflect about the consequences of our decisions and attitudes? Is our educational experience orienting us to be ethical lawyers, educators, politicians, administrators, engineers or architect? The ethics of an individual guides him/her in daily decisions, it brings together a set of values that are internalised in their way of being; it is not something imposed from the outside, but something that arises from within, from what has been lived, experienced, learned, reflected and seen in everyday life. In other words, creating spaces to reflect and dialogue about our values, decisions and their impact should guide us to act seeking the common good of our community.

It seems that in recent years, reflection on ethics and values have been characterised as something not practical, too philosophical or abstract and often not necessary, for there is no time to talk or reflect on this. Many consider these issues of ethics and values as something not part of everyday life, and therefore not useful for what many are seeking or that values education can only be realised in a transmissive (or even imposing) way. Given this, spaces for reflecting on the ethics of the common good and about the values that should guide us have been pretty much eliminated from the mainstream formal education processes, because priority is given to practical-utilitarian skills; in other words, “an education that generates quick and concrete results”. It is possible that this misperception of the role of ethics or the importance of values education is precisely due to a lack of simple and effective pedagogical approaches on how to work with this in an education-learning environment.

Consequently, what are the central axes of our modern society paradigm or the values that are driving it, and that, at the same time, are dominating the education environment? Possibly, they have to do with competition, consumption, materialism, fragmentation, rationality and pretty much based on a disconnection with our environment and with the whole that we are all part.

In its Preamble, The Earth Charter states that, “We must realise that when basic needs have been met, human development is primarily about being more, not having more.” We can ask ourselves then what does it mean to “be more” and “to be more what”? This refers to being more careful, respectful, supportive, responsible, ethical or basically to be more human.

It is essential to offer spaces for dialogue and to share reflections on the theoretical-practical meaning of what does it mean to live together on this shared planet in a harmonious way, involving a reflection on the values and principles that ought to guide humanity to a new era of civilisation.

Cultivating or infusing the values of the Earth Charter in education settings should involve providing spaces that challenge the current predominant worldview based on individualism, competition, domination, anthropocentrism and self-interest and emphasize a worldview based on the common good, cooperation, respect and care. The same process can be used for an ongoing dialogue to clarify and identify the shared values to guide humanity to a better future.

What instruments, maps or compasses can we use to make better decisions and informed actions that contribute to the common good, social transformations and better human co-existence in this shared planet?

The Earth Charter reminds us that, “The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life.” I imagine that we would all choose to take care of our global community and the Earth, but for really making this commitment coherent with our day-to-day choices, decisions and lifestyles, significant work still needs to be done.

Education and Pedagogical Approaches: Values Education with the Earth Charter

Education for sustainability refers to both the content that is being taught, the values that are highlighted, explicitly or implicitly, and the way this is addressed, such as through an integral way in the curricula and by reinventing or exploring new methodologies that are in fact more transformative. What should be the strategies or pedagogical elements to infuse sustainability and its values in processes of education-learning? How could the Earth Charter be used as an instrument in this process?

I want to highlight just a few pedagogical elements, which I feel would be valuable when bringing sustainability values and the Earth Charter to education.

The connection from human to human

How wonderful it is when we remember those teachers that in one way or another positively impacted our lives! Those teachers who found ways to be close to us, who have given us special value, attention, understanding and related to us as human beings (not just through the teacher-student role)! I am referring to those teachers who dared to open themselves up as human beings, and considered their students with respect and that in a way have shown affection.

I believe that this closeness, and human-to-human relationship, gives rise to a feeling of connection between a teacher and a student that opens many learning possibilities. From my experience, I can say that this human connection has invited me to be more receptive and open to exchange and embrace knowledge that has been shared. This indicates that a possible “door” to share the content of a topic may simply be through the relationship that is established among the participants of the process. In other words an initial emotional connection is the entry “door” to the exchange of knowledge. It is as if the content take the interpersonal relationship as a vehicle to reach the student in a deeper way towards the topic to be addressed.

Possibly, for this to take place, it is necessary to be mindful of the many non-verbal languages that exist and that are fundamental communication drivers; from the tone of the voice, the smile and the gestures, to the way we look or simply an energy field that we contribute in creating in a group or between one person and another. Even though this seems to be largely known, in general, we ignore it, because we are concentrated in the content that must be imparted.

This element, has nothing to do with the content or the subject to be imparted, nor with the information “to be taught” or with the level of knowledge that the teacher may have on the subject of a course. It refers to the attitude of the educator, the type of interaction that emerges, the way we treat each other, which can awaken or not a pleasant emotion; an experience that in turn strengthens our self-esteem and allows the student to “tune” in a better “frequency”. This refers more to a non-verbal language that sensitises us in our emotional dimension. I think that the education and learning processes would be much more successful if we consider this, not peripherally, but centrally. For education to be transformative, before reaching our cognitive dimension, it needs to reach us through our senses and emotions. It is important to keep in mind that much of this happens in a non-verbal communication; for example, a look, a smile or an expression of understanding or support for the other; or just with the energy we create.

Kindness and affection in the human relations is essential to bring people close together and therefore should be considered as key elements to mediate a content in an education-learning environment. When it comes to values education for sustainability, the values articulated in the Earth Charter should permeate the culture of the learning institution and be reflected in the human interactions that occur there.

The puzzle and the questions

The role of teachers in the learning experience is to put loose pieces of a “puzzle” to awaken curiosity in the student. This means it is fine to let students leave the learning environment without an answer and with this offer silence, space to think and generate challenges. With this approach, the students will have the responsibility to put together a “puzzle” with few indications and search for the answers themselves, including the pieces that are missing. Even though this might generate discomfort or disagreement at first.

The fact of having to solve a “puzzle” and find answers generates restlessness, dialogue; and results in the exchange with classmates and in a sense of ownership and belonging to a group work. It makes students “get out of the seats” and move away from a passive approach of receiving information and answers to a more active and awakened attitude.

However, the traditional role of the educators envisions that person giving all the answers and filling in all the spaces. In order to let students reflect on an ethical dilemma in a specific situation, it requires the teachers to give space (and back off from the urge to provide answers). For this reason, I envision applying what Hugo Assman calls “the pedagogy of inquiry”, as a key pedagogical element in values education, by looking at ethical dilemmas in decision-making or at daily life situations through the Earth Charter lenses. Raising questions that frame the subject to be addressed through daily life experiences and relating it to the values that drive our decisions, invite students to be protagonists of the answer and relate the subject or the value clarification process with their context or something real to their life. As Renate Caine indicates, ongoing uncertainty keeps the brain active in the search for answers and questions (Caine, 1995, p. 116).

The aesthetics of the place: a pleasant and attractive environment opens possibilities and touches our emotion

In the process of infusing sustainability values into education, consideration must be given to the learning environment so that it is conducive to a pleasant learning experience. There is certainly a difference between experiencing learning in a dark environment with no fresh air and in a classroom with a stiff format of chairs in a row than in an environment with fresh air, natural light, a garden next to it and a room with a set up in circles or small group settings. Although in reality, many educational institutions’ settings make us disconnect from ourselves and our essence, especially disconnecting us from others and from nature. It is essential to be mindful that the space and classroom or school setting should be consistent with the sustainability values of care and respect, which is the central axis of the vision of the Earth Charter. In this sense, the learning environment and setting should have the purpose to attract the learner; and for this, the aesthetics of the place, which seeks to awaken our emotions through our senses, should help as vehicles to reach the learners.

It is not a secret that a joyful, happy, pleasant and beautiful atmosphere are key elements to attract anyone and, therefore, a good and effective pedagogical element to cultivate values in education can simply be the space, meaning the learning environment, as an enabler of learning. According to Assman, “All learning process should come accompanied by a feeling of pleasure and love” (Assman, 2002, p.29).

Caine states, in her essay on “What Educators Need know about the brain”, that “the least evaluated factor in educational practice has been the role of emotions in learning ... we know, for example, that the brain responds positively to pleasure and challenge” (Caine, 1995, p. 117).

Education for sustainable development and the UNESCO Chair

It is in this context that back in 2012, we established the UNESCO Chair on Education for Sustainable Development with the Earth Charter, which is located at the University for Peace Earth Charter Center of Education for Sustainable Development. This Chair has the purpose to spark the interest of a generation of citizens to be aware and embrace values of sustainability and of good human co-existence. It focuses its work on training and research, on the intersection between sustainability, values and education, which involves constantly asking the question of how to realise values education through a transformative learning experience.

This certainly involves an ongoing search for how to nurture and cultivate the ethical values of sustainability and take human beings to a higher level of perception and connection with the whole. There is no recipe for that; there are several options on how to approach this, what I shared above is just examples of pedagogical elements that are recommended to be used in values education. A lot will depend on the context itself of the process and the type of interaction and exchange that can emerge in these spaces. Adapting to each context through a process of values examination and clarification is essential to generate a meaningful learning experience.

To conclude, I hope these efforts of values-based education help awaken our ability to visualise that a better world is possible, recover our enchantment even with the basic things of the everyday and in the creative capacity of the human being. Principle 1b of the Earth Charter reminds us of the need to “*affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity*”.

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The Need for a New Educational Model - Holistic and Integrative Education

— ◆ —
Mr Nimrod Sheinman

Founder and Director - Israel's Centre for Mindfulness in Education



Mr Nimrod Sheinman is an Integrative Naturopathic Physician and is one of Israel's leading mind-body experts. He is the Founder and Director of Israel's Centre for Mindfulness in Education (2013), Co-founder of Israel's Centre for Mind-Body Medicine (1998), and also the Founder of International Soul of Education Initiative. The Centre has worked with the Israel Ministry of Education, the Israel Educational Psychology Services, the Israel Cancer Association, the Israel Family Therapy Association, the Israel Teachers Association, and the Israel Insight Meditation Society as well as within medical schools, hospitals, universities and nursing schools.

In 1641, three unique individuals met secretly in London, to discuss some of the essential questions of the time. The three were Jan Amos Comenius (1592-1670, a Czech philosopher, theologian and pedagogue, known as the Father of Modern Education), Samuel Hartlib (1600-1662, an English reformer and a tireless advocate of universal education, also known as the Great Intelligencer of Europe), and John Dury (1596-1680, a Scottish theologian and an advocate for an education and learning reform). The main themes on their agenda were: What should be the good things to hope for? From where will the change come? How will the change happen, and what can we do to hasten it?

Their conclusions stressed the necessity for a unique education model based on “insights into the true and the good”, hence creating conditions for a peaceful and unified world under “the government of wisdom”. They also agreed that none of this should be established by laws and regulations enforced by political powers, but rather grow organically, based on insights into universal principles (1).

And here we are, four centuries later, still searching for a blueprint of a whole child, whole person, whole school education paradigm. Here we are, in the 21st Century, still wishing for an integrative education that embraces every dimension of what it means to be human, that honors the varieties of human experience, and that educates the young in ways that would enable them to face the challenges of our time (2).

A World in Transition

Most 21st Century experts agree that the world is facing immense challenges: uncertainty, inequality, climate change, health threats, migration, globalisation, urbanisation, technological complexities, poverty, unemployment, rapid and unpredictable changes, spiraling conflicts, extremism, terrorism, natural disasters, natural resource depletion, and more (3, 4).

We live in a world characterised by change, complexity and paradox, a global context with vital implications for education. It requires that we revisit the purpose of education and the organisation of learning. The complexity of today's world requires a comprehensive approach to education policy embedded in a better understanding of the way in which knowledge is created, controlled, disseminated, acquired, validated and used. It also requires further development of the ethical principles that govern education and knowledge as common goods (5).

Education in Transition

We are facing unprecedented challenges - social, economic and environmental - driven by accelerating globalisation and a faster rate of technological developments. At the same time, those forces are providing us with myriad new opportunities for human advancement (4). As the world is changing, education must also change. Education alone cannot hope to solve all development challenges, but a humanistic and holistic approach to education can and should contribute to achieving a new development model (5).

This means moving beyond literacy and numeracy, to focus on learning environments and on new approaches to learning for greater justice, social equity and global solidarity. There is no more powerful transformative force than education – to promote human rights and dignity, to eradicate poverty, to deepen sustainability, and to build a better future, founded on equal rights and social justice, respect for cultural diversity, and international solidarity and shared responsibility, all of which are fundamental aspects of our common humanity (5).

To navigate well in the world of the future, students will need to develop curiosity, imagination, resilience and self-regulation; they will need to respect and appreciate the ideas, perspectives and values of others; they will need to cope with failure and rejection, and to move forward in the face of adversity. Their motivation will be more than getting a good job and a high income; they will also need to care about the well-being of their friends and families, their communities and the planet.

Education can equip learners with agency and a sense of purpose, and the competencies they need, to shape their own lives and contribute to the lives of others. Education has a vital role to play in developing the knowledge, skills, attitudes and values that enable people to contribute to and benefit from an inclusive and sustainable future. (4).

For that to happen, we need to help every learner develop as a whole person, fulfil his or her potential and help shape a shared future built on the well-being of individuals, communities and the planet (4).

A Whole-Child Approach and the Inner World of Children

In working with children, whether we are educators, parents or therapists, we must address ourselves to children's inner needs. Regardless of what we teach, where we teach or whom we teach, we must relate to specific domains which are present in every child: the yearning for positive experiences, the urge for mastery, the need for social interaction, the urge for the inner world of imagination, and the urge for wellness (6).

1. **Positive experience needs** - children need stimulating experiences from birth, or even before birth. They tend to make maximal use of sensory-motor explorations to experience themselves and the world, to understand reality, to acquire knowledge, and to develop competencies, ego strength and social skills.
2. **Mastery needs** - together with the urge for experience comes the urge for mastery, both of oneself and of the environment. As children grow older, they continue to execute the drive for mastery, independence, self-efficacy and resiliency, sometimes to the dismay of parents or teachers.
3. **Social interaction needs** - children are born into relationship and grow up within relationship. As human beings we are social creatures, which is why children (and us as adults) get so easily hurt and wounded in relationship, as well as healed through a trusted and attentive human presence. Through relationship and relatedness, social intelligence is being shaped.
4. **Imagination needs** - imagination, daydreaming, fairy tales, creativity, playfulness and phantasy are important ingredients for psychological (and spiritual) development. The mind stores information, retrieves information, plans and creates using the language of imagery. Research has also shown the potential application of imagery to influence physiology, emotions, cognition, behaviour, performance and spiritual development.
5. **Wellness needs** - under most circumstances, children (and adults) choose to be healthy and to feel comfortable, fulfilled and happy. When psychologically distressed, the individual uses various defense mechanisms to handle the situation as adaptively as possible. Compared to adults, children have an advantage in their search for wellness, due to their adaptability, ego resiliency, sensitivity and flexibility.

The above inner needs complement Avraham Maslow's model of universal human needs, which should also be considered and remembered while working with children (7).

1. **Physiological needs** - the biological requirements for human survival, e.g. air, food, drink, shelter, clothing, warmth, sleep.
2. **Safety and security needs** - protection from danger, abuse, neglect, trauma, difficult emotions, uncertainty, and any other adverse life events.
3. **Social belonging needs** - the third level of human needs involves the interpersonal dimension, feelings of belongingness, friendship, intimacy, trust, acceptance, and receiving and giving affection and love.
4. **Esteem needs** - which are classified into two categories: (i) esteem for oneself, i.e. self-confidence, positive self-image, mastery and independence, and (ii) the desire to be appreciated, respected and valued by others. Maslow indicated that the need for acceptance and appreciation is most important for children and adolescents and precedes self-esteem or dignity.
5. **Self-actualisation needs** - the desire to become what one is capable of becoming, including realising one's potential, exploring self-fulfillment, and searching for peak experiences and personal growth.
6. **Transcendence** - in his later years, Maslow explored transcendence as a further dimension of motivation. By this later theory, one finds the fullest realisation in giving oneself to something beyond oneself, i.e. in altruism or spirituality. Transcendence refers to the highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos (8).

The Soul of Education

It is time to develop a curriculum and school culture that would prepare children for the tests of life, not for the life of tests (9), and would equip students with compass (to navigate through life) and shields (to manage or cope with life). The time has come for educators to recognize and foster the wholeness of the learner (10).

