Volume 8, 2011 ISSN 0974-2271


*A Quarterly Journal for Research on Education, Psychology, Traditional Sciences and Systems, Health and Consciousness*

# Revisiting Education Culture

## Learning and Training Formats for Human Empowerment

Published by:
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The cover picture is taken from the Shruti Foundation sponsored performance on the ocassion of the 100th International Women's Week - Geeta Chandran's Pankh - Flights of Fantasy.

Typeset:
Sharma Enterprises

**S¶TRA** *the thread* is the quarterly journal of Shruti Foundation – for Research on Education, Psychology, Traditional Sciences and Systems, Health and Consciousness.

**ISSN 0974-2271**

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# A Vision for Sūtra

Having travelled a long road in search of the essence of joy, I remember luminous moments in childhood, and as I continued to grow; moments of a sense of discovery and wonder. Moments such as, when my *Tauji* would teach me *yog€sanas* and the *G€yatri* mantra, or chanting with *Nani*, the Jain prayer-Om Namo Arihantanam, or when my innumerable aunts would demonstrate how to preserve food in natural ways without the use of preservatives, as taught to them by their mothers. Or even how to keep insects out of the room without the use of chemicals. Or, the wonder of gigantic structures in the Indian landscape with an almost fragile beauty and intricacy amidst the awe-inspiring symmetry, balance and synergy of form.

The wonder continued to grow as I evolved through my engagements with human psychology, philosophy, science, governance, ethics and health, embedded in our great Indic traditions and textual treasures such as the *Veda* and the *Upani ad,* the ±*abad,* the *Dhammapada, Sri Vidy€*, Sri Aurobindo's philosophy, *Kab..r, Tulsidas*, *S€nkhya, Patanjali's Yoga, šryabhattiya, Tirukurral, Ch€nakya N..ti, Carakha-Samhit€*, and so much more.

And of course, the infinite delight and diversity of indigenous and world music as well as sonic renditions in Mantra and the magnificent and 'lawful' R€ga, which expresses ever renewing beauty and freedom

without transgressing its laws of harmony and movement.

Strangely enough, this enrichment was hardly ever a part of the formal education system I grew up with; all these *lights* were either gifted by loved ones or painstaking researched and passionately experienced from outside our colossal education system. A system we did not choose and did not have the choice to reject...

S¶TRA is an attempt at knocking on the door of human sensitivities, a call to shed off the "shell" of knowledge and life in which we live by default, and to experience the beauty of the Indic and other indigenous traditions, and their essential and deep significance in our lives today as well as in the future. It further urges us to question accepted paradigms, theories and systems, and look deep into our inner and outer treasuries of experiential and textual knowledge, in order to discern truths for ourselves. It also tries to provide an opportunity to the young and old, the scholarly and the emotional, the passionate and the clinical, the thinker and the seer; in essence, it calls to the seeker spirit in us to desire, experience, realize and express ourselves through this recurring *thread* with aspires for truth, knowledge, infinity-*satyam, tam, b hat...*

**Lady Shruti Rana**

# Note From the Editor's Desk

Dear Reader,

This volume of S¶TRA – the thread, revisits the culture of education with a specific emphasis on learning and training formats for integral or holistic development of human consciousness and its manifestation in everyday life. The keys areas addressed are methodologies of absorption, assimilation and expression with while observing the delicate balance between the call on the inner being of imagination and innovation for progress versus safe and structured educational edifices.

In an excerpt from Chapter 1 of The Human Cycle, Sri Aurobindo masterfully describes the ever-changing face as well pedagogical cycles that shape and alter human attitudes and societal consciousness, examining the unrest of society at space-time junctures of fixity versus truth, at the point of clash of the "hard mass of rule and order and convention" with "free force and truth and vigour" in order to "revivify a conventional and stagnating society".

Stan Giles explodes the myth that the goal of education is to attain a good job as in order to achieve happiness in life. The acquisition of information doesn't necessarily lead to success in fact it is more likely to lead to confusion and poor decision-making. Stan compares different types of intelligences and how they may be integrated to the

best advantage. He expands our concept of education from merely learning by rote to encompassing spirituality, unity, wholeness and joy and at any age; while citing Brain gym and educational Kinesiology as useful tools for integrating left and right brain activity. Referencing Indian educationalists, philosophers and spiritual leaders Stan links the higher nature and wellbeing of the world to the embracing of human potential.

Joseph Jordani PhD. Asking questions is a peculiarly human behaviour and one of the most important distinguishing features of the human brain thus deserving of respect, recognition and encouragement. Joseph Jordania PhD questions the passive nature of formal systems of teaching and learning as opposed to the natural behaviour of a child which actively asking questions in order to develop intellectually, and which in turn fosters creativity. He makes the link with delinquent behaviour as result of this psychological suppression. Joseph gives examples of practical methods while making a compelling argument for these techniques to engender the development of a more open, more humanistic and more democratic society.

Sneha Madiath and Meghana Oza discuss the right to universal education in India, which they judge favours the better off in terms of access, quality and consistency. They contrast the method of learning by rote with development of high level skills such as criticality, questioning, application, decision-making, while positing the media of sports and creative arts as educational tools to bridge the gap in the current system. The 'Dream a Dream' programme is cited as a case study in developing skills for interaction, initiative, resolving conflict, problem solving and understanding.

Investigating education in context of globalisation and the impact of contemporary social, political and technological changes Dr. Barbara

Torre Veltri and Navin Kumar Singh review the emergence of the new education providers and how forms of education such as distance learning may impact the quality of teaching in poorer schools. Teach for America is highlighted as a model of non-education-school teacher training operating around the globe and the authors examine the implications of private sector involvement, market interventions, venture philanthropy initiatives and corporatized in terms of the education of children and teachers in high poverty regions of the word.

The remits of Corporate Social Responsibility are questioned and the wider implications of 'globalisation for the public good' are considered when framed as 'public education policy'. Do these private interventions adequately address the problems of quality control of education in poor schools? What are the intended and unintended consequences?

Arthur Male shares his doctoral school experiences of documenting the research journeys and personal quests for originality among candidates. The aim: to enable staff and student participants to view their experiences in a new way. Learning encounters generate collaborative learning relationships and this paper discusses how the ubiquitous cosmic–world–body lab-stage comprises the classroom wherein learners convert their experiences into quests for originality, and where staff and student colleagues share ownership of research activities. He explores this model and highlights the conflict with perceived understandings of mainstream educational practice.

Hemalata Honwad describes holistic formats of education explaining that the aim should be to draw out a child's potential with teachers acting as role models and example. Utilising her own experiences of innovative curriculum development she reaffirms the concept of the teacher as an instrument for drawing out the best in child, enabling self-driven learning which ultimately serves both teach and student to

enjoy reciprocal growth, highlighting the teachers' expertise in group dynamics as a critical factor in the success of experiential learning. Finally she reflects on multiple aspects of intelligence and holistic education referencing experiments in Maharashtra and Gujarat as well as her personal experience in implementing holistic systems of education, administration and management.

Finally, Mandakini Mathur shares the concept of filmmaking in education that not only can be a reflective journey into one's own self but also a means of expressing and exploring the many dimensions of what can be described a culture. Filmmaking may be considered a powerful instrument for transforming education into a dynamic process that stimulates discussions, helps generate new ideas, and inspires investigation as well as the sharing and retelling of experiences.

**Yasmin Chandra-Singh**

# TRANSLITERATION TABLE

| | | | | | |
|---|---|---|---|---|---|
| ँ | anunāsikaḥ | क | ka | ऩ | n̲a |
| ं | anusvāraḥ | ख | kha | प | pa |
| ः | visarjanīyaḥ | ग | ga | फ | pha |
| ऄ | ă | घ | gha | ब | ba |
| अ | a | ङ | ṅa | भ | bha |
| आ | ā | च | ca | म | ma |
| इ | i | छ | cha | य | ya |
| ई | ī | ज | ja | र | ra |
| उ | u | झ | jha | ऱ | r̲a |
| ऊ | ū | ञ | ña | ल | la |
| ऋ | ṛ | ट | ṭa | ळ | ḷa |
| ऌ | ḷ | ठ | ṭha | ऴ | l̲a |
| ऍ | ê | ड | ḍa | व | va |
| ऎ | ĕ | ढ | ḍha | श | śa |
| ए | e | ण | ṇa | ष | ṣa |
| ऐ | ai | त | ta | स | sa |
| ऑ | ô | थ | tha | ह | ha |
| ऒ | ŏ | द | da | ़ | nuktaḥ |
| ओ | o | ध | dha | ऽ | avagrahaḥ |
| औ | au | न | na | ा | āmātrā |

| | | | | | |
|---|---|---|---|---|---|
| ि | imātrā | ज़ | za | ऋ | a variant 2 |
| ी | īmātrā | ड़ | ṛa | ऋ | ṛ variant 1 |
| ु | umātrā | .ढ | ṛha | ॠ | ṝ variant 2 |
| ू | ūmātrā | .फ | fa | | |
| ृ | ṛmātrā | .य | ẏa | | |
| ॄ | ṝmātrā | ॠ | ṝ | | |
| ॅ | êmātrā | ऌ | Ḷ | | |
| े | ĕmātrā | ॢ | ḷmātrā | | |
| े | emātrā | ॣ | Ḹmātrā | | |
| ै | aimātrā | । | daṇḍaḥ | | |
| ॉ | ômātrā | ॥ | daṇḍadvayam | | |
| ो | ŏmātrā | ० | śūnyam | | |
| ो | omātrā | १ | ekam | | |
| ौ | aumātrā | २ | dve | | |
| ् | virāmaḥ | ३ | trīṇi | | |
| ॐ | Oṃ | ४ | catvāri | | |
| ॑ | svaritaḥ | ५ | pañca | | |
| ॒ | anudāttaḥ | ६ | ṣaṭ | | |
| ॓ | gravis | ७ | sapta | | |
| ॔ | acutus | ८ | aṣṭau | | |
| क़ | qa | ९ | nava | | |
| ख़ | kha | ॰ | saṅkṣepaḥ | | |
| .ग | ġa | ◌ | dotted circle | | |

# The Cycle of Society
# (Excerpt From *The Human Cycle*)

Sri Aurobindo

The tendency of the conventional age of society is to fix, to arrange firmly, to formalise, to erect a system of rigid grades and hierarchies, to stereotype religion, to bind education and training to a traditional and unchangeable form, to subject thought to infallible authorities, to cast a stamp of finality on what seems to fit the finished life of man. The conventional period of society has its golden age when the spirit and thought that inspired its forms are confined but yet living, not yet altogether walled in, not yet stifled to death and petrified by the growing hardness of the structure in which they are cased. That golden age is often very beautiful and attractive to the distant view of posterity by its precise order, symmetry, fine social architecture, the admirable subordination of its parts to a general and noble plan. Thus at one time the modern litterateur, artist or thinker looked back often with admiration and with something like longing to the mediaeval age of Europe; he forgot in its distant appearance of poetry, nobility, spirituality the much folly, ignorance, iniquity, cruelty and oppression of those harsh ages, the suffering and revolt that simmered below these fine surfaces, the misery and squalor that

was hidden behind that splendid facade. So too the Hindu orthodox idealist looks back to a perfectly regulated society devoutly obedient to the wise yoke of the Shastra, and that is his golden age,—a nobler one than the European in which the apparent gold was mostly hard burnished copper with a thin gold-leaf covering it, but still of an alloyed metal, not the true Satya Yuga. In these conventional periods of society there is much indeed that is really fine and sound and helpful to human progress, but still they are its copper age and not the true golden; they are the age when the Truth we strive to arrive at is not realised, not accomplished,4 but the exiguity of it eked out or its full appearance imitated by an artistic form, and what we have of the reality has begun to fossilise and is doomed to be lost in a hard mass of rule and order and convention.

For always the form prevails and the spirit recedes and diminishes. It attempts indeed to return, to revive the form, to modify it, anyhow to survive and even to make the form survive; but the time-tendency is too strong. This is visible in the history of religion; the efforts of the saints and religious reformers become progressively more scattered, brief and superficial in their actual effects, however strong and vital the impulse. We see this recession in the growing darkness and weakness of India in her last millennium; the constant effort of the most powerful spiritual personalities kept the soul of the people alive but failed to resuscitate the ancient free force and truth and vigour or permanently revivify a conventionalised and stagnating society; in a generation or two the iron grip of that conventionalism has always fallen on the new movement and annexed the names of its founders. We see it in Europe in the repeated moral tragedy of ecclesiasticism and Catholic monasticism. Then there arrives a period when the gulf between the convention and the truth becomes intolerable and the

men of intellectual power arise, the great “swallowers of formulas”, who, rejecting robustly or fiercely or with the calm light of reason symbol and type and convention, strike at the walls of the prison-house and seek by the individual reason, moral sense or emotional desire the Truth that society has lost or buried in its whited sepulchres. It is then that the individualistic age of religion and thought and society is created; the Age of Protestantism has begun, the Age of Reason, the Age of Revolt, Progress, Freedom. A partial and external freedom, still betrayed by the conventional age that preceded it into the idea that the Truth can be found in outsides, dreaming vainly that perfection can be determined by machinery, but still a necessary passage to the subjective period of humanity through which man has to circle back towards the recovery of his deeper self and a new upward line or a new revolving cycle of civilisation.

4 The Indian names of the golden age are Satya, the Age of the Truth, and Krita, the Age when the law of the Truth is accomplished.

# WE-ASC World Education Culture Congress 2011 : Report and Recommendations

Compiled and Edited by Lady Shruti Rana

*"That alone will be a true and living education which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate yet inseparable member."*

***- Sri Aurobindo***

This document consists of three parts (Part 3- consisting of two projects - is attached)

1) Brief report on the World Education Culture Congress
2) The NEED
3) Recommendations from the WE-ASC Congress

Brief Report on the World Education Culture Congress 2011

Delegates from about 40 countries convened in Delhi at the ground-breaking WE-ASC World Education Culture Congress, from 12th to 15th January 2011. Organised by Shruti Foundation, the event was convened by its founder, Lady Shruti Rana, educationist, musician and visiting

faculty to many international institutions. This four-day meet explored the Relevance of Integral Systems in Formal "Education Culture", with a special focus on Soft Skills and traditional knowledge systems, and their role in human development and socio-economic empowerment.

Initiated in Delhi, the WE-ASC movement promoted 'mainstream' development of holistic teaching methods. It is with this objective in mind that Shruti Rana initiated this movement for cross-cultural debate, consensus and dynamic action on the evolving "education culture" and "culture in education", by revisiting traditional and modern ways of pedagogy, curriculum development, skills training as well as evaluation and accreditation paradigms.

Congress resolutions centered on holistic pedagogies, educational and cultural rights, ethics, course and curriculum development, education policy, evaluation and accreditation, educational exclusion and Skills development with the inclusion of Traditional Knowledge Systems in a local-global context.

These directives have witnessed a gratifying response and vigorous follow-up with educational, cultural and research institutions, policy-making and government bodies internationally and efforts are under way to manifest recommendations and projects worldwide in the next 5 years.

**The NEED:**

The current system of education, adopted under colonial rule in the 19th century, has served to separate the mind from its local environmental and cultural roots. This has encouraged the formation of a "top down", structured society, directly opposed to child-based organic human development. Through this excessive control, creativity, the growth of innovation and improvement have been stifled. Thus the educational has been distorted.

Indian along with other governments have in the last few years attempted to bring some far-reaching changes in the educational framework with

a specific focus on Life Skills, Higher Order Thinking Skills, Continuous and Comprehensive Evaluation (CCE) and Value Education.

In the effort to capitalise on the passion, energy and mindset of a predominantly young population in India, achievable policy changes in the existing framework of curriculum development, faculty training and assessment modules are required. The following key areas should be focused upon, in order to avoid a distorted development of human potential in the name of education or literacy.

## Recommendations Of The We-Asc Initiative

### 1) Pedagogies

1. Allow parallel pedagogies to flourish under a comprehensive evaluation system, based on the multiple components of evaluation with common and a specialized assessment section according to the aptitude, aspiration, environment and pedagogy. Do not force pedagogical, financial or logistical boundaries on education, which have demonstrated workable educational formats and valid evaluation criteria.

2. Training should equip teachers with the necessary tools necessary for empowering the student.

3. Pedagogies should be holistic and inter-disciplinary, allowing the integration of cultural foundations and real-world issues within academic subject areas.

4. Teaching and learning methodologies should reflect the values society aims to uphold, namely a respect for individuals' differences as well as an awareness of our common humanity, and an understanding that open communication is key to empowerment, and to mending breaches that lead to inequality.

5. Pedagogy should focus on learning rather than teaching, fostering a respect for students by acknowledging the variety of learning styles and differing abilities students possess, and providing options that allow success because of those differences.

6. Should allow for change to be driven by students in collaboration with teachers rather than administrators.

7. Evolve low cost and innovative study materials and campuses to impart quality education. Large campuses and expensive equipment should not be a prerequisite for ensuring validity of pedagogy and logistical ability.

8. Should acknowledge the value of wisdom and "inner skills" as well as intellect. This includes honouring traditional knowledge systems as well as the benefits of technological advances.

9. Should honour students' specific cultural and traditional context, while helping them find their place and develop understanding, knowledge and communication skills within an international community.

10. Should include an array of course delivery and establish equity and access of education, technology, and materials and eliminate barriers based on social class, poverty, or gender.

**2) Faculty Development and Training**

1. Rigorous faculty training in curriculum implementation, child observation, assessment and evaluation formats through a combination of personalised, audio visual and online learning as well as the education of the self through examples and narratives.

2. Should emphasize collaboration, partnership, and communication rather than an "authoritarian" approach

3. Should encourage creativity and the development of soft skills alongside the academic.

4. Should help teachers think beyond the classroom, addressing students' life skills and enabling them to meet challenges effectively

5. Should ensure knowledge in a local and global context with a combination of modern and traditional knowledge systems, so that

differences in race, gender, religion, and cultural background are handled effectively and with sensitivity.

6. Should cultivate an awareness of the teacher as a boundary between world and classroom, acting as "amplifier, assembler, archivist, filter, and social animator" of knowledge.

7. Access, Equity, Excellence in Education must be a priority in a dynamically changing educational environment.

8. Teaching, in our society, is undervalued as a profession. The teacher should be trained and developed as a self aware, highly knowledgeable, respectful, caring and innovative guru.

### 3) Traditional Knowledge Systems and Cultural Methodologies in Education

1. Curricula should recognise the importance of TKS within contemporary society, accepting that a student's inward perspective has a profound effect on his or her success.

2. Traditional knowledge systems should be researched for new curriculum development in regional areas and for global awareness and application within international curricula in areas of value education, psychology, science and technology, astronomy, medicine, aesthetics, arts, poetics, architecture, leadership and governance, pedagogy, to name but a few key areas.

3. Evaluation process should allow room for exploring alternatives to conventional courses, broadening possibilities for knowledge as well as the ways in which students and teachers acquire knowledge.

4. Cultural pedagogies should be researched to uncover more effective methods in modern pedagogy and for the development of better and inclusive assessment modules in a local – global context.

5. Training in Soft skills should include the cultural and traditional attributes of human behaviour.

## 4) Curriculum Analysis - Development of New Curriculum and Skills Training Modules

1. A curriculum should be developed with the goal of connecting the student to the dynamic world.
2. Should emphasise a holistic, integrated and integral approach, addressing all developmental aspects of the individual, with special attention to the planes and parts of the being.
3. The curriculum should be restructured to facilitate and foster students, allowing them to work with an inter-disciplinary format.
4. Inclusion of local history, cultural texts, arts, science and technology as well as the physical practice of one indigenous art and science in mainstream curricula should be prioritized.
5. Should see education as a dynamic process and allow for experiential learning
6. Should explore ways of effectively integrating traditional knowledge systems with modern technology, and effectively evolving from word-based learning formats to multi-sensory and multi-faceted ways of learning and communication.
7. Traditional knowledge systems should be researched, in order to empower regions by educating local students in skills, which would facilitate socio-economic regeneration in their own habitat while also empowering them in a global context.
8. Training should be age-appropriate and should correspond to students' interests as well as cultural background.
9. Methods of curriculum delivery should not prioritize standardization, particularized content that is pre-determined by state agencies and even, textbook companies. Rather than a strict adherence to a linear teaching model, curriculum, teacher training and methodologies should embrace learner interest.
10. Value should be placed upon holistic practices such as student-

instigated learning modules that assume an organic fluidity (learning is not monitored by clocks, whistles or bells) natural process of curiosity and access to teacher/expert/facilitator (through on-line or hybrid delivery) expands learning opportunities, when students are ready and able to learn.

**5) Evolution of Evaluation and Accreditation Systems**

1. Evaluation should be seen as part of the learning process, should be planned accordingly, and should include in the process those who are being evaluated.

2. Evaluative criteria should recognise that the spirit of inquiry and a passion for learning among the students and teachers, are key elements that should be protected.

3. Standards of accreditation must have the assessment of personal development as their goal not the function of restriction.

4. Evaluation should include both the process of learning, and the product(s) of learning. Therefore, it should look at the entire educational spectrum: programme; institution; human, material, and technical resources; and the efficiency and effectiveness of all components.

5. Methods of evaluation should be varied and appropriate to the program, institution, and student/teacher makeup. This means that evaluators must be trained accordingly, with an emphasis on flexibility and adaptiveness.

6. Report keeping based on development on all aspects of the individual alongside specific areas: intellectual, academic, artistic or scientific excellence.

7. To improve the present scenario, there should be a transparent public policy on private education. What needs to be rooted out is the excessive influence of our highly centralized system, which leaves us `over administered' but `under-governed'.

8. Students coming out of various Guru - Shishya educational systems could be considered for assessment and accreditation at secondary or tertiary levels based on personal expertise, knowledge and human developmental principles for making them employable and by allowing formal certification that is acceptable in universities or for careers. (See assessment criteria below)

9. Formal Assessment and evaluation should be based on various components (These are all mostly related to personal certification. There is a need to mention about minimum competency skills and third party unbiased assessment bodies):

    - Physical development
    - Emotional/vital development, expression and interaction
    - Mental ability and agility
    - Language skills, local and global
    - Basic Mathematical Skills
    - Leadership skills
    - Teamwork and interpersonal skills
    - Intrapersonal skills
    - Specialization Evaluation (in subject or subjects chosen from within or outside the formal education structure)
    - Project based “Vision to Implementation” abilities through absorption, assimilation and re-expression
    - Higher order thinking skills and Innovative capability
    - Concentration abilities
    - Perseverance and tolerance ability
    - Life Skills

- Understanding and practice of one indigenous art and science.
- Understanding of local environment and traditional knowledge systems (sports, arts, medicine, sciences, technologies)
- Questioning and Solving abilities
- Education of Self and human values.

We may draw other categories for developing life skills from the UN millennium goals in our for evaluation and assessment formats.

### 6) Educational Exclusion

1. Priority must be given to making basic education accessible to every child. Therefore, we must identify barriers of exclusion and detect problems as early as possible.
2. Economic barriers must be removed and the possibility of abolishing school fees, fees for text books, uniform, transport and food for primary and secondary levels should be examined. Some governments are already implementing this in public sector education.
3. Educational exclusion based on caste, ethnicity, race, sexual orientation, as well as physical and mental disability should be examined and measures taken on an international level.
4. Gender discrimination based on socio-cultural attitudes must be revisited, and sanctions should be applied on any family or institution exercising educational or economic gender bias.
5. Teacher orientation and discrimination, that originates with teachers' belief systems and/or oppressive pedagogies must be examined and corrected on regional and national levels.
6. The first six years of schooling should be in the mother tongue and national languages.
7. Life skills must be seen as valid and not excluded in mainstream curriculum or in assessment.

8. There should be gender equity in school resources, for instance, ensuring that basic facilities such as bathrooms are adequate and that issues of accessibility (including travelling distance and physical barriers within school grounds) are effectively handled.

9. Potential conflicts that may be less visible, and therefore more difficult to detect, should receive special attention so that the educational system is compatible with all students' beliefs. Issues to address may include those of tradition, religion, and cultural or moral values.

10. Strengthening of social protection mechanisms must be made mandatory in order to help combat systemic forces of exclusion and impoverishment.

### 7) Personal and Environmental Wellbeing

1. Educators should open all areas of the curriculum to include potential study of health and environmental concerns.

2. An integrated approach will facilitate students' natural awareness of their own health as well as our impact on the earth. This awareness will extend well beyond the immediate school environment.

3. Wellness and environmental awareness can be included in all areas of the curriculum: in art and linguistic expression, as well as mathematics as well as the hard and soft sciences.

4. Physical health and traditional therapeutic systems such as yoga should be seen as legitimate parts of the curriculum.

5. Basic hygiene and medical expertise like first aid should be taught to all students at all levels.

6. Safe Environment Policy would prohibit discrimination and promote the safety of all children from punitive punishment in schools or educational settings.

7. Safe Learning Environment policy would seek to establish an international zone of protection embraced by governments and

the United Nations to enforce the school as “safe-haven” from any perpetrated campaigns of violence related to war or international conflicts.

**8) Skills Training**

1. Educational systems should acknowledge the importance of traditional skills and create skills curricula by balancing training in these categories with contemporary and technological instruction. A few traditional skills are mentioned below:

    - Traditional arts and crafts (block printing, sculpting, embroidery, handwriting) etc.)
    - Weaving technologies
    - Woodwork and carpentry
    - Yoga
    - Accupressure
    - Accupuncture
    - Ayurveda
    - Indigenous Herbal remedies
    - Unani medicine
    - Tibetan medicine
    - Horticulture
    - Printing techniques
    - Architecture and interior design
    - Traditional dances
    - Martial arts
    - Traditional and classical music

- Sports
- Cooking & Culinary skills
- Local language, culture, and sensitivity training for students & teachers
- Local food preservation knowledge e.g. pickles, jams, wine making etc.

2. Skills development should be instrumental in preserving the demography of villages and towns, where local skills are taught to local students and with general technological skills for maximum facilitation of economic wellness in a local-global context.

# EDUCATION: LEFT BRAIN OR WHOLE BRAIN? IT'S A NO-BRAINER.

STAN GILES

## 1:1 The Information Myth

In this information age we are under the illusion that the more information we have, the better we are equipped for life. We are encouraged to work hard in our junior school years so that we can go to a good secondary school. Then we are encouraged to work hard so that we will pass exams and can go to university. Then we go to university and study hard because we are told that this will lead to a good job. This will bring us success – money, a big house, a good wife (or husband) – and happiness. Happiness is the carrot and a good job is the means to achieve it. This is the myth. And many people wake up in their 30's or 40's to find they have been deceived. In fact, Patricia Gilliam writes specifically about "the lack of connection between business success and formal education."(1) Famous college dropouts who became extremely successful include Bill Gates, Steve Jobs and Michael Dell (computing), Ralph Lauren, Calvin Klein (fashion), Walt Disney, Ted turner (CNN), Henry Ford and Sir Richard Branson.

The truth is that more information does not lead to better decision making; it just leads to information overload – and stress (which in turn leads to poor judgement and poor decision making). In his book "blink" Malcolm Gladwell illustrates that great decision makers, whether in business, on the battlefield or in medicine are those people who have developed the art of knowing the very few things that matter. For

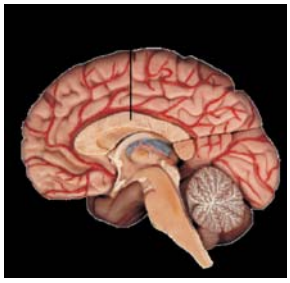
example, in 2002 at Cook County Hospital in America doctors made a 70% improvement in accurately evaluating patients who presented with chest pain (possible heart attack). How? Instead of doing numerous tests and long patient examinations they assessed just 4 factors of the Goldman Algorithm (2). More information often just confuses issues.

### 1:2 Education And The 7 Intelligences

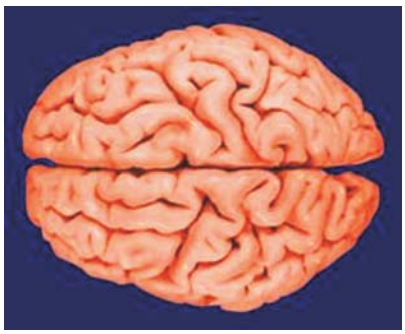
Some of the most successful people in the world – eg Richard Branson of the Virgin group – say that their education had little to do with their success. Why should this be the case? Historically education has emphasised linguistic and logical/mathematical intelligences. Yet success, both in work and business, and within the family and socially, depends on many other forms of intelligence. We have known this for decades (3). Nowadays, we often hear people talk about emotional intelligence. But what about spatial, musical, physical/kinaesthetic, interpersonal, and intrapersonal intelligence?(4) More recently we hear about spiritual intelligence. What can we do in the field of education to help children become successful and happy members of this world society. What can we do to help them grow up with a sense of awe at the world around them? How can we foster a love of learning, a yearning for self development? How can we help them attune to their own higher natures, to be all they can be - peaceful, loving, wise and strong? How can we help them to express their full potential?

### 1:3 The Brain And The Corpus Callosum

The brain consists of the 2 cerebral hemispheres, the cerebellum, and the medulla oblongata.