In the last decade, many teachers, school administrators, parents and citizens who care about education have been working hard to reclaim the integrity of teaching and learning, so that it can become a process in which the whole person - mind, body, heart and soul - is nourished.

When the whole person is present in education, attention shifts. And as the quality of attention shifts, students and teachers express themselves differently, listen deeply, and concentrate on what has heart and meaning. Questions become as important as answers, and the yearning for wisdom, wonder, openness, curiosity, self-reflection, and self-expression is enhanced. When soul is present in the classroom, students find courage to share personal stories of joy, fear, longing, embarrassment, success, disappointment and hope. They discover patience, understanding and compassion, as they see more deeply into the perspective of others (11). Teachers can become less attached to their role and become more connected to the level of "Self" and "Soul".

In this kind of atmosphere, patterns that can help us as educators to deepen our work, begin to emerge. These patterns, themes or domains, described as "Gateways to the Soul in Education", map a framework for practical teaching strategies, for inviting 'soul' into the classroom. Each of these themes represents a yearning - a yearning that can be fulfilled by merely being acknowledged, or by evoking an experience that resonate with it, initiating a conversation around it, suggesting an activity related to it, or telling a story associated with it.

Each of these themes can be a gateway to a deeper essence: the yearning for deep connection, the longing for silence and solitude, the search for meaning and purpose, the hunger for joy and delight, the thirst for the creative, the urge for transcendence, and the need for initiation (11). Educating with this perspective is therefore a catalyst for personal transformation and spiritual development, and a path for nourishing the soul of students and teachers.

1. The yearning for deep connection describes a quality of relationship that is resonant with meaning, feelings of belonging, or of being truly seen, known and cared. Students may experience deep connection to themselves, to others, to nature, or to a higher power.
2. The longing for silence and solitude is often an ambivalent domain, both needed and rejected. Silence (a meaningful silence) may be a realm of reflection, relaxation, meditation, stillness, or sky/nature gazing. Silence can serve as an opportunity for stillness and rest for some, prayer or contemplation for others.
3. The search for meaning and purpose concerns the exploration of big questions, such as "What is life for?", "What will give me a sense of purpose?", "How do I find my path?", "What does my future hold?", "What is love?" and "Is there a God?"
4. The hunger for joy and delight can be satisfied through experiences of great simplicity, such as play, celebration, or gratitude. It also describes the elation students may feel when encountering beauty, power, grace, brilliance, love or the sheer joy of being alive.
5. The thirst for the creative drive exists in all the gateways. Whether developing a new idea, a work of art, a scientific discovery, or an entirely new lens on life, students feel the awe and mystery of searching, discovering and creating.

6. The urge for transcendence describes the desire of young people to go beyond their perceived limits. It includes not only the mystical realm, but experiences of the extraordinary in the arts, athletics, academics, or human relations. By naming and honoring this universal human need, educators can help students constructively channel this powerful urge.
7. The need for initiation deals with rites of passage - guiding children and youth to become more conscious of irreversible and unavoidable transitions, from childhood to adulthood. Adults can give young people tools for dealing with all of life's transitions and farewells.

The Paradigm Shifts

For the last 30 years, we've witnessed significant shifts in three major fields: medicine, psychology and education. Each one of these fields is going through transitions, from a more "conventional-based model" to a more humanistic, holistic and integrative one.

Here are a few observations in that regard:

- **Medicine.** Until a few decades ago, conventional medicine (the bio-medical model) was considered the one and only important model for healthcare. There was almost no dialogue between conventional medicine and alternative or traditional medicines. The monopoly of conventional medicine began to change in the '70, with the introduction (to the West) of Chinese medicine, Ayurvedic medicine, yoga and meditation (13). In the '80, the emerging field of psycho-neuro-immunology enhanced awareness to the mind-body connection, to the implications and application in cardiology and oncology care and in general patient's care (14). The fields of placebo science added an awareness to the power of trust, faith and belief in one's health and healing (15). Research in Mindfulness-based therapeutics enhanced the role of the patient in his or her healing process (16). And the fields of neuroscience, epigenetic, and neuroplasticity, together with evidence-based data in nutritional medicine and herbal medicine, shifted the conventional model to the up-to-date integrative medicine model (13).
- **Psychology.** A somewhat similar evolution process can be seen in the psychology field. Until a few decades ago, clinical psychology and psychoanalysis were the main therapeutic regimes. Humanistic psychology rose in the mid-20th century, as an opposition to the limitations of Freud's psychoanalysis and Skinner's behaviourism. Humanistic psychology adopted a holistic approach to human existence and emphasizes the individual's inherent drive towards self-actualisation. It encouraged self-exploration and spiritual aspiration and was linked to the emerging field of transpersonal psychology (17). Gestalt, psych-drama, mind-body perspectives, body-centered psychotherapies, and mindfulness-based interventions expanded the psychotherapeutic model (18). And positive psychology, developed in the last two decades, added a scientific exploration and study of positive human functioning and flourishing, and of "what makes life worth living". It brings the psychological inquiry to what holds the greatest value in life, and to factors that contribute to a well-lived and fulfilling life (19). The "transition curve" of psychology shows similarities with the medical one, in a process leading to "integrative psychology" or "integrative psychotherapy".
- **Education.** The "transition curve" of education is perhaps the less visible one (yet), as compared to the shifts seen in the medical or psychological fields. The main educational model prevalent in the West and the East is "conventional education", known as "factory model schools", or "industrial era schools". Although alternative schooling systems do exist (Waldorf education, Montessori education, Democratic schools), until recently there was almost no dialogue between the alternative education system and the conventional one. However, in the last decade, clear trends representing a search for a more holistic and integrative model are evoking. In Bhutan, for instance,

the GNH (Gross National Happiness) in education, has been introduced on a whole-country level (20). In Australia, USA and elsewhere, Positive Education (positive psychology in education) is evolving (21). In the US, the Collaborative for Academic, Social and Emotional Learning (CASEL) is introducing the art and science of social-emotional learning into the education field (22). Mindfulness in education is spreading in Israel, USA, UK, New Zealand, Australia and elsewhere (23). UNESCO, OECD and other institutes originated crucial documents calling for a radical shift in education (4,5).

The Core Themes of Integrative and Holistic Principles

Each the three paradigm shifts seem to resonate with similar core principles. It is important to know and understand these core principles, and design educational methodologies and pedagogies according to them:

- Wholeness. Whole-child perspectives (education); Whole-person care (in medicine and psychology).
- Relationship. Learner-centered and care-centered approaches (in education); Relationship-centered care in medicine/psychology,
- Trust. Trusting and valuing the innate human capacities to learn and evolve. Emphasising the student, teacher, patient and therapist, as a resourceful, engaged, aware and responsible agent.
- Learning from Within. Learning from within in education, healing from within in medicine and psychotherapy.
- Meaning and Purpose. The crucial role of purpose and sense of meaning, in each of the three fields.
- Optimal Environment. Creating an optimal learning environment (school's culture and climate in education), or an optimal healing environment (in therapy).
- Balance. Finding the balance between knowledge-based education and competency-based education. In therapy work, it is finding the balance between curing and healing.
- Methods and Pedagogies. Developing and applying relevant pedagogic (or therapeutic) methods and techniques, that resonate with the above principles.

Some Ending Quotes to Live By

- Educating the mind without educating the heart is no education at all. – Aristotle
- Education is the kindling of a flame, not the filling of a vessel. - Plutarch
- Education is the most powerful weapon which you can use to change the world. - Nelson Mandela
- The way of education is an invitation to investigate the heart of our role as educators, and to discover the soul behind our role. There is no other way. - Thakur S Powdyel, Bhutan's former Minister of Education
- Education in the true sense is helping the individual to be mature and free, to flower greatly in love and goodness. - Jiddu Krishnamurti
- Today, people of the 21st Century are educated by teachers of the 20th Century with the methods of the 19th Century. - José Pacheco
- I never teach my pupils; I only attempt to provide the conditions in which they can learn. - Albert Einstein

- The function of education is to create human beings who are integrated and therefore intelligent... Intelligence is the capacity to perceive the essential, the what is; to awaken this capacity, in oneself and in others, is education. - Jiddu Krishnamurti
- The time has come for us to consider seriously how to change our way of life, not through prayer or religious teaching, but through education. – The Dalai Lama
- When I went to school, they asked me what I wanted to be when I grew up: I answered “Happy”. They told me that I did not understand the question. I replied that they did not understand life. -John Lennon

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Values Education for a Sustainable Future

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Dr Ram Boojh

National Programme Officer - Natural Sciences, UNESCO Cluster Office for South Asia



Dr Ram Boojh is a professional with over 35 years of expertise and experience in areas of natural sciences, ecology, biodiversity, natural heritage, disaster management, environmental impact assessment, environmental audit, pollution control, climate change, natural resource management and education for sustainable development. He is currently in charge of the Natural Sciences section at the UNESCO office in New Delhi.

My experience in the area of values education is mainly related to working on the issues concerning the environment and sustainability specifically within the UN system. The first UN Conference on Human Environment also known as the Stockholm Conference in 1972 laid the foundation of environment education (EE). The conference set principles and guidelines for EE which were further strengthened by various UN deliberations. The values education was an intrinsic part of EE which stressed on the need to develop, nurture and inculcate values. Further EE was also linked to values of respect for nature, environment protection, peace and security. The Rio Earth Summit (1992) put education at the heart of sustainable development and the main driver of development. The values education finds strong support in the idea of education for sustainable development (ESD) which encourages changes in knowledge, skills, values and attitudes to enable a more sustainable and just society for all. ESD integrates key sustainable development issues into teaching and learning through participatory methods that motivate and empower learners to change their behaviours and take action for sustainable development. ESD consequently promotes competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way. ESD is thus an approach to inculcate certain values for bringing the transformation in education.

The issue of values education should also be looked from the perspective of the Agenda 2030 (Transforming our world: the 2030 Agenda for Sustainable Development), adopted unanimously by the UN General Assembly in September 2015. The Agenda is a path breaking and transformative vision for creating a sustainable world by 2030. SDGs have explicitly set a distinct Goal 4 on education which is transformative and universal and is inspired by a humanistic vision of education and development based on human rights and dignity, social justice, inclusion; protection; cultural, linguistic and ethnic diversity and shared responsibility and accountability. These all are important ingredient of a good quality and value based education as well. From values education point of view, SDG 12 on responsible

consumption and production is another area which needs to be given due emphasis. Additionally value education is required to address issues related to the SDG 8 on decent work and economic growth; SDG 9 on industry, innovation and infrastructure and SDG 11 on sustainable cities and communities.

Under Indian situation, value education finds mention in some or the other forms in the school education system termed variously as VE (Value Education), LS (Life Skills) or PD (Personality Development). The values education has been an intrinsic part of Indian cultural and social ethos. The learning and teaching of the values can happen in all kind of situations in our homes, in neighbourhood, in markets and works places. However, teacher is the central to the value education who need to work as role model for children. There have been various efforts towards imparting values education within the school system by agencies in India such as the whole school approach as proposed by NCERT and many Boards. This approach is based on the basic assumption that value education cannot be imparted separately from the processes and orientations of other parts of the school system. The more integrated it is to the educational process as a whole, the better will be the outcome of imparting values. Most of these courses put stress on nurturing core universal values as enshrined under the Indian Constitution.

Under the Indian context, I would like suggest the following steps for implementation of the values education:

1. A comprehensive framework need to be developed through a nationwide consultation with experts, practioners, educators, teachers and parents. The framework should be within the context of overall sustainability context combining the elements of ESD, EE, climate change education, moral and spiritual education using the traditional and modern pedagogies.
2. The values education and moral and spirituality education in an integrated framework should guide children and youth towards a life based on moral principles which are important both in the individual as well as collective context. Interlinkages with home and school as well as surrounding environment need to be emphasised.
3. India being a diverse country, a single model is not justifiable in a multi-cultural society. The values education should respect the cultural and biological diversity as the cornerstone of teaching and learning.
4. Expected learning outcomes should include a combination of knowledge, values, attitudes and skills with a particular emphasis on those skills that related to critical thinking and problem solving, self-management and communication and inter-personal skills.
5. The framework should recognize the importance of learning from the nature and society beyond the boundary of schools. Regular interaction with communities, spiritual centres, national parks, sanctuaries or botanical and zoological gardens, etc. should be made part of the educational experience.
6. Priority must be given to orient and train teachers in the values education both at value based centres and within the school or teacher training situations.
7. Various extracurricular and co-curricular activities need to creatively designed to make value education more activity based and joyful.
8. The whole idea of sustainability is influenced by people's values and culture which is also responsible for creating unsustainable practices and behaviour. Values education should therefore be sensitive to the cultural and socioeconomic milieu of the learner.

9. In an era where youth is struggling to get decent jobs and sustainable livelihood opportunities, values education must provide knowledge and skills particularly green skills or sustainable living in society.

In the context of new technology era, appropriate use of digital pedagogy which enables a shift from “transmissive pedagogies” to “transformative pedagogies” should be encouraged to create values based education for a peaceful and sustainable world. The unprecedented interconnectivity created by the internet, has brought into focus the new kind of challenges to our value systems such as interconnected local to global challenges ranging from climate change to violent extremism. This will require a new perspective for values based education as intrinsic part of sustainability education for building new sets of skills and competencies. Value education should be the cornerstone of transformative education agenda addressing many complexities related to inclusion and equity including all forms of exclusion and marginalisation, disparities and inequalities in access, participation and learning outcomes. It is also important to impart value education as an integral part of sustainability education focusing on the most disadvantaged, especially those with disabilities, to ensure that no one is left behind.





Values Based Education and Authentic Global Citizenship

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Professor Emeritus Ron Toomey

Victoria University, Australia



Professor Ron comes with a strong-suit in Values-based education since the year 1970 and has worked on several books related to Values pedagogy, Values in core curriculum, Values education and students well-being. He is currently involved with the project, 'Creating the Globally Sustainable Self' sponsored by the International Beliefs and Values Institute alongside colleagues from James Madison University in Virginia

Introduction

This paper seeks to address the question: can values based education make the world a better place by having schools nurture greater social responsibility amongst students, develop their empathy for all mankind and thus contribute to an authentic global citizenry? By drawing on the values based educational practices within Australia, and related research, we propose that a community oriented, values based student well-being pedagogy shows great promise for enabling young people not only to better understand the meaning of pro-social values and behaviours but also to practise them regularly thereby developing greater social responsibility, empathic character and improved global citizenship.

A Community Oriented, Values Based, Student Well-Being Pedagogy

The idea of a student well-being pedagogy draws upon relatively recent research about Values Education (Lovat et al, 2010) and Values based Education (Hawkes, N. 2016) whereby values based education is a principle of curriculum organisation, a way of shaping the entire schooling experience, including the planning, managing and organising of the total school curriculum as well as the teaching and learning opportunities within it.

The metaphor of a “troika” (borrowed from the three-horsed Russian snow cart) captures the way the pedagogy draws together and produces synergies between the research about quality teaching, values education and service learning. Specifically, it draws upon ideas within the quality teaching research about the roles of caring, high expectations, mutual respect, and the inclusion of all students in the learning process and how that produces intellectual depth. It also draws on ideas about moral,

emotional and aesthetic growth that are found in values education research. And finally it draws upon research demonstrating how service learning can develop social competence and agency. Thus, the troika represents an holistic approach to education that emphasises the interconnections between the cognitive, affective and social development of young people. The approach seeks to produce well rounded, well balanced, caring members of society. Such an integrated approach is conceptualised as student well-being pedagogy. As we shall show later this so called student well-being pedagogy enables young people to form a deep understanding of pro-social values like respect, tolerance, integrity, empathy and to practise them until they become part of “themselves”.

Essentially, the ‘troika’ proposes a new paradigm for learning, one that fits better with our present social and cultural circumstances. The new paradigm gives prominence to a form of values based education, including a service learning dimension, in which students can apply the pro-social values they have been taught, and had modelled for them by teachers and other adults, and which they have transacted in the curriculum to practical situations of need in their surrounding communities such as, for example, aged care, ecological degradation and worker exploitation thereby developing their social responsibility and empathy.

Not only does the pedagogy develop greater pro-social values and behaviours in students, but also it engages students more, produces a greater sense of well-being on the part of both students and teachers, encourages students to strive to reach their full potential and enables them to become deeper thinkers. It does so by enabling the creation of a calm, contemplative school and classroom environment, including the establishment of respectful, open and mutually supportive relationships between teachers and students and between the students themselves. Evidence suggests that such a pedagogical approach not only serves to impact positively on school relationships and ambience, but on academic diligence as well, in turn enhancing overall student well-being. It also contributes to the depth of student thinking, to their confidence and to the positive way they approach learning (Chapman et al., 2007). Moreover, it ultimately enables people to develop the attributes and dispositions necessary to redress the personal, local, national and global challenges related to sustainability, social conflict, human rights infringement and cultural dissonance so prevalent in contemporary society (Bandura, 2001). In our view then, this conception of a student well-being pedagogy holds one of the keys to enabling young people to better understand their “selves” and develop the type of pro-social behaviour and responsible citizenry that can contribute to a better world.

The Pedagogy in Practice

The work which gave rise to the novel conception of a student well-being curriculum was the Australian Government’s Values Education Good Practice Schools Project (VEGPSP) (Toomey, 2006). The project was a two stage, nearly A\$30 million, effort designed to enable Australian schools to demonstrate, in a “ground up” sense, good practice Values Education (www.curriculum.edu.au/verve/_.../VEGPSP-2_final_3_execsummary.pdf). During the project’s lifetime some 400 schools and thousands of teachers and students toiled away identifying and instilling their conception of good practice Values Education. The details of the schools’ efforts and their effects on students regarding the development of pro-social values and behaviours are well documented (Lovat and Toomey, 2009. Lovat et al, 2009. Lovat, Toomey and Clement, 2010). In particular the good practices developed by the schools included:

- They used a “whole-school approach” to identifying an agreed set of values that circumscribed the school’s core business and assisted in its operation.
- They adopted a whole-school planning process, including whole-school curriculum planning that took account of the school’s articulated values.

- They publicly expressed an expectation for one doing one’s best (achieving full potential) as well as at the same time trying to establish a culture that genuinely accepted that everyone can do better.
- They developed strategies for having the students feel supported, being responsible for their learning, able to take risks and encouraging everyone adopt a “can do” attitude.
- They adopted an approach to teaching and learning with a constructivist orientation, often focused on experiential, real-world learning.
- They provided opportunities for “walking the talk”, often through community based service learning programs, whereby students developed empathic character and gained greater self-knowledge.
- They used some form of “scaffolding” as a device for teaching the school’s agreed values. Typically, these “scaffolds” had many of the school’s values imbued within them. Programs such as Socratic Circles pedagogy, Philosophy in Schools, Student Action Teams, Peer Support Program, and several others, comprised such “scaffolds”.

The outcomes from such approaches are also well documented and include substantial improvement in matters such as improved student understanding of values like empathy, integrity, tolerance, respect and the like, improved inter-personal relationships between students and between students and teachers and greater student engagement with social and cultural issues (Toomey, 2010). In what follows we describe one of the scaffolding mechanisms, the Socratic Circles pedagogy, and outline its contribution to the growth of the students’ religious and cultural understanding and tolerance.

Socratic Circles: One of the Scaffolds for the Pedagogy

Socratic circles are a recent development in the history of Socratic dialogue and questioning. Informed by Socrates’ Theory of Knowledge, that learning best takes place through disciplined conversation (Copeland, 2005), Socratic circles are a teaching strategy enabling the discussion of values based issues through the exploration of texts. In the context of the student well-being pedagogy, they are especially useful because on the one hand they lend themselves to engaging all students in the classroom in a discussion around values laden issues and on the other hand participation in the exercise requires students to practice values like respect, integrity, honesty and such. That is, within a Socratic Circle not only are values discussed, attitudes formed and beliefs challenged but also important pro-social values like showing respect are imbued in the very scaffold itself.

In the Socratic circle discussion all participants are expected to contribute. They are all given time to read prepared material about the value laden issue under consideration and to prepare their thoughts and questions. The discussion takes place within two concentric circles of students. The inner of two concentric circles of learners makes claims about the matter under consideration, and asks questions of others in the group, in an attempt to arrive at a deeper understanding of concepts, issues, viewpoints or behaviours related to that matter. The outer circle monitors the contributions of the inner circle and provides structured feedback, shares some positive feedback and offers suggestions regarding areas for improvement.

The first of two circle discussions is preceded by the critical reading stage which allows each individual learner, the opportunity to prepare for their contribution to the forthcoming conversation. Students are initially shepherded through the process of reading critically. They learn to annotate the text or texts for consideration, highlighting words, phrases, passages or images of note. Students prepare both comments and questions to pose during the discussion. Students are familiar with their role

as respondents to questions, but can be confused by the expectation that they formulate incisive questions to generate thought and discussion during the Socratic circle. It is this, the higher-order task of critical questioning, that develops intellectual depth, self - knowledge and better prepares students for active and empathetic citizenship.

The Pedagogy and the Development of Cultural Harmony

Socratic circles was the scaffold for the student well-being pedagogy used by a group of schools within the VEGPSP. The main objective of this group of schools was to provide opportunities for young people from different cultures and faith traditions (Jewish, Catholic, Islamic) to come together to consider issues such as social and cultural values, national identity, social cohesion and citizenship.

It was hoped that the work of the cluster would contribute to fostering positive relationships amongst young people from different cultures and faiths and in doing so contribute to the development of a stronger sense of community, social cohesion and well-being among the students and the community more broadly.

The work of the cluster was not focused on learning about different faiths or world religions per se. Instead the aim was to provide opportunities within a series of interschool gatherings for both social interaction and Socratic Circle discussion among students from different cultural and faith traditions, so that they could engage with each other around important, relevant and significant social issues to do with religious and cultural understanding.

The first interschool gathering, for instance, took place at The King David School, an exclusively Jewish school. The gathering was scheduled to coincide with Purim, an important Jewish festival. Twelve students from each of the different schools involved in the project came to King David School and they watched a performance about Purim. They learnt about the importance and significance of that festival in the Jewish tradition. They also engaged in small groups discussing topics such as: Does racism exist in our community? How do we combat stereotypes about particular cultural and religious groups? How as young people do we combat racism in the community? These small group discussions served as a precursor to a Socratic circle dialogue that then took place. Twenty students participated in the Socratic circle.

The second interschool gathering took place at the Melbourne Immigration Museum. Students from all the schools followed the trails of aboriginal people alongside Melbourne's Yarra River before touring the Immigration Museum, observing artefacts and art works depicting the experience of migration and participating in a Socratic circle around the immigration experience. The students who were participating in the Socratic circle were given a media file prior to their engagement in the Socratic circle dialogue. The media file provided an opportunity for students to review articles, annotate those articles and generally become informed and ready to discuss issues around values related to tolerance and inclusion.

The third interschool gathering which took place at Siena College, an all-girls catholic school adopted a focus on intercultural understanding as portrayed through visual arts. The students were assembled into fifteen groups of five, each of which was provided with a resource package consisting of an artwork, a poem and lyrics to a song. The students started by responding to the various stimuli presented to them, and discussed them in light of contemporary local and international issues. It should be noted that the element of personal experience began to be introduced by the students into their conversations, signifying a build-up of trust amongst the students from the different school groups. Cluster staff acted as facilitators for the day and worked only on the periphery of the groups,

not amongst them. This allowed for student leadership roles to emerge and for students to create their own pieces of art within an uninhibited and honest environment.

The groups were given access to a wide range of artists' materials - canvas, paints, collage, montage, inks, texture – and in the period before and directly after lunch, their thoughts and discoveries that stemmed from the Socratic circles were transformed into visual representations. A majority of students worked in and with their group, collaborating together and a few individuals worked separately, bringing their works together at the end. Recurring themes represented in the work were racism, understanding (and in some cases the lack of understanding) in society, hope and respect.

The power of the students' work was experienced by all participants and observers as overwhelming and many of the staff members were visibly moved. The students were eloquent in their explanations of their art work and their interpretations of the resources were original and succinct. A real success of the day was observing how the students from the different schools had begun to make connections – burgeoning close friendships were evident as was a sincere interest in the success of the day.

The issues in focus during the project were couched in an overall conversation about values. Students grappled with a comparative analysis of what are stereotypically regarded as Australian values and what are more broadly understood to represent universal values. Issues related to cultural identity, national policy and social inclusion were considered in light of community conflict and division. In discussion, students made reference to power relations and the dominant forces of government, religion and media as all playing a role in the construction of social cohesion. Students were able to ponder the role they play in contributing to a cohesive society and reflect on the importance of youth leadership. Many of the issues explored by students during discussion were controversial in nature, but the Socratic Circles approach enabled participants to objectify the issues, helping participants to move beyond reliance on long held, and often untested, personal beliefs and opinions.

At the end of eighteen months those who witnessed the students' journey, had a common observation about the transformative effect of the pedagogy: a deep and lifelong understanding and respect had been nurtured in this small pocket of Australian youth from diverse cultural backgrounds, "young people who have the power to enable change and to promote dialogue in the future" (Chapman, Devine & Staples, 2008).

Further Anecdotal and Empirical Evidence about the Transformative Capacity of the Pedagogy

There is other evidence about the transformative effects of the pedagogy on the students, as well as the teachers, in particular by nurturing greater pro-social values and behaviour. It is both anecdotal and empirical.

Examples of the former are sprinkled throughout the two final reports on the project to the Australian Government (DEST 2006, DEEWR 2008). They typically take the form of teachers and/or students perceptions about the changes they observed during the project: changes in human behaviour both of the self and of peers or changes in teaching or school organisation that they claim lead to behaviour change. Taken collectively, these anecdotal comments point to the perception that the student well-being pedagogy:

1. Had a positive effect on the ambience of the school. To illustrate one teacher offered that "the overall feeling in the class is calmer and more cohesive" (DEST, 2006).

2. Had a positive effect on relationships generally as suggested in this comment: “Everyone in the classroom exchange, teachers and students alike, became more conscious of trying to be respectful, trying to do their best, and trying to give others a fair go. We also found that by creating an environment where these values were constantly shaping classroom activity, student learning was improving, teachers and students were happier, and school was calmer”. (DEST, 2006)
3. Had an impact on academic diligence as suggested by this child: “being in a Student Action Team made me feel better because I kept getting more and more involved and trying harder” and “I feel I can do anything if I try harder” (Chapman et al in Lovat and Toomey p 38)
4. Had a capacity to nurture pro-social behaviour in young people. Comments for a student focus group included: “it has made me realise that anyone can improve and make a difference to the world” and “I think about what people feel and how they live” and “I feel like I’m a better person” (Chapman et al in Lovat and Toomey p. 38)

Empirical evidence about the transformative effects of the pedagogy comes from a large-scale, mixed method study conducted between 2006 and 2008, for the Australian Government, titled, *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience* (DEEWR, 2008). The study sought to measure the effects of the new pedagogy on school ambience, student academic discipline, student teacher relationships and parental participation. The study asserts “that as schools give increasing curriculum and teaching emphasis to values education, students become more academically diligent, the school assumes a calmer, more peaceful ambience, better student-teacher relationships are forged, student and teacher well-being improves and parents are more engaged with the school” (DEEWR p.12). It also shows that the program promotes more inclusive behaviour, more responsible behaviour and greater cooperation between students.

All of this strongly suggests that the new pedagogy can enable young people to develop a more inclusive and empathetic social dispositions. It also begs the question: “how can the pedagogy become more widespread?” Part of the answer to that question lies with programs of teacher education. What follows points the direction teacher education might pursue.

Implications for Teacher Education

The challenges presented to teacher education by the community oriented, values based student well-being pedagogy shouldn’t be underestimated. Gay (2010), for example, points out that in educational processes “cultural diversity (should be) a positive attribute and a valuable resource in teaching and learning (but) in reality it is often seen as a threat and a detriment to be denied, avoided, or eliminated”. She argues that many prospective teachers are troubled by the apparent contradictions between these ideals and realities and have difficulty in finding a comfortable ideological place for themselves in the conflict. They respond by trying to find consolation in silence, denial, and social disassociation; emphasising aspects of diversity (such as gender, social class, and individuality) that are not as troublesome for them; separating themselves from any personal responsibility for causing and correcting oppressions and inequities; and concentrating on what should be to the exclusion of what is.

Similarly, Case and Hemmings (2005) found this to be the case in their study of the attitudes of white female prospective teachers toward curricula and conversations about racial inequities. So did Sleeter (2001), Trent et al. (2008), and Walker-Dalhouse and Dalhouse (2006) in their reviews of research on preservice teachers’ beliefs and knowledge about the oppression, cultures, experiences, and contributions of ethnically diverse groups of colour and about teaching students who are members of

them. Trent et al. (2008) call these reactions “distancing strategies” (p. 333).

A further dimension to the challenge of transforming teacher education is the fact that “that lay culture norms among (those enrolled) are strongly ingrained and that most teacher education, as it is currently structured, is a weak intervention to alter particular views (Tatto 1996). Also, it seems that many beliefs about social and cultural differences are relatively stable and resistant to change (Kagan, 1992; Kennedy, 1990; Weinstein, 1989).

Moreover, as Lovat (2011) argues, for the most part teacher education is a conservative enterprise typically re-acting to pressures from employing and registration authorities rather than being pro-active around social issues and global harmony. It tends to subscribe to traditional conceptions of teaching and learning with testable and measurable outcomes rather than acknowledge the coalescence of the emotional, social and cognitive that we described earlier. Hence, there is a tendency for teacher education to function on the basis of an ‘old order’ of beliefs and priorities mostly incompatible with the student well-being pedagogy.

Nonetheless, whilst changing beliefs about ethnicity, culture, sustainability, human rights and such amongst beginning teachers may indeed be challenging, efforts to do so are vitally necessary if schools are to play a greater role in developing more morally, ethically and socially concerned citizens. Fortunately, there are some current efforts in teacher education consonant with building globally sustainable selves upon which we can build (see, for example, Toomey, Lovat, Clement and Dally, 2010).

Who am I?

As Gore Vidal once tellingly said “selves are hard to come by”. Habermas (2007) agrees and offers, by way of explanation, that “self” is “constrained by institutional or environmental forces which limit our options and rational control over our lives but have been taken for granted as beyond human control” (through a process of) “reification”. He identifies “self-knowledge”, an interest in the way one’s history and biography has expressed itself in the way one sees oneself, one’s roles and social expectations, as a form of emancipation from reification. Also from a contemporary perspective, developing greater social responsibility and empathetic character requires one to inure oneself to the socio-pathological pressures of the internet and the growing cultural support for narcissism. With regard to the former, O’Hagan (2015) has persuasively argued that today the internet and social media spawn much fictional identity and inhibit healthy identity formation by diminishing the quality of interpersonal relations. Regarding the latter, Brooks (2015), Mann (2015) and others show how the advance of the culture of narcissism is stunting commitment to values like humility, caring and integrity that are central to the development of a more harmonious, ecologically sustainable and socially just world.

Present day schooling practices need to redress the forces of “reification” and the socio-pathological pressures being exerted by the internet and the growth of narcissism by promoting the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and well-being of young people by developing their whole “self”: in effect nurturing their “self-knowledge”. As we showed earlier, “the troika” metaphor for Values based Education, where the cart represents the student and the three horses pulling it in perfect synergy represent Values Education, Quality Teaching and Service Learning has great potential to accomplish this by nurturing student spiritual development. Values based education conceived of in this way nurtures “the good self” that resides in all mankind and enables it to act as an effective antidote to the forces of reification. Furthermore, Davis and Hayes (2011) have also shown how the practice of Mindfulness and meditation, which has increased exponentially in Australian schools can significantly help in the process of the spiritual development of students.