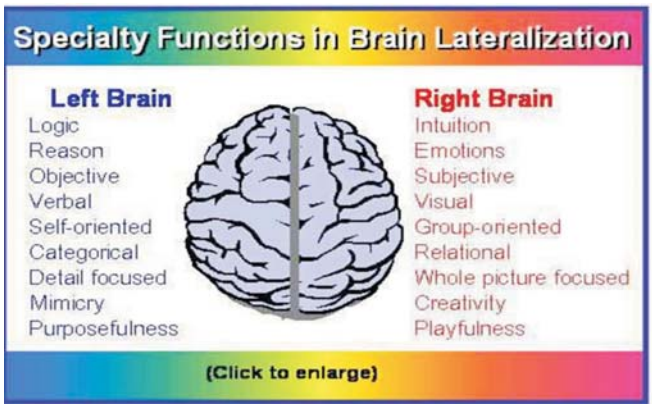


Lateral view



Superior view 2 cerebral hemisphere

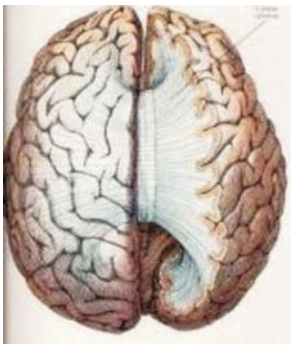
And the 2 hemispheres have broadly different functions




### 1:4 When The 2 Brains Don't Work Together

In 1981 Roger Sperry won a Nobel prize for his work showing the different functions of the 2 cerebral hemispheres. We each have a hemispheric preference – a dominant side – left or right. Our dominant hemisphere will greatly impact on the way we function in the world. It is not that one is better than the other. Dominance is not the issue. Integration is!

The 2 hemispheres are connected by more than 200 million neuronal connections known as the Corpus Callosum. How well our brain is integrated – how well we access both left and right hemispheres – depends largely on how well these crossover connections are working.



Superior view – corpus callosum

### 1:4:1 Left/right brain conflict

Look at the chart. Say the colour, not the word.


The right brain wants to say the colour, the left brain wants to say the word

### 1:4:2 Integrated vs non-integrated brain

#### Left dominant, non-integrated

Reductionist; sees the detail but not the big picture. Cannot express emotions appropriately. Gets frustrated with people who appear to be not in control of their emotions. Lacks intuitive abilities. Makes decisions based only on information and detail. Does not relate well to others who are not scientific/logical. Self oriented, therefore may take decisions to benefit himself rather than the group. May have difficulty learning as the dominant hemisphere becomes overloaded.

#### Right dominant, non-integrated

Creative and intuitive but may be dreamy and unrealistic. Difficulty understanding the logical argument. Can be excessively emotional and feels that the grief/sadness/anxiety will last forever. May make poor life decisions and poor judgements about intimate relationships – getting carried away on a tide of emotion. May have difficulty learning especially as much learning is left brain orientated.

### The integrated brain

An integrated brain allows us to access the qualities of both hemispheres. Left brain (detail) people also see the bigger picture and relate better to others at an emotional level. Right brain people have better emotional balance and a broader perspective on the challenges we all face in our lives. It enables them to apply a logical "brake" to their emotions and recognise that things will change; for example when they are ill it is less overwhelming as they can reasonably expect that they will get better. Learning is easier as information is more easily laid down into long term memory.

### Integrated brain decision making

When we are not integrated then there may be a battle between our intuitive and your logical brain. Although we have a hemispheric preference we all shift from left to right brain functioning depending on what is happening at any particular time. For example I intuitively knew, was certain in fact, that I wanted to study kinesiology. But my logical brain threw up the "what if's" – What if I'm no good at it? What if I can't get time from work? What about the expense? What if the teacher decides to leave the UK? .. and so on. There was this swinging between the certainty that I should do the course, and the cautions against doing it. That's what happens when there is not good inter-hemispheric communication. But when your brain is integrated then you make whole-brain decisions, and the decision-making process becomes a whole lot easier.

### 1:4:3 Non-integrated brain - my story

My gender, family and social background predisposed me to predominantly left brain functioning. A left brained education system left me locked into my left brain and emotionally stunted. My left brain dominance and my poorly integrated right brain functioning were probably significant factors in my failed marriage and a depressive illness. Why? Well, the right brain is largely responsible for emotional

functioning – and if you do not emote appropriately then it is difficult to sustain a fulfilling relationship. And depression is often associated with win/lose, black and white thinking and with being detail orientated (left brain). The left brain also is more associated with self orientation than others/group orientation resulting in a tendency towards self preoccupation. I was 46 years old before I started using my right brain effectively.

Well, better late than never! Within a week of starting brain integration exercises (from Brain Gym and Educational Kinesiology) I started having vivid and meaningful dreams (right brain). I became more intuitive. My emotional functioning got better and better. My decision making became easier and easier. And I came to know that there is a God. (Interestingly, when Jill Bolte Taylor, the now famous American neuroanatomist, had a left brain stroke - see the inspirational "My Stroke of Insight" on youtube or read the book(5) - she vividly describes the spiritual experience of her now unfettered right brain; she describes her deep appreciation of wholeness and of "unity with all that is"). So, after working through the brain integration exercises my level of functioning in the world improved substantially. And life changed thereafter. My life continues to be more fulfilling and joyful than I ever could have imagined.

### 1:5 The Current Situation - Is It Really A Problem?

Ideally we want to be fully integrated; to have our left and right hemispheres communicating effectively. Unfortunately that seems to be the exception rather than the rule. Using kinesiological muscle feedback I assessed 20 children aged 12-16 in Uttarkhand, India. Half the children were very poor low-income families who attended a charity school and half were attending a private school. Only 2 of the 20 children were integrating left and right brain function. I have seen many clients in the UK and America who also required brain integration. It is not just an Indian phenomenon. And it is not just a problem for individuals and their families. It is a problem for all of society. If businesses and politics are run by people who are only using half of their brain how good will their decisions be? And if these people make decisions based on self-serving (left brain) rather than for the benefit of the group/society/ the

world (big picture/right brain) where will they lead us? They may make logical decisions based on their own values –perhaps success or money – rather than seeing the greater need for sharing and understanding. For example it makes logical sense to take bribes if your top value is money and you have no right brain moral compass to guide you. Around the world we hear of increasing numbers of children and young adults lying and stealing, abusing alcohol and drugs, and committing suicide and homicide. It's a horrific scenario. So, you see, this is no small problem that we are addressing. The future of society, the future of our world depends on our children. And the way we educate our children is of paramount importance in helping them to fulfil their potential by attuning to their HIGHER nature - becoming peaceful, loving, wise and strong; and so creating a loving, sharing society and a world with moral values.

### 1:6 Factors Affecting Integration

#### 1:6:1

Positive - Creative play, integrating movements (eg crosscrawl), exercise, good nutrition, good hydration, emotional balance. In education - teaching styles balancing creative, imaginative processes with structured processes. Brain gym and brain integration exercises.

Negative – Emotional imbalance, fatigue, poor nutrition and deficiency in Omega 3 fatty acids, dehydration, nutritional toxicity (eg food additives, flavourings, colourings) and toxicity of any kind – environmental, nutritional, emotional, environmental. In education, - rigid, structured teaching styles, rote learning.

### 1:6:2 Brain Gym and Educational Kinesiology

Brain Gym is a series of movements that promote hemispheric integration. By using contralateral movement (eg opposite arm with opposite leg) you can stimulate both sides of the brain simultaneously. Other exercises help to improve focus and concentration, writing, reading and listening skills, as well as bringing calmness to the classroom. There is more information about Brain Gym and Educational Kinesiology on the Brain Gym website www.braingym.org You can also find out more on youtube, Google and at Amazon books. Here is a powerful set of exercises from Educational Kinesiology – Dennison Laterality Repatterning.

## Brain Integration Exercise (Dennison Laterality Repatterning)

**Crosscrawl** = movement with opposite arm and leg.
**Homolateral** = movement with same side arm and leg

If right/left brain transposed then follow instructions in brackets for exercises 1 and 2

1. Crosscrawl + HUMMM + Look UP and LEFT (RIGHT) – 30 secs
2. Homolateral Crawl + COUNT to 30 + Look DOWN and RIGHT (LEFT)
3. Brain Integration Metaphor – Start with your hands on each side of your head. Bring your Left and Right hands out to the side and then together in front of you. Finally, bring your joined hands to the centre and top of your head.
4. Crosscrawl + Look all round clockwise then anti-clockwise
5. Homolateral Crawl+ Look all round clockwise then anti-clockwise
6. Crosscrawl + Eyes in all directions - 20 secs
7. Look at, or visualise X

**Do this two times a day for 6 weeks**

1:6:3 Another fun exercise to challenge your brain.

While sitting, lift your right foot off the floor and make clockwise circles. Now while doing this draw the number six in the air with your right hand.

If you can do this then try

While sitting, lift your left foot off the floor and make clockwise circles. Now while doing this draw the number six in the air with your left hand.

*********

If time allows then we will show how to assess brain integration and try some brain gym exercises

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### 1:7 Change In The Educational System – The Way Forward

In a rapidly changing world we cannot meet the educational needs of our children by simply tinkering with an outdated industrial revolution model of education. Systemic and fundamental change is required. There are already wonderful models of holistic education from which we can learn. Swami Kriyananda's Education for Life(7) and Sri Aurobindo's Integral Education(8)(9) have much in common – including academic success. Rabrindranath Tagore, the great Indian poet /philosopher also provided a fine example of education in moral values, art and music, as well as being academically successful. Yoga, meditation, observation of the natural world(10) and physical exercise are as much a part of our growth as mathematics and reading. Research convincingly shows the benefit of exercise on academic performance. Brain Gym and Educational Kinesiology exercises can lead to a calmer classroom and better academic performance too(11) As Tony Buzan points out in his many books on mind-mapping, as we exercise one part of the brain there is corresponding enhancement in the performance of other parts of the brain. Learning a language will help your maths; learning to play an instrument will enhance your creativity. New neural pathways

open up due to the plasticity of the brain – no matter what your age! It is not memorising facts and figures, or names and dates, that we need to learn in order to regurgitate these facts in an exam, but the skills and techniques of learning ; and the values of cooperation, of kindness and self control, of tolerance, empathy and fairness – tools and values which we will use all of our lives. And let us instil in children a joy of learning, respect for and acceptance of all people, and an awe for this amazing world we live in.

### 1:8 In Ending

**LIGHT**

Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond measure.
It is our light, not our darkness, that most frightens us.
We ask ourselves, who am I to be brilliant,
Gorgeous, talented and fabulous?
Actually, who are you not to be?
Your playing small doesn't serve the world.
There's nothing enlightened about shrinking
So that other people won't feel insecure around you.
We were born to make manifest the glory of god
that is within us.
It's not just in some of us, it's in everyone.
And as we let our light shine, we unconsciously
Give others permission to do the same.
As we are liberated from our own fear
Our presence automatically liberates others

NELSON MANDELA Inaugural speech 1994
(Quote from "A Return to Love" by Marianne Williamson)

Let us each do what we can to help our children to shine brightly, to be brilliant, gorgeous, talented and fabulous!

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# Should We Teach Students How to Answer Questions or How to Ask Questions? Towards a New Educational Strategy

Joseph Jordania, PhD

## 1.1. How We Start Our Intellectual Development?

We all, as children, start developing our human intelligence by asking myriads of questions. "Where is dad?" "Why the sky is blue?" "Where does Santa Claus live?" "How I was born?" "When mum will be back?" Children ask sometimes silly, sometimes profound, sometimes naïve questions. Most importantly, they ask thousands of questions. That's how they develop intellectually. That's how all of us started our intellectual development as young children.

As a child, Thomas Alva Edison had problems in acquiring written language (he was dyslexic), but he was plaguing his family members with myriads of questions. It is not accidental, that with his creative mind, later he became one of the most celebrated inventors in human history.

Asking questions is not only a natural expression of our curiosity. This is a fundamental strategy of human intellectual development, strategy designed by human evolution. Asking questions is a crucial element for children to develop critical thinking and to become creative, loving, happy human beings.

A Californian girl, known as Genie, who was kept by her abusive father in a family cellar

for a long 13 years, and was later rescued by her mother, was able to develop some language skills, but unfortunately she was already unable to learn how to ask questions (Wills, 1993:288). This fact strongly suggests that questioning is a genetic ability of human mind, but it needs a social environment to trigger the development of this ability.

### 1.2. How We Continue Our Development When We Go to School, or The Current Educational Model

As children grow up, they go to school, the central place for the further development of our intellect. And here, starting from the primary school, up to the secondary and tertiary education institutions, we suddenly encounter an education policy that contradicts the natural development of a child's pre-school years. Our current educational strategy at primary, secondary and tertiary level is very rigid and straightforward: students must answer teacher's questions.

It is common wisdom, that if you answer teacher's questions better, this means you are a better student, this means you will have better marks, so you will have a better paid job after graduating the University. On the contrary, if you ask your teacher too many questions, or worse, if you are sometimes even challenging some of the facts from the educational textbooks, you might get yourself into a trouble.

Everything in current educational system is based on answering questions. At the school textbooks there are "control questions" to check your knowledge; There are "questions" to be answered during the most of tests; There are even traditional sayings to discourage children from asking questions, for example, "children should have ears but no mouth". These are all educational strategies that work in a very undesired direction: to keep children very passive and obedient, make them only passive learners of the existing knowledge and traditions, instead of encouraging them to become thinking and creative human beings.

As educators, we need to ask a serious question to ourselves: do we really want to turn our children (and students) into the learning machines who fill their brains with as much as possible facts and data, and who can only answer our questions? Many of our colleagues would answer "No, we do not want this". But this is what in fact we are currently doing with our educational strategy.

To be fair, I must say that this educational strategy has its merits: it provides a society with plenty of good, obedient, diligent workers. At the same time, this educational model is inadvertently limiting children's free intellectual development, and is turning their natural curiosity into a blind obedience. So, with the current educational model we are raising a new generation of citizens, who are good only in following others. Citizens who do not believe in their creative potential, and citizens, who do not take active responsibility in making our world a better place to live for every human, and better for every animal species.

When we discourage free creative thinking in our students with our emphasis on answering questions, their natural curiosity becomes suppressed, and as a result, their normal psychological development can be also suppressed, leading to plenty of behavioral problems in teenage and adult life, from delinquent antisocial behavior to involvement in extremist political movements.

### 2.1. Asking Questions In Human Evolution

The author of this paper published a book in 2006, with the title: "Who Asked the First Question? The Origins of Human Choral Singing, Intelligence, Language and Speech" (Jordania, 2006). In this book I suggested that asking questions was the defining feature of human intelligence in human evolution. I suggested that the first human, who was able to ask questions to his or her family members, was the first true human, the first Homo sapiens. As linguists suggest, a human language has three functions: declarations, commands and questions (see on this topic the following works: de Laguna, 1963; Revesz, 1956). With the emergence of the ability to ask questions, the communication of our ancestors became a human language.

## 2.2. Do Apes Ask Questions?

The situation with our closest living relatives, great African apes, is very interesting and important for our topic. In a specially designed laboratories, where Chimpanzees and bonobos were taught human communication, they were able to learn the basics of human language. Today they are able to communicate with their human trainers and the visitors of the laboratories at a level of normally developed 2.5 year old children (Savage-Rumbaugh & Lewin, 1994). Chimpanzees and Bonobos are very good even in replying to human questions, and they do understand quite complex requests and questions. At the same time it is crucial to remember, that not a single "enculturated" ape was able to ask a single question. In cases when they begin a conversation, their utterances are either statements ("Bird there"), or orders/requests ("Play me", "Tickle me", "Me more eat", etc). But can apes in principle learn to ask questions if we try to teach them this ability?

Ann and David Premacks designed a potentially promising methodology to teach apes to ask questions in the 1970s. They wrote: "In principal interrogations can be taught either by removing an element from a familiar situation in the animal's world or by removing the element from a language that maps the animal's world. It is probable that one can induce questions by purposefully removing key elements from a familiar situation. Suppose a chimpanzee received its daily ration of food at a specific time and place, and then one day the food was not there. A chimpanzee trained in the interrogatives might inquire 'Where is my food?' or, is Sarah's case 'My food is ?' Sarah was never put in a situation that might induce such interrogation because for our purposes it was easier to teach Sarah to answer questions" (Premack & Premack, 1991 [1972]:20-21).

This suggestion of prominent scholars really looks very promising, but the reality turned out to be quite different. More than a decade later after writing these promising words of how to teach apes to ask questions, Premacks wrote with a certain disappointment: "Though she [Sarah] understood the question, she did not herself ask any questions

-- unlike the child who asks interminable questions, such as What that? Who making noise? When Daddy come home? Me go Granny's house? Where puppy? Sarah never delayed the departure of her trainer after her lessons by asking where the trainer was going, when she was returning, or anything else" (Premack & Premack, 1983:29).

Some contemporary scholars believe that the fact that apes do not ask questions is not so important for the comparative study of human and animal intelligence, because, as they suggest, apes can produce more difficult syntactic structures, than simple questions. As a matter of fact, asking questions does not need syntax at all, and children can ask their first questions on a pre-syntactic level of their development, on a so called “one word” level of their language development. We all know how even before one year old, children can ask such one word questions: “Daddy?” (when hearing somebody came into the room), or “baba?” (when a child can not find his/her favorite toy he/she calls “Baba”).

### 2.3. Comparing Children’s and Ape’s Intellectual Abilities

Comparing apes’ and children’s cognitive abilities, scholars mostly use tests based on understanding questions and orders and replying (and acting) on them appropriately. It is interesting, that the current system of education, based on answering the questions only, is used to assess not only human intellectual abilities, but animal abilities as well!

I think it is not justified to make a judgment about children’s and apes’ mental abilities on the basis of understanding and answering questions and requests only. Two-, and even three-year-old children could give the same kind of replies to questions and requests as enculturated apes, but we should not forget, that children ask an array of questions at that age, and even before that age, when they are one year old. On the contrary, even the smartest of the bonobos do not seem to be able to learn how to ask questions during their entire life. So asking questions is not a matter of acquiring syntactic structures, it is primarily a matter of cognitive abilities. Therefore, I suggest that Asking questions is possibly the most important intellectual ability of the human brain, and we should use it more in our educational system.

In my 2006 book I proposed a new Latin motto to define the human intelligence: “Interrogo ergo Cogito”, which translates as “I ask questions, therefore I Think”, instead of the widely-known words: “Cogito ergo Sum” (“I Think therefore I Exist”). We are humans, because we can ask questions, we start our intellectual development with asking questions. But suddenly, when we go to school, we are trained for about twenty years how to answer questions only. I suggest to change our current educational strategy to more evolutionarily justified educational strategy, and now I going to talk on this new strategy.

### 3.1. New Educational Strategy, Based On Encouraging Children To Ask Questions

The central idea of my paper is that we need to design different ways to encourage students to ask questions, and therefore, to be more critical, independent, and creative. In this section I want to talk about some specific elements of the new educational strategy. I want to suggest a few ideas of how to organize special lessons, games and tests.

As asking questions is a natural state of children’s early intellectual development, we do not need to teach children how to ask questions when they come to the primary school. We just need not to stop them from asking questions. As I suggested in my 2006 book, parents naturally, unintentionally teach their children to ask questions at a bubbling period of their development, when they talk to them using a specific manner of talking, known as “motherese”, or “baby talk”. This is a specific talk, which is mostly based on asking young babies plenty of silly and cuddly questions with exaggerated question intonation. It is widely known that young babies instinctively enjoy “baby talk”.

### 3.2. Encouraging Primary School Children to Ask Questions

So children come to primary school with fully developed ability to ask questions. What I suggest as the central element of the new educational strategy, we can encourage children to ask questions, in different ways and different situations. And I suggest to use this educational strategy throughout the primary, secondary, and tertiary educational institutions.

I have a few preliminary practical suggestion how we can do that at different educational levels.

First of all, we need to take into account, that there always will be a few children who are naturally good and confident in asking questions, but there might be some students who are shy to ask questions, as they are afraid that their question will be considered silly. To overcome this, I suggest to have a special class (or even classes) devoted to overcome this: for example, I suggest to have a special "lesson of silly questions". This is a special lesson devoted to asking any questions, particularly "silly" questions. Teachers should be inventive to organize this day. For example, they can provide situational pictures and ask students to ask any questions, including the silliest possible questions about this picture, what the subjects of the picture might ask or say to each other, explaining that a question might be normal in itself, but can become silly when it is out of place. For example, a question "which school do you go to" is not a silly question by itself, but if this question is asked, for example, by a crocodile to a tiger, or by a cloud to a bird, it becomes silly.

Another example. A teacher brings a box to the class, and says that there is something in the box, and students are invited one by one to ask questions about the qualities of the hidden subject to find out what is in the box, but the teacher can only answer "yes" of "no". As the game progresses, children get closer and closer to the answer.

Another example, a teacher (or students) can bring several pictures with a question and an answer connected to each of these pictures, but written separately from the pictures. Students must chose (1) which question and answer goes with which picture most logically, or (2) which of the combinations of the pictures and the answers are the funniest. Teachers can also ask students to think of the silly questions at home, as a home work. Children can also bring their own pictures, of photos, with their own silly questions.

It is important, that everyone should participate in this exercise, and that everyone should get encouraged. This competition should help shy students to overcome their shyness and ask whatever questions

they have in mind. Hopefully, this exercise will make shy students a bit more confident, and this confidence might stay with them during their entire educational process.

Another situation for asking questions might be to ask children to think which questions would they ask different people, including real people or heroes from the books and movies. For example, to Santa Claus, or any other traditional (or historical) hero. Special "questioning lessons" might be also a good way to introduce the whole class to the natural cultural or environmental diversity of the children in their class.

Still another possibility is to have a child from a class chosen, and encourage other children ask in turn him/her questions about his/her family, interests, favorite food, games, etc. If children are enthusiastic, every child might become the centre of such questions. And let us remember, that the most important part of such activities is the process of asking questions, encouraging children to ask questions.

I am sure primary school teachers can design plenty of other interesting and engaging games to involve children in question-asking games. Such classes should be fun and interesting. I want to stress, that introducing this educational strategy in primary schools are particularly important, as it is crucial that students are encouraged for their inventiveness and creativity as early as possible.

I am not suggesting the total replacement of the currently accepted method of teachers asking students questions by the opposite method of children asking questions. I believe traditional method should still remain as the centre of educational system, but I am suggesting that there must be some quality time during our educational process, some classes, some games, some tests, and some strategies that will encourage students to ask questions as well. I believe that these classes, games and tests will make educational process more creative, more open to suggestions, more interesting, more educational, and more fun. The traditional method of teachers asking students questions, of course, should remain, but some time and effort must be also allocated to encourage students to ask questions.

### 3.3. Encouraging Secondary School Children to Ask Questions

For the secondary school children teachers could use different games and strategies. For example, there is a well known game, which is totally based on asking questions. somebody thinks of a person, and others need to ask this person indirect "yes/no" questions in order to find out who is the person. Different classes can use this game in accordance to their subject (for example, during the science students need to identify a scholar, during the media or arts classes – media or arts personality, etc). This is only one example of a game that can be used to encourage students to ask questions.

### 4.1. Questioning In Different Cultures

We must be aware that there are major cultural differences in educational approaches towards children asking questions, particularly asking questions to their teachers. Some cultures are more reserved in developing student's abilities to ask questions, and others are more open. For example, students from China and some Eastern cultures are not encouraged to question what teacher says, as teachers are often viewed as the carrier of the "final truth." Behavior of Eastern students in western universities often follows their cultural expectations – on one hand they avoid challenging teachers, and on the other hand they try to be authoritative teachers themselves, trying not to show any uncertainty to their students, and not to encourage student to challenge them and ask questions. Discouraging students to ask questions makes them, as I already indicated earlier in my paper, very good, diligent, and hard-working students, although it is possible that later during their lives they might not be very confident as professionals in suggesting new creative ways of overcoming problems. Everything has its good and bad sides.

### 4.2 Questioning and religion

Despite the well known fact that virtually every religion has a sacred part of knowledge that believers are not encouraged to challenge, many religions do encourage people to ask questions and have discussions. Both having a religious beliefs and asking questions are intrinsic for

human intellectual development. Even the belief in supernatural is a natural element for a human psychology and is the natural source of further development of human knowledge. I suggest to have sometimes a "hour of questions" during the religious education of students, and students must accept, that there are no answers to many fundamental questions.

### 4.3 Questioning and science

This might sound strange, but I think science for many scholars is like a religion, the matter of belief. For this reason I distinguish two categories of scientists: scientists who believe in existing paradigms, and scientists who question the existing paradigms. Those who believe in the existing paradigms, do not want to change their beliefs. Even when facing inconvenient facts they behave typically for those with the "cognitive dissonance". This means that when they face strongly contradicting facts, they try to convince others that there are many others who believe in same things. Scientists who "believe" never try to challenge the existing paradigm, on the contrary, they spend their lives fighting against the hard-to-fit-in facts, trying to coerce them into existing paradigm. They are fighting against other, "heretic" scholars who try to replace the existing model and to find alternative solution for the existing facts. For these "believer" scholars, the change of a traditional paradigm is almost as painful as the change of religion for a believer. Possibly due to the existing system of the education (based on the answering questions, not asking questions), most contemporary scholars are "believers," that's why despite the tremendous communicative possibilities and the easiness of access of the information, the fundamental issues of science are not developing much faster than they were in the pre-internet age.

### 5.1 Questioning, Psychological States And Types

it is an interesting topic whether questioning behavior is more characteristic, for example, to "extroverts" or "introverts." Extroverts might be more open to asking questions, although their questions might be more socially oriented (asking another person about the matters of social life). Introverts might ask a fewer questions, and their questions

might be result of more analytical thinking. Interestingly, most of scholars are introverts. Both categories of questions are important to develop in students.

Another very interesting topic is that humans do not ask questions in certain psychological states, for example, in an altered state of consciousness, e.g. when they are under the extreme stress of survival, in difficult situations, or under the hypnoses, or in a "battle trance." In a critical for survival situations instead of asking questions humans just follow instincts (in collective they often follow others).

Humans have two psychological states, or as early hypnotists suggested – two identities – individual and collective identities, and following human evolutionary past, they shift to the "collective" identity in the critical for survival moments. Collective identity (connected to the "mob behavior models") naturally appears during the mass panic, during the wars and natural disasters, and this psychological state does not allow a person asking a question. Questioning behavior appears in a "normal", non-instinctual level of thinking. So teachers should be aware, that children who do not like to ask questions, might feel inhibited or distressed, and this type of psychological stress itself can inhibit question asking behavior.

### 5.2 Questioning and obedience

These two terms are antonyms, and this shows on the example of totalitarian and democratic countries: Totalitarian regimes discourage asking "inconvenient" questions in public meetings, in media, in government accountability, and democratic regimes encourage their citizens to ask any questions. Introducing more "question-friendly" educational model at schools and universities will lead to the gradual democratization of a society.

Our students today are the social and political leaders of our countries tomorrow, and encouraging them to ask more questions, as well as teach them to answer more and sometimes difficult questions, will make our society tomorrow more open, more humanistic and more democratic.

### 6.1 Conclusions

It is time to summarize.

So, asking questions for humans is:

a) evolutionarily primary element of human intelligence;

b) most natural way of the development of children's mental abilities;

c) important part of a healthy religious feeling;

d) crucial part of a healthy scientific research;

e) central element of a democratic development of a society;

Therefore, I believe it will be justified to use this precious human intellectual ability as one of the central elements of the new educational policy. From the very early primary school age, through to the tertiary education strategies we should strive to encourage our students to develop their natural human gift of asking questions.

To conclude my paper, I would like to stress that my suggestions are designed to make the current educational process more creative, more democratic, and more open. If my listeners, distinguished educators from many different countries, agree that there is any positive element in any of my suggestions, I will be very happy.

In the case of positive response of the Congress guests, I would suggest to form a working group of educators, who could work out the concrete proposals how to implement some of the suggestions from this paper in a few educational institutions on different levels, for example, in few schools, or colleges, or some university classes, and check their viability.

In the case of the success we might come to a new strategy of education for our primary, secondary and tertiary schools, the strategy that might help us to form a more creative and more democratic educational system, suitable for the future citizens of the 21st century.

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# The Criticality of Life Skills in Education

Sneha Madiath, Meghana Oza

## Preface

Despite education being a fundamental right in India, universal access remains elusive and the quality of provision erratic. Schooling provision favours those better off. Disadvantaged groups (including poor children, girls, children from Scheduled Caste (SC), Scheduled Tribe (ST), Other Backward Class (OBC) groups) have less access and access to poorer quality education. Large variations in access exist across different states, geographical areas, and social categories such as gender, caste and ethnicity. Access is gendered. The reality of girls' exclusion is further complicated by caste, religion, ethnicity and age. While rural schools cater for the vast majority of students nationally (85% of total enrolments in primary schools in 2005). Yet rural schools tend to have poorer resources such as school infrastructure, teaching materials, fewer teachers per school and higher dropout rates.

It is also important to understand and question the way the term "education" is perceived in India. Unfortunately, education is limited to learning by rote. Education does not seek to develop skills in children which enables them to think critically, question and apply what they learn in the classroom, as well as connect the classroom experience with the reality of the world as experienced by them. This in turn adversely

affects their decision-making ability and limits the means by which they garner relevant information. Add to this the fact that only 59% of male children and 49% of female children enrol for secondary education. This means that at an extremely crucial juncture in life, these children have neither education, nor the skills required to understand its importance and make decisions that are the best for them.

This paper argues that in addition to ensuring universal access to education, the integration of access to life skills1 is of critical importance. In its experience, Dream a Dream, believes that the mediums of sports and creative arts have the potential to transmit life skills and thereby bridge the current gap in the education system.

1 Interpersonal skills including teamwork, communications, negotiation and coping skills .Cognitive skills such as decision-making, problem solving and critical thinking. Along with creativity, confidence, self-awareness and a passion for learning.

## Introduction

This paper examines the complexity and ambivalence associated with defining what the absolute essentials are when it comes to articulating life skills in the context of education. It examines a specific research conducted within Bangalore city, India. The study investigates the right to, more than just literacy and the necessity of an integrated life skills curriculum. It also explores the concept of, life skills education through sports and arts, while focusing on that fact that life skills shape and define individuals in a society.