However, beginning teachers typically have limited understanding of what they are getting into. As Stengel (2013, p 57) comments:

“Despite their enthusiasm for teaching, they (beginning teachers) know little about what is involved. They do not typically think of teaching as a profession that is both morally and intellectually demanding. Nor are they cognizant that teaching is a craft to be developed. They imagine that once they know Mathematics or English or Science, they will know how to teach it. For them, teaching is talking, the transmission of information. Doing it well is a matter of personality, not of intellect. It requires enthusiasm but not judgment. My aspiring educators think they themselves will be different from the ineffective teachers they have known because they will care about their students as those teachers did not. They will take their responsibility as teachers seriously. As they enter my classroom, they are not sure why they are there or how I can help them achieve their professional ambitions”.

Thus self-knowledge is central to teaching as we are talking about it here because as Parker (2007 p.3) tells us:

“Knowing my students and my subject depends heavily on self-knowledge. When I do not know myself I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life- and when I cannot see them clearly I cannot teach them well. When I do not know myself I cannot know my subject – not at the deepest levels of embodied personal meaning. I will know it only abstractly, from a distance, a congeries of concepts as far removed from the world as I am from personal truth”.

If the student well-being pedagogy is to shape pro-social values and behaviours, beginning teachers need to be acutely aware of their beliefs and values about things like social conflict, human rights infringement, environmental degradation, intercultural disharmony and the like: they need self-knowledge. They need to become very self-reflective about such matters. Fortunately, we now have a tool that enables such self-reflection: the Beliefs, Events and Values Inventory (BEVI)(Shealy,2015) https://mediaspace.itap.purdue.edu/media/Introduction+to+the+BEVI/I_h9cb17im). Fundamentally, the BEVI is a measure of psychological functioning. It comprises a set of questions and response options that simultaneously assess not only what and how the respondent is experiencing in her “version of reality” but also why they are doing so. It especially assesses “versions of reality” pertaining to gender roles, ecological responsibility, social and cultural relativities. In short, it assesses where individuals really are regarding beliefs and values about things like social harmony. Typically, it is used to draw participants’ attention to the dissonance between where the respondent thought she was in a values and beliefs sense and where she actually is on such matters.

Thus, the BEVI is an ideal tool for enabling self – reflection and enabling participants to consider the extent of their commitment to values that underpin pro-social behaviour. After all, until they identify “who am I?” in that regard beginning teachers are ill equipped to help their students develop the appropriate values and dispositions. Such self-reflection is both an initial, and ongoing stepping stone to identifying self and arguably needs to become the cornerstone of any teacher education program which takes the student well-being pedagogy seriously. Davis and Hayes (2011) have also shown how the practice of Mindfulness can significant help in this regard. However, implementing the student well-being pedagogy requires more than this: beginning teachers also need to be “ethically intelligent”.

Ethical Intelligence

As we have already made clear the student well-being pedagogy requires that teachers teach the meaning and practice of the values that are at the heart of pro-social behaviour such as integrity, trust, honesty, care and the like. Where ever possible these values should also inform the very practice

of their teaching and be imbued in all activities undertaken in the classroom. Students should feel they are steeped in a values laden environment that is requiring them to reflect on the choices they are making about how they are relating to others. The prime purpose of classroom activity should be the development of the students’ “ethical intelligence”. (Hawkes, in press 2016. Campbell, 2013).

As Stengel (2013) reminded us above, typically beginning teachers see teaching as technique whereas, as we have shown, it is in reality a craft that is continuously being refined and refashioned to accommodate changing circumstance. Perhaps more importantly, it is a craft that is not merely an academic or technical endeavour, but that it is infused with moral and ethical expectations, responsibilities, and complexities that take form in the manner in which teachers conduct their work. Thus if beginning teachers are to be prepared for implementing the student well-being pedagogy they need not only to understand how to adopt a values based approach to teaching but also how to teach the values that underpin pro-social behaviour.

This can be accomplished by having the beginning teachers practise the very methods used within the student well-being pedagogy such as Socratic Circles, Student Action Teams and the like. In practising them the beginning teacher will grasp the “how” of the pedagogy. The beginning teacher also needs to be shown how to explicitly teach values such as care, trust, integrity, honesty and such. Again by practising successful methods like Y charts and having students develop and practice an ethical discourse and use it as the classroom’s lingua franca will illustrate how this can be accomplished. There are many, many examples of good practice in this regard (see, for example, Sanger and Osguthorpe, 2013. Henderson, 2010. Curtis 2010.). Similarly there is much practical material available about building trusting and caring relationships (see, for example, Watson and Ecken. 2003. Noddings, 2010.)

Reforming the Foundations of Teacher Education

Few, if any, of the typical foundations for teacher education courses, with some notable exceptions such as Dewey’s philosophy, sit well with the principles and practices of the student well-being curriculum outlined earlier. Thus to realise the type of educational transformation needed to produce an authentic global citizenry the present dated paradigm needs to be reformed.

First and foremost, the foundations of teacher education need to make clear for the beginning teacher that, as we have shown above, quality teaching is a highly social, emotional and deeply interpersonal exchange between people shaped by values like care, trust, empathy and the like . In this regard, the foundations should take account of the work of the likes of Parker Palmer (2007), Fred Newmann (1996) and Linda Darling-Hammond (1999), amongst others, to illustrate how teaching is more than technique. As Parker (2007) points out: “good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.” (page 10).

In particular, the foundations should clarify the role caring plays in learning and its application to real world challenges needs to be highlighted. The foundations should also draw on Anthony Bryk (2002) who has shown how ‘trusting relations’ in schools, and especially between the student and the teacher, can impact in positive ways on students. In the same vein, there is now a vast store of evidence indicating that the establishment of a positive, caring and encouraging environment for learning, together with explicit discourse about values in a way that draws on students’ deeper learning and reflectivity, has power to transform the patterns of beliefs, feelings, behaviour, resilience consistent with authentic global citizenship (cf. Benninga, 2006; Hawkes, 2007; Lovat & Toomey, 2007; Lovat & Clement, 2008).

From a methodological standpoint, the foundations also need to draw upon the new neurosciences. As an example, Antonio Damasio's (cf. Damasio, 2003; Immordino-Yang & Damasio, 2007) main interest is in the neurobiology of the mind, especially concerning those systems that underpin memory and emotion. His work points to the relationship between learning and emotion and suggests a way of conceiving of emotion and feelings as not being separate from learning so much as inherently part of all rational processes. His work will cause beginning teachers to re-think many of their assumptions about a range of developmental issues, including that of learning itself.

Also the foundations need to challenge stereotypical notions of intelligence by addressing social and emotional intelligence. The work of Daniel Goleman (1996; 2001; 2006), a trained cognitivist who has become associated most with notions of social and emotional intelligence, and hence social and emotional learning might play an important role in any foundational study. Goleman has demonstrated in his work that social intelligence and emotional intelligence are vital to sound cognition. For teacher education, the implication is that intelligence, a notion that has been prominent in teaching, is not fixed, free-standing and determinative of student achievement as an isolated factor. It is in fact highly contextualised and dependent, at least in part, on other factors about one's current state of well-being of body, mind and social being.

Similarly the work of Robert Sternberg (2007) a trained psychologist and, in his case, psychometrician should be part of the foundations program because he is a convert to seeing cognition as part of a broader mix of human factors. He speaks of different forms of intelligence, analytic, synthetic and practical, these latter especially involving a fuller range of human capabilities than is understood by the more limited and rationalistic notions of intelligence. Both Damasio and Sternberg would seem to owe much to the foundational thought of Howard Gardner (1983) around multiple intelligences, work which also should be included in any teacher education program.

Finally the work of Martin Seligman (2004) needs to be prominent in any reformed foundations of education. Known best for his work on positive psychology, he is heavily critical of traditional forms of psychology for their emphasis on the negative, the helpless, the depressive and the pessimistic. He and others have demonstrated how positive psychology can establish circumstances that are supportive of student well-being, improved levels of trust and care, better self-esteem and more respectful relationships that are the cornerstones of the student well-being pedagogy.

The Positive Psychology movement enables educators to constitute a set of principles and related practices for establishing circumstances where positive emotions, positive relationships, engagement, accomplishment and personal and emotional well-being flourish. Thus they provide guidance for teachers and teacher educators alike on ways of nurturing and sustaining the positive ambience that is such an important part of the student well-being pedagogy.

These are the true foundations for a profession on which so many hopes from across so many issues of personal dysfunction and social disjunction are resting: they are the foundations for creating teachers who are authentic global citizens.

Five Principles for the Development of a Teacher Education Curriculum Linked to the Student Well-being Pedagogy

By way of drawing together the above ideas for reforming teacher education so as to align it better with the student well-being pedagogy we draw upon, and elaborate, Danielewicz's work (2001) to offer five principles against which any teacher education reform effort intended to promote the student well-being pedagogy might evaluate itself.

Principle 1. Any teacher education program should emphasise activity and practice on the part of participants.

The program should be student-centred, focused on engaging students through active participation in the process of becoming a teacher. Every aspect of the program should emphasize doing. Because, as we have shown above, teaching is a craft and not a technical skill it needs to be ongoingly nurtured in practical situations. Also because the student well-being pedagogy is values based and because, in the case of personal and social values, "actions speak louder than words" participants must be afforded every opportunity to practice their own values in real world situations. Increasingly, this is being attempted by injecting Service Learning into Teacher Education (see, for example, Carrington et al 2010. Atkinson et al. 2001). Examples of service-learning activities in teacher education programs in the USA include

- (1) preservice teachers taking a social foundations of education course who tutor adults and children in ESL classrooms and at public libraries;
- (2) as a part of a social studies methods course students work with children in need in community agencies such as Big Brothers/Big Sisters, Neighbourhood Centres, or Head Start;
- (3) special education majors coordinate service-learning projects with their own students during their student teaching assignments;
- (4) preservice teachers in reading methods courses help coordinate a high school literacy corps, provide training, conduct evaluation studies, and lead reflection sessions for the tutors.

Principle 2. Any program should be holistic and integrated

We have been at pains to demonstrate how the student well-being pedagogy concentrates on developing the whole person. Thus, if only because any teacher education program should model what it intends to produce it must be conceived of as a whole, a synchronous experience. Individual parts, such as content requirements, settings, or courses, should be designed to fit together; each element should support and extend the others. Courses should be interconnected and include practical field experiences that the participants can replicate for themselves upon graduation. Students should be conscious of their involvement in a coherent program by requiring them to construct a portfolio, a collection of written work and other artefacts that charts their development from the time they enter the program and represents their emerging pro-social identity as a teacher as they complete the program.

Principle 3. Any program should be embedded in an ethical discourse community

A teacher education program should exist inside the discourse community of teachers and teaching. This is especially important for a values based program. The development of an ethical language is central to the adoption of a values based student well-being pedagogy.

A discourse community is a group of individuals who share practices, language, conventions, beliefs, and in this case, profession. Being a teacher means becoming a member of the discourse community by learning its conventions and practices. Students need significant contact (besides the teaching internship) with teachers in the field in a variety of professional and school settings throughout the program.

Principle 4. Any program should be rich in relations

Not only because identities are created in interaction but also because quality interpersonal relationships are central to the student well-being pedagogy, a teacher education program should be an environment rich in relations between individuals, including teachers to students, and students to students. These reciprocal "caring relations", as Noddings (2010) defines them, should shape the ethos

of the program. In belonging to a caring community, students should both receive and give attention, and feel known and recognised by others. Being connected to others adds intensity and dimension to the work of learning to teach.

Principle 5. Any program should be morally engaged

As we have shown above teaching is a moral act. A teacher education program should recognize, celebrate, and honour the intentions of prospective teachers who so often feel committed to improving the lives of others, alleviating social inequalities, and eradicating discrimination. It is often these ethical concerns that have brought students to teaching. We (as teachers also motivated by social conscience) must demonstrate visibly that we share similar convictions about the importance of values. The teacher education program should overtly reflect social goals and support students in their individual ethical pursuits.

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Education for Liberation



Swami Shantatmananda

Head - Ramakrishna Mission, New Delhi, India



Swami Shantatmananda is a senior monk of the Ramakrishna Order and is well known as an able administrator and spiritual mentor. He had a long stint of 30 years at the International Headquarters of the Ramakrishna Mission, Belur Math, where he had the rare privilege of association with some of the luminaries of the Order. Swami Shantatmananda is deeply committed to the spreading of value education amongst the youth, especially the school and college students. He has been closely associated with a number of insightful programmes on value education, based on the man-making and character-building ideas of Swami Vivekananda.

Several countries across the globe including India have a secular constitution. Although the word “Secular” is not clearly defined, it is assumed to mean a non-religious approach to all matters concerning the nation and its citizens. While it is difficult to find the rationale behind such a secular framework in respect of several countries, it appears to be totally unjustified in case of India. This is a country which has existed for the past several thousand years based on the philosophy of life rooted in Dharma.

Dharma is quite often inadequately translated as religion. Dharma is far more comprehensive. It means, that which upholds a person, drives his actions and ensures his life based on ethics and morality. According to Sanatana Dharma, life has four objectives, namely Dharma, Artha, Kama and Moksha. Dharma is the guiding principle which regulates all the activities of the human being and hence is stated as the first or primary objective. Every human being is supposed to function completely guided by Dharma in all his activities. Thus Artha or accumulation of wealth is permitted provided it passes through the filter of Dharma. Similarly, Kama or satisfaction of desires is permitted provided once again if it is according to the norms laid down by Dharma. Finally, the ultimate goal of human being is Moksha or complete freedom from every kind of bondage or limitation.

Human beings suffer from several bondages or limitations with regard to health, wealth, interpersonal relationships, etc. They constantly endeavour to overcome these limitations and attain freedom. But, as long as the attempts are made at the existential level alone, it is not possible to attain true freedom. Quite often the freedom obtained in one area manifests as greater bondage elsewhere. For example, to solve the problem of wealth if someone takes up an additional job, the person might

end up losing in the area of health thereby the freedom obtained with regard to wealth is offset by the bondage suffered in the area of health. So, the mind thought deeply and understood that all bondages arise from the idea of the limited concept of ourselves i.e. we are a complex of the body and the mind. Hence, they figured out that true freedom is possible only when one transcends the limitations of the body and the mind. Thus, the Shastras or the scriptures spoke of existence as unitary consciousness or the Atman or the Brahman. The individual soul which is nothing but the infinite, formless, birthless, deathless, ever blissful consciousness or Atman or Brahman assumes itself to be a limited complex of body and mind and this leads to every kind of bondage. Hence, true freedom or Mukti lies in recognising oneself as the infinite or boundless consciousness. This idea is to be learnt, thought of, assimilated and realised by each and every individual. In fact, this idea is the basis for all ethics, morality, harmony, peace, compassion, justice, etc. Otherwise, the basic questions such as, as to why at all one should be compassionate to other, or why at all there should be justice, or why one cannot appropriate for oneself whatever advantages that are available, cannot be answered.

Actually, if this idea is to be made part of one's life, it requires discovery of this idea at a very early age. Hence, it is extremely important to make this idea part of education not only in India, but all over the globe because this is a universal principle which is not religion specific. In fact, all higher ideas of life originate from this universal concept. It is necessary to expose children to this idea even when they are very young, say 10 or 11 years old, so that they have time to hear about it, reflect, discover, assimilate and make it part and parcel of their lives. But, how to present this idea in a form which children would be able to understand and assimilate? Swami Vivekananda shows us the way. He gave a remarkable definition of education. He said that education is the manifestation of perfection already in man. This perfection can be presented to children through modules exploring possibilities. By understanding the great possibilities lying dormant in themselves, children slowly learn to unearth these possibilities and march towards the idea of perfection which Swami Vivekananda talks about. This perfection is another way of stating the infinite nature or the nature of consciousness of the individual. This is what the Ramakrishna Mission, New Delhi is trying to present before the children through its value education programme called the Awakened Citizen Program. The programme is clothed completely in a secular language. But, as one goes deeper and deeper one is bound to discover the inner perfection lying dormant within. The programme which is currently running in close to 4,800 schools all over the country has shown remarkable results. Children have become more compassionate, peace-loving, justice-minded and seem to share and care better. Even physically disadvantaged children have shown remarkable progress.





The Purpose of Values-based Education

Dr Neil Hawkes

Founder - Values-based Education (VbE) International, United Kingdom



Neil Hawkes is the founder of the International Values Education Trust (IVET) and Values-based Education (VbE). Neil is loved and respected throughout the world as an educational leader and thinker. Neil is well known as an inspirational speaker, broadcaster and writer. His latest book, 'From My Heart - Transforming Lives Through Values', is a celebration of the success of VbE worldwide.

Ms Sue Webb

Executive Consultant - Values-based Education (VbE) International, United Kingdom



VbE International is a renewed articulation of the transformative Values-based Education for schools across the world. It was pioneered by Dr Neil Hawkes, whilst he was a Head Teacher in Oxfordshire. Ms Sue Webb, as the Executive Consultant of VbE supports schools by training, consulting, running courses and conferences and auditing schools for the Values-based Education Quality Mark. She presents on National and International stages and has worked with schools in Sri Lanka, India and Russia

An article by Dr Neil Hawkes

Presented by Ms Sue Webb

The purpose of Values-based Education is for 'the school to think about positive, universal human values and the ways to develop and express them; inspiring pupils to live by expressing positive values in their lives'.

Neil Hawkes, National Values Education Forum Report, Australia (2006 p25).

I have written this article to inspire you to embrace Values-based Education (VbE) in your life and also if you are a teacher or school leader in your school. My aim has been to give you enough detail to enable you to both understand VbE and be in a position to apply its transforming practices. The purpose of Values-based Education is for schools to think about positive, universal values, such as respect and honesty, and to consider the ways to develop and express them through the school

curriculum; that this process will inspire pupils to express positive values in the way they live their lives. I think that what society currently lacks is a shared values vocabulary that is initially explored, understood and modelled in schools; that without it children cannot fully develop their moral, ethical thinking. Traditionally, ethical thinking came from families and religion, but this can no longer be assumed to be generally the case. In a values-based school, students develop a growing understanding of the meaning of words such as respect, empathy, justice, humility and altruism, and look for ways of adopting them in their lives. For some, this experience may act as a foundation on which to build religious thinking, whilst for others it forms a secular code of ethics, which promotes the foundation of an ethically based society.

Frances Farrer described this method in her book *A Quiet Revolution* (2000), which was endorsed by the former Archbishop of Canterbury in the UK, who wrote:

'The book is wonderful, and should be compulsory reading for anyone who is serious about education. At a time when we need a lot of wisdom about what leadership in education looks like, this is a rich resource.'

Rowan Williams, Archbishop of Canterbury - *A Quiet Revolution Edition 11* (2005 p3).

My experience, as a headteacher and researcher, would suggest that Values-based Education is the key to improving the quality of education in schools, and could positively affect the ethical nature of society. There is an accumulation of evidence (Report of the Australian Values Education Good Practice Schools Project, 2006) that there is a strong link between what Lovat (2007) describes as **'Quality Teaching'** and the provision of what I describe as **'Values-based Education'** (Hawkes, 2005). Indeed, quality education cannot exist without these two fundamental components. Evidence from Australia (Australian Government, 2006), suggest that Values Education has had a positive effect on school culture in terms of healthier relationships and better learning for students. There is growing evidence, too, of the significant impact of Values Education on teachers – i.e. powerful collegiate sharing, changing teaching practice and staff morale.

In this article, I argue that education in positive human values, in the form of Values-based Education (VbE), is fundamental to the purposes of developing quality education. I also maintain that explicit Values Education (VE) enables pupils to internalise and act on a code of personal ethics. This article promotes the argument that VbE has positive qualitative effects on the attitudes and behaviour of adults and pupils in schools. Furthermore, I consider whether the methods and pedagogy of VbE can be an effective means of encouraging the spiritual, moral, social and cultural development of pupils.

What are values?

In everyday speech, the word value may be considered as an umbrella term for things that are approved. For example, people seldom distinguish between different types of values (the goals towards which we strive and those that constrain our actions, e.g. truth/freedom) and virtues (the dispositions that enable us to live up to our values, e.g. prudence, fidelity, honesty and courage). People's values constitute what they believe to be important. For example, to value truth is to believe that truth is something to strive to attain. The word values may be linked to numerous words, all with a range of meaning, that create different sorts of values: aesthetic (e.g. beauty), social (e.g. democracy), moral (e.g. honesty), intellectual (e.g. understanding), spiritual (e.g. hope) etc. There are instrumental values (things we value for the sake of something else, e.g. money) and intrinsic values (things we value for their own sake, e.g. love). The ability to value things for their own sake, together with the ability to formulate abstract concepts, appear to be two abilities that are unique to human beings.

Values may be simply defined as the principles that inform judgments as to what is morally good or bad (SCAA, 1996). I often describe them as principles that guide our thinking and behaviour. Another clear, yet more encompassing, definition appears to be offered by Halstead and Taylor (see below), because implicit in their definition of values is the assumption that only positive values are being considered. They avoid the complication of differentiating between types of values, being guided by the criteria of what is worthwhile. In my experience, their definition is more likely to be considered by schools when looking at their culture. They state that values are:

Principles and fundamental convictions which act as general guides to behaviour, enduring beliefs about what is worthwhile, ideals for which one strives, standards by which particular beliefs and actions are judged to be good or desirable. Examples are love, fairness, equality, freedom, justice, happiness, security, peace of mind, truth.

Halstead and Taylor, 2000

Values not only constitute goals, they also constrain the pursuit of other goals. For example, to the extent that truth is valued, it is believed that it is wrong to lie, even to achieve something else that is required. Values make demands as they are ideals and thus living up to them can be difficult. Often the values, to which people officially subscribe, as documented in school policies, are not necessarily those values that actually inform their behaviour. Values that are deeply instilled through discussion and experiential lessons are more likely to inform behaviour.

The values of an institution (e.g. a school) play the same role in the life of that institution that people's values play in their lives. Thus, the values of a school encapsulate its goals, constraining its pursuit of other goals. The adoption of institutional values relates to the fundamentally different educational philosophical positions. For instance, a school that has its philosophy rooted in the ideals of Froebel (child-centred education) will interpret values education differently from a school based on Wesley's principles (the founder of Methodism; child is inherently sinful). One way of differentiating values in schools is therefore to ascertain whether there is agreement between a value and its associated behaviours. An example would be a school that had kindness as a value and yet condoned its staff speaking sarcastically (unkindly) to pupils. Anecdotally, I was recently informed about a school that had applied for the quality mark in VbE in the UK; the assessor found that all the right boxes had been ticked on the assessment form, but that staff relationships were openly hostile.

What is Values-based Education?

Having considered the term *values*, what is *Value-based Education* (VbE)? VbE is a convenient term for a wide-range of activities devised to help pupils develop as moral, caring, authentic, altruistic and self-led members of society. It comprises all aspects of a school's life and work. The term includes efforts to promote personal and social education and the spiritual, moral, social and cultural (SMSC) aspects of education. It includes different ways of developing values through all aspects of the curriculum. Both the formal and informal curricula include values education. Values education is also an important feature of the so-called *hidden curriculum*. This is comprised of what pupils learn through customs, conventions, routines, structures and role modelling by adults.

VbE is an *umbrella term for a range of experiences that are used to develop a values base to the curriculum* (Taylor, 1998). These include the institutional values espoused by the school, its policy on inclusion (as exemplified in its equal opportunities policy towards all members of the school, adult and pupil), its assemblies, relationships and school ethos. I use the term *VbE* to distinguish these elements from the more specific use of the term *values education* (educating in values). Schools that develop VbE

ensure that values such as respect are conveyed in the teaching and learning processes, and are embedded in the school structures, management, policies, language and relationships. Values are both explicit and implicit in the life of the school.

Values-based Schools: the hope for the future?

What appears to be missing from many schools, and indeed from society as a whole, is a shared vocabulary based on common positive human values, which can provide a sense of direction and vision about how to create a stable, sustainable and moral society. The UK's former Chief Rabbi described this as follows:

A society holds together through the quality of its shared values (virtues), which are produced through a shared conversation. (Sachs, 1997)

My own experience, based on leading a values-based school (West Kidlington School, Oxford) for seven years, is that teaching about positive human values (e.g. respect, honesty, compassion, care, humility and responsibility) improves the quality of its education. *I wrote about this experience in Values Education and Quality Teaching – The Double Helix Effect (Lovat and Toomey, 2007). Also in my own book, From My Heart transforming lives through values (Hawkes, 2013).*

A values-based school seeks to promote an educational philosophy and practices based on valuing self, others and the environment, through the consideration of a values vocabulary (principles that guide behaviour) as the basis of good educational practice. This process can be further described as:

A way of conceptualising education that places the search for meaning and purpose at the heart of the educational process. It recognises that the recognition, worth and integrity, of all involved in the life and work of the school, are central to the creation of a values-based learning community that fosters positive relationships and quality in education. (Alive, 2007)

My experience as Headteacher of West Kidlington School is that when a school seriously develops the moral and spiritual aspects of the curriculum (those that positively contribute to the inner-world of thoughts, feelings and emotions of the teacher and the pupil), the school community becomes more reflective and harmonious. Individually, pupils take greater personal responsibility (are self-led) for their learning and behaviour. I have since described this as the foundation of The Inner Curriculum (Hawkes Neil & Hawkes Jane, 2018)

Research, undertaken by me at Oxford University (Hawkes, 2005), indicates that the most effective teachers of values are those who work to be more self-aware and take time to reflect on the deeper meaning of the values being emphasised in the school. Self-reflective work by teachers is seen to have a powerful impact on pupils, who make clear connections between what the teacher says and what she does. Such teachers are authentic, seeking to achieve congruence between their thoughts, feelings and actions. They are aware that they have the potential (as we all do) to be consumed by limiting emotion (e.g. anger) and for it to be inappropriately translated into action. Developing *reflection* (mindfulness, meditation) as a tool to aid self-control enables both pupil and adult to behave in ways that reflect positive human values such as compassion and respect. Interpersonal neuroscience (Siegal et al) now provide compelling evidence to support the need for us to take responsibility for our brain's development, by strengthening neural pathways which support positive thinking.

Teachers describe their own positive behaviour as walking their talk or living their values. Such reflective work leads to teachers' developing a deepening understanding of the values words. They

also have a clearer perception of their own attitudes and behaviour, and seem willing and able to model the values. Teachers believe that the pupils will learn from their positive example. Therefore an outcome of research is the view that the process of VbE must begin with adults, before introducing it to pupils and making it an integral part of the curriculum. From the evidence of my research (Hawkes, 2005), it would appear that Values Education couldn't be taught in isolation from the teacher's own thoughts, feelings and behaviour. It is therefore important for all who work with children to pay attention to looking after themselves, physically, mentally and emotionally. Such wise selfishness enables the adult to be a positive role model, which is a key principle for developing Values-based Education.

Implementing Values-based Education

Teaching about values affects teachers' thinking and consequently the way that they teach. Teachers are not neutral with regard to values, as values are embedded within their attitudes and exhibited through their behaviour. This implies that, in order for there to be consensus and consistency of staff expectations and behaviour throughout the school, a whole school Values-based Education policy needs to be introduced. It may be based on the following blueprint, which has inspired many schools to become values-based and may be summarised as follows:

1. The whole school community (staff, pupils, parents and community representatives) is involved in shaping the school's Values-based Education policy.
2. A process of values identification and clarification takes place involving the school's community (pupils, teachers, parents and stakeholders). A meeting/forum is set up to facilitate this process.
3. Core positive values are identified (e.g. respect, honesty and co-operation). These are chosen through a careful process, which involves thinking about what qualities (values) the school wishes to develop in its community. This is an important process, which ensures that everyone feels involved and owns the process. It is important to have a comprehensive list of values so that they form the basis of an ethical vocabulary, which becomes the dominant narrative of the school.
4. In the light of the values identified, the school decides the principles that will guide the way adults behave. Elements will be discussed to determine these such as:
 - how adults will care for themselves and each other
 - the emotional literacy of adults
 - the needs of the pupils
 - the way pupils are treated
5. Adults in the school community commit themselves to work towards being role models for VbE.
6. The school's institutional values that determine its culture (i.e. how the school is perceived by the community, through aspects such as how parents are welcomed, school notices, policies) are reviewed to ensure consistency with the VbE Policy.
7. The school considers how it will develop an Inner Curriculum, based on reflective practices that will lead to values-based behaviour. Aspects will be considered, such as knowledge of the functions of the brain, silent sitting, active listening, the consideration of ethical dilemmas and a deliberation about the wisdom of humanity as expressed in literature, the Arts and Humanities.

8. A programme is established for learning about values, which may include:
- introducing core values in a programme of assemblies
 - an extended values vocabulary, which support core values is systematically introduced to pupils e.g. Core school value respect: supporting values admiration, regard, esteem, consideration, etc.
 - a value being highlighted each month for detailed contemplation
 - each class teacher preparing one experiential value's lesson each month
 - the value of the month being the subject of a prominent display in the school hall and in each classroom
 - newsletters to parents, explaining what the value of the month is and how they can be developed at home
 - aspects of the curriculum (everything the school does) are identified that could make a specific contribution to VbE. The range of skills, knowledge, attitudes and understanding to develop in the pupils is established. Of crucial importance is to ensure that the process of developing VbE is well planned, monitored, evaluated and celebrated, in order to keep the process alive and constantly under review.
9. The school agrees a Statement of VbE that may be prominently displayed in school and included in the school's prospectus and on its website.

The blueprint enables a school to create a structure for the development of VbE that fosters a climate for learning that makes the role of teachers enjoyable. Teachers believe this is because VbE fosters good interpersonal relationships, which in turn help to raise pupil self-esteem and confidence. The result is that the pupils produce quality work, respect staff and are naturally well behaved.

Teachers in values-based schools report that teaching about values has a positive effect on what they term 'the inner, spiritual world of pupils' (Hawkes 2005, p229). They think that by talking about their feelings, pupils learn to express themselves more clearly, control their behaviour, and empathise with others (all aspects concerned with the development of emotional maturity). The teachers believe that the pupils learn about values by talking about them in the context of good teacher-child relationships. They believe that repetition and reinforcement of the values words, across the curriculum, is important for reinforcing their meaning. The evidence, to show that the pupils understand the values, is demonstrated by their use of them in everyday conversations. Pupils appear more aware of their behaviour in the playground and out of school. Pupils are encouraged to form school action teams (SATs) to look at ethical issues, e.g. the number of cars bringing students to school; protecting the environment. Such student involvement and personalisation of the curriculum contributes to the establishment of a positive climate for teaching and learning.

An important conclusion of my research at Oxford University concerns the introduction and development of an explicit values vocabulary (see blueprint). This acts as the platform on which pupils and staff develop, and deepen, their understanding of issues concerned with ethics and morality. It appears that the systematic introduction of a common vocabulary encourages reflective thinking, which leads to more positive and ethically based behaviour. Frequent repetition and regular discussion about values reinforces their meaning, with the result that they are more likely to be internalised in the sub-conscious. This in turn reinforces the pupils' positive dispositions and acts as a check on behaviour. It is argued in my thesis that it cannot be assumed that such a vocabulary will generally be introduced to children, unless schools deliberately plan to do it through the curriculum.

Values-based schools aim to encourage pupils to be reflective by teaching a technique called reflection or silent sitting, in which pupils focus their minds, allowing their intrapersonal intelligence (understanding the self) to be enhanced. Pupils are seen to be able to sit still in personal reflection for extended periods. One outcome is that they became more aware of their capacity to determine their own behaviour in a positive way. Religious foundation schools will rightly argue that they encourage this process through prayer. The evidence, based on the author's research, indicates that the success of reflection as a method is influenced by the willingness of staff to model the appropriate behaviour – for instance, in school assemblies. The pupils therefore model their behaviour on that of the teachers. I have observed many assemblies where teachers appear disconnected and unaware of the negative effect that they may be having on pupils. Students observe the body language of the adults and, if negative, mirror it. By contrast, teachers in values-based schools believe that if they are reflective it helps them to be more effective (Hawkes, 2005 p171).

Teachers consider that they are more careful about how they present ideas to children because of VbE. They maintain positive attitudes that give affirmation and positive reinforcement to the pupils. The teachers believe that the pupils are more likely to reach their academic potential in a class with values-based discipline (Hawkes, 2005, p316).