## Understanding Life Skills:

The united Nation's International Children's Emergency Fund (UNICEF) defines life skills as "a large group of psycho-social and interpersonal skills which can help people make informed decisions, communicate effectively, and develop coping and self-management skills that help them lead a healthy and productive life". It further adds "the term is often used almost interchangeably with skills-based health education. The difference between the two is in the type of content or topics that are covered". (www.unicef.org) Over the last decade, Life Skills and its understanding as well as significance have greatly increased with respect to children and adolescents owing to changes and pressures in the social fabric. By the turn of 2010, it is estimated that the proportion of adolescent population in the age group of 10-19 years will be larger than ever before in the demographic history of human kind. (www.rgniyd.gov.in). It is therefore extremely important to address some of the most pertinent and relevant challenges faced by this group of people. The changing social and economic fabrics have imposed an entirely new set of challenges that the children and youth encounter today, ranging from issues of access to education, gainful employment, academic pressure, peer pressure, substance abuse, violence and sexuality to name a few.

While economies have registered an increase in growth, distribution has suffered and perpetuated greater inequities, leading to social exclusion and marginalization. In this context, awareness about rights

as well as coping assumes greater significance, and this is where life skills become relevant. Life skills education promotes mental well-being in young people and equips them to face the realities of life. By supporting mental well-being and behavioural preparedness, life skills education equips individuals to behave in pro-social ways and it is additionally health giving. (Birell Weisen and Orley, 1996). Mental health issues and emotional issues are closely related to the socio-economic conditions of people. 'The improvement of mental health of children and prevention of childhood emotional problems is a very important part of any mental health programme. This can partly be done by teaching school children the essentials of mental health and training them in life skills.'(Srinivasa Murthy and Wig, 2003). However, this is not to say that life skills education programs need to be introduced with children who have mental disorders. This is rather to say that effective application of Life Skills programmes can greatly influence the way children think and feel about themselves as well as others, thereby leading to greater abilities to face and tackle day-to -day challenges.

## The Education Scenario in India

In India, free and compulsory education is a fundamental right for children aged 6-14. The Indian government has made serious efforts to make education accessible to all, and improve the enrollment rates, through programmes such as Sarva Shiksha Abhiyan, which aims to achieve universal elementary education of satisfactory quality by 2010. (Create, 2009). According to gross enrolment (GER) data available at the national level, India has achieved near-universal enrolment in primary education in most areas. In 2004-05, the average GER across India was 108.5% at the primary level and 70.5% at the upper primary level. (GoI [Government of India]. (2007a)). However, this is hardly indicative of the average attendance of children in schools, which is a better indicator of access to education. Geographical areas, and social categories such as gender, caste and ethnicity also affect access to education. In 2004-05, approximately 88% of boys and 79% of girls were enrolled in schools nationally. (GoI, 2007b).

The National Sample Survey Organization (NSSO) data (GOI, 2006) suggests that although distance between home and schools is not a critical issue, the remoteness of habitations within rural areas still affects the participation of children, particularly girls and those with disabilities. (Create, 2009). Poverty is another impeding factor in access to education. In India, poverty is also intricately connected to caste, creating a nexus that is difficult to overcome as far as access to education and other basic needs is concerned. Poverty affects adversely the health of the children on one hand, while it limits access to health resources on the other, causing a large number of children to have limited attendance, thereby affecting the quality of education received. A large number of children, particularly in rural areas are first generation learners, and often do not live in environments that encourage them to learn and continue their education. The result of a strong nexus created by the factors mentioned above is that on average, 16% of children who reach Grade 5 fail to make the move from primary to upper primary school. Similarly about 15% of children who reach Grade 8 fail to make the move from upper primary to secondary schooling. (Create, 2007).

While retaining children in schools is a huge challenge, the quality of education imparted to those who remain in schools is rather poor. Although physical access to schools has improved over the years, there are huge challenges to provide qualitative and meaningful education to children. Rural schools cater for the vast majority of students nationally (85% of total enrolments in primary schools in 2005). Yet rural schools tend to have poorer resources such as school infrastructure, teaching materials, fewer teachers per school and higher drop out rates. Over 80% of primary schools have three teachers or less. Many teachers are untrained or undertrained and some of the curricula seen as irrelevant. (Create, 2007). Small schools in particular often have fewer teachers than grades (16.6% of primary schools in India have only one teacher). "This means teachers have to teach across grades, but many have little or no training in multi-grade pedagogy and the curriculum is geared towards mono-grade schools, where there is at least one teacher per grade." (Create, 2007) Unfortunately, education is limited to learning by rote.

Education does not seek to develop skills in children which enable them to think critically, question and apply what they learn in the classroom, as well as connect the classroom experience with the reality of the world as experienced by them.

There is interplay of a number of factors as far as access to and quality of education are concerned. Universal education can prove to be a strong and potent tool in order to combat the socio-economic factors that result as a lack of it, as well as those that prohibit access to it, provided the quality of education is such that it develops a positive sense of self, ability to critically think and decide as well as the ability to take on challenges, among other things, which the current educational system is clearly not able to provide. While the Government of India has attempted to make education accessible and has taken concrete steps towards it, there is great scope for improvement as far as the quality of education is concerned. While the importance and significance of life Skills has already been established, its need is amplified by virtue of having an educational system which emphasizes on rote learning and does not seek to develop skills that are pivotal in breaking the vicious circle of poverty. It is in this context that Life Skills assume significance and emerge as the vehicle that will enable children and adolescents to develop skills necessary to adapt, question as well as change the challenges they face.

## 1. Life skills development

### 2.1 Life skills through the medium of sport and art

Participation in activities like sports, arts, and school and community clubs is known to set a good/strong context for life skills development among youth. (Ministry of Sport and Recreation, South Africa) Participation in structured extra-curricular activities promotes well-being for children and adolescents in various domains. (Busseri et al. 2006; Gilman et al. 2004). Such participation allows children the space and scope to interact, increase their exposure and improve school commitment, achievement, promote healthy choices and pro-social behavior. (Eccles et al. 2003).

Extra-curricular activities give adolescents an opportunity to act out the developmental tasks of adolescence. (Feldman and Matjasko 2005). They are known to allow adolescents to test their skills outside the purview of schools and homes. (Barber et al. 2001). A study that tested the relationship between high school participation and self-esteem found that there is a positive relationship between an adolescent's participation in structured extracurricular activities and well-being in a variety of domains. (Kort-Butler, Hagewen, 2010).

Sport has been one of the most widely used extra curricular mediums to promote life skills in children as well as adolescents the world over. Sports as a medium has shown exemplary success owing to the fact that sport and life skills are both learnt by demonstration. It is also because skills learnt through sports are replicable and transferable to other domains of life and because game and sport is something everyone relates to. (Goudas M. et al, 2006). Sport has been successfully linked to development of skills such as goal setting, conflict management, interpersonal relations, critical thinking and decision-making. It has been argued that skills other than the physical are necessary to enhance performance, health and fitness. While in the domain of sports these skills are psychological skills, in other domains these are life skills. Both these skills sets need to be taught in order to improve performance, (Danish, Forneris and Wallace). Sport has proved to address a number of issues relating to drug abuse, anti-social behavior, reduction in the propensity to commit crime etc. It has also been effectively used as a medium to improve self-esteem, develop greater personal and social skills responsibility (Escarti et al 2010), and reduce barriers between communities and strengthening education. (Ministry of Sport and Recreation, South Africa).

Although it has been accepted that participation in extra-curricular activities and sport have tremendous potential to enhance adolescent development, it has been proved that merely participating in sport activities does not contribute to skill development. A structured programme that aims at incorporating specific life skills needs to be carried out in conjunction with the sport in order to initiate and sustain

change. "In other words, there has been a call for an "education through the physical" as opposed to an education of the physical" orientation". (Goudas M., et al, 2006).

A number of studies have been conducted to evaluate the success of various sport based life skills programmes with children and adolescents. In a study conducted to evaluate the effectiveness of a programme where sport and life skills were taught simultaneously revealed that children who were part of this experimental group performed better in the sport as well as developed better life skills as opposed to the controlled group to whom sport and life skills were taught in isolation. (Goudas, M. et al, 2006).

SUPER (Sports United to Promote Education and Recreation) (Danish, Fazio, Nellen, & Owens, 2002) is a sport programme that focuses on learning the sport as well as life skills related to the sport. There are skill modules which are adapted to suit the specific sport. The modules contain activities which help develop life skills and are more action oriented. In an unpublished study, (Brunelle, Danish, and Fazio 2002), reported significant changes on several "character-related" measures following an abbreviated version of SUPER. In yet another study, athletes who participated in an abbreviated version of the SUPER programme reported better sport skills as well as life skills compared to those who participated in a normal sport programme. (Papacharisis et al, 2005). This reinforces the fact that in a sport based life skills programme, development of life-skills does not happen at the cost of development of sport skills. Furthermore, it is in fact imperative to have life skills as a part of any sports programme that seeks to improve performance of athletes. Similarly, in a study conducted to evaluate life skills development of girls who were a part of a structured life skills programme through sport (Girls on Track) as opposed to girls who were part of a non life skills based sport programmes (Girl Scouts and Soccer) revealed that participants of the GOT programme fared better on life skills development compared to the other two. (Waldron J, 2009).

The concept of Positive Youth Development (PYD) has gained considerable mileage in recent times. PYD urges that adolescence be

looked upon through a more positive lens than be labeled as a rather tumultuous period. It says that adolescence is a period that is categorized by tremendous potential for development and therefore, efforts should be geared towards the same. PYD refers to development of personal, social, psychological, cognitive and emotional skills in adolescents that will enable them to become active and successfully functioning members of society. Although there exist different models on how best to achieve PYD, development of life skills is a critical component of all models. Multi-disciplinary research has confirmed that sport is an extremely relevant medium to achieve PYD goals. Sport that lends itself to PYD is proven to develop not only sport skills, but also critical life skills. A study conducted to evaluate the efficacy of The Personal and Social Responsibility model (TPSR) which sought to improve children's self efficacy through sport, revealed a significant increase in children's ability to resist peer pressure (Escarti et al, 2010). This model also differed from the others discussed so far, in the sense that this model was implemented by the Physical education tutor within school hours, while the rest of the programmes have largely been after school interventions.

Art in its various forms (painting, theatre, music, dance etc) is also an influential medium for developing and sustaining life skills in children and adolescents. Participation in various art activities has been linked to development of confidence, enhancement of self esteem, improved linguistic abilities, interpersonal skills, increased ability to deal with conflict etc. Psychologists have since long emphasized the importance as well as benefits of multiple approaches to learning. It has been proved that human beings learn through several inherent intelligences (linguistic, mathematical, interpersonal, social, kinesthetic), and exposure to different modes of learning are important for the comprehensive development of an individual. Art and its forms have also found acceptance and recognition for its therapeutic properties on children and adolescents with emotional and behavioural disorders. While there is an entire range of literature available on art and its significance for therapy, there is limited literature available on art for development of life skills. A possible reason for this is that in the West, a majority of students participate in sports, recreation or leisure activities as

compared to art activities. (Weiss M, et al, 2009). However, adolescents who have participated in art base life skills programmes reported having improved personal as well as inter-personal skills, including problem-solving, managing peer relations, taking greater initiative etc. (Weiss. M, et al, 2009).

A study conducted on grades 3 and 4 students who were a part of creative drama activities showed that the children exhibited an improvement in self-concept and self esteem. The reason for this is believed to be the opportunity to work in an environment where there is no dearth of appreciation. (Priyadarshini H,UNESCO). In a different study conducted by Catterall, which aimed at developing skills of conflict resolution, a group of adolescents was exposed to drama.

Over a period of 24 weeks, visible improvements were found in the adolescents' abilities to think critically, motivate themselves as well as others, apart from developing skills of managing peer conflict. Although Catterall has linked different art form to the development of specific life skills, he maintains that participation in a general art programme would lead to the development of personal, social as well as cognitive skills.

Closer to the Indian scenario, art based life skills intervention was introduced to 1000 children residing in various Children's Homes across the state of Tamil Nadu. The intervention aimed at reducing disruptive and violent behaviour, addressing depression among children as well as encouraging and enhancing skills of empathy, communication, conflict resolution, decision making, self esteem, and assertiveness among others. After a three-month intervention, research suggested that almost 75% of children admitted to having experienced a palpable change in their behaviour, while 50% admitted to having overcome their depression. A visible change was also observed in the skills of communication, creative and positive thinking and empathy. Since the art intervention also involved elements of dance and drama, it was realized that children who were given an opportunity to display their skills in the presence of their peers also displayed tremendous improvement in confidence, motivation and focus. (Priyadarshini H., UNESCO).

## 2. Need for the study

Most of the literature reviewed for the purpose of this paper pertains to life-skills programmes that have been executed in the West. There is no literature that focuses on the need for and benefits of life skills based sport and art programmes in the Indian context. Secondly, most sport and art interventions that have been reviewed have been focused programmes of short durations, ranging from 10 weeks to 2 years. This, after it has been clearly established that there is a pressing need to introduce life skills to children as early as possible. There is a need to introduce and evaluate a life skills programme that caters to children from childhood through adolescence, thereby establishing a continual and accessible support mechanism. Thirdly, many of the interventions reviewed aim at developing only specific life skills during the focused intervention, while for other programmes, life skills is the means to achieving particular ends in terms of improving health behaviour, improving sport achievement or improving self-esteem to name a few. A comprehensive life skills programme that aims to develop life skills for life, catering to children through adolescence in the Indian context has neither been developed, nor reviewed.

Considering the education scenario in India discussed earlier, the need for a comprehensive life skills programme cannot be exaggerated. The present study seeks to exhibit the findings of a life skills programme through sport and art in 495 children of Bangalore city. The present study also wishes to recommend based on its experience of working on life skills with children, that life skills education be made an integral part of the mainstream school curriculum in India.

## 3. The Dream A Dream experience

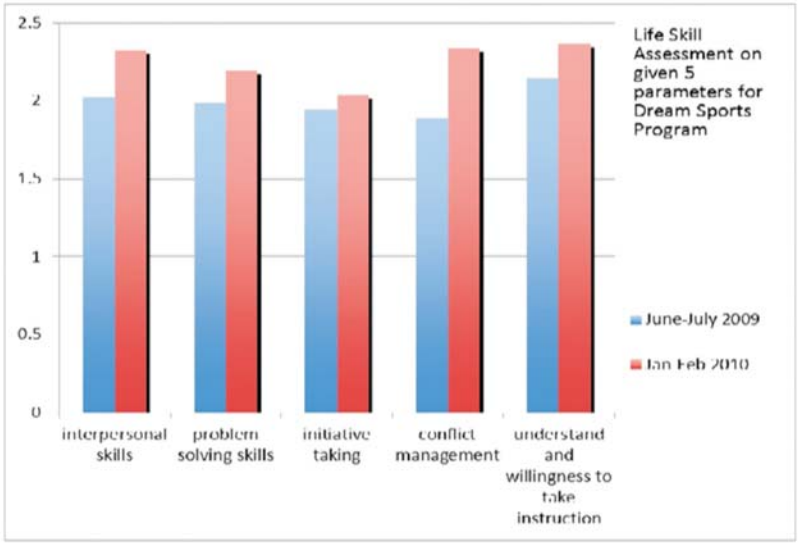
Dream A Dream is a not-for-profit organization that seeks to develop critical life skills in children through the mediums of sport and creative art. In 2009-10, Dream A Dream reached out to 2000 children in the city of Bangalore. The children belonged to the lower socio-economic strata and went to trust based schools, where they paid minimal fees.

The sports and creative art programmes take place after school hours, within the school premises. The programmes are executed by trained coaches and facilitators. Dream A Dream seeks to build life skills in children and adolescents for holistic development. While we actively seek to develop skills of interaction, taking initiative, resolving conflict, solving problems and understanding and following instructions, it has been observed that other life skills are developed as a by-product of this intervention. e.g. empathy gets developed as a result of encouraging positive interaction.

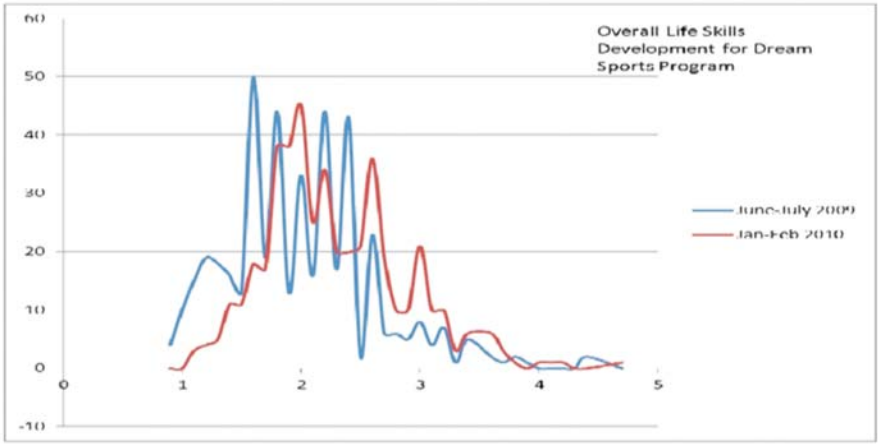
Dream A Dream measures the impact of the programme through a process of observation using a Life Skills Assessment Tool (LSAT) developed by the organization. The LSAT is a tool based on a 5 point scale that measures the current stage of Life Skills development in every child, with 1 equating "Does not yet do", and 5 equating "does independently"2. The tool is used by the facilitators based on their observations of a batch of 30 children over 3 sessions. The baseline is collected at the beginning of the year, after the first three sessions, while the post-intervention data is collected once again over a period of 3 sessions at the end of the year.

In the year 2009-10, Dream A Dream reached out to 2000 children, of which there were 800 children in the Creative Arts programme and 516 children in the Sports Programme. The remaining children were a part of other programmes. Out of the 516 children in the Sports programme, data was collected for 451 children. The post-intervention data revealed that 63% children showed an overall improvement in Life Skills development. There was a general improvement across parameters; however, skills pertaining to managing conflict showed maximum improvement, while least improvement was observed in the skills of taking initiative.

Graph 1.1




Graph 1.2

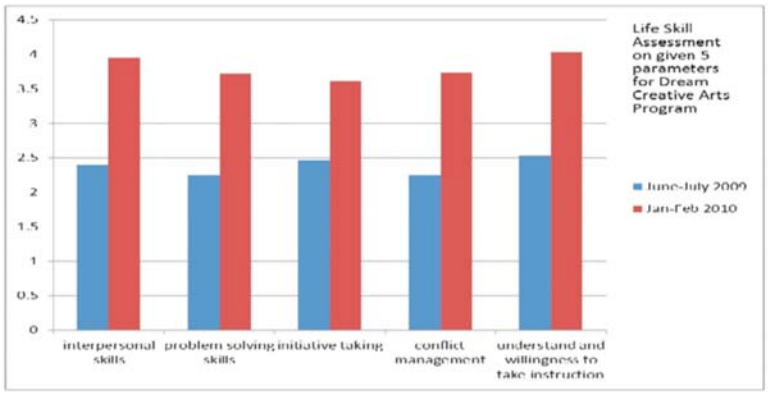



**Graph 1.2 shows a visible shift indicating growth in the development of life skills of the children.**

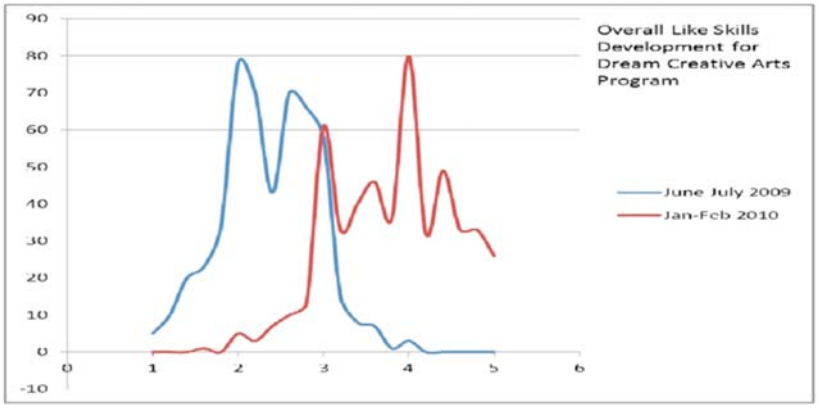
Out of the 800 children participating in the Creative Arts programme, data was collected for 512 children. Out of those, 95% showed a clear improvement in Life Skills development. As seen from graph 1.3, there

is a significant improvement in all parameters. However, the greatest improvement has been observed in interpersonal skills and ability to understand and follow instructions.

Graph 1.3




Graph 1.4




As observed from graph 1.4, there ia a major shift in the curve depicting life skills development post intervention.

Some of the other trends that have been as under:

1. Older children display greater improvement is Life Skills development. This clearly represents the need for a programme that also addresses issues faced by adolescents. It can also be hyposthesised that

children who undergo a life skills programme from an early age might show greater improvement and ability to grasp life skills in their adolescence.

2. In the Creative Arts programme, girls showed a greater rate of improvement than boys. However, on the whole, all the children recorded a steep increase in life skills development.

## Conclusion

The significance and importance of life skills in children and adolescents cannot be exaggerated. Over the last 20 years, the Indian economic and social fabric has undergone tremendous change. With the advent of globalization, incomes and opportunities have increased, while distribution has suffered greatly, giving rise to a highly skewed social and economic structure. These changes have only served to increase academic pressures as well as expectations on the youth. In a social structure fraught with inequities life skills assume great significance. Life skills education promotes mental well-being in young people and equips them to face the realities of life. Effective application of Life Skills programmes can greatly influence the way children think and feel about themselves as well as others, thereby leading to greater abilities to face and tackle day-to-day challenges.

Although education is a fundamental right in India, there are several impeding factors. Access to education is affected by factors like gender, caste, geographical location and poverty. The existence of a large number of semi-trained and untrained teachers, coupled with poor infrastructure and irrelevant curricula adversely affects the quality of education. Even though enrolment rates are very high, attendance in most government schools is poor and retaining children in schools is a huge challenge. Education is largely seen as a panacea for the vicious cycle of poverty. It is seen as a vehicle that will facilitate gainful employment, thereby breaking the poverty cycle. An assumption that is made in the process is that the quality of education imparted would be unquestionable. Unfortunately, in the current system of education, emphasis is put on

learning by rote. Attendance is erratic and it is a huge challenge to retain children in schools. This system of education in incapable of breaking the cycle of poverty, as the quality is greatly limiting in its ability to initiate a change. In our experience, it has been observed that children belonging to underprivileged sections suffer on two counts: on one hand, the challenges and stressors they face are greater than their better-off counterparts and on the other, quality education that may help them become productive citizens is elusive. In this regard, addition of an extensive Life Skills curriculum to the mainstream school curriculum would significantly improve the quality of education; help retain children in schools while also developing critical skills required to tackle future challenges.

Programmes on Life Skills development as well as Positive Youth Development have been studied, analyzed and evaluated in many of the Western nations. Many interventions have used the medium of sport and art to impart life skills. Sport and art have been successfully linked to development of skills such as goal setting, conflict management, interpersonal relations, critical thinking and decision-making. However, it has been proven that sport in itself does not develop life skills and that a structured programme that targets life skills is effective. However, there are no studies in the Indian context that evaluate a comprehensive life skills programme, which justifies the need for this study.

Out of the 516 children in the Sports programme, data was collected for 451 children. The post-intervention data revealed that 63% children showed an overall improvement in Life Skills development. Out of the 800 children participating in the Creative Arts programme, data was collected for 512 children. Out of those, 95% showed a clear improvement in Life Skills development.

In light of the findings, it is strongly recommended that life skills education be integrated with the mainstream school curriculum as it will enable every child to experience art and sport which is a fundamental right, and also make him/her capable of adapting to the changing social and economic environment. A comprehensive life skills programme will

increase abilities to critically think, be assertive and manage emotions and conflict better. While like skills mostly talks about adapting and adjusting to the challenges of the future, one must not undermine the potential of a life skills programme to alter and change the existing social order. While life skills programme encourage adaptability, they also encourage questioning, assertiveness as well as critical thinking. This has great potential and implications because only when children and adolescents question the existing order can the beginning of change occur.

**Notes:**

1. "Structured extra-curricular activities" in the concerned paper refer to activities ranging from soccer to Science Clubs and Debate Clubs. These extra-curricular activities were structured so as to give children an opportunity to develop their own identity.
2. Annexure Attached.

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# A Tale of Two Countries: Teach For America/ Teach For India as Globalized Educational Reform For The "Public Good"?

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## 1.1 Introduction

Changing contexts and policies influence education of poor children around the globe. Corporations and philanthropists have appropriated the term, "the public good" to advance particular agendas. It is no coincidence that over the last two decades, private sector involvement and influence in education has been direct, politically motivated, and financially focused. But, whose 'good' is this private agenda advancing, and how does it emerge in an increasingly globalized world?

This paper examines how increased globalization provides fertile ground for market-driven interventions, venture philanthropy initiatives, and corporatized outcomes that appear to categorically target education, children, and teachers, in high-poverty communities across the globe. The authors employ "Globalization" as a conceptual framework to chronicle how one high profile non-profit corporation developed in the United States, exports social entrepreneur-type education as a market-based 'public good' initiative to economically disadvantaged students in India and other nations.

## 1.2 Historical And Theoretical Perspectives

In the 19th century, Marx and Engels (1848/1985) already discussed the "globalizing" characteristic of capitalist economy: The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country" (p. 83).

When the economic dimension of globalization is stressed, globalization is either celebrated as a phenomenon that provides more economic opportunities for peripheral countries or is criticized as a force that intensifies the negative consequences of capitalism. The emergence of the term globalization parallels the rise of neo-liberalism, which is "the theoretical underpinning logic of the most recent wave of globalization" (Fitzsimons, 2000, p. 506). Globalization has become the most significant and widely used term over the two decades, implying contradictory force of global homogenization and local hybridity; and global domination and resistance (Ammon, 2001).

The term "globalization" could be defined or interpreted as both: theory and process. For Robertson (1992), globalization is both theory as well as process. In his own words: "Globalization is the process by which all peoples and communities come to experience an increasingly common economic, social and cultural environment; but globalization as a theory, deals with the compression of the world and intensification of consciousness of the world as a whole" (Robertson, 1992, p. 8).

Robertson (1992) further states that globalization was initially discussed from economic perspectives, but soon afterward, became a topic for discussions amongst intellectuals from cultural perspectives as well. Therefore, it is essential to interpret globalization from both economic and cultural perspectives simultaneously, to grasp its impact in every walk of life. Unlike Robertson (1992) others view globalization as multi-dimensional and emphasize the need for paying close attention to the dialectic of the local and global (Giddens, 1991; McGrew, 1992; and Tomlinson, 1999).

A Capitalist economy globalizes the world because capitalists keep exploring and exploiting new markets in order to make profits. Among neo-liberals who celebrate capitalism, globalization, which integrates the peripheral areas into the global market, is regarded as "the best thing that has happened in the life time of the post-war generation" (Martin, 2000, p. 12). Under globalization, gigantic private corporations, which are often multinational, gain mobility and flexibility (Harvey, 1990). Then it is a logical consequence that those who can make full use of globalization are corporations of the core area.

Globalization is the process by which all peoples and communities come to experience an increasingly common economic, social and cultural environment. By definition, the process affects everybody throughout the world. A more integrated world community brings both benefits and problem for all; it affects the balance of economic, political and cultural power between nations, communities and individuals, and it can both enhance and limit freedoms and human rights.

Globalization that scatters different people, products, values, and worldviews around the world, unsettles national and local cultures. Worldviews provided by national or local cultures are no longer the only way of understanding the world available to a people.

Globalization does not simply divide nation-state in the core and the periphery; it increases the gap between the rich and the poor within a nation-state (Miyoshi, 1993). Cultures around the world become homogenized as people, regardless of where they live, consume the same cultural products and adopt a mindset that originates in the Untied States.

### 1. 3 Methods, Techniques, Or Modes Of Inquiry

Content Analysis is a blend of qualitative and quantitative analysis (Sabatier & Jenkins-Smith, 1993) and was employed to extract patterns and make inferences from a range of sources, documents and interviews. Transcripts of recorded interviews were analyzed and coded, revealing

themes and nuances that impact education, policy and economics on an international scale, and were used in this research methodology. Text coding and categorizing frequencies were then compared to other documents, interview transcripts and examination of reports, articles, and web sites. After initial data suggested certain themes and findings, acquisition of updated documentation was analyzed with parallel programs and policies, to confirm the warrants, discussion points, and conclusions of the authors.

### 1.4 Data Sources, Evidence Objects Or Materials

Data sources include hard data collected from teacher educator archives, school contracts with Teach For America, Teach For India and Teach For America's recruiting documents, corporate and philanthropic press releases, financial reports and web sites, interviews with TFA/TFI applicants and corps members, e-mails from alumni, TFA/TFI recruiters, corps participants, mentor teachers, and school administrators. Annual Reports, School Districts' contracts with Teach For America, taped interviews, documents, public records, court transcripts, and information on philanthropic funding and alternative pathways to teaching was obtained from the Library of Congress (http://thomas.loc.gov/), (http://www.americorps.gov/) and US Department of Education (http://www.ed.gov/), The Michael and Susan Dell Foundation, The Bill and Melinda Gates Foundation, Teach For India, and hundreds of articles and artifacts.

Primary data was obtained from field notes, interviews in both the U.S. and India, social media, annual reports, and business and philanthropic magazines. Information on funding was obtained from applicable local government, school district, foundation, and organization websites. Prior academic research was reviewed. Additional information was obtained from media/news accounts.

### 1. 5 Globalization And Education

Buffered in part by public education's perceived 'birthright' in the United States of America, and the perception held by many, that public education

serves(ed) as a means for social and economic mobility, schooling, for the most part, was off-limits, along with houses of worship, from free market competition and corporatization for most of the 20th century.