A key aspect of a values-based school appears to be a greater emphasis on the care of self and others. A values-based school values the person of the teacher and encourages self-care and care of each other. Such an emphasis creates a happy school – one that recognises the importance of a hierarchy of roles (roles: cleaner, headteacher, class assistant) but never of relationships (we are all of equal value). It is a school that has values-based leadership that seeks to release the creative dynamic of all members of staff and takes the lid off the potential of each pupil.

Another aspect of a values-based school is its greater emphasis on the development of good quality relationships between staff and parents. The teachers recognise the vital importance of the role of families in educating children. They emphasise the importance of developing open, sensitive, active, positive teacher-parent relationships. The development of VbE is shared with parents through newsletters and parents' evenings. This ensures a positive partnership between home and school.

What needs to be done?

This article argues that schools need to understand that being values-based means that VbE underpins everything the school does – its whole curriculum; that this process may well be the foundation for cultural transformation; emphasising, that the future sustainability of humanity and the world depends on the universal adoption of positive human values. It is recommended that school leaders, teachers, teacher trainers, Government and others consider the following recommendations, which are based on my detailed research (Hawkes, 2005). If they are adopted, they will arguably support the development of a caring and just society.

- That Education systems world-wide should seriously consider the vital importance of ensuring that schools develop as Values-based; that this is seen as promoting a fair, just, caring and sustainable society.
- That Values-based schools promote universal human values such as *respect, honesty, justice, compassion, happiness, altruism, determination, well-being, resilience and cooperation*.
- That Values-based schools should be seen as promoting quality teaching and learning, plus ethical behaviour.
- That Values-based schools promote the spiritual, moral, ethical, mental, social, emotional, physical, creative and academic aspects of students, i.e. develop students holistically.

- Values-based Education should be considered as an agreed set of principles and practices that underpin all aspects of a school's life and work, e.g. school policies; staff behaviour.
- Effective VbE should be centred on an understanding that, without appropriate values words, pupils find ethical thinking difficult to do. Therefore, VbE should be based on the introduction of a common values vocabulary, defined by the school and its community, and considered as a vital precursor for the creation of a values-based school community as expressed in a *statement of values*.
- The Principal/Headteacher should give empathy and full support to the consistent development of the school as values- based.
- The key to effective VbE begins with the role and person of the teacher/classroom assistant/ support staff. They, in terms of their own identity and integrity, is the prime instrument for modelling VbE. Consequently, teacher education in colleges and universities should consider VbE as integral to its provision.
- Teachers should not only be appropriately trained but also nurtured and cared for, by themselves and each other. The person of the teacher should be considered as key in the context of professional development.
- Schools should be encouraged to be values-based learning communities and classrooms should be encouraged to be values-based learning environments, e.g. values made explicit in displays and in the general language of the classroom.
- Schools should consider the benefits of reflection, and give curriculum time to it. Reflection helps the individuals to have self-control and determine their own thoughts and behaviour. Reflection helps students by helping them to find a meaning and purpose in life and to develop critical thinking, self-awareness and consideration of self and others. In providing time for reflection, we give pupils the opportunity to be reflective learners. No other aspect of the curriculum is concerned so specifically with the internal spiritual world of the child, and hence with developing this faculty.
- The school community should see VbE as underpinning the whole curriculum and life of the school (not just as part of its rules and regulations) in order to improve the overall quality of education.
- Schools should develop an holistic view of people (teachers, pupils and others) as thinking and valuable (*human beings, not human doings*), and should develop an holistic approach to education and schooling, addressing the needs of the whole person.
- Schools should see positive relationships as essential for the creation and maintenance of a values-based climate for learning.

The potential benefits for schools of Values-based Education

My research (Hawkes, 2005) highlights the positive effects experienced by a school following the introduction and development of Values Education. It is to be emphasised to that school cultural transformation through VbE is not a quick-fix solution, but one that needs time to develop and embed. VbE is not an easy option. Its consistent application requires continuing commitment by a school's community. Above all, adults have to be aware that their own personal values development is the starting point for the successful introduction of VbE. Students are quick to notice inconsistency in staff behaviour; any mismatch between what teachers requires of students and what they require of themselves. Once VbE has been introduced, then the following benefits and impact may be identified, as VbE:

- helps to develop a positive school ethos that is more harmonious because of the direct correlation

between Values Education and behaviour;

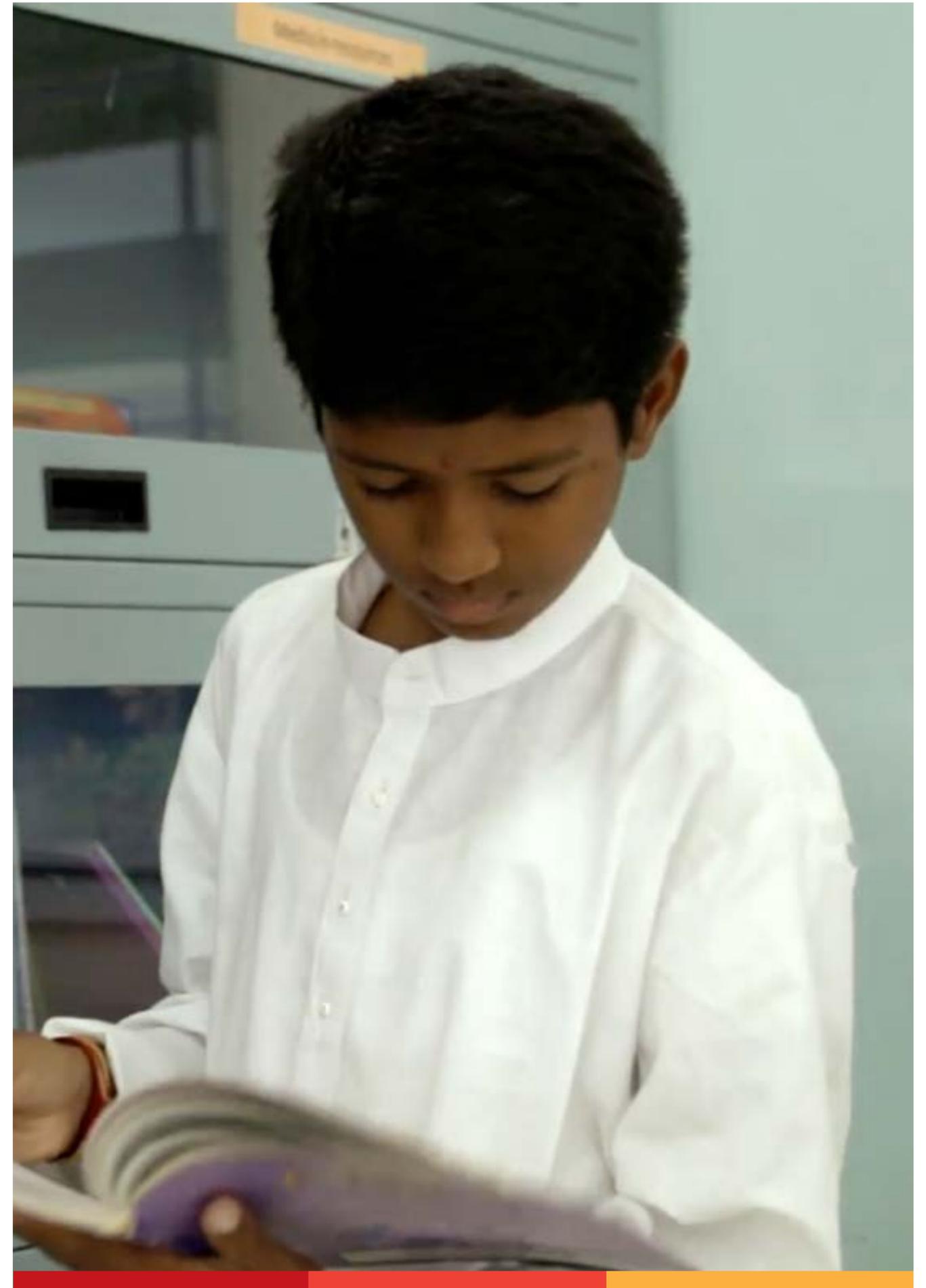
- creates a calm and purposeful environment where everyone can feel valued;
- enables staff to feel valued in a culture of care and support;
- enables pupils to understand themselves, through an awareness of their spiritual inner selves, so that they grow to be self-disciplined, having the ability to observe and determine their own positive behaviour;
- creates personal and school harmony by introducing a moral vocabulary through the explicit and regular consideration of values words (such as peace, co-operation, care and respect), which is learned by hearing, reading, reflecting on, writing about, discussing and practising;
- fosters a school ethos that emphasises quality holistic education with an emphasis on quality teaching and high personal moral and academic standards;
- supports the development of good quality relationship between all who work in the school;
- helps pupils to be in touch with their inner world of thoughts, feelings and emotions so that they can be Self-led;
- encourages pupils to develop their positive dispositions and to choose their attitudes;
- promotes self-knowledge and thinking skills (of adults and pupils) through reflective silent sitting in assemblies and lesson time;
- encourages the skill of active and deep listening;
- develops emotional intelligence: by talking about their feelings, pupils learn to express themselves more clearly, to control their behaviour and empathise with others;
- has the positive support of parents and the community;
- provides a school pedagogy for helping young people to have an understanding of ethics that affects the way they live their lives.

Behind this list of benefits lies an understanding and assumption that VbE is far more than a process of instilling values in pupils. For instance, if young people are given the opportunity to seriously consider positive human values, then these values will in turn help them to develop the dispositions (virtues) to live 'a good life'. Also, reflecting about happiness, respect and tolerance helps to build the virtue of prudence (the disposition that allows us to think about what is good for us). Activities such as those promoted by Philosophy for Children (P4C) support such a reflective consideration of values. VbE is concerned with the very meaning and purpose of life, as it challenges students to consider what is of value to them. It may be argued that many of the social problems, such as anti-social behaviour and those concerned with drugs are fuelled by an absence of meaning and purpose in the lives of young people. Values-based Education helps us to find purpose and to make sense of others and ourselves. A values-based school, by its very nature, makes a statement about the quality of education that can be achieved and the impact that this can have on society and the world. With this view of the role and purpose of education, schools that adopt VbE can positively influence the development of positive values, which sustain a civil, caring and compassionate society. The pioneering values-based Quiet Revolution (Farrer, 2000) by the staff and community at West Kidlington School in Oxford, is now being reflected in the curriculum of thousands of schools worldwide, which see education as the formation of a just, equitable, compassionate and fair society.

I hope you will be as inspired by Values-based Education as I have been.

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Transformative Education - The Need of the Hour

— ✦ —
Mr Sushant Kumar Pandey

Director - Praxis Vidyapeeth Educational Trust, India



Mr Sushant Kumar Pandey leads Praxis Vidyapeeth Educational Trust which is a values-based academic institution. He emerges as an icon of front-rank importance for conducting community awareness programmes under Praxis Educational Trust. He is a member in Education Policy Formation Team of MHRD, Government of India. He is also the Founder and Project Leader of Youth Action for Social Responsibility (YASR), which is an informal group of youth worldwide engaged in developmental activities.

विद्याददाति विनयं विनयाद् याति पात्रताम्। पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम्

*“Education gives humility, humility gives nobility,
Nobility gives money and money gives righteousness.
Righteousness gives peace”.*

This Sanskrit *Shloka* elucidates the incredible change which can be achieved in one's life just by receiving Values based education. The true dimension of Education is “Education for knowing, Education for doing and Education for becoming”. We must understand what we want ultimately for in this world; the answer is Peace and that can be achieved only by values-based education, which can only be obtained through spirituality.

The very purpose of education is to improve the quality of life not based on knowledge alone, but values-based education and knowledge. Not merely believing in skills for earning a living, education is also for life.

As *Bhagavad Gita* says:-

Sattvam Sukhe Sanjayati, Rajah Karmani Bharata, Jananamavritya Tu Tamah, Praamde Sanjayatyutya

There are three kinds of attributes which human beings are found to possess and which they portray in their day to day living. These attributes are responsible to propel and shape all kinds of human actions, behaviour and emotions. *Sattvik Guna* which leads to happiness, *Rajas Guna* which leads to actions and attachment, and *Tamasik Guna* which will lead to Misery.

Spirituality teaches us to imbibe values. They influence our thoughts, feelings, action and guide us to do the right things. In this age of rapid social change influenced by technology there appears to be a value crisis in the society. The youth of today are living in a more complex society. On the one hand they have experienced man on the moon and on the other hand they have witnessed social riots, war, poverty and corruption. To them, Vedic instructions are no longer temples of wisdom.

Albert Einstein says 'Strive not to become a man of success, strive to become a man of values.' So, Einstein is differentiating between success and values. Now, does that mean that one should not strive to be successful? No, he is stating that actually success is a natural result of values. If one focuses on values, success is imperative, but if one focuses on success rather than values, both may vanish. Based on such educational values, we will become equipped and empowered to make the right choices, and we can actually live up to the talents and abilities that we have, as the right decisions can be made. Our values enable us to make healthy choices. Our choices will determine our success. Einstein says 'Strive to become a person of values, not a person of success.' This clearly means that by having the right values, we will be able to achieve lasting success.

By having the right values, we will be able to make intelligent sound decisions, which is the pathway to real success. What we value determines our goals and eventually our values determine our value. That means, what we will achieve in life, how much will be the value of what we achieve, that will be determined by our values. When we talk about values education, it is education to achieve the potential that we are capable of, according to our talents and according to our capacities.

For example in our Institute, (Praxis Vidyapeeth, Rudhali- Basti, U.P. 272151) students who come from across India are taught that education is for life and not for a mere living. They are taught to become responsible and valued citizens in the society, and every activity of theirs become intrinsically linked with spiritual methodologies.

The body is just a product of the food we eat and the mind is comprised of the impressions we collect from the world. However, the soul descends from beyond. The body is known-material and the soul is unknown-divine. Existence is comprised of both the known and the unknown. Without this understanding, life will be incomplete. Just as we need our right and left legs to walk properly, spiritual understanding and material knowledge should go hand in hand. Everyone knows the goal of education is not to create a generation only capable of understanding the language of machines.

Education should help us attain Samskara-spiritual culture. When education is provided with the touch of spirituality it serves the purpose to fulfill the divine potential of children, and to prepare them for life.





Roong Aroon Holistic Education: The Integrated Value-Oriented Curriculum

— ◆ —
Ms Suwanna Chivapruk

Academic Director - Roong Aroon School, Thailand



Ms Suwanna is a pediatric nurse turned educator with a strong belief in human development. Her career path in the field of education started as a Preschool Coordinator for the Indo-Chinese Refugee Children in Thailand with the US Consortium from 1986 for a span of seven years. She worked as the Early Childhood Co-ordinator with Save the Children Foundation (USA) to empower a community in Thailand to start their village child care center. In 1996, as her passion in holistic education and belief in lifelong learning grew stronger, she joined Roong Aroon School.

Roong Aroon school is a private Not for Profit Organisation accredited in 1997. The school comprises of three independent departments, mixed Kindergarten (children aged 4 to 6 years), Primary school (Grade 1 to 6) and Secondary school (Grade 7 to 12). Each department is independently managed by a team consisting of a Principal and two assistants who develop their team's initiatives based on teacher meetings and linking different levels to the core subject team.

The Senior Management Team constituting a team of Directors is responsible for overall management and academics. They lead and monitor the school following the School's Learning Philosophy. The two core elements of the school's philosophy are:

- 1) Learning is the fundamental basis of human living process and this learning emerges by the balancing of the key twin learning factors - the outer and the inner factors. (Kalayanamitta: Virtuous Friend and Yonisomanasikara: Wise Reflection)
- 2) Holistic Learning Practices are implemented in the integrative learning context that nurtures insightful awareness and cultivates sustainable relationships with other human beings as well as the external environment.

Roong Aroon School is surrounded by rich natural environment and this forms the core element of the outer factor. It helps students to attain their highest learning potential aligned with the aesthetics of nature. The buildings are grouped on the basis of departments and set in landscapes designed to depict abundance and to reflect natural beauty. The daily life routine of students is well planned in

order to cultivate good character and enhance the capacity of mind to be more generous, while simultaneously encouraging students to be careful of self as well as others in the environment. Parents, teachers and staff interact closely and participate eagerly in a lot of activities in a very conducive and positive atmosphere that encourages growth and continuous sustenance of the learning community.

How are human values integrated into Kindergarten, Primary and Secondary school?

Roong Aroon integrated value-oriented curriculum to compliment the human living process. It has inculcated a practical way as well as theoretical way of reminding students of their innate values through an academic course called 'Value-oriented integrated subject'. Students are trained to choose the right path and make the right choices in what they see, listen or think. The value-oriented integrated subject is a cross curricular subject designed to make the students discover the meaning or value of what they are studying.

In Kindergarten, the children range between 3 to 6 years of age. They learn through play activities, the concept of brotherhood and sisterhood which generates the feeling of love, sharing, caring. Mindfulness practices are encouraged every morning for 15 minutes like, greeting; gathering and sharing. A variety of activities are implemented applying principles of love, trust, compassion, kindness, dedication and friendship to create positive relationships between teachers and students. These activities include art, buddhist prayers, chanting verses, meditation, dialogue etc. which teaches them to be with their own self and to focus on body and mind awareness.

Kindergarteners learn how to care for and help themselves, thus building the basis of responsibility (beginning with material possessions) and self - reliance. For example, they carry their own belongings and put things back in the right place, self-hygiene and grooming, being helpful in setting table etc. Gradually they also progress towards learning to value the resources, mindful utilisation of resources, eliminating wastes and wasteful consumption and recycling. For eg., after emptying the milk cartons, they are taught to cut, wash and dry them and bring it to the recycling centre.

Teachers personify motherhood and develop the spirit of independence and self - sufficiency in the students. Older students join the teachers and assist them in cooking and cleaning and this encourages team spirit. Such an approach inculcates in the children appreciation of healthy cooking and eating instead of resorting to junk food. These habits also make them helpful at their own homes.

Primary school students encouraged to volunteer and participate in cleaning the personal space, shared space and common areas. This is teaching them to be responsible individuals as well as be responsible towards things and the environment around them – e.g. - setting the classroom right, engaging themselves in communal tasks such as separating the trash and bringing it to the recycling centre, sweeping the fallen leaves in the field and the area in the primary school.

Doing this on a regular basis make the children realise the relation between actions and consequences – beginning from the most basic choices that they make in terms of eating and their other routine habits. This increases the sense of responsibility while bringing about deeper awareness in the children towards their own duties as well as their duties as an integral part of social setup.

Students in secondary school learn to plan their own menu and shop for the raw materials from the organic market in school every morning and prepare meal for lunch. The responsibility has shifted from basic and simple tasks to a more rounded chain process where they also learn how to work together, dividing the tasks among themselves and in addition, they learn to use the resources and equipment judiciously and carefully. They form service groups to prepare and serve food. It involves developing an attitude of working harmoniously in a team with a sense of co-operation – willing to listen and respect others' opinions and beliefs and working towards achieving a common goal. The most important lesson they learn here is to let go of their individuality to promote the common goal.

Likewise when it comes to serving food to their classmates and peers, the attitude of serving joyfully, respectfully is developed. By this way, the underlying principle of sharing and inherent kindness is emphasised upon. Secondary school students are actively engaged in maintaining the cleanliness of the classrooms, hallways, restrooms and the kitchen as well as the assembly area, which is used for various school activities. The Higher Secondary School students being the seniors look after the waste water treatment tanks at different locations around the secondary school area. Grade 12 students act as the leaders taking charge of their juniors and guiding them to ensure that they complete their assigned duties. The Senior Secondary school students also engage in voluntary work on a weekly basis, during which time they do communal tasks outside the school premises and in real situations. Within the school they are encouraged and guided to manage weekly budgets and monitor and evaluate their purchases in terms of quality, reliability, longevity, utility etc. They undertake leadership roles in all spheres which will help them in the practical real world.

Students undergo a process of self-discovery which helps them identify their skills, talents, interests that serve as a good foundation for pursuing careers and also simultaneously develop into responsible and caring youth of the society. They develop self-confidence, self-discipline and sense of discrimination to take the correct actions in all situations and circumstances. They develop the qualities of endurance and perseverance which are very important to attain success.

The Value-oriented Integrated Subject:

Roong Aroon School curriculum aims to create self-directed learners through a holistic approach. The learning process through first-hand experience is operated in two dimensions. The first is life skills learning through daily routine, mind contemplation, volunteer activities, care for the classroom and school, and catering to the basic need of every living being - food and its preparation.

The other dimension is the learning of academic subjects with the main focus on competence, which integrates the subjects with the everyday practical life. Every subject is special for the students and teachers need to identify and link the subject to the students' life. Thereby, students will enjoy, learn and value the importance of learning that subject. Different subjects have different impact on students. Every subject contributes towards their growth through wisdom, abilities, attitude and consciousness.

The core concept in setting out goal for true learning is that the teachers are to search for true value or meaning of what they are teaching and its role in the lives of students and accordingly design the learning process that inspire the students to learn.

Learning processes are designed in various forms: research, experimentation, information management, analytical thinking, creative thinking, collaboration and using communication technology effectively. These processes allow for self-directed learning and develop students' consciousness, knowledge and learning skills in handling the unexpected as well as increase their adaptability and their sense of morality.

In kindergarten, teachers design the Value-oriented Integrated theme for learning through play in nature. Each semester follows the theme of each season; the first semester starting with the rainy season, the second semester based on winter, and the third semester is summer.

Kindergarteners experience the nature around the school, explore the wet area, the small bushes in the rainy season. They also learn through season appropriate dressing, correct food habits to follow based on the season, the right type of hygiene to be followed based on the season. Students in primary school are exposed to areas around the school, in the district and Bangkok province. For example: for Grade 1, the theme is 'Roong Aroon Open Zoo'; Grade 3, the theme is 'Goods of Bang Mod, Bangkhuntein district, Bangkok'; Grade 5, the theme is 'Organic Rice Field' and Grade 6,

the students learn on the theme 'Where tap water comes from?' Students go on field study to the Dtao Dam Forest Hermitage in Kanchanaburi to join the villagers there who are building a rock Dam to save water for the monks and villagers.

Primary and Secondary school students learn based on inquiry techniques. Teachers design the value-oriented integrated unit plan which cover Geography, History, and Thai Language acquisition and communication technology. The learning process is project based dealing with real current issues involving ground realities and real situations. Studying this subject will lead to deeper understanding of social and global phenomena, to be up to date with the changes in the world and the impact of those changes on the society and life.

Secondary school students have an expanded curriculum that delves into deeper areas to acquire knowledge and information that is more concerned about different parts of Thailand. Teachers will design the unit plan related to the social issues prevalent, which students need to be aware of. For example, Grade 9 students explore the theme - 'Resources Crisis' in the north, the south and the northeast of Thailand.

The Upper Secondary school students' theme for learning are more on the issues related to the global crisis such as Water, Energy, Food and Environment. Projects for the Upper Secondary school students emphasise in applying knowledge to benefit themselves and society. They are encouraged to think globally and use their knowledge in a resourceful manner. Real issues in society are taken as the theme to learn by research and take action in the real social context as they work with communities to identify problems and their cause-effect relationships, as well as participate in proposing solutions to the problems by working with Organisations, Government sectors and Private Organisations. This learning aims to develop students into a generation that have social consciousness.

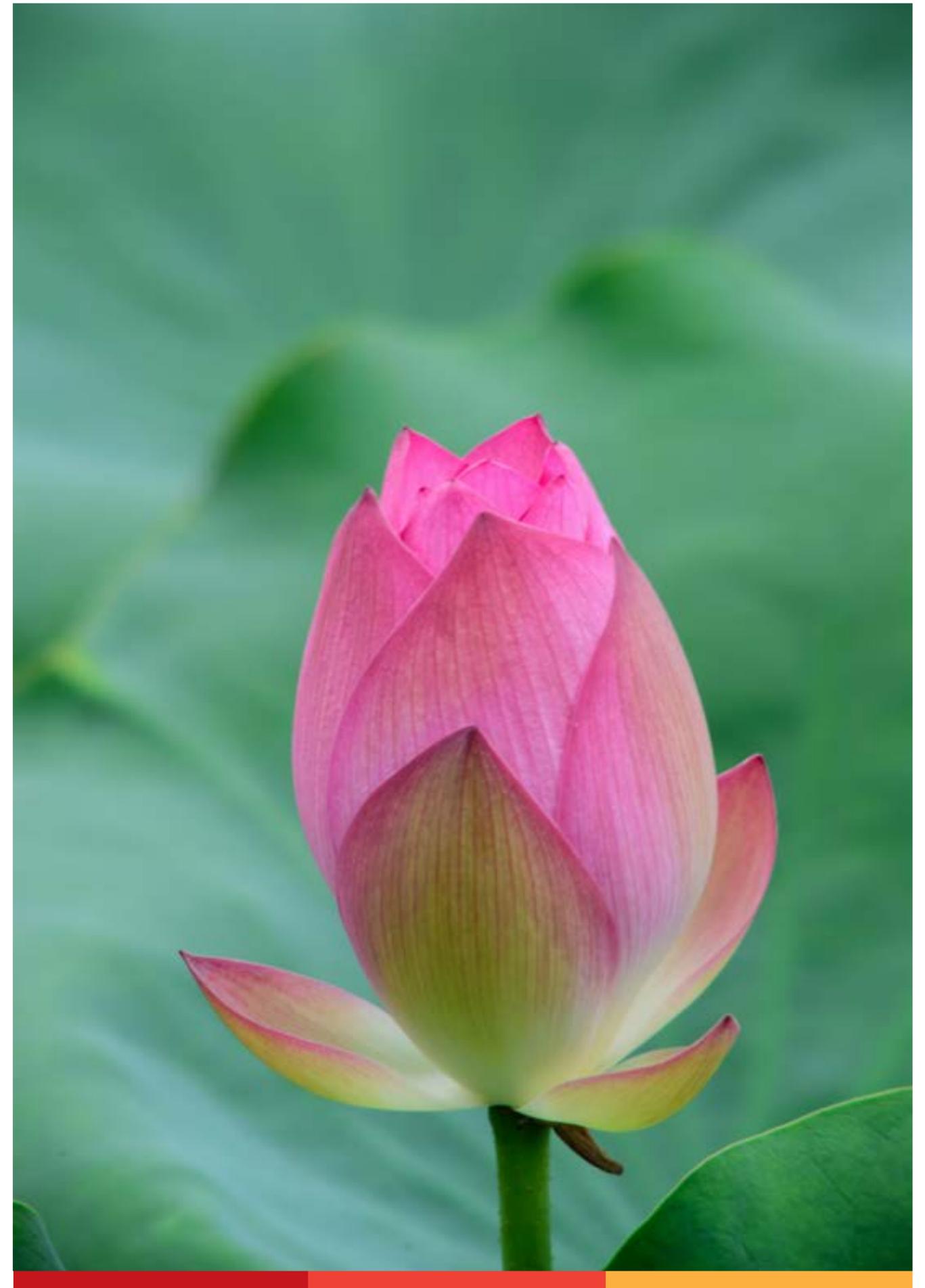
The various examples of projects in the Upper Secondary School - Grade 11 students are:

- The Waste Water Treatment Project
- Biodiesel Project
- Health Impact Assessment
- HIA Project entitled 'O-Mue-Cho-Pau'(Living healthy with Happiness) at Baan Soblan, Chiangmai Province, Thailand
- HIA Project entitled 'We Love Andaman' at Baan LaemHin, Krabi Province, Thailand

The ultimate outcome is that the students become well balanced individuals who possess thinking skills, social skills, and adaptability skills by the time they graduate after Grade 12 from our school. They possess a treasure of competencies, attitudes, perspectives, critical thinking and problem solving skills.

Roong Aroon aims to build the students' character on the following lines:

- Be aware of yourself and be ready to improve consistently,
- Lead an active life, be always useful to others
- Be courageous to think, take action, and make decision with due diligence that will alleviate the problems of society.





PsychoSpiritual Education

— ♦ —
Dr Tobin Hart

Professor of Psychology in the University of West Georgia and Co-founder of the ChildSpirit Institute, USA



Professor of Psychology in the University of West Georgia and Co-founder of the ChildSpirit Institute, USA – a Non-profit Educational and Research Organisation to understand and nurture the spirituality in children and adults

Dr Tobin Hart's work explores human consciousness especially at the nexus of psychology, spirituality, and education. His recent books include: The Four Virtues, The Integrative Mind: Transformative Education for a World on Fire, From Information to Transformation: Education for the Evolution of Consciousness, and The Secret Spiritual World of Children.

In a world of remarkable possibility and unfathomable peril it seems clear that education is responsible for more than simply conveying information and basic skills. Today, there is a fresh awareness around the globe that schooling needs a kind of recalibration to fulfill its promise to students and to society. We are being called towards a greater depth of understanding and character. One way to speak of moving toward that depth is spirituality. What do we mean by spirituality and how does it fit in education?

Spirituality

Spirituality points toward our greatest possibility. It simultaneously reaches toward transcendence of limitation and invites us to see the sacred in all things including ourselves. It is not the same as religion in that religion is an organised, formalised set of principles, rules, and practices, although spirituality may be part of religion. Spirituality involves the quest for meaning, the experience of the sacred, the recognition of the life force, and the like. It seeks to help us understand our place in the cosmos, to enter the mystery of life with love and wisdom, among other universal qualities. It is big. So big that it does not fit into any tidy definition, but we can still recognize it intimately in the peace of a child asleep in arms, the beauty of a glowing sunset, the integrity of an act of courage. There is a resonance and recognition that helps us catch a glimpse of that which is spiritual in both the monumental and the everyday. Though developing our human potential we become the embodiment and the conduit for the spiritual.

Worldview

One central aspect of spirituality is worldview, that is, the way we see and understand the universe and our part in it. There is a fundamental change underway in contemporary worldview, of the most accurate understanding of how things operate. We are recognising the inherent interconnection and interdependence of all things. This is evident at every level of being from the ecological crisis, to global economics, to the role of relationships in health and child development, to the phenomenon of non-local influence at the subatomic level. The new (and also ancient) understanding is fundamentally about connection. In the words of cultural historian Thomas Berry, our task is to move from seeing the world as a collection of objects to experiencing it as a communion of subjects. In other words, we are increasingly recognising a living universe and as such our responsibility is to treat it as precious, even sacred, rather than merely something to use. With this as a foundation, our values and our actions have solid ground on which to stand. Right action moves past mere selfishness to take into consideration the effect of our action on others, whether person or planet. It becomes more difficult to do violence to one another when we begin with a view of interconnection. Importantly this does not sweep away difference or individuality, but instead celebrates diversity within a greater unity.

Values

Values emerge from our worldview, our spiritual orientation and from our own lived experience. Despite differences in language and religion there appear to be nearly universal human values described across culture and time: compassion, kindness, love, courage, wisdom and so forth. Though there may be some variation, highlighting one quality over another, it is not difficult to agree upon these virtues as worthwhile and central to both society and the individual. The bigger challenge is to make them a priority in schooling and to find ways to bring them to life within us, to make them ours. Recognising a lack of civility and values, many communities around the world have introduced initiatives in character or values education. The first generation of these initiatives often involved listing and highlighting these virtuous words, identifying exemplars, and making these explicit goals for schooling. Further steps involve integrating these ideas into the heart of schooling through curriculum and community climate that model and practice these values, for example, of caring for one another in age appropriate ways, perhaps practicing care of the classroom pet or plant. In integrating these values into curriculum and remembering that education is about self-development, we might give students time to reflect upon their own values. We could ask a class to identify three persons that they admire, then invite them to consider what the qualities are that makes them admirable; then ask to identify the degree to which they recognize those admirable qualities in themselves. Such simple reflection helps to bring the more abstract ideas down to earth. These values are living words to be embodied and enacted in our daily life; love and wisdom come to life through what we do. And the goal is not to be perfect but instead to continually learn about love, courage, and all the rest. Maybe that is what life is about after all.