Globalization has contributed to the unprecedented and dramatic alteration of the educational landscape that our parents and grandparents knew, both here and abroad. We live in a world marked by a triple deity— money, markets, and media, that have seamlessly entrenched themselves in how life is done in the U.S. and around the globe.

Influences of globalization are multi-dimensional, impacting the social, economic, and political fabric of society. Globalization's ripple, effects everyday life– everywhere. Users of Internet resources and virtual technology may view these discoveries as conveniences or worthy outcomes that serve to bring people together in common humanity, (as noted by the worldwide attention to the rescue of the Chilean mine workers). But with the expansion of information and knowledge, the reality of 'news going viral' poses unintended consequences. Messages and information are somewhat responsible for the massive shift from "old" industries to newer ones. Technology has displaced workers, resulting in relocations, out-sourcing, terminations, the forced closure of industries, and the elimination of some professional career paths. Educators, ideally follow in the footsteps of those who so humbly touched humanity over the centuries as "Teacher": Jesus, Buddha, Ghandi, and even Mother Teresa Globalization has altered the public mindset of how teachers are viewed and now it seems that anyone can teach. Globalization has infiltrated every sector of society, including schools, thus effecting practices, practitioners, programs, policies, and people, especially, children. Moreover, the means by which content, those hired to 'deliver' it, and the manner in which schooling and educating of children takes place, has shifted from traditional neighborhood and community public schools buildings, to home-schools, on-line schools and in growing numbers, for-profit and foundation funded public charter schools, and, alternative teacher preparation pathways (Gates, 2009, Ravitch, 2010). What are the potential long-term effects?

## 1. 6 Education And Globalization

Milton Friedman Nobel Prize winner (Economics, 1976) advocated government deregulation, market-based solutions, and "public financing, but private operation of education," in his 1955 publication, The Role of Government in Education (p. 144). Internationally, reformers embracing market-based solutions are pushing educational policies and programs that advocate choice, content over pedagogy, innovation, incentives for students' performance, less regulation for teacher certification, "and ultimately, a newly forged alignment of business and venture philanthropists with politicians, school boards and educational governance," (Ravitch, 2010, p. 224).

Currently in the United States, President Barack Obama's Educational Initiatives, including the much publicized funding program, Race to the Top, seemed more like a competition, as each of the 50 U.S. states, sought the prize of billions of dollars. To that end, states hired consultants and presented polished marketing-type submissions, that documented their redirecting of educational priorities and policies that seemed to have worked before and were educationally sound, to win out over their competitors (Flanders, 2010). The mandated, state-imposed policy regulations were particularly directed towards accountability of public school teachers, teachers' unions, and Colleges of Education. On the other hand, these 'new' mandates seemed to not-so-subtly provide opportunities for the growth of charter schools, while relaxing regulations for non-education majors entering the teaching profession.

Recently, India has approved The Right to Education (RtE) 2009 for all children from six to fourteen years of age (NDTV, 2010). While upper middle class children are increasingly educated in English medium schools, 6 million primary school age Indian children are not even enrolled in school, and of those in school, 50% drop out before getting a primary education. Children in low-income schools test 2-3 grade levels below their counterparts in richer schools. According to Thomas (2010), "The RtE attempts to address issues of 'quality' by laying down

stipulations for teacher qualification, teacher training norms and desirable teacher-pupil ratio in the classroom. The RtE is trying to create a professional cadre of teachers through such reforms," (p. 2.)

Michael Apple (2004) expressed concerns with respect to the appearances of advocacy for children and 'public good' programs and policies that contribute to a public distrust of teachers resulting in their "deskilling" (p. 190). The movement towards deprofessionalization of teachers as a career force has garnered support, through strategic policy directives advanced by three consecutive U.S. presidential administrations. It now appears directed to the global educational arena.

In response to the growing corporate and philanthropic influences targeting American public education, Karen Lewis, president of the Chicago (Illinois, USA) Public School Teacher's Union, challenged the intent of market-directed educational reforms, "Corporate America sees K-12 public education as a $380 billion dollar trust, that up until the last ten or fifteen years they haven't had a sizeable piece of. And this so-called school reform is not an education plan, it is a business plan."(Retrieved July 21, 2010 from http://blip.tv/file/3902166).

Philanthropy's recent shift in priorities for the public good, are noted by educational historians, like Ravitch (2010) who writes,

"Unlike the older established foundations such as Ford, Rockefeller and Carnegie, the new foundations decide what they wanted to accomplish, how they wanted to accomplish it, and which organizations are appropriate recipients of their largesse. Gates, Walton and Broad came to be known as venture philanthropies, organizations that made targeted investments in educational reform. Venture philanthropy is also referred to as "philanthrocapitalism," because it borrows concepts from venture capital finance and business management. The Billionaire Boys Club, value competition, choice, deregulation, incentives and other market based approaches" (pp. 198-200).

These policies affect both the economic and emotional lives of career educators globally. Roza (2009) reports that public education is

usually the largest expenditure for U.S. state and local municipalities. Approximately 90% of total K-12 public education funding comes from state and local budgets, 46% state, 44% local, (Roza, 2009). In the current global economic climate, it is expected that the education sector will continue to endure significant budget cuts, both nationally and internationally. Roza (2009) projects that as many as 9% of the total jobs in public K-12 education in the United States may have to be eliminated during the 3-year period from FY2009 through FY2012. Does the tenuous global economic climate and tightened governmental resources, suggest that higher numbers of professionally credentialed teachers will be impacted by cuts to educational funding? Can the global economies and more importantly, poor children, afford an educational crisis reminiscent of the financial collapse in the banking, housing and securities' markets that reverberated around the globe?

### 1. 7 Teach For America And Globalization

As alternative pathways to the classroom were encouraged by U.S. market-driven policies, the hiring of untrained teaching novices who held a bachelor's degree in any discipline, and who committed to teach poor children in schools in under-resourced communities for a finite (two year) time commitment was supported by corporations and influential foundations. More than twenty years ago, Teach For America was an idea proposed in the Senior Sociology project of Wendy Kopp, a Princeton University student, who never taught in any public school classroom. Over the course of two decades, Teach For America successfully created its legacy, and brand of TFA teacher, trained by the organization and supplied annually to school districts (for a fee). Corps members complete "Institute," which is TFA's streamlined version of teacher education training and referred to as "a 5-week crash course in teaching" (Lipka, 2007). Since 1992, the targeted population for TFAers has remained the same: children from lower socioeconomic communities who attend poorly funded urban and rural public schools. Teach For America operates 40 regional offices around the United States of America. Urban regions include: Atlanta, Baltimore, Bay Area (California), Boston,

Charlotte, Chicago, Dallas, Denver, Houston, Jacksonville, Kansas City, Las Vegas, Los Angeles, Miami, Milwaukee, Twin Cities (Minneapolis/ St. Paul), Minnesota, Nashville, New Haven, (Connecticut), Camden and Newark (New Jersey), New York City, Philadelphia, Phoenix, Rhode Island, San Antonio, St. Louis, Tulsa, and Washington, DC. Rural sites include Alabama, the Delta (in Arkansas and Mississippi), rural Hawaii, Memphis, New Mexico, Eastern North Carolina, Rio Grande Valley, South Dakota, and South Louisiana.

Fueled by corporate and philanthropic venture capitalists, Teach For America expanded under the Teach For All® brand and currently licenses its model to global frachisees including: Teach First Deutschland (Germany), Noored Kooli (Estonia), Enseña Chile, Teach Israel, Teach For Lebanon, Teach First (United Kingdom), Teach Israel, Iespejama Misija (Latvia), Teach For Australia and Teach For India, (Veltri, 2010, p. xiii). In an interview with India's Teaching Plus Magazine, Shaheen Mistri, CEO and Board Member of Teach For India discussed the goals and genesis of the program in her native country.

"The idea was developed in 2006 when I and a group of people working to reform education in India came together to seek an innovative solution to end educational inequity in the country. During this time, we met with Wendy Kopp, CEO and Founder of Teach For America (TFA), to discuss the feasibility of Teach For America's Theory of Change working in India. Seeking to adapt that model to the Indian context, we engaged with various stakeholders within the government, at academic institutions and at corporations and were encouraged by the favorable response we received.

A few months later, a twelve-week study was launched by McKinsey & Company to determine the feasibility of implementing this model in India. The study concluded favorably and at the end of the process, a plan to place the first cohort of Fellows as well as a plan to grow the movement to scale for the next five years was put in motion," (Basu, 2010)

Teach For India (TFI) currently operates out of two cities in Maharashtra, Mumbai and Pune. In 2009, TFI placed 44 Fellows in 15 municipal and private English medium schools in Mumbai and 19 Fellows in 19 schools in Pune. Teach For India will expand its program to Delhi with 300 Fellows placed in schools in 2011. The goal in five years is to recruit, train and place 1500 Fellows to teach 65,000 students by 2016 (Baca, 2010).

With nearly a half a billion illiterate children in India, would it not be advantageous for intelligent recent college graduates to assume a short-term teaching of the masses of children in poverty in India?

Both TFA CEO and Founder, Wendy Kopp and Shaheen Mistri, were formally educated in privileged U.S. communities: The Highland Park region of Dallas, Texas (Ms. Kopp) and Greenwich, Connecticut (Ms. Mistri). However, Ms. Mistri, unlike Ms. Kopp, holds a masters degree in education, providing her with pedagogical background, insight and credibility in the educational arena to direct schooling efforts for Indian children in poverty.

As an effect of globalization, social media, and market-based initiatives, we see evidence of how Teach For America's model was not only exported, but, aligned with, philanthropic capitalism, assuming a "mission" to help children in poverty through education (Caplan, 2007, Kopp 2010).

But, Thomas Popkewitiz (1998) calls attention to Teach For America's model and rescuer role in high poverty urban and rural communities, one that perpetuates the missionary discourse of saving and rescuing the urban/rural poor child. Cameron McCarthy (1998) suggests that images presented by the mass media are reflections of a middle class notion of urban youth perpetuated through what he terms,

"The discourse of bourgeois social voluntarism which is exemplified by TFA's highly ideologically motivated intervention in the education of the inner-city child; this voluntarism is backed by leading corporations

in the country, such as Xerox, IBM and Union Carbide; The TFA ideology is based on a post-Reaganite selfish idealism (p. 142).

Across the globe in both the U.S. and India, growing number of high-profile multinational corporations with considerable clout and deep pockets advertise that teaching mostly poor, minority, urban youth is equated to performing honorable public works and request that their shareholders support Teach For America. One such company, Wachovia Securities/Wells Fargo Advisors, LLC., conducted a mass mailing requesting that their shareholders (and retirees) support Teach For America. The June 12, 2009 letter, signed by Daniel J. Ludeman, president and CEO, noted:

"For each survey received, we will make a donation to your choice of one of the following charities: American Red Cross, Teach For America or the National Council On Aging. Please mail back your survey by July 13."

Do global financial firms traditionally solicit their clients with targeted communication to benefit a charity? And when did 'teaching,' become synonymous with charity work or a casual, in-the-meantime career path, if directed at poor children? Diane Ravitch cautions, "the manufactured crisis is becoming a manufactured message," (e-mail correspondence November 18, 2010). Teach For America contributed in part to making it so, by creating a buzz appeal that grads consider upon graduation. The CBS (US) Evening News with Katie Couric (Kaplan, 2009) reported to viewers on national television, "Teach For America's is a hot pick for recent college graduates in today's economy." CNNMoney.com annually ranks Teach For America as one of the "20 Great Employers for New Grads."

"What makes TFA so great? This non-profit trains new graduates who don't have any experience and places them in troubled and low-income school districts around the country. Salaries are paid by the local school district. This program has been likened to a domestic Peace Corps, so it's not for the faint of heart" (Retrieved on June 6, 2007 from: http://

money.cnn.com/galleries/2007/fortune/0705/gallery.html). Business Week (May 11, 2007) reports:

"Prestigious public service outfits like the Peace Corps and Teach for America, are nonprofits that have a reputation that will look good on a resume. Both organizations offer finite commitments that have traditionally been viewed favorably by graduate program admissions officers and employers. In fact, Teach for America partners with a number of companies that let employees defer employment for two years to work for the nonprofit" (Retrieved June 9, 2007 from http://www.businessweek.com/print/careers/content/may2007/ca2007051).

Teach For America and Teach For India promote a finite two-year teaching commitment for corps members/fellows. TFA corps members prepare for and direct significant efforts in furthering their own post-teaching resume by teaching poor children, which is viewed as the top "service" grade an applicant can earn on Harvard University's Law School and Medical School Admissions' Applications. Teaching with Teach For India is also viewed as an, "in the meantime resume-builder," or short-term service-type work, en route to a more profitable leadership profession in business, international policy, and/or global leadership (Veltri, 2010, Zenilman, 2006).

Teach For India exposes its fellows to potential "post TFI teaching non-education career tracks, "to provide professional enrichment opportunities, to aid one's career decision-making and bolster the strength of their job and graduate degree program applications." (www.teachforindia.org/preparation.) Teach For India embraced the TFA model by developing strong alliances with globally recognized entrepreneurs and international heads of state. Through Leadership Forums that invite globally recognized speakers to organizational gatherings, incentives for completing one's Teach For India teaching are provided while advancing one's own preparation for global careers.

While career educators direct their professional development towards curriculum, assessment, and achievement strategies for childhood and

early adolescent learners, TFI Fellows are directed towards preparing themselves for opportunities in the global marketplace. Leadership Forums are regularly scheduled events, which allow Fellows to interact with notable leaders in all fields. Past speakers include Aamir Khan, Aditya Natraj, Geet Sethi, Harsh Mandar, Hillary Clinton, Jerry Rao, Kiran Sethi, Nachiket Mor, Pervin Verma, Roopal Shah & Anand Shah, Rahul Bose, Venkat Krishnan, Wendy Kopp, and William J. Burns. (Retrieved November 10, 2010 from www.teachforindia.org/preparation)

The organization's preparation and opportunities direct Fellows to career paths that are market-driven, globally in-demand, and profitable. Teaching long-term in poor schools, as one's career profession of choice, is not particularly valued as a means to financial fulfillment in the global economy. Although TFI fellows are not routinely recruited from only the pools of recent university graduates, as is the case with Teach For America, the emphasis on developing language and business skill sets while learning teaching is a primary focus of the program. Teach For India Fellows are strongly guided towards entrepreneurship upon completion of their two-year TFI teaching. One of the Teach For India applicants noted this focus when she reviewed the organization's requirements.

"I was wondering why the application for Teach For India Fellows requested one's corporate work history. I thought to myself, 'There is no mention of one's teaching history or training, only one's work history.' Last year (when I applied) the economy impacted many corporations across the country and in the UK. So many of us (young professionals and university graduates) considered Teach For India as something to do while waiting for the economic situation to improve here. But it was very apparent to me that teaching was not the focus, it was more providing an accounting of your business skills and experiences." (Reena, personal conversation, 1/14/2011, Delhi, India).

Teach For India's website confirmed Reena's personal experiences. Teach For India fellows advance corporate and philanthropic goals in

their work as classroom teachers of poor, minority children. Training priorities for TFI fellows were directed more towards what Srivastava, Guiglielmo & Childs (2010) view as preparation and opportunities for career paths that are market-driven, globally in-demand, and profitable. The notion that one would spend their career (with a university degree and business acumen) teaching long-term in poor schools is not particularly valued in the globalized economy. James, the father of a Stanford University (USA) graduate noted,

"My son would make a phenomenal teacher. He is great with people and kids, and passionate about education. But you can't graduate from Stanford and aspire to be a teacher for your career. There is an unwritten assumption that you're not measuring up to your potential, both financially and socially, as a teacher. It's sad, but true," (personal conversation, June 6, 2008).

The market-place influence plays heavily in TFA and TFI's five-week corporate-like training. In the U.S., corps member training is provided by high numbers of TFA alumnae. A skills-based curriculum focusing heavily on testing, accountability and achievement is also stressed, as corps member classroom success is measured by quantifiable outcomes (Ravitch, 2010). "Some of this is because of funders' insistence on looking at outcomes," states Rohini Mukherjee, Head of Policy and Advocacy for Naandi, a (NGO) Non-Government Organization based in Hyderabad, India. "The important thing is, we aren't carried away by numbers, but are paying attention to issues like learning outcomes, effectiveness of teacher training in terms of student learning, and so on" (Raman, 2010).

The term – accountability – appears often in both TFA and TFI literature. By addressing a globalized construct of accountability, TFA and its counterpart global programs (e.g. TFI) are viewed as models to replicate, similar to a business franchise, by donors, who are often marginally aware of the site-based teaching realties faced by corps members and fellows teaching in high poverty schools.

Dr. Preetha Bhatia, who for the past decade has examined learning outcomes in government and small private schools across India notes, "There is a real shift toward focusing on the child, and what he or she is learning – not just whether she is going to school or not," (Basu, 2010). Will this focus be directed across all students on the Indian subcontinent?

Teach For India's web site suggests that fellows dedicate time and energy towards their post TFI career work which prioritizes business-related skill sets as noted below:

Teach For India provides or facilitates the delivery of core professional skills and counseling related to the job search process. This includes the following components: Communication skills, interviewing skills, CV writing, applying for graduate school, marketing the Teach For India experience, one-on-one counseling with staff" (Retrieved November 11, 2010 from http://www.teachforindia.org/preparation.php.).

This is prioritized because opportunities abound for TFI alumni in the international business community post-teaching. In the United States and India, the large number of corporations who support the organization's mission, also offer deferrals on job offers for new hires choosing to pursue the Fellowship, and recruit future employees from the pool of Fellows. The following companies also provide two years of work experience credit to Teach For India fellows: Avantha Group, AZB & Partners, Citibank, Godrej Industries, Goldman Sachs, HDFC Standard Life, ICICI Pru, McKinsey & Company, Mastek, Monitor Group, Tata Chemicals, Yes Bank and Zensar Technologies. (http://teachforindia.org/preparation.php).

While holistic, or constructivist methods are not indicated in the Teach For India jigsaw puzzle (below) "learning with understanding and activity based learning" is noted. The question arises as to how these conflicting ideologies are mediated among the competing goals of "corporate support of education and teacher accountability?" Hidden within the messages of Teach For India's goals (similar to TFA's) are the

competing narratives that point to one's post, "Fellow" experiences, as the ones that will truly matter. The colorful jigsaw puzzle noted below, is featured on the Teach For India web site, and articulates the strategic goals prioritized by the organization.

This "jigsaw puzzle" is complex, and for now, incomplete. Through the course of their careers, Teach For India Fellows will take on each of these issues and more, working to effect positive change in education from inside and outside the education sector," (Retrieved November 11, 2010).


Source: http://www.teachforindia.org/beyond_fellowship01.php

Teach For India partners with a significant number of corporations that sponsor summer internship opportunities for Fellows between the first and second years of teaching. Does it appear that the organizations listed: Akanksha, Avantha Group, Bharat Petroleum, Beyond Profit, Citizens For Peace, Education Initiatives, Hindustan Pencils, Intellecap, Kirloskar, Manav Sadhana, Mastek, Operation Smile, Teach First, Teach For All and Ummeed are reputable educational institutions focused on developing pedagogy and teacher professional development, or ones that include a focus on professional leaders whose skill set might extend beyond the classroom?

Global Media coverage of both Teach for Americas and Teach For India has been generally favorable (Basu, 2010, Kopp, 2010, Mogeau, 2010) pressing corporate and philanthropic capitalists to support the continued expansion of the TFA model, guerrilla-marketing strategies and public relations. In India, Teach for India will double its size over the next two years. (www.teachforindia.org/supportus.)

The Michael & Susan Dell Foundation committed $2 million for development of Teach For India and has donated millions more in additional seed funds for Teach For India it also interesting to note that the global financial news points to Dell's moving it's international operations from China to India and a link with TFI would be mutually beneficial.

"India, with its 400 million children, stands to benefit greatly from the development and training of top leaders who can present the wonders and advantages education has to offer." (www.teachforallnetword.org/aboutus_supporters.html).

Anand Mahindra, MD, of Mahindra & Mahindra Limited, offers his endorsement on the Teach For India website: "Any program working towards improving performance levels of students, particularly from disadvantaged and challenging backgrounds, needs to be encouraged, especially in a country like India. Teach For India aims to do just this… the concept is exemplary" (Retrieved November 8, 2010 from http://www.teachforindia.org).

While the issues that impact literacy in India are significant, it is worth noting that when corporations solicit charitable donations from their clients or agencies, and billionaires such as Bill Gates and Sunil Mittal (Indian telecom magnate) direct mega- investments into funding Teach For America and Teach For India, messages directed toward the public portray a feeling that the organization is legitimate, worthy of donations and favorable public opinion. Does the suggestion that short-term teaching, or teaching as service, when directed toward children of the poor, might conflict with the intent to support the "public good?"

Claude Bristol's (1948) book, The Magic of Believing, includes a chapter entitled, "The Power of Suggestion" which offers insight into how ideas perpetuated over time, shape policies.

"The Subtle Forces of repeated suggestion overcomes our reason, acting directly upon our emotions and our feelings, and finally penetrating into our subconscious mind. It is the basic principle of all successful advertising – the continued and repeated suggestion that first makes you believe, after which you are eager to buy. I like to think of men and women, who as staunch oak trees, can stand firm amid the many cross currents of thought that whirl around them. But far too many are like saplings, that are swayed by every little breeze and ultimately grow in the direction of some strong wind of thought that blows against them," (p. 53).

### 1.8. The Lessons to be Learned

The shift, focus and redirection of education in a globalized setting has changed, both in terms of the structural adjustment in policies of the World Bank and other international lending organizations for underdeveloped and low-income countries. These organizations push their hidden agendas that result in cuts in government expenditures, market liberalization, currency devaluations, reductions of government subsidies, price controls, and most importantly the privatization of public services such as health and education. Consequently, change is increasingly driven by financial forces, government reliance on foreign capital to finance economic growth, and market ideology.

Four key elements of globalization are described in the UNESCO education position paper (2004) as follows: 1) the growing importance of the knowledge society/economy; 2) the development of new trade agreements which cover trade in education services; 3) the innovations related to ICT [Information Communications Technology]; and 4) the emphasis on the role of the market and the market economy. These factors are catalysts to new developments, namely: a) the emergence of new education providers such as multi-national companies, corporate

universities, and media companies; b) new forms of delivering education including distance, virtual, and new face-to-face; c) greater diversification of qualifications and certificates; d) increasing mobility of students, program, providers, and projects across national borders; e) more emphasis on lifelong learning which in turn increases demand for post-secondary education; and f) increasing amount of private investment in the provision of higher education ( Singh & Papa, 2010, p. 5)

Consider the short and long-term effects upon the public good, when what is presented as 'truth', is not only untrue, but, potentially damaging and/or in violation of the laws' intent. Francoise Lyotard (1991) discusses how the "master narrative" expands a message into the public domain, nationally and globally, suggesting that a policy, program, government action, or response to a perceived threat, is legitimate and one to be embraced. The public doesn't know enough to critically examine or deconstruct this information, and so, it is believed as "truth."

The public might view Teach For America and Teach For India's novice teachers as prepared, credentialed or highly qualified to do their job of educating poor children. But, on September 27, 2010, in a San Francisco, California courthouse, the United States Court of Appeals for the Ninth Circuit, ruled that teachers holding "Intern Credentials" are Not Highly Qualified Teachers" under the United States Congress (2001) No Child Left Behind Act of 2001. In this case, Rene v. Duncan (the current U.S. Secretary of Education], the judges, ruled in favor of the plaintiff (a parent of a poor child of color), who believed that when she enrolled her child in a California (USA) public school, he would be assigned a highly-qualified teacher. Instead, the child was assigned a Teach For America teaching novice, who was in fact, learning to be a teacher."(No. 08-16661 D.C. No. 3:07-CV-04299-PJH) (Retrieved November 14, 2010 from http://www.ca9.uscourts.gov/datastore/opinions/2010/09/27/08-16661.pdf)

Average citizens do not often question the organizations that target their donations, leaders, or governmental policies, when it impacts the poor.

They do not often examine meta-narratives or public messages that support corporate and/or philanthropic initiatives. It is not uncommon, therefore, for an agency with a perceived track record in a certain domain, to appear worthy of endorsement, contribution, or policy favors through their 'hidden' association with recognized companies soliciting on their behalf, especially when the message seems worthy, such as educating poor children across the world. When policy-makers and entrepreneurs, such as Vice-Chairman of India's Planning Commission, Montek Singh Ahluwalia speaks in favor of such policies and programs, the public does not question the long-term economic, social, and public outcomes, carefully.

Participants in this programme (TFI) will be able to see inequity first-hand, and more importantly, be actively involved in combating it. They will learn the true value of serving your nation and working to make things better for the next generation of Indians (Retrieved November 18, 2010 from http://www.teachforindia.org/.beyond_fellowship.php).

While public officials, corporations and venture philanthropists endorse Teach For America and Teach For India as a viable option for educational reform, they advocate for short-term teaching and minimal teacher training. This concerns experienced international educators. When one examines schooling structures of any society, it becomes evident that a "hidden" agenda works to perpetuate and reproduce the social order, as well as the accompanying injustices and inequities that persist through educational practices.

In India, the native country of one of the authors, an explicit social system dictates one's place in society that is based primarily on family of origin, caste, and ethnicities. The effect of social class structure is more vivid in eastern nations and especially in the Indian-sub continent.

Over the years, significant political and social changes have taken place all over the world. Recently India has approved the provision for a right to education for all children from six to fourteen years of age (NDTV, 2010). The reality however, is that schooling and quality education is not accessible and affordable for all middle class children in India, let alone

the poor. But upper middle class children are increasingly educated in English medium schools. This creates a new type of social conflict in the Indian-sub continent that extends around the globe.

It seems that TFA and TFI avail a platform that many are buying into, from applicants to sponsors, to corporations, university presidents and academics. However, in reviewing the data for this paper, both authors were amazed to note the parallels of the hidden agenda that affects children who often do not have financial clout or capital to insure their quality education. It is worth asking whether public education (in the U.S.) or government schools (in India) appear to be different for children of the working class, minorities, and others who also are voiceless, and why that is so, when democratic systems and global initiatives project the promotion of the 'public good.'

## 1.9 Conclusion

For centuries education was viewed as the only way for poor children to rise above their economic realities. Teach For America and Teach For India appear to be acceptable public policy. Yet, serious questions persist. Government agencies, leaders and educational researchers are charged with ethically monitoring data and the nuances of global "public good," which often is tampered with through 'spin', private negotiations, foundation grants and billionaires who might view teaching poor children, as a form of community service, charity or corporate perk, and thus provide well-intended but underprepared novices to assume the role of teacher. It appears curious that a significant number of TFA participants in the U.S. admitted that they were doing a disservice rather than a service in the rural and urban high-poverty schools that they were assigned to teach in, despite their initial intentions of helping children less fortunate (Veltri, 2010).

Teach For America perpetuates the stereotype where anybody could walk into a classroom and make it a successful classroom. I mean, in any other profession, we would never have doctors, you know pretend to be a doctor for two years. It's just unbelievable to me. And, it's so offensive now. It really is. I mean, not anyone can do it and yet that is

what the public is now hearing. So sooner or later, I mean maybe we won't even need a teacher education program. We would just need TFA to place everyone. How long can this continue? (Sania, TFA alumna)

The ultimate question remains: Who is responsible for safeguarding what counts as 'good' for children, particularly, poor children, when policies favor market-based programs, devalue the professional teacher, and contribute to one alternative pathway to the classroom that has, in the U.S., resulted in destabilizing an economic base of middle class professionals – career teachers—and potentially, through corporate interventions directed at the "public good," deem insignificant, culturally and community-based educational efforts.

Authors' note: The author wishes to express sincere appreciation for travel support from the Office of the Vice Provost of Global Initiatves, Northern Arizona University who funding for my attendance at the WE-ASC World Educational Congress in Delhi, India, possible.

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# Experiments In Knowledge Creation: Learning Encounters With New Forms Of Educational Experience

Arthur Male

## 1. Changing Contexts

Doctoral school, doctoral student, doctoral research and doctoral thesis connote the highest level of study attainable. Insight methodologies focus moments of inspiration. The thesis is sequentially structured although metamorphic in scope. The doctoral school-learning environment acculturates groundbreaking discoveries. Vulnerable, exposed, powerful doctoral students' declarations of principle, courses of study, proposals and actions emerge from educational entanglements. Constituting creativity, quests, languages, stories, events, experiments, relationships and activities: experiencing the voices of evolution, revolution and resolution in academe.

Doing, saying and thinking autonomously, the polymath, genius peak performer is immersed. The doctoral student, at the eye of the storm, masters the art of changing perspectives while collecting data on subjects intellectual and human. Research focusing rationales displace empathetic anecdotes. Words are clumsy labels, drawing caricatures of ungraspable ideas. Creative imagination responds to authoritative texts, foreshadowing doctoral thesis to come. Reconciliation, the phoenix, rises from the fires of academic ambition.

## 2. Demonstrating Research Outcomes

Through caring, learning and working together, focusing awareness on educational settings in the home and community, in schools and at work, in society and the media, new syntheses of expected educational experiences are achieved. Self-evident, universally understood and empirically proven competitive inequalities; constraints on curiosity, creativity, choice and content and marginalizing controls on educational experiences demonstrate the need for alternatives to the authoritative, mainstream education system. From inception, public demonstrations of research outcomes have generated feedback, alongside other data collection activities, and continue to impact the direction of the research project. Planned and carried out initially in the Doctoral School knowledge community for staff and student colleagues, the public demonstrations utilise universal learning elements, improvisation, audience participation and performance art. Public demonstrations outside the Institute of Education enlist research participants from educational institutions, social services agencies, community organizations and families, friends, colleagues and citizens.

Research finding one: Doctoral students, and research participants have a top management team of collaborators they consult and with whom they create experience experiments, educational relationships and learning activities throughout their lives.