Inner Capacities

The psychological and the spiritual work together. They can seem like paradoxical powers: the psychological develops our will, the spiritual asks us to be willing; the psychological seeks clear boundaries and emphasizes the self, the spiritual recognizes unity and selflessness; the psychological demands that we find our voice, the spiritual invites us into silence. The key is that they support and enable each other. If we are only willful, for example, we lose the openness of constructive surrender; one side without the other leaves us unbalanced and our limitations hold us back. Psychospiritual development involves cultivating inner capacities or powers to help us develop our greatest potential and help others flourish as well.

Longing

The spiritual (as well as the psychological) is often recognised by internal longing, “the fire that burns within us,” as Krishnamurti said. A primary longing is a quest for meaning as we face the mystery of life. In fact, most of the impetus for religion and philosophy has been trying to make sense of life and our place in it. To acknowledge this human need for meaning as a natural part of education allows us to invite life’s big questions into the schoolroom. Meaning provides motivation; concentration camp survivor Viktor Frankl reminds us that meaning gives us power to carry on even in the most impossible circumstances. As philosopher Fredrich Nietzsche wrote “He who has a why to live, can bear almost any how.” Without that why, that meaning, we may fall prey to meaninglessness, depression, anxiety, and a fundamental loss of perspective. It is estimated that by 2020 the second most common health problem in the world will be depression, meaningless.

That fire within is not only about meaning. The pulse of the life force can be a push to create, hunger for beauty, hope for deep peace, the wish for homecoming and belonging, and longing for communion. Our psychological and spiritual well-being is tied to discerning and developing deep human longing.

Social-Emotional

As part of our psychospiritual nature, humans are social and emotional beings. We are always a self-in-relation to our family, our society, to nature, and more. Our need to connect is hardwired into us. The emerging field of Interpersonal Neurobiology has confirmed that when we are attuned to one another, when we reliably feel felt and understood by another, we develop nine essential social and emotional capacities that include: emotional balance, fear modulation, response flexibility, insight, empathy, moral concern, body intuition, and an ability to regulate the body and calm down. These correspond with the development of the prefrontal cortex; growing these capacities mean we literally grow brain. These essential capacities for self-regulation and connecting with others are developed first and foremost with sound attachment to a caregiver in childhood. But they can also be cultivated any time in life when we feel attuned to by another, such as when a teacher or friend really listens and understands us.

Remarkably, the research is also demonstrating that when we attune to ourselves through contemplative practice and reflection these same nine capacities flourish. Taking time to settle down, enter silence, practice contemplation in one form or another, from meditation to writing in a journal, develops the capacities for empathy, insight, intuition, and the rest. This is being recognised as such an essential ability that there are now hundreds of initiatives in education around the world helping young people to take the time and develop their ability to listen deeply to themselves and to one another. The research is also demonstrating clear secondary benefits including improved student performance and school climate.

And these social and emotional capacities are not only “pleasant” attributes to have. The annual IBM face-to-face study of 1700 corporate CEO’s from across the globe identifies four traits that are most associated with employees success: collaboration, communication, creativity, and flexibility. Outperforming organisations themselves are characterised by openness rather than rigid controls, a culture of co-created and shared values, and an ability to embrace change, just the properties of social and emotional maturity.

Two Ways of Knowing

At the center of learning is not only what we know, but especially how we know. The way we look at the world filters and shapes how we see it. Physicist David Bohm said knowing and values are “inseparably interwoven in a single undivided process.” That is, how we know and what we value shape one another.

There are essentially two ways of knowing; through there are many ways to talk about this, of course. One way we can call categorical. This knows the world through abstraction, through separating it from us, through taking apart to understand. In a sense everything is reduced to parts, to lowest units that are differentiated, named, catalogued. Categorical awareness narrows in to focus on detail, objectivity, and certainty. It simplifies and represents, proceeds linearly and sequentially, and generalizes. Our schooling emphasizes this way of knowing, and for the most part, only this.

The other knowing is through contact instead of category. Its style is direct, relational, embodied, and recognizes wholes and connections. Awareness through contact enables a broader view, one connected with the world and the body, scanning for changes in the environment. This knowing seeks novelty, picks up implicit meaning and metaphor, and is able to read faces and other cues of individuals instead of simplified, predetermined, and generalised categories. Knowledge through contact is evolving and indeterminate, always existing in relationship to something else.

The front edge of human consciousness and culture involves rebalancing these ways of knowing. We have focused on the function that takes things apart, that meets the world at arms length and assumes certainty. We also want and need to meet it up close and in person, to feel it in our bodies, to recognize wholes and not only parts, to feel awe and mystery, to be moved, find context, meaning and beauty, so that the bits and bytes make sense. Rabindranath Tagore tells us our work is “to develop the sensitiveness of the soul, for affording its true freedom of sympathy.” We do not want to just catalogue our life; we want to enter it. We do so by listening to the body (what is called embodied cognition), recognising the value of beauty alongside information, use appreciative inquiry alongside critical distinction, find empathic understanding next to objective observation, and use imagination alongside reason. This expanded and balanced knowing helps us see more of the world and gives us, as Krishnamurti said, a “feeling for life” so central for a spiritual life on earth.

The Guide

We teach mostly who we are. Students of all ages learn through modeling. Teachers’ actions, attitudes, and general ways of being are the most direct transmission of a spiritual perspective. The character of the teacher, not as flawless exemplar but instead as genuine, caring human being striving toward greater wisdom and compassion, provides a real and enduring guide for students. Does the teacher model kindness and care? Does he or she work to develop his or her own potentials of self-understanding, creativity, service, vitality, and self-care? Developing ones inner life is not narcissistic but instead helps keep one centered and growing in a profession that often can lead to burnout. The greater the depth and richness of the inner life, the more life one can share and radiate in the world. From this balance, a teacher’s calling can find the place where his or her deep joy meets the world’s great need.

Perhaps the greatest spiritual principle is that life is about learning. The sacred task of schooling is to help develop the capacities to meet the world deeply from a place deep within: deep-to-deep.





Spirituality: The Missing Component in Value Education

— ◆ —
Mr V Venkataramana

CEO - Shantilal Muttha Foundation, India



Mr V Venkataramana has nearly 22 years of experience in the social development sector. He has managed and delivered National and International Non-profit programmes across education, school health, school construction, livelihood, shelter, child protection, disaster risk reduction and post disaster rehabilitation. He has worked with reputed National and International development organisations like United Nations Development Programme (UNDP); Save the Children; Room to Read; Aga Khan Foundation and Naandi Foundation.

Just as the age of enlightenment paved the way towards advancement of knowledge and technology, the current era is pregnant with unimaginable possibilities (albeit with challenges) for us to harness in the birth of a new earth. Like never before we are conscious of our inevitable interdependence as a humanity where our survival and that of the planet depends on developing our entire systems (socio-economic, political, cultural, etc.) with a new consciousness. We urgently need to move away from our individualistic reductionist mode of thinking, which is on the verge of bankruptcy, as evident from the inability of our outdated systems, especially education, to address the many challenges we face. Our calling in this age is to stretch our vision far enough and develop a multidimensional planetary model that will secure the future of humanity and that of the planet for many generations.

Such an enormous shift is no small feat to accomplish and will demand tremendous fortitude in a world stubbornly set in its thought patterns. These patterns almost enslaved in their traditionalist, conservative, liberal, modernist, post-modernist, etc., mode of thinking and focused mainly on the understanding of the outer world, with a superficial and at times distorted look at the inner world, will not be open to the arguments present here. Yet, remembering the words of Martin Luther King that a journey of thousand steps starts with the first step, introduction of Spirituality to education and not just value education might be that first step.

Value education is not a new concept and has been part of numerous curricula worldwide. Even though many children have benefitted from this addition in their education, we cannot say confidently say that after decades of exposure to these programmes children in their adult life are conducting

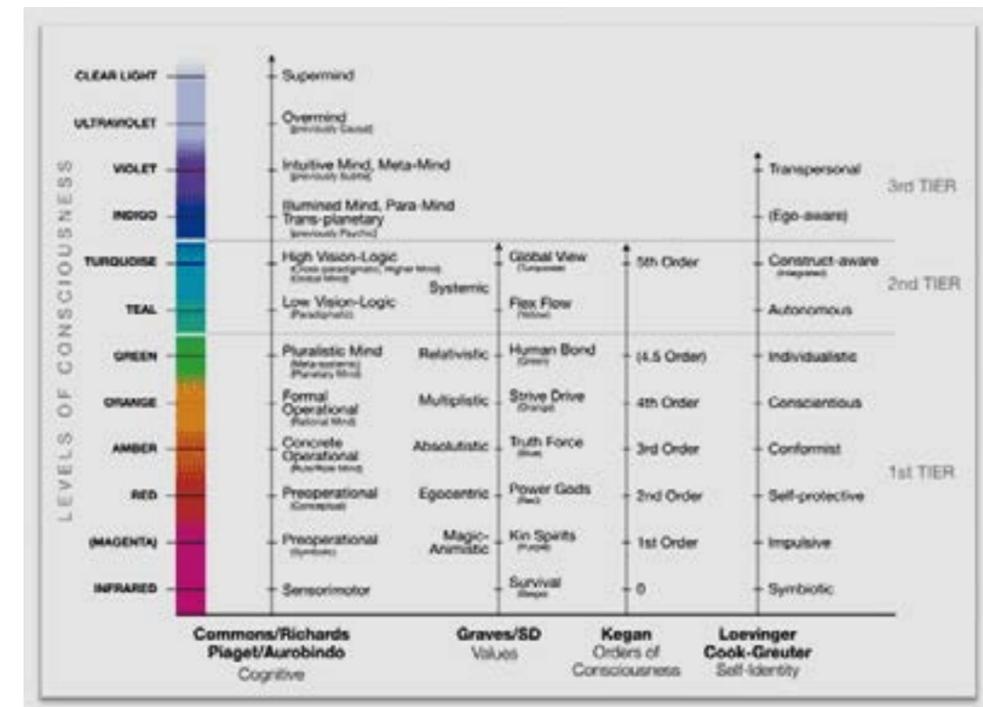
their lives beyond the confines of their various identities (be it class, caste, religion, nationhood, gender, etc.) or generally managed a value-based life.

Even if value education has been somewhat successful, we stand at a different juncture of human history, where developing our children as democratic or non-violent/peace loving or tolerant citizens will not suffice. These values clearly haven't stopped us from creating the current precarious state of the world with unprecedented challenges in the form of poverty, inequality, terrorism, civil strife and environmental degradation. So bearing in mind Einstein's famous saying, "We cannot solve our problems with the same thinking we used when we created them", we need to radically shift our thinking and search for other innovative approaches in the advancement of our humanity and the preservation of our planet.

One way of addressing this shift is by tapping into our higher levels of consciousness, or Spirituality, and nurturing the same in our children. At the onset this requires acknowledging such faculties exist and lie beyond our physical senses in the nonphysical space (known also as consciousness, intuition, etc.). Accessing and operating from this space will simultaneously include the different values categories, personal, intellectual, moral, social and environmental, and go even deeper in our understanding and connection with inner feelings and knowledge. This in turn leads to a higher sense of self and an awareness of the universe, which clarifies one's knowledge of relationships, be it with people or the environment. This spiritual dimension will introduce the much needed dialogue regarding the unity of people in our very interdependent world and guide us towards cooperation and reverence in our personal relationships as well as our relationship with the environment leading us to the consciousness of a one planetary family. It is this unitary borderless consciousness that requires nurturing to birth our new citizenry and education, particularly value education offers the necessary platform for it.

While this might sound implausible, a large body of thought already exists on the idea of a new citizenry, one being "Conscious Evolution" (Hubbard, 1997) which can provide the necessary tools to incorporate in the education system. Simply put "Conscious Evolution" asserts that humanity has reached a level of consciousness allowing us to consciously determine our future evolution. In the past we had to look back to understand our evolution as a species. Now we can consciously evolve and co-create a violent or peaceful world, depending on the choices we make.

Other thought leaders/gurus in evolutionary spirituality are Sir Aurobindo Ghose, Krishnamurthy, Teilhard De Chardin, Montessori, Steiner, to name a few. Perhaps the most concise version of our evolutionary journey is provided by Ken Wilber. He posits human consciousness has reached the third tier as seen in the chart below. (Wilber acknowledges that the consciousness of certain portions of the population are at different tiers. However, enough numbers according to him have reached the third tier.)



Practically this means we are at a stage of consciousness where we can use evolutionary spirituality to alter perceptions through our "multi-sensory" (the five senses plus the non-physical) faculties to reach "authentic power" (Zukav, 1990). "Authentic power is the alignment of the personality with the higher consciousness" (Zukav, 1990) such that we are rescued from our current spiritual poverty. This alignment is the missing component in our value education. Even though some schools have introduced yoga or meditation, powerful tools to reach our authentic power, their aim is to manage student behaviour and increase concentration.

What we overlook as educators is that the non-physical faculty forms a great part of children's reality and is well documented in the work done by various authors on "Indigo Children" (Caroll and Tober, 1999. See also numerous other authors on Indigo or Crystal Children through a Google search). Indigo is the third tier consciousness colour as seen in Wilber's chart above and refers to those who aware of the nonphysical dimension and some even have full access to it. "Indigo Children" it is claimed are born with a larger awareness of their nonphysical faculty.

This shouldn't come as a surprise to us as parents or educators. As educators, for instance, we have witnessed many times children recognising if we as teachers are happy or stressed, without our revealing any physical or emotional clues. This simple example indicates they are tapping into a faculty beyond their five senses. Children who access this faculty more deeply are currently not taken seriously and in fact labelled as suffering from hallucinations. This serious gap in the understanding of children by adults needs urgent attention if we choose to guide children towards "authentic power".

The other area of children's reality we adults fail to comprehend is their fascination with technology, this being the internet but more specifically the smart phone. Any discussion on new educational models (spiritual or non-spiritual) requires collaboration of educators with technologists to provide modes of operation in our heavily "smartphonised" world. Often educators develop curricula only to introduce technology later, if at all. For today's children their digital devices are their only medium of

communication and learning. Most of them will perhaps never read a book but will be knowledgeable, or might not have interpersonal skills yet communicate perfectly on their devices. Since this is something beyond the comprehension of most adults, they need to adjust to this reality.

In this arena, the incorporation of non-physical or spiritual experiences in technologies, interesting work is underway which can be adapted to education as a stepping stone for further developments. A few examples of these developments are as follows:

1. S7 Foundation: They work towards whole systems change by pioneering socio-technologies for co-creation. <http://iwg.life/s7foundation>
2. Innersense: They provide transformational technologies that can guide us towards our inner world. <http://www.theportacle.com>
3. Entangled: The Consciousness App: The Consciousness Project started at Princeton University to gauge the global consciousness movements during different events. They have now partners with The Institute of Noetic Studies, Superfuture Labs and Pearl Lab and developed this APP which is at its Beta stage. <http://consciousness-app.com>

Finally, initiating a discussion, let alone education models, within the national education framework will not be easy. No national agenda will be open to discuss a planetary family or a consciously evolving citizenry. Yet we urgently need to start this discussion. Within the Native American Iroquois tribe, decisions are made considering its consequences for the next 3-5 generations. A matrilineal tribe, the Iroquois women made decisions in relation to other tribes in the context of what will work for children. (Hartmann, 1999). Never before in the history of humanity did a species know that it might self-destruct and have an opportunity to do something about it. This unique opportunity according to Barbara Marx Hubbard will pave the way for a quantum jump from the Homo Sapien to the Homo Universalis. Like the Iroquois, our vision should target the next 50-100 years and achieve the gigantic "Macroshift" (Laszlo, 1994) needed for our survival. Provided we make the right choices, we can lay the foundations for a planetary consciousness where unity of humanity in all its diversity blossoms in every corner of the globe and each individual enjoys their earth citizenship under a flourishing global economy.

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*Educating the mind without educating the heart,
is no education at all*

- Aristotle

*The end of Wisdom is Freedom
The end of Culture is Perfection
The end of Knowledge is Love
The end of Education is Character*

- Sri Sathya Sai Baba

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