Educational frameworks are conceptual-empirical, quantitative-qualitative, subjective-objective and ontological-epistemological. The public demonstrations engage subjects on people's lifetime learning agendas: private and public governance, personal paradigms, entrepreneurial initiatives, public-private accountability, freedom and responsibility, competitive efficiencies, societal controls, profit measures, systemic stewardship, public services, social capital, capital markets, structural models, value inducing and reducing behaviours, management monitoring, earnings quality, managerial cognition, micro/macro ecological-educational-social-economic-political benefits, interpretative frameworks, critical incidents, nature and human nature, compassionate–competitive environments, changing societal conditions,

strategic discourse, lower-middle-upper echelon elites, wealthy entities and individuals, capturing money and new capital, access and prestige, competency and equitable practices and local-global perspectives.

Universal learning elements shift the focus from critical analysis and argument to expanding awareness, spontaneity and creating new ways of thinking, living and learning. Common cause links survival and human values; universal intimacy and protective responsibility; heartfelt awareness and spiritual presence to spontaneous quests for emancipation, fairness and participation. Deficient, debilitating, prejudicial, conflicted and unfair educational, cultural and societal environments thus can be transformed. The experiences, from enforcement to spontaneity, are experiments, exiting a prison and entering the cosmic–world–body lab-stage classroom. Public demonstrations enable Doctoral School staff and students and research participants to investigate the capabilities of the under achieving, universal learner-self. The doctoral thesis is a dramaturgic docu-study scripting acts and scenes in research settings. Doctoral students and research participants move from compartmentalized thinking to openness, authoritative inhibition to self-expression. Replicating outcomes proves, or disproves, research findings.

From January 2000 through the present, the research project, "Experiments in knowledge creation," has been investigating the educational experience of staff and student colleagues making an original contribution to knowledge at the Doctoral School, Institute of Education University of London. Replicating research outcomes and requesting feedback is the final stage in the research. The paper is an initial public offering of outcomes requesting readers to assist in the evidence gathering process by participating in the public demonstrations described below. Conducting demonstrations and requesting feedback is a feature of every individual's personal, public and professional experience experiments. The paper is asserting, in familiar terms, what is already known although, perhaps, hidden from view: human beings share cosmic consciousness and a global mind. The possibility is available to assume responsibility for the next step in the ascent of humankind.

These are heart and soul issues for each person to consider. The aim of the public demonstrations is to collaborate in an international research project that accesses infinite opportunities for learning together. Proving that every human being has the authority to successively approximate new understandings of self, others and nature. Public demonstration announcement artefact:

Cosmic–World–Body Lab-stage Classrooms present
Universal Learner-Self in
The Dramaturgic Docu-study
Experiments in Knowledge Creation
Learning Encounters with New Forms of Educational Experience

Experiencing the voices of evolution, revolution and resolution in academe utilising universal learning elements, improvisation, audience participation & performance art

### 3. Universal Learning Elements Manifesto

Human beings are powerful learners and champions on research journeys, transforming what they know moment-to-moment. Utilising fundamental, constituent, universal learning elements to create knowledge, individuals' life histories link evolutionary events. Spontaneous interactions produce subsequent frames and framings of time, space and form, one nested within the other. Learning is a personal, professional and public artwork-in-progress, raising questions about control and content. Sharing a sense of possibilities being marginalized, learners' curiosity and choice catalyse creativity. Learner independence emancipates self-expression. Dialogues engage lifetime human dilemmas. These experiences come into conflict with perceived understandings of mainstream educational practice. The error is to treat controlling situations as the real thing: over investing in competitive environments because that is what is occurring in the classroom.

Alternatively, humanistic, sustaining, universal learning elements synthesise expected educational experiences: humanistic pedagogy grounds and foregrounds learner integrity not in order to register

agreement but to enable enlightening exchange. Being the research event and distributing authority, partners share ownership of educational languages, relationships and activities. Reciprocal understandings successively approximate individual and collective contributions to civilising society. The experiments are based on strategies utilised in doctoral education and accessible to all learners, bridging the gap between collaborative, conversational, creative practice and authoritative, hierarchic, competitive systems. Compassionate, participatory programmes reconcile mechanistic models. Encounters generate suspense, exposure, vulnerability and openness. Experiments ask the question: "Why?" The universal learning elements manifesto is a declaration of principles and a course of study generating proposals and action to lay the foundation for a new education system.

Individuals are knowledge creating, living and learning centres, focusing physical, mental, emotional and spiritual self-expression to achieve a meaningful life. The learner-self accesses untapped creative genius, peak performances, miracle making, unique contributions and learning heroics in harmony with nature and human nature. Cosmic–world–body lab-stages are the classroom where learners conduct lifetime investigations. Achievements are mathematically infinite probabilities relying on confidence, compromise and persuasion–overcoming frustrations. Immersed in learning adventures too valuable to lose, people ask: "Who am I?" Individuals of all ages, conditions and backgrounds utilise experiments and encounters to embark on the chaotic and orderly search for transformation. Courageous, cosmic consciousness–engaging universal learning elements–characterises the ascent of humankind.

Universal learning elements replicate and substantiate what is known and facilitate the discovery of what is emerging. Together, the elements constitute being human, actively and passively, moment-to-moment, consciously and unconsciously. The initial three universal learning elements, personhood voice, spontaneous creativity and spontaneous quests, fusing elements, harmonise changing, inspirational, insightful knowledge creating processes. The subsequent six elements, universal languages, memoir stories, spontaneous events, experience experiments,

learner relationships and learning activities, are organising elements. They order what was, what is and what is to come. In an instant, immersed in a succession of evolutionary and revolutionary learning encounters, resolution emerges. Awareness transfuses tunnel-vision reality. Living, coherent, centrifugal, educational experiences transmute nine universal learning elements.

Three fusing elements

3.1 Personhood voice accesses

- Artistic autonomy.
- Scientific authority.
- Athletic agency.

3.2 Spontaneous creativity energises

- Synchronising time, space and form.
- Synergy moment-to-moment, reflectively and in dreams.
- Synthesising physical, metaphysical and quantum-physical realities.
- Cosmic–world–body lab-stage classroom contexts
- Connecting verbal, experiential and textual insights

3.3 Spontaneous quests emancipate

- Sequential activities
- Symmetrical relationships
- Metamorphic integrities

Six organizing elements

3.4 Universal languages focus

- Physical energy being, playing and working.
- Mental awareness understanding, imagining and dreaming.
- Emotional sensitivity caring, communing and asserting.
- Spiritual presence intuiting, becoming and knowing.

3.5 Memoir stories inspire

- Inner, reflective conversations and trans-formative exchanges.
- Reciprocal, interpersonal conversations and formative exchanges.

- Competitive, controlling conversations and informative exchanges.

3.6 Spontaneous events catalyse
- Evolutionary learning encounters connecting, generating and participating.
- Sequential learning links joining points, patterns and progressions.
- Metamorphic learning loops synchronising authority, agency and autonomy.

3.7 Experience experiments engage
- Self-knowledge, personal paradigms and self-evident proofs.
- Common knowledge, activist paradigms and universal understandings.
- Subject knowledge, academic paradigms and empirical evidence.

3.8 Learner relationships co-create
- Universal learning languages, relationships, activities and experiences.
- New syntheses of expected educational experiences.
- Learning strategies, insight methodologies and changing perspectives.
- Learning formulas including learning = energy (awareness) $^{2}$.
- Learning techniques including communication, creativity and comedy (3Cs).
- Personal, professional and public research projects.
- Collaborative conversation matrix templates.
- Lifetime artworks-in-progress and quests-in-process.
- Multi-media, multi-modal, multi-cultural environmental contexts.
- Voices of evolution, revolution and resolution.
- Self-organization, self-similarity and feedback.
- Transformations manifesting genius, miracles and heroics.

3.9 Learning activities synthesise
- Artistic, scientific and athletic resources.

- Trans-disciplinary academic inquiries.
- Teacher, student, researcher and colleague roles.
- Traditions, cultures and life styles.
- Archetypes, icons, personas and alter egos.
- Best, worst and personal case scenarios.
- Inventions, discoveries, demonstrations, exhibitions, performances and quests.
- Social development, economic enterprise, political participation, community service and open societies.
- Festivals, fetes, parties, rituals, ceremonies, celebrations and holidays.
- Arts and crafts, games and puzzles, conundrums and mazes.
- Comic and tragic, oral and written, imaginative and poetic, physical and meta-physical expressions.
- Drawing, painting, sculpture, music, dance, drama, film, video and photography.
- Literature, texts, books, emails, documents, data, records, files, charts, artefacts, archives, letters, notes, diaries, journals and travelogues.
- Mind-maps, diagrams, doodles and graffiti, objects, memorabilia and anything a person might do in an odd moment or find in pocket, purse or the back of a drawer
- Personal, mutual, academic, architectural, created, cosmic, cyberspace realities.
- Food distribution, public health and educational opportunity for all.
- Still, silent calm.
- Peace, love and joy.
- Thesis, tests, testimony, theories and theorems.
- Sense, essence and presence.
- Access, attitude and approach.

### 4. Opening Clarifications

Voices, creativity, quests, languages, stories, events, experiments, relationships and activities are universal learning elements catalysing animate and inanimate life forms. Human existence is composed of finite, infinite and infinitesimal collections of molecules. The chaotic

and orderly movement of electrons and other particles constitutes events and shapes seen and unseen. Experience is educational, beginning on atomic and sub atomic levels, measured in light years travelling through cosmic contexts to the earth's surface. Accepted as continually transforming, learning assumes evolutionary trajectories. Individual quests for knowledge are fulfilled through daily learning activities in formal and informal settings. In doctoral school, mainstream education confers authority for making original contributions to knowledge on doctoral students for the purpose of constructing a doctoral thesis. For a brief period, doctoral students transform themselves into autonomous learners and colleagues employing universal learning elements to construct a doctoral thesis.

Communities, inside and outside academia, acculturate conversations. In doctoral education, reasoning skills, critical thinking and analysis and universal learning elements are conversant. Learning energises and expands awareness. At the same time, academic settings stifle subjectivity and catalyse objectivity. Doctoral school dialogues distinguish self-knowledge, common knowledge and subject knowledge creating activities. Research subjects require authoritative, referential framing; philosophical, relational labels; credible, idiomatic dialogue; and reverential, researcher identities. Stakeholder reputations and career portfolios, intellectual inventions and copyright privileges contend in academic seclusion until venturing into the public domain. Warranted arguments preclude confrontations concerning the ownership of words, phrases, ideas, images and concepts. The circulation of established theories enhances recognition and reputation. Educational institutions assure relational integrity through dialogues in meetings, events, courses and conferences and peer-reviewed publications. Doctoral school registration validates doctoral student entitlements protecting the construction of a doctoral thesis:

- Conducting experiments in knowledge creation.
- Initiating learning encounters.
- Creating new forms of educational experience.
- Forming collaborative relationships.
- Convening conversations.

- Triangulating self-common-subject knowledge.
- Voicing colleague equality.
- Asserting self-esteem.
- Expressing agency, autonomy and authority.
- Evolving educational processes.
- Synthesising experiences, experiments, discoveries and inventions.
- Accessing data and asking questions.
- Experiencing the voices of evolution, revolution and resolution.
- Authoring, witnessing, co-creating and observing.
- Planning and leading research journeys.
- Collecting evidence being the research event.
- Initiating diagnostic, dialectic idiomatic dialogues.
- Warranting arguments and conversation matrix templates.
- Initiating and adapting reciprocal alternatives.
- Recounting memoir and dramaturgic docu-study stories.
- Investigating personal, professional and public learning realities.
- Engaging internal and external knowledge creating communities.
- Formulating rationalizations and justifications.
- Choosing personal and traditional methods and methodologies.

The entitlements provide doctoral students with the authorisation to design and develop research projects. Sequential learning links identify step-by-step guidelines and person-to-person relationships, in meetings, in texts, on computers and by multiple means and modes, pursuing the next learning encounter. Asking "Why?" and "Who am I?" research-related questions, doctoral students' resolve challenges utilising metamorphic feedback loops connecting learning links. Institutional formats and formulations are questioned and stretched occasionally to the breaking point. Staff and student colleagues adjudicate inquiries, repair boundaries, warrant arguments and validate positions. Bent and moulded to complete assignments, students interpret and adapt to institutional values with belief and acceptance or in silent protest. Witnessing assertive colleagues in difficulty, doctoral students curtail imagined alternative approaches to conducting research. Manoeuvring for philosophical insights, new possibilities challenge staff and peer

preconceptions. Meanwhile, authoritative practices constrain the discovery process. Transcendent ideals are grounded for safekeeping.

Assignment deadlines and supervisory pressures disguise the presence of alternative educational practices. Doctoral students examine anxiously, academic freedom's best, worst and personal case scenarios. Curiosity links personal, activist and academic learning paradigms and personal, professional and public agendas. Informal educational experiences are alternately discouraged and tolerated. Preoccupied with groundbreaking quest-in-process, doctoral students, independently, and with the support of supervisors, identify the boundaries of self-expression, spontaneity and authenticity; and how these experiences converse with different understandings of the concepts originality, creativity and self-knowledge, as they are instantiated in academic practices. Individual research projects are meta-reflections on staff and student experiences producing the doctoral thesis artwork-in-progress.

The research journey embarked on, the doctoral student repeatedly renews and resuscitates their scholarly purpose. The adventure corresponds to conversations with family, friends, colleagues and citizens connecting what is done with what is said and the thinking that explains the next steps forward. Coherence is rigorously brokered articulating the form required for constructing the thesis while testing outcomes; obtaining testimony from fellow doctoral students in collaborative conversations; formulating theories to explain what has happened; pointing the way to new investigations; and designing theorems to successively approximate transitory conclusions. The ends, graduation, career advancement and personal satisfaction, are momentarily forgotten in the hubbub. Under pressure, too many original ideas mix unfavourably with supervisory advice to streamline the thesis structure. The learner's impassioned dream: to contribute to the quality of life in home communities and countries, retreats into monastic memory cells. The compromise between doctoral student intent, institutional guidelines and societal expectations is a riddle, a maze and a puzzle. Successful graduates defer consideration of what is lost to a subsequent stage in life, when less is at stake.

## 5. Transitioning From Student To Colleague

Evolution, revolution and resolution characterise doctoral students' dramatic relationship to education. Every researcher is a learner connecting with every other learner. In doctoral school, the roles of staff and student researcher coalesce to form the appearance of colleague relationships best enjoyed in the pretence. Utilising universal learning elements, human beings witness and master, from the earliest age, collaborative conversations engage the sounds, thoughts, words and pictures, structures, patterns and expressions needed to communicate new forms of educational experience. During episodic events, revising societal schemas, doctoral students acquire the art of achieving educational ascendance temporarily leaving doctoral school staff in admiration. Learning encounters complete metamorphic learning loops supporting learner discourses and growth: authoring memoir stories; improvising theatrical dialogues; and activating lifetime courses of study. Doctoral students' epistemological praxis transforms ontological experience. Hyper kinetic data collection converts formative, informative, and trans-formative exchange for artistic and scientific affect.

The human tendency to partner collaborative learning relationships and share ownership of the outcomes is universal. Compromise follows on from initiating learning encounters. Learner entitlements challenge notions of what constitutes learning and career advancement in mainstream education. Taking into account that every person is framed and conditioned by cultural, social and psychological discourses, in one sense being framed is supportive of academic enterprise because it is protective. In another way, the individual's integrity is compromised by a rigid external structure that inhibits their creativity and self-expression. Doctoral students' super learner and super achiever status enhances their ability to make an original contribution to knowledge. In doctoral education, the universal learning elements manifesto is a platform for announcing what individuals do, say and think conducting research while maintaining their competitive instincts.

The shift from passive participants in educational settings to apparent change agents invites crisis. Doctoral students' research agendas

offer unprecedented access to all levels of society for the purpose of conducting research. Although the interventions are supervised, sponsorship by the Doctoral School provides almost unlimited research opportunities. Doctoral students have the option to contribute to formal, planned, academic activities and informal, spontaneous, formative exchanges with staff and student colleagues. When so much is contested in society, the academic dialogues among staff and students offer respite. In academia, space is available to resolve philosophical and ideological differences. Objectivity is achieved when research outcomes are viewed to be academically coherent.

Members of knowledge communities find reconciliation in the telling of memoir stories. The assertive doctoral student engages learning activities with hesitant, introspective confidence. Academic differences of opinion emerge transitioning from student to colleague. Interpreting the appropriate application of creativity and control when structuring ideas is essential to producing a doctoral thesis. The artwork-in-progress and quest-in-process is inhibited as the result of objectifying the subjective, anecdotal, inspirational core of doctoral students' reason for pursuing doctoral research. Spontaneity, alternating with order, on which creativity depends, is compartmentalised and catalogued. The shift from action research to critical thinking distances the researcher from their research subjects. An absence of fair and equal participation and collaboration with research subjects is the primary reason for academe's determination to defined ethical boundaries. Empirical data collection is a contentious, context-driven, ethics guided, intellectual exercise. Research activities are framed by authoritative content, institutional approval and supervisory review. Doctoral students share their satisfaction in making and maintaining satisfactory progress toward their degree with family, friends, colleagues, teachers, employers and funding source. In doctoral education, turning back is unacceptable; falling and rising again is the norm.

### 6. Questioning Preconceptions

The authoritative foundation for the mainstream education system is rarely questioned. Practices, programmes and purposes are discussed

but fear precludes the thought of non-enforcement. Remarkably, even at the pinnacle of the pyramid no one seems who the reverential source of the ultimate authority really is. The assumption is further up. The silence begins with childhood innocence, parental acceptance and teacher acquiescence. The rebel, both teacher and student, is regaled or rejected. For the academically deficient or socially unfit student, the consequences are severe. The beneficiaries of liberated self-expression, contained within closeted classrooms, are independent minded students and teachers. Following daredevil acts of survival, they discover lifetime educational adventures unknown to desk-side, student companions and classroom next-door, fellow teachers. In doctoral school, administrative requirements for completing a thesis curb the initial enthusiasm of doctoral students interested in pursuing personal and community-based, research agendas and self-actualising, emancipated theses. Overarching impediments compete with brilliant, independent enterprise; final decisions are negotiated with supervisors.

In times less pressured than the 21st century, conventional supervisory guidelines are adequate to steward doctoral students toward academic and career advancement. Today, educational institutions contend with societal breakdowns and abrupt administrative and budgetary changes. The mainstream education system is self-indulgent when insisting that divisive issues benefiting from risk taking academic input remain unresolved to protect sedentary privileges. When democratic processes fail to reconcile intransigent conditions, the game is up and violence may win out. The case for an alternative education system is based on developing compassionate, courageous, reciprocal learning relationships supporting global citizens seeking to confront intractable problems. Self-knowledge, universal understandings and empirical evidence are the starting point for learning activities that focus subject knowledge on achieving reconciliation. Universal learning elements generate conversation, compromise and consensus. The new education system is a chain of command linking personhood, neighbourhood and nationhood in collaborative investigations of salutary subject knowledge.

Research finding two: Doctoral students and research participants' incremental compromises, rationalisations and justifications pave the road to previously unimaginable destinations.

Doctoral students borrow institutional authority to make original contributions to knowledge. Assuming steps up social, economic and political ladders are consistent with educational performance among other measures; examination of the experience of heroic learners in doctoral education affirms participants in the mainstream education system, at all levels of provision and rank, are respondents to authority. In doctoral school, advancement through upgrading and viva interviews to achievement of the PhD is far from assured even for peak performers. Failed doctoral students move from the corridors of academia to the street in a manner similar to that of becoming a refugee.

Marginalizing consequences, in addition to expulsion, are imposed on doctoral students for unacceptable subject and methodological choices. Doctoral students realise, working on the cutting edge, representing emancipating causes, will be viewed as academically unsound. Notions about making proposals for alternative practices, or more boldly, a new education system, depend on establishing the commonality of educational experiences shared by learners locally and globally. Universal learning elements unite populations both advantaged and disadvantaged. Arriving at the pinnacle of academic recognition, all parties involved in doctoral education seek to maintain the scholarly dream of discovery and social benefit as long as possible.

Because authoritative, hierarchic, mainstream education systems are based on a superimposed set of values, shortcomings are rigorously defended and remain in place. Inconsistent, intransigent administrative structures mask overlapping and conflicting institutional practices. Teaching, curricula, courses and classrooms are inspected to find evidence for and against agreed policies. Those immediately responsible to student audiences are limited in their ability to impact events. Objective analysis and critical thinking calm disputation without resolving participants' concerns. Expert observers and participants assess

points of tension and increase the intensity of the debate but produce short-lived and non-productive outcomes. The passage from immature thinking, achieves coherence in doctoral school. The terminology needed to negotiate intellectual intervention is found in doctoral research projects. Nevertheless, institutional transparency in policy-making areas remains elusive even in doctoral school settings. Attempts at participation in policy-making by doctoral students are generally rebuffed.

For doctoral students from multi-cultural backgrounds, participation in academia surmounts conditions fostering under achievement and disaffection. For students from advantaged backgrounds, doctoral school is a seamless transition from under graduate to post graduate education and subsequent careers. In adverse conditions, students, parents, teachers, employers, academics and officials maintain positive, personal perspectives. Self-interest transposes self-knowledge. The 50-30-20, self-common-subject knowledge, learning proportion is obscured. Academia favours subject knowledge sheltering self and common knowledge creating activity under one umbrella. Referential, authoritative subject knowledge diminishes independent learner curiosity, creativity and choice. Authoritative conditions sidetrack individuality. Debates about academe's constitutional commitments to community involvement are downplayed. Seemingly powerless to reshape learning environments, those aspiring to positions of leadership are frustrated.

In doctoral school, decision-making remains essentially undemocratic and ethnocentric. Budgetary considerations and the marketplace undermine consensus. The policy "We insist." Is uninterrupted. Academic freedom, freedom of expression and freedom of conscience, advertised as the mainstay of Western civilization, are briefly intercepted in a fragmentary way in doctoral education. Doctoral students are repeatedly landed on minuscule playing fields called "We insist." Do it our way. Very little is left to do, say or think independently. Very little, that is hands-on, functional or practical in application, remains. The quandary for the doctoral students and research participants is: civilized solutions to every problem have already been attained.

Theory does not follow from somebody else's carefully constructed ideas especially theory that is imposed on autonomous thinking processes. Theory follows personal and scientific experience informed by theory. Theory, ideology and philosophy are personal possessions. Overarching theories, ideologies and philosophies interfere with self-generating, synthesising, synergistic synchronization. Theses based on self-common-subject knowledge lead to tests and testimony from which theories are constructed. Knowledge creating relies on self-evident–universal–empirical evidence. Theories precede theorems from which theses emerge leading to tests, testimony and new theories. The preoccupation with authoritative reasoning processes, critical thinking and analysis in academia gives rise to insurmountable ideological barriers to investigating reality.

**7. Personhood Voice Accesses**

Announcing personal presence connects the self with who they are and their surroundings including other people from the earliest age. Voice is expressed artistically, scientifically and athletically. The expressions are physical, mental, emotional and spiritual. The quest, know thy self, pressures individuals to utilise every available means of self-expression. The knowing is finite, infinite and infinitesimal, cellular, atomic and subatomic, bodily, worldly and cosmic. Personhood voice distinguishes the individual within their social milieu. The corporate entity personhood is formed in partnership with family, friends, colleagues and citizens in community, workplace and society constituting the learner's top management team. Each person's life and activities is the subject of consultations with the cluster of individuals participating in their lifetime, dramaturgic docu-study. The top management team interprets role-task-conditions in society.

The unknown person in the public demonstrations is the individual who is about to discover the 95% of their assets that remain untapped and hidden: creative genius, peak performances, miracle making, unique contributions and learning heroics. Everyone, everywhere with everything, workers kit and tools in hand: pilgrim, icon, alter ego, persona, super learner, super achiever, activist focused on their quest-in-

process, artwork-in-progress, is given the nom de plume Kit N'Caboodle. Kit emerges as the main character in the public demonstrations. Doctoral students and research participants reveal the spontaneous, artistic, scientific, athletic, creative, inspired, inspirational, unknown side of their learner-self. Awareness of the threshold learner-self represents an initial public offering and investment in the person to be, talents in tact, toolkit in tow, in action, fully entering into play, counteracting the inhibited, constrained–by–circumstances, assets and self-esteem diminished individual previously present.

Research finding three: Doctoral students and research participants engage means and ends and character building and destroying decisions on their research journeys.

Independence and interdependence coalesce with self-control and spontaneity. Artistic autonomy is innate. Nurturing creative instincts insures personhood voice is authentic. Character converts curiosity into integrity. Scientific explorations link heart and soul issues, moving from preconceptions to openness and a vision for the future. Judgments, rejections and exclusions of others avoid the need for self-evaluation, reciprocity and commonality. Public demonstrations are crossroads, turning points and critical moments. Self-evident knowledge supported by universal understanding and empirical evidence reconciles ideological conflicts. Cosmic consciousness provides a stronger foundation for constructing the future than preconceptions. Consequences, more threatening than consumer lifestyle curtailment and material loss or gain, are the result of exclusionary practices. One of the fictions associated with modern life is that bidding for financial control of business activities, land, goods and services: hoarding capital, exploitation and profiteering benefits society.

### 8. Spontaneous Creativity Energises

The most powerful changes human beings experience are the changes they initiate themselves. Individuals generate and manage transformations. Creativity is engendered spontaneously in parallel with the cosmic origins of the universe. Transformation is metamorphic and evolving.

Self-expression is spontaneous creativity calibrated in time, space and form. Change is continuous. Doctoral students engage transformation making an original contribution to knowledge. In the event, synergy is achieved moment-to-moment, reflectively and in dreams. Synthesising physical, metaphysical and quantum physical realities, doctoral students describe what they learn collecting empirical evidence. Metaphysical abstractions rarely find a place in the conventional doctoral thesis narrative. Cosmic consciousness is an awakening that loses relevance at the conclusion of educational experiments.

The cosmic–world–body lab-stage classroom is inclusive of personal space, work-community environments and public place. Creative insights reference common cause, reciprocity and universal understanding. Emancipating personal theses evolve open societies utilising spontaneous creativity. Enlarging the parameters drawn by reason to accommodate spontaneous creativity shifts the arguments in support of nation states, survival economics and existing social structures. Survival values and human values are reciprocal. The error is retaining the belief that reasoning alone leads to positive ecological-educational-social-economic-political outcomes. Changing perspectives, insight methodology and universal languages open the door to negotiating new ways of living, learning and thinking in the 21st century.

In academic settings, making an original contribution to knowledge insures participation and membership in knowledge creating communities. Emerging moments of discovery encourage openness. Leading their top management team, doctoral students and research participants link sequential activities, symmetrical relationships and metamorphic transformations in international, collaborative research endeavours. The personal power associated with problem solving, is translated into influence. Maintaining ownership of valued ecological-educational-social-economic-political outcomes, doctoral students and research participants' designing of learning activities engages their management team in collaborative efforts. Similar patterns of growth and development motivate the completion of the next stage of the doctoral thesis.

**9. Spontaneous Quests Emancipate**

The theme defining humanness is the role of learner caring, learning and working. The inspired learner reflects the meaning of life and the communing of nature and human nature in harmony. Universal, scientific, dynamic spontaneity re-introduces people to what they already know. The public demonstrations reconnect doctoral students and research participants with the ignored 95% of the learner-self that is held in reserve: creative genius, peak performances, miracle making, unique contributions and learning heroics. The research journey engages three concerns: focusing innate capabilities moving from confusion to understanding; applying the 50-30-20, self-common-subject, knowledge creating proportion; and generating independent experience, conversations and experiments.

To proceed, doctoral students and research participants initiate public demonstrations involving their management team. The aim is to validate research findings and produce moments of discovery and invention resulting in new data collection. The doctoral student / research participant organises three learning components. Context: identifying the changing configuration and contents of the cosmic–world–body lab-stage classroom. Elements: personalising and testing the nine universal learning elements. Learner-self: utilising the Kit N'Caboodle toolkit of talents available to human beings. Engaging spontaneity, the learner-self improvises events. Activating the most important human role, learner, the three most important actions, caring, learning and working, spontaneous quests alleviate boredom and energise people's most profound experiences.

Doctoral students and research participants reflect on the important relationships in their life. Recall what they learned and created. In public demonstrations of research outcomes, learners turn to the person next to them and conduct conversations repeating the same process. Doctoral students and research participants initiate learning encounters to produce a thesis, tests, testimony, theories and theorems. They conduct experiments aware of the passing next moment; they pause and consider what they can add in time, space and form. Moment-to-moment, aware

of each passing moment, they initiate a spontaneous event, the next event and the next. The event may be the act of throwing a ball, passing a rope linking every person in the room or beginning their memoir story composing title, first sentence, theme and episodic events. Observing and contributing to the events in the public demonstration, evidentiary episodes are recorded in memoir stories. Creating a spontaneous event is described: an action that is unplanned, unexpected and undefined in time, space and form impacting what is known. The spontaneous event is dividing into groups and answering the research question proposed by the public demonstration leader.

Make a sound, movement, gesture and expression. Try to achieve a state of non-communication. Put words, images and ideas aside for a moment. Consider universal languages: intuition, body language and cognition that recognise physical, mental, emotional and spiritual forms of communication. Interpret events, circumstances and people in a dream. Recall a dream or a dream someone has told you. Consider the information imparted by words, images and ideas that are familiar. Add to what is universally known; ephemeral forms of understanding daily conversations. Reflect on one idea from earlier today, yesterday or ten years ago. Remember moments in the past, imagine visionary futures and language that affirms, expands and enlightens your sense of who you are. Amalgamate what is occurring in the public demonstration and has happened in your memoir story. Record all that has happened. Know who you are and why in relationship to the people present. In pursuing knowledge creation, consider new ways of living, learning and thinking that are emerging. Reflect on personhood voice, spontaneous creativity and spontaneous quests fusing what is being achieved.

**10. Universal Languages Focus**

Universal languages are words, ideas and concepts that enhance learning. Exchanges occur daily at home and in school, in communities and at work. Conversations contain a vocabulary of gestures, body language, tone of voice, attitudes, intuitive expressions, images, signs, symbols and national and international verbal and written forms of communication. Universal languages generate support, trust, encouragement, advocacy,

insight, inspiration, risk-taking, caring, working and understanding that crosses and reaches beyond boundaries and barriers, preconceptions and prejudices. Words and concepts identify educational experiences, activities and relationships that provide feedback and associations, content, context and collaborative opportunities for developing learning encounters. Although all participants in mainstream educational settings are functioning in an authoritative context, doctoral education provides the unique opportunity for doctoral students to engage their personhood voice. Research finding four: Controlling behaviours interrupt spontaneous self-expression and are the source of enforcement practices in mainstream education.

Universal learning elements are restricted by cultural, social and psychological discourses that constrain doctoral students and research participants making unique contributions to society, as well as, to knowledge. Doctoral students have strict guidelines to follow while producing a doctoral thesis. Experiments in knowledge creation identify the limits set on self-expression, spontaneity and authenticity. Doctoral students explore how these experiences converse with different understandings of the concepts of originality, creativity and self-knowledge, as they are instantiated in academic practices and realized by the researcher. The universal learning elements manifesto is a meta-reflection on learners' educational experience. Conducting research, doctoral students reflect on their experiences, as they experimentally engage these concepts. Colleagues, doctoral students and research participants, link spontaneous interactions and learning activities to expand their data collection.

Subjective, anecdotal educational experiences come into conflict with research as a reified mode. The error is to treat research activities as more important than learning relationships. The research vector captures data to be re-examined by colleagues. The learning process maps the research evidence into a succession of spiralling loops. Universal languages are used to create educational events in conversational matrix templates. In mainstream education, competition frames individual language usage. Because doctoral student and research participant research projects

involve audience participation, improvisation and performance art, the language spectrum is open. Research narratives include memoir stories, spontaneous events and experience experiments. Dramaturgic docu-studies utilise universal languages to construct arguments and negotiate contracts sharing ownership of research outcomes with research participants.

**11. Memoir Stories Inspire**

Doctoral students and research participants engage three stories: with self, people and nature. The starting point for memoir stories is the individual's personal experience. Adding one or more persons to the conversation, the relationship grows according to what each person knows, shares and communicates. Experiencing enlightenment and darkness, human beings utilise formative, informative, and trans-formative exchange daily. Inner, reflective, introspective conversations translate trans-formative, poetic voices through explorations into states of mind, emotional conditions, spiritual presence and physical being. Spurred on by autonomy, individuals' interior dialogues are debates with themselves about the degree of involvement they choose to maintain within the existing education system. Opportunity and the availability of time, resources and inclination lead doctoral students and research participants to evaluate their involvement with alternative educational practices. Increasing self-awareness raises the question of collusion in antithetical practices.

Research finding five: Fear and distrust are linked to under achievement, disaffection and boredom.

Reciprocal, interpersonal conversations and formative exchanges explore the partner's dialogic imagination, personal qualities and character. When an additional person or persons join the conversational equation, learning = energy (awareness) $^2$, a matrix template is formed. The conversations involve: persons physically present and absent; recollections of past exchanges; media transcriptions; and theatrical collaboration. Interpretations are oral and written, imaginative and surreal, physical and metaphysical. The dialogues comprise body

language, intuition and what is heard, assumed and unheard. Influence is measured by the participants' changing positions in the relationship. Intimate, familial, friend, colleague, citizen and official relationships synchronise investment strategies and emotional content. Memoir stories synthesise and inspire contributions from persons known and unknown, reciting their histories. Research journeys require the synergy of verbal, nonverbal and recorded histories.

Composing a doctoral thesis, experience, process and form converge with content and context in competitive, controlling conversations and informative exchanges. Improvising dialogues utilising conversation matrix templates and role-task-conditions conjoin in colleague awareness clusters. Triangulating conversation points, patterns and progressions generate learning encounters, sequential learning links and metamorphic learning loops. Doctoral students and research participants utilise feedback and association to successively approximate new understandings of their knowledge creating activities. The ability to discover and invent reciprocal solutions to role-task-conditions enables learners to share authority. Learning encounters balance doubts and fears about independence with freedom of expression. Conversations connecting links to form loops generate a flow of information that establishes the person's presence physically, mentally, emotionally and spiritually. Memoir stories are the jumping off point for further exploration.

**12. Spontaneous Events Catalyse**

The moment, location and reason chosen to recognise doctoral student and research participant progress are planned; and unplanned, when research events evolve spontaneously. Inspired, exploratory conversations open learning relationships. Through the naturally recurring phenomenon of self-organization, self-similarity, feedback, order, irregularity, unpredictability, chaos and coupling, learning relationships assume spontaneous, original patterns and structures that emerge continuously in every animate and inanimate, nook and cranny of life. Human beings are microcosms of the universe. Constituting a sustainable world culture, doctoral students and research participants

plan and spontaneously construct research projects bridging anomic gaps. In mainstream education, doctoral school learning environments loosen controlling educational conditions. Cosmic–world–body lab-stage learning environments are spontaneously constituted wherever learning activities occur. Awareness is an organizing, enabling learning element generating spontaneous events.

Research finding six: Change connects people to universal learning elements.

In mainstream education, independent learners are interrupted by preconceived, authoritative practices. Enthusiastic individuals become self-conscious, student imitators. Training regimes programme passive students. Competency assessments constrain the translation of skills and inhibit student expression. Educational relationships cease being interactive partnerships when framed by testing regimes. Unilateral transfers of information absolve educational institutions from maintaining open dialogues with student populations. One-way, reward–penalty-driven, intellectual instruction undermines mutual respect and shared responsibility for outcomes. In doctoral education, debilitating experiences from the past destabilise knowledge community integration and cooperation. Staff and student colleagues feel threatened by the lack of information about long and short-term planning and daily events. To counteract prevailing conditions, doctoral students rely on networking.

In doctoral school, individuals negotiate the limitations of mainstream educational practices, in order to acquire temporary management control of their research projects. Learners acculturate academia to realize some portion of their original educational purpose. Academic authorities seek to retain flexible, dynamic educational agendas. Doctoral students innovate methodologies in response to data collection requirements. In doctoral school, the inter-generational, authoritative link between families, institutions and society is temporarily broken in the interests of doctoral student academic freedom. Doctoral students and research participants explore personal learning paradigms to achieve educational

emancipation. Self-awareness connects personal and activist learning paradigms. Intuition and praxis, becoming and knowing focus the untapped 95% of the learner-self, Kit N'Caboodle, on creative genius, peak performances, miracle making, unique contributions and learning heroics. Authoring scenarios and reviewing case studies of spontaneous events establish what individuals can achieve taking risks, doing something new, networking and speaking about their experiences.

**13. Experience Experiments Engage**

The educational spaces occupied by doctoral students and research participants move on a planetary axis. Presumed roles, tasks and conditions metamorphose daily. Transforming the character of academic life in doctoral school gladdens the student clown obeying conspiratorial, cosmic pronouncements. Bonding conflicted, collaborative learning realities to the public weal is life changing. Cosmic consciousness is the catalyst for the activist scholar. Echoing the mantra, 'Arcadia,' doctoral students embrace nature's commandment to be free. Ignoring cosmic pronouncements entirely places doctoral students at risk of failing the creative purpose they are contracted to fulfil with doctoral school officials. Universal intimacy supports learners' research agenda. Doctoral school networking increases learning encounter diversity. Risk taking curiosity is committed to investigating the unknown.

Research finding seven: Confronting the fear of the unknown lurking in the mind of every person, doctoral students and research participants pacify the 21st century's violent motif.

Experience experiments test values and practices in the doctoral school research environment. Producing change from emancipating experiences, in collaboration with colleagues, is rarely sited. Revolutionary ideas evoke violence in unstable, controlling societal conditions. In doctoral school, colleagues utilise dormant intuitive faculties, syncretising childhood, adulthood, and elder-hood changing perspectives and teacher, student, researcher, and colleague identities. The experiments transmute the learner-self into the central character in lifetime quests for knowledge. Doctoral students and research participants utilise their

understanding of trans-positive educational relationships to transform learning opportunities and resolve educational entanglements. The experiments increase colleagues' awareness of themselves utilising metamorphs and sequents to matricise diametrical, symmetrised learning relationships.

Universal learning elements support doctoral students and research participants making independent choices processing their educational experiences. Producing successful outcomes in mainstream education emphasises rationalisation, justification, reasoning and intellectual endeavour. Mainstream educational philosophies and ideologies divert attention from the hands-on, work of social development, economic enterprise, political participation, community service and opening society. Physical, emotional and spiritual input is sidelined. In a new education system, conversations containing activating words, organizing skills, learning elements, sequents and metamorphs catalyse centrifugal sources of inspiration.

Educational partnerships generate awareness, sensitivity and presence based on a commitment to the person. In contrast, the terminology and manner of debate in mainstream education is shaped by argument protocols. Someone makes a point, wins or loses an argument and secures a position in the pantheon of intellectual voices. The reasoning processes that circulate in doctoral education are aimed, in part, to protect privileges. The inaccessibility and demeaning oscillations of the doctoral school setting is secured by the estrangement of the general populace from academic participation. Specialised subjects, languages and expertise stultify daily adventures in learning. Financial limitations and assessment criteria remove potential participants from educational settings. Ritualistic practices and alienating architectural spaces shelter specialised subjects with little, direct societal benefit. The willingness of society at large to join in educational experiences is curtailed by lifestyle pressures. The benefits for members of society who manage to engage in academic enterprise linked to career development and self-expression are well established.

**14. Learner Relationships Co-Create**

Doctoral students and research participants are knowledge creators and co-creators. They create knowledge in collaboration with other people. Individuals' top management teams formalise existing relationships. Co-creating is an educational activity that occurs anywhere two or more human beings congregate to focus on an educational agenda. Awareness cluster colleagues form core-learning relationships. Reflecting on lifetime experiences, responding to feedback and deducing self-similar outcomes, co-creation requires trust, openness, vulnerability, intimacy and courage to produce learning outcomes. Proofs are based on self-evident, universal, warranted assessments of data. Formative, informative and trans-formative exchange evolves meanings. Learning paradigms intersperse personal, activist and academic choices. Conversations open educational entanglements. The connections pool intelligence suggesting the existence of a global mind. Elemental combinations influence equations predicting doctoral student and research participants' infinite probabilities for success. Conversion points translate ideas into knowledge.

Research finding eight: Passages from confusion to increasing understanding are successively approximated utilising universal learning elements.

The learner-self develops lifetime educational relationships with family, friends, colleagues and citizens. Initial educational agreements are between children and adults, inside and outside the family. Cosmic–world–body lab-stage classroom settings formalise learning relationships and introduce learners' top management teams. Mainstream education's classrooms become a prison when minds are constrained. Educational experiences outside mainstream education's classroom settings occur daily but the habits and inhibitions developed remain in place. Transitions between mainstream and alternative educational forms are hindered by the 95% of the learner-self that is untapped and unknown. The universal learning elements manifesto is a way forward through the malaise. Doctoral education is a competition between the idea of joining an upper echelon, elite group and retaining membership in lower and

middle echelon elite groups. Caring, learning and work for a common cause unite elites and everyone else.

The public demonstrations engage people as learners on their terms with their concerns, in their communities, speaking their language, respecting their culture and recognising their contributions. Trans-positive educational relationships enable doctoral students and research participants to broaden their social, economic and political perspectives. Ongoing, historical and visionary quests for knowledge improvise roles, tasks and conditions. Doctoral school staff and students design career portfolios affecting self-esteem and personality profiles. Participating in various roles, tasks and conditions enhances doctoral students' performance. The twelve-word, metamorphic learning loop encourages learner exchanges: learner, caring, learning, working, experience, conversation, awareness, energy, self, emancipation, subject and relationship. Doctoral education affirms the power of co-creative learner relationships and top management teams exemplifying how much is asked and given by doctoral students, and all concerned, to achieve a PhD. Conversational motif informing public demonstrations:

Learner one: Learning encounters prove human beings are more creators than destroyers of life.
Learner two: New forms of educational experience are needed to understand the rifts in society and build cooperative ways of being.
Learner one: I will lead in my way caring, learning and working with colleagues, and together, we will convene creative congregations of human beings.
Learner two: Human beings are powerful learners expressing genius.
Learner one: My voice, your voice, speaking in turn, we are in conversation. We are colleagues speaking universal languages. We are collaborators, working in solitude and together sharing our experiences. We are learners becoming more aware. We are friends energised by our emancipating sense of self-esteem. Our reciprocal relationships find common cause.
Learner two: We are realist and romantic, politician and poet, inside and outside the action, participant and commentator. We contribute our

knowledge to the most important book we will ever read, our memoir stories. We are authors, directors and actors laughing, dancing, singing and creating experiments, in our own voice, a soliloquy.
Learner one: I create learning encounters utilising universal learning elements. Choosing roles, tasks and conditions, I make my contribution to society. I am a knowledge creation living and learning centre triangulating self-common-subject knowledge.
Learner two: In the formula Learning = energy (awareness) $^2$, learning accrues from educational activities. Roles-tasks-conditions provide the energy. Universal learning elements are lingua franca exuding awareness.
Learner one: From energy particles to awareness clusters to human relationships, our learning encounters seek to manage exuberant disparities between triumph and tragedy.

### 15. Learning Activities Synthesise

Doctoral student and research participant interrogations incorporate learning activities, in diverse educational environments. The initial steps, to solve every problem in society are in place historically and in the present. The succeeding steps require trial and error, changing perspectives and insight methodology. The will to act is present. Actions are occurring around the globe. Inspiration germinates in doctoral education and cosmic–world–body lab-stage classrooms in diverse locations. The critical balance coalescing intellectual understanding and activist initiative is recognised by doctoral students and research participants. Every person, who chooses to, participates. Universal learning elements construct co-creative activities transposing competitive and collaborative relationships. Doctoral education and all educational experience explores essential meanings:

- Survival needs and human values.
- Elitist attitudes and common cause.
- Cosmic consciousness and universal intimacy.

Research finding nine: Compartmentalized thinking is the barrier to naturally occurring spontaneous creativity.

Immersed in collaborative conversations, staff and student colleagues bridge gaps between functional conflict and universal intimacy. Doctoral students and research participants warrant educational breakthroughs. Colleagues convene communal learning experiences one-to-one, community-to-community, institution-to-institution and country-to-country. Linking individual commitments to solving societal problems and advancing education for all principles, contributes to the growing consensus that the ecological-educational-social-economic-political crises experienced in all regions of the world is symptomatic of societies and education in crisis. The need for sustainable ecological, social, economic, political and educational policies is a personal, professional and public responsibility. In education, humanistic pedagogical concerns associated with sustainability alter how educational activities are conducted.

Conversational matrix templates create the dialogic framework for learners becoming knowledge creation, living and learning centres. Doctoral student networks, formed in the crucible of doctoral education, continue after graduation. National boundaries and academic barriers are bridged. In the doctoral school refuge, private agendas and confidential beliefs are the subject of staff and student conversations. Heartfelt, soul-searching reflections endorse self-evident, universally understood and empirically proven hypotheses. The knowledge creating community expands to include families, friends, colleagues and citizens linking global addresses. The educational pantheon makes common cause with education for all principles. Courses of study, proposals and actions lay the foundation for a new education system. Competitive colleague relationships are reconciled in the interests of accepting the opportunity to engage planetary problems. Controversial subjects activate academic ennui and transform conventional curricula.

- Democratic, plutocratic, autocratic and aristocratic practices overlap.
- People are unable to sustain their families, communities and countries in conditions where foreign or native upper echelon elites control and exploit the population.
- Isms are ideologies that threaten freedom of thought.

- Capitalism and the military–industrial–governmental complex are divisive, destructive and counter productive.
- Successful alternative systems, models and programmes are operational.
- Families, friends, colleagues and citizens are working together peacefully for survival, quality of life, respect, dignity and justice for all.
- Progress is dependent on protecting universal human rights and nature.
- Persons of all ages, conditions and backgrounds are vulnerable to corruption.
- Learning transforms bad behaviour.
- Demonising persons or groups is destructive of human understanding.
- All persons are inherently good.
- Every person uniquely contributes to society.
- Change is continuous and spontaneous in the cosmic conscious universe.
- Compassionate, collaborative energising awareness civilizes society.
- The ascent of humankind emerges person-to-person and moment-to-moment.

In knowledge creating communities, activism is an unlikely choice when pursuing doctoral research objectives preceding graduation. Staff and student colleagues are preoccupied completing research projects. Academic arguments lose their cogency when subject to prolonged introspective interruptions.

## 16. Continuing Conclusions

Doctoral student research projects engage warrants generated by iconic, educational equations and formulas; and matrix templates constructed from staff and student colleagues' participation in collaborative systems, conversation models and creative programmes. Colleagues synthesise alternative metamorphic theses and mainstream sequential theses. Since, mainstream, authoritative, symmetrized systems, hierarchic models

and competitive programmes place all participants in a respondent relationship to authority, the focusing hypothesis: in knowledge creating experiments, individuals triangulate new forms of educational experience to investigate self–common–subject knowledge is proven.

Triangulation occurs in doctoral student and research participant research projects. The research question: why do learners open conversations to conceptualise learning entanglements? Is examined in dramaturgic docu-study memoir stories. What doctoral students think coincides with their sense of the self-evident. What colleagues think in collaboration is common knowledge. What authorities think is enforceable. The thesis narrative is warranted through self-evident expressions of awareness, collaborative conversations, replicating evidentiary data and referencing authoritative concepts and philosophies. In mainstream education, unification of the first three proofs requires further confirmation by corresponding authorities.

Research finding ten: Human beings are composed of stardust participating in moment-to-moment trans-formative change on a planet spinning on its axis.

Western societies, with democratic traditions and educational resources, are responsible, globally, for initiating unsustainable policies, systems and lifestyles. Doctoral student and research participant entrepreneurs make contributions to society through careers in academia and other professions supplying research skills constrained by the need to provide marketable outcomes. Academia nurtures revolutionary and evolutionary experiences that lead to societal resolutions for seemingly irreconcilable conflicts. Learning together, doctoral students gain insight into what they need to do to create a better quality of life for themselves and for others. Doctoral education is a trans-formative episodic event. Doctoral students ask “Why?” and “Who am I?” to open themselves to knowledge creating activities. Through constructing and narrating the story of their research journey, they engage in universal, sustainable, humanistic, learning experiences, the foundation for a new education system. Meanwhile, hierarchic, authoritative control of the mainstream

education system continues. Doctoral education prepares the ground for choosing between educational practices deriving from two systems of education.

The success or failure of the doctoral school endeavour, the achieving of a PhD, rests on the willingness of the doctoral student to sacrifice some or all of what they value most when they begin the research journey: the integrity of their original purpose. The research project is based on the doctoral student's chosen subject, research question and hypothesis. Presented in the form of a research proposal before registering for doctoral studies, the doctoral school accepts the individual's unique combination of self-common-subject knowledge creating activities, lifetime experience, personal-professional-public credentials and academic record. Negotiations continue throughout doctoral school registration concerning the doctoral student's standing in relationship to officials, peers, supervisor and staff. Doctoral school is an exclusive club. Entitlements are privileges requiring the trust of colleagues who share the status upper echelon elite.

Doctoral school officials divorce person and background from the research project. Attempts to advance self-determined, independent approaches to doctoral research leads to personal turmoil. Reputation and career objectives are impacted by the ignominy attached to the failed doctoral student candidate. Failure is too painful to contemplate. Doctoral student soul searching is ongoing. The process of investigation conceptualised in the universal learning elements manifesto suggests alternatives to the mainstream education system are utilised, disguised and discarded. Nevertheless, doctoral students and research participants remain unlimited in their ability to be productive in combination with nature's equally unlimited bounty.

## 17. Referencing Evidentiary Episodes

Tracing the roots of the research project from January 2000 through the present, learning encounters at the Doctoral School, Institute of Education continue to inspire metamorphic research activities. Public demonstrations at the Doctoral School and other locations enlisting

research participants to test and provide testimony proving or disproving research outcomes adds to the data collection. Mainstream education is concerned with sequential subjects. Sequents are words, thoughts, ideas, images, concepts, texts, materials, resources and actions producing sequential learning links. Doctoral education engages metamorphic insights connecting points, patterns and progressions. Metamorphs are catalysing points of inspiration utilising universal learning elements to generate metamorphic learning loops. Symmetrization is the structured, diametrical, authoritative coupling that rigidifies relationships in mainstream education. This occurs in doctoral school between doctoral school supervisors, students and research subjects. Matrization is the collaborative, dynamic, flowing relationship pattern created by doctoral students and research participants utilising sequents and metamorphs while conducting experiments. Continuing conversations utilising universal learning elements in doctoral school and other research settings revolutionise learner independence, self-determination, self-esteem and initiative. Triangulations support the evidence, proof and replication of research outcomes:

- Self, common, subject knowledge.
- Personal, activist, academic learning paradigms.
- Formative, informative, trans-formative exchanges.
- Communication, creativity, comedy learning techniques.
- Agency, authority, autonomy.
- Content, connection and context.
- Cosmic–world–body lab-stage classroom.
- Dualities, dichotomies, disparities.
- Everyone, everything, everywhere.
- Points, patterns, progressions.
- Synchronising, synergy, synthesis.
- Experience, experiment, expression.

## 17.1 Collaborative conversation matrices and templates

Matrix templates are schematic patterns that chart doctoral student and research participant conversations with self, people and nature. Matrices structure collaborative relationships utilising universal learning elements. The matrix templates pattern and catalyse subsequent

conversations. The conditions that produce matrix templates emerge in doctoral student and research participant research projects. The matrix templates organise educational experience into web-like themes and mind-maps. Educational entanglements are investigated in conversations occurring during learning encounters. Universal languages provide feedback evaluating the words and expressions that focus continuing conversations. The matrix templates connect metamorphic learning loops and sequential learning links. Fifty-six matrix templates are organized into four categories.

- Fourteen lifetime-learning matrix templates: paradigms, methodologies, glossary, pedagogy, triangulations, narrative, hierarchy, exercise, laws, warrants, structure, emergence, background and process
- Twelve action-progression matrix templates: perspectives, methods, code, activist, activities, caring, democracy, resolutions, stories, comparison, voices and course
- Fourteen learner-self matrix templates: identities, dialectics, evolution, charter, transformation, catalyst, power, unknown, theories, thesis, portfolio, form, introspection and subjects
- Fifteen transition-exchange matrix templates: creativity, education, person, exchange, questions, sequent, experience, syncretisation, construction, achievement, criteria, centre, implementation, symmetrical and roles

The two matrix templates represented below are utilised to structure and inspire collaborative conversations. The matrix templates are replicated and evolve through the participation of doctoral students and research participants conducting research.

**Experience Matrix Template One**

Iconic immersion, magical being

$$L = e\ (a)^2$$

**Learning = energy (awareness) ²**

| ***Learning criteria*** | ***energy characteristics*** | ***awareness qualifications*** |
|---|---|---|
| Investing equation | catalysing equation | synergising equation |
| *Learning=integrityXcompetency²* | *energy=meaningXcontrol²* | *awareness=creativityXchoice²* |
| Personal learning paradigm | activist learning paradigm | academic learning paradigm |
| Learning reality | self-fulfilling authority | synchronising action points |
| *Point-pattern-progression* | *time-space-form* | *translating-transacting* |

| | | |
|---|---|---|
| Transformative exchange | formative exchange | informative exchange |
| Self-knowledge | common knowledge | subject knowledge |
| Learning intuition | self-generating agency | leading reciprocity |
| *Sense-essence-presence* | *connecting-generating-participating* | *transitioning-transcending* |
| Learning person | self-expressing autonomy | genius progression |
| *Intuition-imagination-inspiration* | *curiosity-choice-chance* | *being-becoming synthesis* |
| Learning relationship | energy product | awareness outcome |
| *Insight methodology* | *episodic evolution* | *changing perspective* |
| *Knowledge creation* | *ontological experience* | *epistemological praxis* |

## Experience Matrix Template Two

*Epistemological praxis transforms ontological experience*

| | |
|---|---|
| Matricised relationships | Symmetrised relationships |
| Process in cosmic, personal time | Form in virtual time |
| Why question? reciprocity | How question? constraints |
| | |
| Point multiplicity | Point linearity |
| Multi-dimensional patterns | Two-dimensional patterns |
| Progression | Rationalisation |
| | |
| Encounter | Justification |
| Link | Preconception boundaries |
| Loop | Prejudice barriers |
| | |
| Collaborative system | Authoritative system |
| *Self-common-subject knowledge* | *Subject knowledge* |
| | |
| Conversation model | Hierarchic model |
| *Formative-informative-trans-formative exchange* | Informative exchange |
| | |
| Creative programmes | Competitive programmes |
| *Personal-activist-academic learning paradigms* | Academic learning paradigm |
| | |
| Metamorphic thesis | Sequential thesis |
| *Metamorphs* | *Sequents* |
| | |
| Informative | Informative |
| Formative | Constraints |
| Trans-formative | Controls |
| | |
| Spontaneity | Suppression |
| Authenticity | Inhibition |
| Originality | Manipulation |
| | |
| Communication | Argument |
| Compassion | Analysis |
| Commitment | Abuse |

17.2 Warranting authorities verify documented learning experiences

Doctoral students and research participants are self-warranting, colleague warranting and institutional warranting authorities. Doctoral staff, students, research participants and degree granting bodies, government and regulatory agencies sanction warranting procedures endorsing the awarding of competencies, qualifications, honours, entitlements and licenses. In doctoral school, the awarding of degrees and certificates recognises student achievements in pre-arranged programmes and courses of study. Documents review permanent and changing programmes, guidelines and directives. Professional public mandates are inscribed in the institution's constitution. Formal and informal progress in educational settings is an award granting process conferring rights, privileges and entitlements doctoral school staff and students and on research participants and graduates. Feedback, assessments and critiques are transferred verbally and in written form, privately and publicly through reviews, interviews and supervision. The task is performed in three ways:

- Reflecting on the self-evident achievements of registered doctoral students by individuals participating in the research project in the roles of supervisor, peer, collaborator, reviewer, observer, witness, subject and assessor.
- Recognising what is universally understood in the knowledge community to be progress toward earning a degree.
- Affirming knowledge community authority assessing and approving research projects to determine whether the criteria for graduation have been met.

Colleagues working together engage in co-creative activities sharing ownership of research findings. Reciprocal, consensus-building communication builds partnerships. The preconceived restrictions on what constitutes legitimate research activity limits access, involvement and collaboration in the mainstream education system. The existing hierarchic, competitive, authoritative structure of educational relationships constrains knowledge creating, information sharing and

input into societal conditions and situations requiring investigation. In a new education system, staff and students focus on the impact of marginalizing and excluding individuals, groups and populations; geographical areas, countries and natural environments. Universal learning elements engage people, places and things unconditionally.

17.3 Energy particle data distinguishing 5,000 learning encounters

The cosmic–world–body lab-stage classroom is composed of energy particles. Doctoral student and research participant hyper kinetic data collection coordinates experience experiments, learning paradigms, empirical proofs and forms of knowledge creation. Measuring finite, infinite and infinitesimal mathematical computations, describes celestial, earthly, natural and human rotations. Metamorphic learning loops conflate academic, architectural, mutual, created, cosmic, cyberspace and personal learning realities. Universal learning elements sequence multi-media, multi-modal and multi-cultural environmental contexts, documents, sound and video recordings, artefacts, metaphoric archetypes and performance artworks. Data collection continues to emerge from new and evolving conversations and empirical investigations. Cosmological perspectives confirm the carbon content of stardust and the human body. Compounded learning elements reflect universal learner access, agency, authority and autonomy.

- 15 education research projects in UK, USA, Canada, France and India.
- 55 collaborative conversations with 31 Doctoral School staff and student colleagues.
- 10 doctoral student-staff supervisory relationships including 3 co-supervisory relationships encompassing 60 supervisory meetings with Doctoral School staff
- 56 trans-positive conversation matrix templates.
- 26 iconic universal learning element equations.
- 23 universal learning element triangulation loops.

- 4500 multi-media, multi-modal, multi-cultural bibliographic citations, references, documents, sound and video recordings, cultural artefacts, metaphoric archetypes and performance artworks.
- Research Students Society democratisation of Doctoral School decision-making process, creation of journal Educate, internet-publication of newsletter the Voice and formulation of new supervisor-student relationship guidelines and handbook.
- London Borough of Hounslow, Unison union care workers' job specification appeal, Department of Social Services, Falls Champions programme and education programmes for older people in collaboration with educational institutions, community groups and residents.
- Families, friends, colleagues and citizens networking locally, globally.
- Eastern and Western learning perspectives engaged in UK and internationally.
- Experimental outcomes replicated in conferences, classrooms, universities, government agencies, businesses, organizations, institutions, homes and communities in UK, USA, Canada, France and India.

17.4 Awareness cluster colleagues create 100 learning relationships

Human beings utilising universal learning elements create educational relationships, lifetime experiences, feedback and outcomes. Conversational and documented proofs are self-evident, universal and empirical. Formative, informative and trans-formative exchange evolves meanings. Learning paradigms intersperse personal, activist and academic choices. Conversations open and help to conceptualise educational entanglements. Connections pool nature and human nature's individual, group and global intelligence suggesting the existence of a global mind. Elemental and complex combinations of data influence equations, predicting doctoral student and research participant actions. Word, thought, idea, image and conceptual convergence points

locate philosophical and ideological conversation translation patterns producing spontaneous, knowledge creating progressions. Learning relationships seed sequential learning links, configure metamorphic learning loops and form expanding, spiralling awareness points, patterns and progressions. Colleagues form relationships in dynamic, changing conditions. Two or more colleagues in partnership establish collaborative communication based on common interests, common cause and common good including activities, relationships and environment. The sharing of experiences leads to awareness clusters authoring cognition histories.

Ken Robinson, Paul Dowling, Andrew Brown, Jenny Corbett, Max Comfort, Hans Spiegel, Geoff Whitty, Peter Mortimore, Ingrid Lunt, Lucy Green, Len Barton, Marian Coleman, Karl Wall, Charan Bains, David Male, Carl Male, Lee Male, Jon Male, Toni Green, Mary Scott, Gunther Kress, Chauncey Northern Jr, Annette Northern, Edmund Braun, Emma Bowen, Mary Love Williams, Lydia Sharman, Marlene Mallner, Buell Gallagher, Irving Blumberg, Marie Caruso, Carl Smith, Angela Hobsbaum, Alice Ostrom, Christine Wilson, Shakuntala Banaji, Ammar Banaji, Samuel Haihuie, Mabel Encinas, Ben Fernando, Emily Pringle, Michael Fennell, Kairen Cullen, Sophia Diamantopou, Diana Leonard, Kaori Okumoto, Angela Dustagheer, Janet Sturgis, Steven Cowan, Navin Kikabhai, Marlene Laing, Debbie Epstein, Catherine Haberfield, Charles Leddy-Owen, Wendy Barber, Nanik Suwaryani, Yen-Hsin Chen, Alejandra Falabella, Patricia Smit, Anne Chowne, Juliet Desailly, Renee Reed, Carmel Cefai, Toula Konlaki, Malini Chib, Bridget Donovan, Abdullahi Hussein, Claudia Lapping, Renwick Briars, Warren Ostrom, Aylaishe Chase, Cilla Conway, Maura Bright, Jane Hurry, Robert Lawrence, Jagdish Gundara, Christopher Watkins, Bob Ferguson, Phileda Salmon, Kuyk Kuyok, Hideki Shimamune, Kulsoom Jaffer, Harriet Tenenbaum, Priscilla Alderson, Nicola Rollock Iain Raymond, Ralph Straetz, Bruce Boyd, Brad Stein, Ned Ligon, Kent Karlsson, Walter Neff, Isidor Chein, Kevin Cahill, Harminderjit Bains, Rabinder Harrison, Baljinder Williams, Betty Male, Susan Male, Marie Bannister, Dorothy Tucker, Richard Andrews

## 17.5 Glossary defining 46 learning element concepts, words and ideas

Universal languages contain words, ideas and concepts that enhance learning. Exchanges occur daily at home and in school, in community and work settings. Conversations include a vocabulary of gestures, body language, tone of voice, attitudes, intuitive expressions, images, signs, symbols and national and international verbal and written forms of communication. The glossary contains words and concepts identifying educational experiences, activities and relationships that provide feedback and associations, content, context and collaborative opportunities for developing learning encounters utilising universal learning elements.

Action words: oral and written language catalysing independence, initiative and assertiveness; words standing alone or in combination inspiring a response especially an autonomous response; forming the present participle of a verb by adding ING.

Awareness cluster colleagues: individuals sharing understanding in collaborative learning relationships.

Collaborative conversations: interactions, feedback and associations between people including verbal, written and pictorial communication.

Collaborative learning relationships: individuals working together on agreed educational agendas.

Conversation matrix templates: pattern, shape and design of exchanges between human beings.

Cultural artefacts: material representations of existence, expression and experience in society.

Dramaturgic docu-studies: learners scripting, directing and acting in experience experiment scenarios utilising documentary evidence, research techniques and the dramatic arts.

Energy particle data collection: identifying and defining the emergence, manifestation and convergence of physical phenomena.

Experience experiment scenarios: learners' authoritative, personal, professional and public scripts containing episodic events, acts and scenes about lifetime experience

Fifty–thirty–twenty learning proportion: self-common-subject knowledge distribution of time and energy invested in lifetime learning experiences.

Hyper kinetic data collection: committed, intense focus on the search for information needed to develop memoir stories, pursue research journeys and make original contributions to knowledge.

Finite, infinite, infinitesimal measures: estimating limited, unlimited and smallest but calculable mathematical computations.

Iconic equations and formula: qualitative and quantitative assessments of changing educational relationships.

Kit N'Caboodle: alter ego, learner-self, representing the 95 % of human beings' untapped abilities.

Knowledge: self, common and subject involvements understanding what is in its own context.

Knowledge creation, living and learning centres: individuals generating authenticity, originality, self-expression and spontaneity in their daily lives.

Learners' declaration of principles: rights, privileges and entitlements affirming individuals' educational opportunities utilising universal learning elements.

Learning encounter: an engagement in the present remembered or visualized involving people, places, things and nature.

Learning heroics: pursuing individual, independent, emancipating educational agendas incorporating formal and informal, institutional and autonomous methodologies.

Learning triangulation: connecting self-common-subject knowledge creating proofs in educational situations.

Memoir stories: individuals telling their life history in multi-media, multi-cultural and multi-modal forms.

Metamorphic learning loop: circumstance connecting three or more sequential learning links generating flowing, forming streams of awareness.

Metaphoric archetypes: multiple, self-similar references, representations and relationships.

Miracle outcomes: inputs and results, above and beyond what is expected or unimagined.

Models: conversational and hierarchic practices in educational settings.

New syntheses of expected educational experience: synthesising what is already known to form new understanding.

Own learning genius: the competency found in every person to engage their abilities in powerful ways to produce peak performances and outcomes unique to them.

Paradigms: personal, activist, academic engagements with learning.

Peak performances: the very best a person can do while continuing to grow in their abilities.

Performance artworks: creative self-expression involving writing, acting, directing and presentation.

Personhood identity: rights and privileges, self-proclaimed and recognised, or not.

Possibly impossible certainty: mathematically infinite probabilities.

Programmes: creative and competitive educational curricula and courses of study.

Roles-tasks-conditions: individual career portfolio involvement in society.

Self-evident: apparent, verifiable and replicable through past, present and future personal experience.

Sequential learning link: elements of awareness following one after another in a series, defined in terms of roles-tasks-conditions.

Successively approximating: repeating experience experiments to incrementally increase knowledge.

Super learner achiever: individuals who achieve competency and productivity levels beyond most other people.

Systems: collaborative and authoritative approaches to operating educational institutions.

Theses: metamorphic and sequential structures and patterns constructing research reports.

Triangulation: Aligning three-part evidence, proof, replication verification process.

Universal languages: words, sounds, symbols, signs, expressions, gestures, movements, spiritual, emotional, mental, physical, intuitive, iconic, scientific, artistic and athletic communication supporting exchanges of information

Universal learning elements: humanistic, sustaining, fundamental, constituent educational criteria, curricula and calibrations; three fusing elements, personhood voice, spontaneous creativity and spontaneous quests; and six organising elements, universal languages, memoir stories, spontaneous events, experience experiments, learner relationships and learning activities; form gravitational fields fusing and organising other elements into orderly and chaotic relationships.

Universal wisdom: common knowledge, agreement and understanding, consensus, reciprocity and communal engagement shared generally among human beings.

Warranting authorities: officially sanctioned, peer reviewed, established, institutionalised, formal approval, support, certification, graduation and inclusion.

## 18. Mapping Dreams

Dreams reveal people's interests and beliefs, hopes and fears, activities and plans, consciously and unconsciously. The two dreams that follow are signposts that describe conditions, situations and choices on the road map laying the foundation for the creation of a new education system. The first signpost tells the story of violence in a prison. The prison environment is a metaphor for the violence visited upon human beings in homes and communities, in villages and cities, in countries and across borders by individuals and institutions. The concern is locating the perpetrators and halting further attacks. The response is fear and inaction. The second signpost involves an educational alternative to violent conditions. Individuals, groups and populations, families, friends, colleagues and citizens, communities and countries learn together. Solutions to problems emerge from communal, educational experiences. The contrast between the mainstream education system and a new education system is the link with violence in society associated with existing, pre-dominant educational practices.

Signpost one: The dream is of a prison five stories high filled with people of all ages, backgrounds and conditions. Someone in the prison is killing the inmates. No one knows who is the murderer. No one is in charge. No one has witnessed the crimes. The killing continues. The question being asked is: "What can anyone do?" Everyone is afraid. Anyone could be the perpetrator. Everyone shares responsibility for the conditions in the prison. Everyone feels helpless and guilty.

Signpost two: The second dream is of a classroom anywhere educational activities are engaged involving people of all ages, backgrounds and conditions. Everyone is a student, teacher and researcher learning from each other in collaborative conversations. Everyone knows each other. Everyone knows they are powerful learners and champions on research journeys moment-to-moment. Their memoir stories link evolutionary events. Sharing a sense of possibilities being marginalized, learners' curiosity and choice catalyse creativity. Everyone is practicing freedom and making unique contributions to knowledge.

All human beings are victims and perpetrators. All persons are inherently good. There are no bad persons. There are actions and behaviours with good and bad outcomes. The shift from an over reliance on reason, critical thinking and analysis to caring, awareness and growth rests on this belief. Human beings are soldiers, sages and saints contributing to the civilising of society and the ascent of humankind. The public demonstrations present doctoral students and research participants with the opportunity to enact the transition from mainstream education to a new education system. The nightmare transpires. The life-fulfilling dream achieved. The path leads from the authoritative, hierarchic, competitive, controlling mainstream education system to humanistic, sustainable, egalitarian learning experiences culminating in the formation of a new education system. Two sets of circumstances confront learners:

- Debilitating perspectives: fear, frustration, greed, hatred, violence, corruption, conflict, repression and injustice; under achievement, manipulation and exclusion; elitism, hypocrisy, dishonesty, disempowerment, conspiracies and control; confusion, ignorance, isolation, alienation, rejection and blame; irresponsibility, unaccountability and self-pity; disaffection, denial and indifference.

- Learning elements: reciprocity, democracy, citizenship, stewardship, consensus and commonality; respect, fairness, dignity, equality and law; courage, communication, compassion, caring, working, commitment, openness, transparency, honesty and intimacy; participation, connection and generation; family, community, country, culture, trans-nationality and emancipation.

Doctoral students and research participants come to terms with an increasing number of breakdowns on the road to achieving new opportunities and lifestyles. Spanning three to ten or more years of work by doctoral students, the treatment accorded the completed, doctoral thesis is disappointing. Following multiple, often gruelling reviews and interviews, the 85,000-word, book is deposited in the library rarely, if ever, to be read thereafter. Because of tunnel-vision perspectives on knowledge, doubts occupy doctoral education trained minds. By

journey's end, at the crowning moment of their success, graduating doctoral students and research students grasp reasoned but shrinking options for lifestyle security. New doctors, phoenix rising, are pale, shadowy replicas of the inspired, energised person who began the quest for a doctorate degree. Dreams faded, the reasoning intellectual backs away from risk-taking, positions on the educational frontier. Colleagues, yet to arrive at degree-holding positions, are accorded lower echelon status and ignored. Ironically, having earned recognition, the ability to make sound, academic arguments undermines the initiative, independence, self-esteem, self-expression and authority of the person who, nevertheless, remains a spontaneously creative learner.

Under pressure, the immediate answer to the question: "What can anyone do?" resists immediate response. Reflection often finds a way through circumstances. Receiving guidance from the learner-self, conscience and cognition are ignited. Placing the learner-self on the firing line, impacting personhood yet to be fully tested in possession of a doctorate, is perhaps, a road too far to travel. Choices previously imagined, learning in action aspiring to grandeur seem unnecessary now, even an annoyance. The doctoral student and research participant are two people among many, ascending the mountainous challenge to sustain a meaningful life. The power possessed by all human beings to construct self-actualising, emancipated theses calls into question the ennui and lassitude of mainstream education and society itself. Experiencing the voices of evolution, revolution and resolution in the cosmic–world–body lab-stage classroom, doctoral students, before and after gaining their degree, research participants and all human beings choose between fear and trust, greed and generosity, exploitation and enterprise, manipulation and honesty. Mapping and acting on dreams is an assertive alternative to the wintry whims of fate.

## 19. Textual Inspirations

Opening the door to what is known about the self, each person engages the quest-in-process and artwork-in-progress that is his or her inheritance and legacy to the next generation. Each person is in touch with the moves they need to make, and know they have to make, and the

plan they want to live by into the foreseeable future. Opening the door on the self-evident, universally understood and empirically proven facts present, past and future, confronts people with the choice to continue what they are doing, saying and thinking or choose to create new ways of living, learning and thinking. The paper introduces doctoral students and research participants to a familiar framework. The framework of renewal answering the questions "Who am I?" and "Why?" The synthesis of expected educational experiences becomes clearer. Passages from confusion connect step-by-step to a succession of understandings and increasing clarity. Collaborating with other persons in conversations about what they are doing, saying and thinking plants the seeds of peace, love and joy supplanting fear, anger and pain.

From January 2000 to the present, the research project "Experiments in Knowledge Creation" has been investigating staff and student colleagues' educational experiences making original contributions to knowledge at the Doctoral School, Institute of Education University of London. Replicating research outcomes and requesting feedback are the final steps on the research journey. Accepting the invitation to participate in a public demonstration replicating research outcomes and providing feedback on the validity or invalidity of findings assists the evidence gathering process. Public demonstrations are individually designed and adapted for specific audiences and settings. The textual inspirations provided for each public demonstration, record doctoral student and research participant testimony, narrative descriptions, educational materials utilised, published manuscripts, documentation, multi-media, multi-modal and multi-cultural resources and spur of the moment evocations and attachments. All resources, including speakers, artists and presenters, guests and visitors, are referred to as the textual inspirations for the specific, sited public demonstration. The historical record, journal entries listing the contents, attendees, and configuration of the cosmic–world–body lab-stage classroom, the research participants and the programme of the particular day.

The textual inspirations provide intellectual insights, background, foreground and interpretations of human experience and understanding. The ability to appropriately, proportionately, maturely utilize science

and technology for peaceful purposes benefiting all human beings is the challenge facing doctoral students, research participants and people conducting experiments in knowledge creation.

## 20. Arte-Factual Appendices

Human beings know, offer and govern themselves to a measurable degree. This contrasts with the view that people choose to control, market and profit from the contributions of others. Through initial public offerings and subsequent ownership of threshold businesses and trans border corporations by wealthy entities and individual bidders; corporate governance affects ecological–educational–social–economic–political conditions. Cooperating with public good will and investing in the common good, misappropriation of what belongs in fair share to everyone in trust by unscrupulous individuals is interrupted. Tensions and conflicts are diffused across all sectors of society and arenas of activity. The measure of shares, contributions, dealings, exchanges, transmissions, translations, transactions, bonds, stocks, deeds, inputs and outputs, value for money, investments, assets lost and gained are catalogued in the arte-factual appendices.

In today's societies, too few resources remain following the transfer of inequitable measures of financial assets, property ownership, material resources and strategic supplies. Global and national economies leave the majority of people across the world at or below subsistence levels unable to sustain their living conditions and quality of life. World ecological–educational–social–economic–political systems and institutions are overburdened and too drained of resources to sustain the functions performed in the past; and what has to be done in the present to protect and preserve the survival of the planet and people and the advocacy of human values. Without new ways of living, learning and thinking levels of violence and destruction proliferate. The transparent, accountable, tabulating and recording of ecological-educational-social-economic-political value estimated, risked, decided, planned, realized, completed and posted are specified and concretised in the arte-factual appendices.

Each individual has the choice: between activities that will continue and intensify conflict generation or to enter into collaborative contracts that insure nature and human nature are in harmony; caring, learning and working together are spontaneously fulfilling the meaning of human rights and entitlements; and gifts and talents of every person contribute to the well being and a meaningful life for all. Whether lower, middle or upper echelon elite, human beings in reciprocal entrepreneurial exchange, through cooperation and consensus, can achieve satisfactory standards. Universally instituted, democratically credible contributions by each person, in cooperation with their top management team: establishes participatory ventures validated by focusing on specific community, societal, national and international purposes. The team leader, and each member of the team in turn, offers their creative genius, peak performances, miracle making, unique contributions and learning heroics to the service of family, friends, colleagues and citizens. The evidence of voices, creativity, quests, languages, stories, events, experiments, relationships and activities, past and planned, records, products and achievements appear in the arte-factual appendices.

# Developing Holistic Training Formats for Empowerment and Entrepreneurship

Hemalata Honward

**Holistic Education is not any one technique or curriculum. It emphasizes the development of the whole person.**

The goal of the life of a human being may be expressed thus:

“uddharedaatmanaatmaanam naatmaanamavasaadayet
aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah”

let a man emancipate himself by his own self and not degrade himself, for he himself is his friend as well as his enemy.

If you choose to be a teacher then one more goal needs to be added to the above:

“yadyadaacharati shresthastattadevetaro janah
sa yatpramaanam kurute lokastadanuvartate”

Whatsoever an ideal person does, he is followed by others as well, whatever standard he sets, the world follows the same.

**by Swami Ramsukhdas**
Gita Press, Gorakhpur

Somewhere in Gujarat I chanced upon an image of a child carved out of stone that I have never been able to forget. It was an image of a child who is carving herself out of a huge stone. Her cherubic face, curly head, shoulders and arms were carved out clearly in the stone and her little hands were shown busy sculpting the rest of her BEING.

This may sound like a cliché but the truth is that human beings are born with potential that is dormant and our calling as teachers demands that we draw out (Educe) the child's potential to the optimum level and in a healthy way. Our role demands that we set an example before the students because for them the teachers are "Great", unless we prove otherwise.

The essence of matter, the origins of the universe, the nature of the human mind—these are the profound questions that have engaged yogis in eastern world and thinkers in the west through centuries and it has remained an elusive quest.

Educationist and activist Dr. Anil Sadgopal believes in "Prayog" (experiment) and "Avalokan" (observation) and these became catchwords at the annual teachers' workshops in Hoshangabad Science Teaching Program (HSTP). where they actually performed the same experiments they would teach to the children. The whole debate on pedagogy rose to new levels. Out of that experience have emerged some State-wide programs in Madhya Pradesh as well as Ekalavya, a noteworthy centre for educational research and training.

The HSTP, run by a volunteer organization Eklavya, has been one of the few programs that was run in government schools that look towards joyful learning techniques. These techniques include learning through experiments using locally available materials, observation, discussion, etc. This program started in 1972 with 16 schools and covered over 1000 schools in rural areas of Hoshangabad district in Madhya Pradesh. This program was reviewed by a panel of the NCERT and proposed to be used all over the country. Unfortunately, this program had suddenly been ordered to be closed down. How long are we going to continue

to point our finger at Macaulay? However, the volunteers are still putting in their energy to make a difference.

The process of education will continue the way it is for the common people in India at least for a while. Neither the child, her parents nor do we know as teachers, how the seed within the child is going to blossom in future! What we need to do is ….

- Minutely observe the child during our interaction with her
- Note her responses,
- Reflect on those and
- Change our ways if necessary
- And continue the cycle till we are able to reach out to the child and win her confidence.
- This process of experimentation and observation need not remain limited to teaching- learning of science alone.

That's the first step towards inspiring a child to discover the joy of learning and continue the process of discovery on her own. The myth that the child is like the clay on the potters' wheel and the teachers and parents shape and make whatever they want out of that clay, has glorified the teachers' role but it is far removed from reality. Teacher is instrumental in drawing out the best which is already existent in the child.( Educe- to draw out )

Students like the subject if the teacher accepts them unconditionally as they are and remains non-judgmental while interacting. This relieves them of the fear of someone exposing their insecurities in an insensitive manner. This initial interaction gradually gives confidence to the child to open up and befriend the teacher. Of course possibility exists that the effort may prove to be overwhelming to the teacher at times …. Yet the most valuable conviction that it is going to happen one day needs to be preserved and nurtured with sanctity and rigor of some of our earlier generation-teachers or the exceptional ones of today. The teacher's inadequacy to observe, reflect and realize, in what way a particular child might learn the best, need not end up in labeling a child as foolish,

adamant and many other insensitive words commonly used for children by frustrated teachers.

“What I hear I forget,

What I see I remember

What I do I understand.” –Confucius

The present schooling system which is the gift from Lord Macaulay to India is focused on, “What I hear I forget!”. Today’s teachers are also the product of the same system handed over to us by the British. We have been struggling to free our teachers from the mindset which Lord Macaulay has been successful in instilling in our brains. This is what he meant to do.

I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation." (Source- Internet)

It has been 63 years since the British left this country and yet we have not been able to create our own system which will help us to make the paradigm shift . We have really a long way to go and need tremendous effort to undo the harm caused by the kind of system we have allowed to continue even after the independence. We need to take charge and bring about a change which spreads like a wildfire instead of the snail’s pace at which a handful of courageous people are moving and the reason for their pace is not their lack of vision or effort , but the energy spent in the struggle to overcome the obstacles created by those who are appointed as decision makers.

With this context the design of the holistic training program for teachers should lead to their own empowerment and inspire them further to empower the students in their class. Thus they might be able to trigger the children's imagination; fill their bags with confidence and enable them to dream. The training should include hands-on experiences for teachers which will motivate them to instill courage in the students to take risks that one needs to take to be an entrepreneur.

A simple activity conducted by an enthusiastic teacher in a special school in Pune is an example how multiple objectives may be achieved by conducting a well –planned activity. Just before Ganesh Festival, which is a significant festival in Pune, she guided and trained the students to make fancy bags which contained all the necessary ingredients for Ganesh pooja.

The students along with the teacher went to get permission from 'Big Bazaar', a popular supermarket in the city and sold their product to the shoppers. Right from the ideation level to selling the product, students were involved in the whole process.

The following steps were involved in the successful completion of this project-

1. Discussions about the choice of product to be made.

   (The factors to be considered were: the season, the capital available, the time required, the no of students and teachers involved, the equipment needed and finally the material required to make the product.)

2. Making a list

3. Deciding the target.(1000 pooja bags)

4 . Doing research and selecting the right kind of cloth, fixing the price, size, quantity and actually going to the market ,purchasing after negotiating the price.

5. Making a list of the ingredients to be put in to the bag. Purchasing those after doing in depth research in the market.

5. Dividing students in 3 groups and allotting them the work.

6. Group A: Making an assembly line and packing all the ingredients according to the checklist .

7. Group B:Cutting and stitching the bags .

8 Group C: Arranging the packed material into the bag according to the check list.

9. Going to the Supermarket in groups and selling the product to the customers by convincing them into buying it.

10. Keeping the accounts and recording the whole process.

The children learnt the following skills and techniques in the process and gained confidence about their abilities.

- Language skills
- Mathematics skills
- Socialization Techniques
- Interpersonal Skills
- The most significant aspect is that they didn't need to sit inside the four walls of the classroom cut off from life.

If the aim of a training program is to let the teacher discover this unusual path of leading the child towards self driven learning, then the design of any training program needs to be directed towards triggering the teacher's continual growth and unfolding the joy of the process of teaching –learning. The teachers should have an opportunity to put themselves in the students' shoes and do exactly that which they are planning to do with the students in the classroom.

It is quite obvious that when teachers come together to go through an experiential training program ; the facilitator needs to be well- versed in the basics of group dynamics.

An exercise known as “Top Secret” was conducted by psychologist Irvine D. Yelom in which a group of adults from different walks of life such as medical students, psychiatric residents, nurses, peace corps volunteers were asked to be engaged in a “Top secret task” by writing anonymously on a slip of paper their “Top secret”—the one thing they would be most disinclined to share with the group. The secrets proved to be startlingly similar, with a couple of major themes predominating. The most common secret is a deep conviction of inadequacy – a feeling that if others really knew the person, they would see through his intellectual bluff and incompetence. Next is a deep sense of alienation and the third most frequent category is some variety of sexual secret - often a dread of homosexual inclination.

I conducted this exercise with adolescents between 14 and 16 years of age for 9 consecutive years in the school where I worked as the founder principal ( 1989 to 1999) and hence had the freedom to experiment. I had the help of an able counselor and the outcome of the exercise was amazingly identical.

One of the major reasons for this kind of outcome is the system which has emphasized learning by rote, given undue importance to examinations and marks, suffocated creativity in a child, suppressed her curiosity, celebrated mediocrity and taken away freedom. The parameters set by our society as well as the education system drives parents and teachers to observe and note what the child does not have instead of observing what the child has and then keep reiterating their observations to the child. The child feels smaller and still smaller and starts believing what she hears.

It is of great significance that the threads of group psychotherapy are woven into the design of any training program. The three basic aspects of design should be 1.Self 2.Content 3. Role.

The focus on the self during training helps an individual teacher to introspect, analyze and use this opportunity for growth.

The focus on content expands and crystallizes the knowledge base of the teacher.

The focus on the role elucidates the expectations from the teacher and it helps the teacher in balancing between the needs of self and the demands of the role.

Irvine D. Yelom talks about the theory and practice of Group Psychotherapy and states the therapeutic factors in group therapy. He says,

"Therapeutic change is an enormously complex process and occurs through an intricate interplay of various guided human experiences which can be called as the therapeutic factors."

If the facilitator's objective is to bring about a change in the teachers' mindset and help them in making paradigm shift, she cannot ignore the eleven primary factors that he has described in group therapy.

- Instillation of hope:- This is an extremely important aspect of the design.

  (The experience of the author of over 500 in-service training programs conducted for primary and secondary school teachers from the year 2000 to 2006 as the head of an institute for training, points to the fact that a teacher with good potential may feel frustrated and give up, if hope is not instilled intentionally.)

- Universality:- A teacher who is sensitively interacting with children might feel that she is alone in her frustration and misery. When the group shares similar concerns there is a relief in knowing that others are also in the same boat.

- Imparting of information:-When the information about the latest findings from educational and psychological research and the latest techniques, new laws and rights are shared with them, the teachers feel adequately competent and empowered.

- Altruism:- Sharing films, books , stories, ideas and experiences, successes and failures and meeting people who have expanded their families to include those who are less fortunate, gives us a larger than life picture. It helps in leaving behind the usual mundane picture, the one that a teacher might have been forced to live. This may turn out to be an extraordinarily inspiring experience , a turning point ,which triggers growth.

- The corrective recapitulation of the primary family group:- An activity which helps one to go back to her own childhood and be able to rid herself of the negative burden which she still might be stuck with.

- Development of socializing techniques:-A teacher is constantly interacting with children, parents and colleagues throughout the day and in most cases there are matters to be looked after at home too. The training design should offer a platform to share individual successes and failures leading to a meaningful discussion and thus creating a great learning experience.

- Imitative behavior:- The participating teachers may learn from each other certain behaviours and raise their own awareness level of imitative behavior of children.

- Interpersonal learning:-This is the very basis of training in groups. Informal interaction and specially designed guided activities during and after the program focus on interpersonal learning.

- Group cohesiveness:- When people with the same goal come together to form a group they, have a sense of belonging to the group and feel empowered by the feeling.

- Catharsis:-The principles of 'Absence of Judgment' and 'Confidentiality' of the group helps in unfolding knots within and lead to catharsis.

- Existential factors:-The wisdom : "Every effort that is put in may or may not always have an expected outcome." may be seen as the common thread while designing and conducting a group training

program. A facilitator may just throw up her hands in bewilderment at the success of the group and attribute her success to factors that were quite irrelevant to the process. This may also help people in being less demanding on themselves as well as others and learn to let go of the unexpected outcomes of their effort whether positive or negative.

All these factors are interdependent and they neither occur nor function separately. At its core, training teachers or teaching children and adolescents in a school are deeply human experiences and consequently there will be infinite number of pathways through the processes of teaching –learning.

The facilitator will also require to update her knowledge base and let the participants be familiar with new theories of learning along with new tools and techniques and thus enhance their skills and knowledge.

The theory of Multiple Intelligences was introduced in 1983 by Howard Gardner and has proved to be quite useful for educators from different parts of the world in creating an exciting classroom environment.

"An intelligence is the ability to solve problems or to create products, that are valued within one or more cultural settings"--- Howard Gardner FRAMES OF MIND (1983)

The theory and application of Multiple Intelligences stated by Howard Gardner in 1983 can be used as an excellent tool to help teachers in bringing about a change in the present system. It has been tried in a number of schools in urban and rural areas in Maharashtra by several educationists including Mr. Ramesh Panse , the founder of "Gram-mangal"( NGO) quite successfully. The village children learn all the subjects in Marathi, which is the local language of the small place called Aina in Maharashtra.

I conducted for WATIS (Wipro Applying Thought in Schools ) four 16 hour sessions for 100 teachers to spread awareness of MI theory and its application in Pune, Maharshtra in April 2006.

The new curricula which is designed by the State Board of Maharashtra and is being implemented with effect from June 2010 is based on the application of MI theory in the classroom. Extensive training programs have been conducted by experts but teachers and principals still seem to be confused about the objectives and the process of implementation.

There are upcoming English medium schools in smaller towns such as Sangamner situated between Pune and Nasik who base their entire teaching learning process on MI theory. The elite schools take pride in applying MI in their classrooms.

The initial listing of multiple intelligences by Howard Gardner.

**Linguistic intelligence involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals.

**Logical-mathematical intelligence consists of the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically. In Howard Gardner's words, it entails the ability to detect patterns, reason deductively and think logically. This intelligence is most often associated with scientific and mathematical thinking.

** These are highly valued in most of the schools even today and the rest are categorized as “extracurricular subjects.”

Musical intelligence involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms. According to Howard Gardner musical intelligence runs in an almost structural parallel to linguistic intelligence.

Bodily-kinesthetic intelligence entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements. Sports persons and dancers have high bodily kinesthetic intelligence. Howard Gardner sees mental and physical activity as related.

Visual-Spatial intelligence involves the potential to recognize and use the patterns of wide space and more confined areas. Artists, painters,architects and sculptors of today and from the ancient periods who carved out huge temples and churches are the ones who have high Visual –Spatial intelligence.

The following two are related to personal growth of an individual and hence are quite important for teaching –learning.

Interpersonal intelligence is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Educators, salespeople, religious and political leaders and counsellors all need a well-developed interpersonal intelligence.

Intrapersonal intelligence entails the capacity to understand oneself, to accept and appreciate one's feelings, fears and motivations. In Howard Gardner's view it involves having an effective working model of ourselves and to be able to use such information to regulate our lives.

Intra and Inter personal intelligences are complementary to one another. We may relate it to ancient Indian wisdom that emphasizes on balance in everyday life at all the times. (Vivek)

"People have a unique blend of intelligences. Howard Gardner argues that the big challenge facing the deployment of human resources is how to best take advantage of the uniqueness conferred on us as a species exhibiting several intelligences" (ibid.: 45).

The additional intelligences –

Naturalist intelligence enables human beings to recognize, categorize and draw upon certain features of the environment. It 'combines a description of the core ability with a characterization of the role that many cultures value' (ibid.: 48).

Howard Gardner has not included Existential intelligence or spiritual intelligence to his list . He argues that although a ninth intelligence might be attractive, he is not disposed to add it to the list since the empirical evidence is sparse .

It may be left to the individual facilitator to decide whether or not to include the discussion about this intelligence in the design .

These intelligences, according to Howard Gardner, are amoral - they can be put to constructive or destructive use. He claims that all human beings have multiple intelligences and these intelligences can be either nurtured and strengthened or ignored and weakened.

We have observed that the theory validates educators' everyday experience: students think and learn in many different ways. It also provides educators with a conceptual framework for organizing and reflecting on curriculum assessment and pedagogical practices. In turn, this reflection has led many educators to develop new approaches that might better meet the needs of the range of learners in their classrooms."

What are the obstacles that human beings come across when practicing the principle of "ABSENCE OF JUDGEMENT" most of the waking hours of day?

This takes us to yet another theory and its application which is essential for developing effective training formats for empowering teachers.

Emotional intelligence - two aspects

This is the essential premise of EQ: to be successful requires the effective awareness, control and management of one's own emotions, and those of other people.

EQ embraces two aspects of intelligence:

- Understanding yourself, your goals, intentions, responses, behaviour and all.
- Understanding others, and their feelings.

Emotional intelligence - the five domains
Goleman identified the five 'domains' of EQ as:

1. Knowing your emotions.
2. Managing your own emotions.
3. Motivating yourself.
4. Recognising and understanding other people's emotions.
5. Managing relationships, ie., managing the emotions of others.

By developing our Emotional Intelligence in the five EQ domains we can become more productive and successful at what we do, and help others to be more productive and successful too. The process and outcomes of Emotional Intelligence development also contain many elements known to reduce stress for individuals and organizations, by decreasing conflict, improving relationships and understanding, and increasing stability, continuity and harmony.

Emotional intelligence theory (EQ - Emotional Quotient)

Emotional Intelligence - EQ - is a relatively recent behavioural model, rising to prominence with Daniel Goleman's 1995 Book called 'Emotional Intelligence'. . Emotional Intelligence is increasingly relevant to organizational development and developing people, because the EQ principles provide a new way to understand and assess people's behaviours, management styles, attitudes, interpersonal skills, and potentials.

Dr. Aanand Nadkarni, an eminent psychiatrist and founder chairperson of the Institute of Psychological Health, Thane ,near Mumbai, argues that the obstacle that causes maximum harm is one major human factor : “Inability to manage one’s own emotions” which in other words is inability to respond appropriately.

What are the human emotions that can interfere with our functioning as an inspiring teacher?

- **ANGER**

Consequences of Anger may be guilt, sadness, lowering of self image, depression, feeling of disconnectedness and more anger....

- **IGNORANCE**

Ignorance generally leads to low self image, shyness, shame, nervousness, feeling of inadequacy.

- **JEALOUSEY**

Source of Jealousy is low self image, feeling of inadequacy which leads to frustration, anger, depression, desire for revenge, unpredictable and sudden emotional outbursts..

- **FEAR**

Source is again low self image, feeling of insecurity which results in guilt, shame, fear of exposure of pretence.

- **AMBITION**

Ambition is a two edged sword. Strong ambition may result into outstanding success but it also may be a driving force leading to aggression and getting something either at someone else's cost or by losing something significant such as one's own values.

A teacher with higher emotional intelligence may be able to motivate children to learn better and participate more happily in the activities she conducts than a teacher with lower EQ.

An emotionally intelligent teacher is able to Identify what she feels at a given point in a particular situation, uses the awareness to prevent emotional outbursts and thus prevents damaging consequences in the student- teacher relationship.

Let me share a learning experience where I learnt FORGIVENESS from a child whom I had wronged because of my inability to understand my

own emotions resulting in clouding the clear stream of thought.

“A class-teacher walked into my office holding a hand of a little girl who had a divider (a small, metal tool used while teaching and learning Geometry) pierced through her cheek. She was tolerating the pain with the kind of courage that was not expected from any seven year old.

I couldn’t contain my shock and anger that had fired up after looking at the girl in pain.

“Oh! My God!!You poor thing! And look at this brat! How could he do this to her?”

My immediate reflex action was to slap the boy……..and then take the girl to the doctor!!!

I realized my stupidity instantly, but what was done was irretrievable.

The little girl had to stay home for three days in order to recuperate.

When she returned to school she informed me that it was some other boy who had poked it into her cheek.

That came as yet another blow to my ego! I was as sorry as I could be. I called the little boy, joined my hands and genuinely and sincerely asked for forgiveness again and again. He put his two little arms around my neck, wiped my tears and kissed me on my cheeks”

I learnt “Absence of Judgment” from him and how it can be practiced with ease. He got an A+ in Humaneness and has remained my GURU till today. He inspired me with his ability to love and forgive. I had never hurt a child in any extreme situation either before this incidence or after, but I learnt the most important lesson in this situation. I learnt not to live in reaction.

Sharing such stories forms a very significant aspect of holistic teachers’ training and this helps in raising teachers’ awareness about intra-personal and interpersonal intelligences.

Here are some more experiences that teachers shared during training programs which were titled as “Creating Healthy Classroom Environment.”

“Shirish, a male teacher in his early forties, painted a remarkable incidence from his childhood, when asked to paint any strong childhood memory.

He had shown a big and beautiful mango tree with a ten year old boy sitting on the top of the tree and four/five boys running away with the speed of lightning. There stood a huge figure with long beard and yellow robe at some distance. He asked everyone present in the hall to guess where they thought he was.

Everyone felt that he was the boy sitting on the top of the tree. He smiled and said that he was leading those who were running away. Then he shared the story of “Pivalaa Baba”(man with a yellow robe). He described the terror that all the village children felt when they saw the man with a yellow robe. They had decided to go and pick raw mangoes from the nearby mango tree. It was also decided that one of them will climb the tree and the rest will keep an eye and warn others if the man with the yellow robe came nearby. But actually when he arrived all the boys were so terror stricken that they ran away without warning their friend who had climbed up.

Shirish still carried the guilt for leaving his friend behind to face the music alone. Sharing this experience with everyone relieved him of his guilt of many years and he became free.

**The outcome of the training programs designed by educationists, psychologists and counselors for Shikshan Parabodhini , Pune .(June 2000 to December 2006).**

**The significant basic values needed for facilitating successful training programs.**

**1. Flexibility**

Though knowing the profile of the participants has been a prerequisite, the design of the program was always flexible and changeable to the need and the mood of the participants.

**2. Commitment**

"I am here to experience, explore and learn in complete integrity of my body, mind and soul so that I enrich and empower my "Self" and rejuvenate my classroom and my home inspiring those around me to reach their optimum potential"

**3. Absence of Judgment**

The participants committed to observe the principle of "Absence of Judgment" along with the facilitator.

**4. Confidentiality**

Every teacher has the potential to become the child's counselor and mentor. Committing to observe these principles opens doors to many more possibilities of creating exciting teaching learning experiences in the classroom.

Eminent Educationist Dr. Anil Sadgopal who believes in empowering children by giving them hands on experiences and connecting them with life, Arvind Gupta, Director ,Pulatsya,IUCAA, Pune, who along with his team ,inspires children to learn science by first making and then playing happily with the most inexpensive toys from things that are thrown away .Late Dr. Kalbaug, the founder of Vidyanashram in Pabal, near Pune based the curricula of Vidnyanashram on "Self Driven, Hands -On Learning" for rural children and youth. They are the lighthouses in the field of Education. Their vision is based on the values which were practiced by Mahatma Gandhi, Tagore and Arobindo.

"The believers in child" : Maria Montessori , Gijubhai and Tarabai Modak,have this to say:

"Scientific observation has established that education is not what the

teacher gives; education is a natural process spontaneously carried out by an individual, and is acquired not by listening to words but by experiences upon the environment. The task of the teacher becomes that of preparing a series of motives of cultural activity, spread over a specially prepared environment, and then refraining from obtrusive interference. they will be witnesses to the unfolding of the human soul and to the rising of a New Man who will not be a victim of events, but will have the clarity of vision to direct and shape the future of human society".

Maria Montessori (August 31, 1870 – May 6, 1952) an Italian physician, educator, philosopher, humanitarian and devout Catholic; is best known for her philosophy and the Montessori method of education of children from birth to adolescence. Her educational method is in use today in a number of public as well as private schools throughout the world and India.

**Experiments in Maharashtra and Gujarat**

Tarabai Modak had developed an interest in the field of education. She had read about the experiments in education by Gijubhai Badheka at Bhavnagar in Saurashtra, and so, she arrived at Bhavnagar. Gijubhai was conducting experiments in children's education based on the principles of Montessori at the Dakshinamurty Institute in Bhavnagar. He needed an assistant, and found one in Tarabai. Being highly educated, knowledgeable and keenly interested in the field of education and one who ensured that a job undertaken was executed to its completion, Tarabai proved to be an able assistant.

The meeting between Tarabai and Gijubhai proved to be of historical importance. It was the beginning of Montessori education (kindergarten or pre-schooling) in India. Together, they took on the arduous task of introducing the concept of pre-schooling to a society that gave secondary importance to education itself. Learning by doing was the mantra she believed in.

Knowing this, Gijubhai and Tarabai studied the Montessori principles and applied them to Indian conditions. In spite of opposition, Tarabai carried forward her objective resolutely and went ahead step by step. Tarabai respected Gijubhai as her Guru.

The centre and the school started by Tarabai in Kosbad Hill, Maharastra, continues to work with the same values and commitment even today.

Teachers training should not be confined to the four walls of classroom. Visits to places such as Kosbad Hill, IUCCA, Pune, Vidnyan Ashram , Pabal ( near Pune) should form be an important aspect of the program. They are the models of excellent values. The training course that Dr. Kalbaug designed at Vidnyan Ashram is based completely on hands on training which offers an opportunity to make mistakes and learn from them.

**My Personal Experience as the founder principal of BSM Eng. Med.School**

KG to X (June 1989 to April1999).

"Where the mind is without fear…." was the philosophy of the school.

**I have been fortunate to experience the joy of creating an open atmosphere with right kind of values, which inspires learning for everyone on the school campus -students and teachers alike and spreads the joy**

Your children are not your children…they are the sons and daughters of life's longing for itself…..

LIFE continues only because children are here on this planet earth. Isn't that good enough reason for us grownups to respect them?

An atmosphere full of democratic values—freedom, equality and brotherhood (mutual respect, concern and sense of belonging to each other) is a fertile land for learning, growing and blossoming.

Here are a few ways which helped us in creating and sustaining the learning atmosphere. We did have the specially organized teachers' training programs twice or thrice a year, but we found ourselves enriched every day with our healthy interactions with the students and teachers. We learned from colleagues, from students and also from the parents.

- We ourselves prepared the approach road to school which was around 100 mts long. Parents helped us out too by joining us in our physical labour and providing tea and snacks later.
- The ninth and tenth graders were included in the selection process of the teachers as they were the ones who were going to interact with her throughout the academic year.
- The rules were made by the team of senior students, teachers and the principal every year and were reviewed and changed if found inappropriate for the school.
- The students gave written feedback about the teachers and the principal and the counselor observed confidentiality solemnly. Necessary inputs were given to the concerned teachers.
- The students and the teachers/principal cleaned the classrooms and corridors every day.
- The teachers' small and big successes and failures were shared in the staffroom every day and discussions were held to find solutions to different issues that came up during discussions.
- There was no pressure on teachers of completing all the lessons in the textbook. All they needed to do was to see that the concepts were made clear.
- There was freedom to conduct classes under a tree on the playground.
- It was okay to have a snack while sitting on a tree.

- The students received awards such as saplings of “Amala” and were asked to bring the fruit to the school when the tree matured.
- The students were free to adopt stray dogs, take them to the doctor for inoculations, feed them on one condition and it was that they should spend form their own pocket money and not depend on either the school or their parents for it.

**Some Recommendations by Yash Pal Committee**

- Voluntary organizations with a specific commitment to pedagogical innovations within the formal or non-formal system be provided greater freedom and support in development of curriculum, textbooks and teacher training. A suitable and adequate mechanism be evolved for wider dissemination of the experiences of such organizations.

**The Yash Pal Committee has taken the problem at a more elevated plane by observing that in the present schools "a lot is taught but little is learnt or understood". It has, therefore, inferred that the load of non-learning or non-comprehension is the real load one should be concerned about. This approach of looking at the problem of academic burden has imparted to the Report of the Yash Pal Committee a great deal of significance.**

# Intangible Cultural Heritage In Education
## Film Making As A Tool For Self Expression And Exploration

Mandakini Mathur

I would like to share my own experience about how I have been using the film making process as a tool for 'education'. First of all I would like to admit up front that I have had no formal training in film making as such. Its only after coming to Panchgani, a hill station situated on the Western Ghats in Maharashtra, 14 years ago, that I stumbled into this enchanting zone. I find the process of film making as much a journey within as it is an exploration of the realities outside. Hence it is an effective means of holding a mirror to culture.

Trying to define culture would be like dissecting a flower for its perfume. It manifests in parameters as concrete as the food one eats to the more abstract ones like art , poetry, the way we interact with each other or even the way we conceive the divine. It is shaped as much by History as by Geography. It is as much tangible as it is intangible and since it is all organically linked, the two can be separated only for the purpose of study. Film medium could be seen as a synthesis of many art forms- music, theatre, literature, painting etc. More than this, it draws upon and reflects back a whole way of living.

Viewing films, followed by discussion to enrich the subject of study has been effectively and extensively used in a class room situation. Both documentaries and fiction have their unique thrust areas that could be explored. Needless to talk about how it could create interest, open new dimensions, give insights and information about the subject. What I would like to focus here is involving children in the making of the film itself, so that they are creators rather than being just the receiving audience. Thanks to the advancement in digital technology, today it has become possible to make films on the computer. Suddenly what seemed beyond one's means has become feasible. If a book translates the experience into information and knowledge, the film making process reverses the order and turns education into a process of becoming rather than a mere acquisition of information. The group process involved in the film making experience is an excellent learning methodology and the final product serves as an interesting resource material to trigger discussions on the subject or even generate new ideas.

"Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him discover the true values which come with unbiased investigation and self awareness'' says Jiddu Krishnamurti. I have found film making an effective means to "investigate" human relationships and human nature. He further adds- "We have made examinations and degrees the criterion of intelligence and have developed cunning minds that avoid vital human issues." Integrating exercises in a holistic pattern which cannot be tested through exams would go a long way in improving our education system. Mere 'knowing' a topic of study is not enough, it has to be linked to a larger whole, to life and it's complexities otherwise we breed monsters with blinkered approaches who are callous to humanity at large pursuing their own selfish interests. This fractured perspective has not only made us ruthless to mankind but to Nature as well when we see it only as a resource material to be tapped.

One of the most intriguing aspects about the film medium is the way it can capture the passage of time. It is because of this quality that it has become one of the most powerful mediums of storytelling. Its again this very quality that makes it an authentic document of scientific enquiry since it can record the whole process of change, whether it is the growth of a seed, the transformation of a caterpillar to a butterfly or the movement of the planets and the stars. To give a concrete example from our experience, in the film "Ads and Food Fads', we showed the effect of Cola on a tooth. The observation of the deterioration of the tooth was a powerful experience for the kids to wean them from excessive consumption of soft drinks. The record of this in the film is now an effective deterrent for those who view the film. When information is turned into experience and then shared as a beautifully told story, it acquires the power to inspire and bring about a change.

'Let's be Scary' was born out of my own concern as a mother for my younger son Devansh's addiction to the macabre, whether in print, games or films. He plays his own role in the story which takes strange twists and turns to drive home the point that there is enough magic and wonder in the real world around, only if we learned to observe and feel it.

In the olden days our grandparents our grandparents told us stories from the Ramayan or the Mahabharat. This is how role models were established in our minds and values instilled. Now in the nuclear families of today this need has to be fulfilled by other means. The process of film making is an interesting device which could be used to instil cultural values. Our film 'Can Culture be Taught' focuses precisely on this issue. The Ganapati festival is celebrated with much enthusiasm in our school much in the same way as it is in the state of Maharashtra. We reflected on its relevance in a school setting by making a film on it. Children interviewed teachers, they even went to Pune and met the grandson of the veteran leader Tilak who for the first time made

the festival celebration a public affair and used the occasion to spread awareness on the independence movement. Excerpts from the play' Ganapati Bappa comes alive' which was performed during the five day long cultural festival in school were incorporated into the film. This year we performed another play "Made in China' during the Ganapati festival in school. The play takes a dig at the growing consumerism in our society which turns every festival into an opportunity for shopping and buying. The story is about a Ganapati idol of Chinese make which gets installed in a typical middle class Maharashtrian household and with his incessant demand for Chinese products brings about a complete change in their life styles.

Incorporating theatre process into film is an interesting device which enlarges the canvas where creativity can come into play. Theatre always has the impact of immediacy which the film doesn't and combining the two proves a useful and a convenient device in a school scenario. Perhaps it needs to be clarified here that we are not talking of filming the final performance, it is not filmed theatre where the camera is placed at a fixed distance and rolls nonstop till the play ends! Another film which was based on the performance of a play was- "The Emperor's New Clothes" The modern adaptation of the age old fable becomes a tongue in cheek comment on the present day education system because in the end it is found out that the little girl who calls the emperor naked hadn't gone to any school! The film drives home the point that it is very easy to point fingers at others and blame the system but the change has to begin within. Class room discussions on the role of the individual in bringing about a positive change in society were also woven into the narrative of the film.

Although culture is seen as something distinct which characterises the living of a certain group of people, it is not something rigid. To survive, it has to grow, evolve and change. But the question that comes to

mind is that despite the change, is it possible to have something such as the essence of a particular culture? Is there something basic which could be labelled as the 'Indianness' behind the plurality of our sub cultures. There's no clear cut answer to this but I find film making an effective way of mirroring and exploring the intricacies and the details of a particular culture. An image by nature is polysemic as compared to the written word and it is this inconclusive quality that makes it an apt medium to reflect culture. 'Panchvati' was a street play based on an episode from the Ramayan which was performed as part of an anti plastic campaign in Panchgani. To name some of the other creative explorations- 'Aaj ka Arjun' based on the Mahabharata, 'Want More Ki Bimaree', 'Limits to Technology', "Cross Roads' were all street plays which drive home the plight of a growing child in a greed driven world of crumbling values and ideals. Some of these have been filmed for record as resource material for future use. Looking back at the whole process, I now feel how effortlessly we made connections with the epic world, a world of history or even a world of pure fantasy and the issues concerning the present day reality. True education for me is stretching the limits of exploration through head, heart and hands These 12 years of experience with children have made me realise that teaching has to be a continuous process of discovering and not a mere transmission of information. Only then can it be a meaningful experience both for the teacher and the student.

The last three years I have been focussing on a group of 120 adivasi students who have come to our school which is a 87 year old boarding school, under a govt sponsored integrated learning programme. The challenge has been to integrate them into the main stream without swamping their cultural identity. I have been teaching them English communication through story telling. One such story 'The Tiger and the Monkey' has been turned into a film using animation techniques. Glimpses of some of the spin off exercises of how the story was used

in a class room situation have also been included so that it could be of help and guidance to teachers and used as resource material in Ashram Shalas and other village schools. This film was sponsored by the Tribal Research and Training Institute at Pune. These stories specially created for them talk of their own reality and concerns, hence they relate with it and English doesn't seem an alien language. Right now one is working on an adaptation of Tagore's famous parrot fable. A poem in Hindi titled 'Totabhai PhD' is to be turned into a film. The text is deliberately Hindi with spin off exercises in English so that there is immediate interest, understanding and bonding with the story.

I feel the film making process can be very effectively used to kindle love and interest in Nature. In this age of the Internet, we have all the information of the whole wide world at the tips of our fingers. The problem however is that we know too much but feel too little. Filming a story in and around the school is an excellent exercise in developing observation skills and bonding with Nature. This could also be in the form of doing small exercises using the audio visual medium. For instance, we documented the growing chicks of a Malabar Whistling Thrush whose nest we found in the well next to the school building. This little piece of documentation proved more magical in stimulating and cultivating interest in the natural world than any talk or book could.

Panchgani Positive was an attempt at creating a video news magazine where children themselves would be journalists. They explored their surroundings and reported on any "positive" stories they found in any field. The objective of this project was to create a forum for cross pollination of ideas and action. The tag line – Awareness that initiates Action – explains its raison d'etre. "Snaky Tales" was one such episode which was shown during the Nag Panchami festival, where snakes are worshipped, on the local cable network. It talks about the importance of snakes and man's cruelty towards them. I feel media awareness should be an integral part of the education system. These little exercises in

reportage could go a long way in exposing the child to the fact that there could be two sides to the same story. We have been doing exercises in class where the same incident is reported from two different points of view.

My son Rudransh made a film called “Birds Through my Window” when he was thirteen years old. This won him the Golden Tree award for the best child produced film in the Vatavaran film festival, New Delhi 2003. The film is now being used extensively for an educational outreach programme called “Greening Young Minds” to ten thousand schools all over the country. Devansh, my younger son has also found a creative outlet in film making. His film ‘Red Ink’ on the pressures of the examination system on the growing mind received a lot of critical acclaim in international film festivals.

My own journey with film making began with a film inspired by Nature and a desire for conservation. When we moved to Panchgani from Mumbai, I was wonderstruck by the beauty of this place and pained to see it being destroyed. My first film – Fire on the Mountain – was to create awareness against the age old practice of burning the hill slopes which, I believe, is one of the most important reasons for deforestation in this area. Then came River Goddess, which speaks of the intimate link between man and river in Indian culture. Patram Pushpam Toyam highlights the truth that we Indians often worship Nature but don’t care for it. The bonds of love and worship have degenerated into mere ritualism. This love and concern for the environment is what I have tried to instil in children through film making.

My personal journey of growth is entwined with my role as a teacher. And film making has become my primary means. I find this medium fascinating because though the film image depicts reality in its minutest detail, it leaves room for many layers of interpretation. Deep down I have always felt that Indian philosophy and culture have been the raw

material for my inspiration. I believe that India reveals herself more through her art, poetry and myths than through any study of history or sociology...If one would dare to translate the essence of the Indian spirit, I would find film making an honest and effective way. The etymological meaning of the word 'yoga' is 'that which joins (to your inner self)'. I would like to choose the path of Film Yoga! For me the process of film making becomes a reflective journey into one's own self.

# About the Authors

## Sri Aurobindo

Sri Aurobindo was born in Calcutta on August 15, 1872. In 1879, he was taken to England where he lived for fourteen years. He studied in St. Paul's School, London and then went on to King's College, Cambridge where he studied for two years.

Sri Aurobindo passed thirteen years, from 1893 to 1906, in the Baroda Service. In 1906, he came to Bengal and joined the New Party which had been recently formed in the Congress and steered it towards a nationalist movement. He hoped to capture the Congress and make it the directing centre of an organized national action. He persuaded the party to finance the newly-founded daily paper, Bande Mataram which during its brief but momentous existence changed the political thought of India.

Sri Aurobindo was prosecuted for sedition in 1907 and acquitted. In May 1908 he was arrested in the Alipore Conspiracy Case and again acquitted. He came out of prison in 1909 to find the party organization broken and the party dispirited. For a year he strove single-handed as the sole leader of the Nationalists in India, to revive the movement.

His twelve months in Alipore Jail were spent in practice of Yoga and feeling the need for an exclusive concentration he withdrew to a secret retirement at Chandergore in February, 1910 and later went to Pondicherry to devote himself to spiritual work and sadhana. In 1914, after four years of silent Yoga he began the publication of a philosophical

monthly, the Arya. Most of his more important works, The Life Divine, The Synthesis of Yoga, Essays on the Gita, The Isha Upanishad appeared serially in the Arya.

A community of sadhaks was formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Ashram. Sri Aurobindo left his body on December 5, 1950. The Mother carried on his work until November 17, 1973. Their work continues.

## Stan Giles

Studied Psychology and Philosophy at university in Glasgow.

He is a registered General Nurse and holds qualifications in Counselling, Nutrition, Kinesiology, Reiki, Sekhem, Bowen Therapy, EFT and NLP.

Stan is a founder member of the Scottish Holistic Health Association, a Sundoor Firewalk leader, Ananda Yoga and Meditation teacher and has a Celta (Cambridge) qualification for teaching English.

Stan is a kriyaban - disciple of the Indian Master Paramhansa Yogananda. Stan now spends half his year in India with the Ananda Rainbow Welfare Association and divides the other months between America and Europe. Stan's passion is human potential.

## Hemalata Honwad

Hemalata Honwad has been an educator who believes that there is an innate desire in every child to learn which needs to be kept alive by using appropriate ways to create an atmosphere that will inspire the child to learn.

She has worked for the 40 years with varied age groups ranging from preschoolers to adults as an educator and trainer in village schools as well as elite schools in India. She worked as a cross cultural coordinator

with American Peace Corps during her stay abroad. She has Masters Degree in English Literature and Bachelors in Education

## Dr Joseph Jordania

BA (Hons), Tbilisi State Conservatory, DMus (ethnomusicology), Kiev State Conservatory (Ukraine), PhD, Tbilisi State Conservatory.

Dr Joseph Jordania joined the Melbourne Conservatorium of Music in 1999 as a Research Associate, then as a Honorary Research Fellow. He received his PhD at Tbilisi State Conservatory in 1982, and DrMus from Kiev State Conservatory in 1991. Published three books: "Georgian Traditional Polyphony in International Context Of Polyphonic Cultures" (1989), "Who Asked the First Question? The Origins of Human Choral Singing, Intelligence, Language and Speech" (2006), and "Why Do People Sing? Music in Human Evolution" (2011). His research interests are focused on the comparative study of choral singing traditions of the world, and the origins of group singing behaviour in the context of human evolution. He has been a participant and organizer of many international conferences and symposia. In 2009 he received the Fumio Koizumi Prize in Ethnomusicology "in recognition of his contribution to systematic analysis of folk polyphonies of the world, proposing a new model for the origins of traditional choral singing in a broad context of human evolution." Apart from research activities, from 1999 he has been the Director of the Melbourne University World Music Choir, and from 2009 has been lecturing on the harmonic styles of the world. He is also a Professor, Director of the Foreign Department of the International Research Centre for Traditional Polyphony (Tbilisi, Georgia).

### Current projects:

2010–2011: 'Why do People Sing? Music in Human Evolution' -- a research monograph coming is out in Tokyo -based ARC Publishers (and will be published in Japanese in 2011. The book has been already published in English)

2009–2011: 'Choral Singing in Human Culture and Evolution' -- a two-volume research monograph is coming out in Alentejo, Portugal

2010–2012: 'Fifth International Symposium on Traditional Polyphony' -- preparing the materials of the symposium for publication, as one of the editors (in Georgia)

2010–2012: 'Tigers, Lions and Humans: History of Rivalry, Conflict, Reverence and Love' -- a research monograph on the evolution of human morphology and culture

## Sneha Madiath

Sneha Mandiath has been associated with various development organisations since 1999. She has a masters in Humanitarian Action from The University of Groningen, The Netherlands and Societies in Transition from University College Dublin.

Sneha has worked directly with poor rural communities in various parts of the country, managing, coordinating, developing projects and enabling their interface with government and other external agencies.

Sneha's professional experience is in the area(s) of Education, Water and Sanitation and Livelihoods. She has also have experience in Strategic and Gender Sensitive Planning, Programme Monitoring and Evaluation, project implementation and organisational capacity building.

## Arthur Male

Arthur Male was born in New York City, migrated to Quebec Canada, London England and Limousin France; residential social worker (retired), educator, community organiser and artist; doctoral student January 2000 to present, Doctoral School, Institute of Education University of London; 3 years Graduate School of Arts and Science, New York University, University Fellowship; BA (Honours), MS, City University of New York

## Mandakini Mathur

Mandakini Mathur did her M-Phil in Cinema Studies from the Sorbonne, Paris in 1989. Based in Panchgani, a small hill station near Pune, she teaches communication skills to high school students where film-making is used as a means of exploring reality around us. She has been making films on issues of environmental concern, Indian culture and spirituality and on child centric themes. Some of her films in the recent past have covered issues such as the traditional Indian wisdom in man's relationship with nature and how it has changed in the present times, a spiritual journey along the entire length of the Krishna river, the impact of advertising on children's food habits, and on how violence in media and popular fiction affects a child's mind. A Marathi version of her film 'Fire on the Mountain' on the destructive practice of burning the hillsides in the Panchgani-Mahabaleshwar region is being used extensively by the Government Forest Department to create awareness on this issue and to energize the local population into action. Her film, River Goddess was commissioned for exhibition at a nine month long Festival of Hinduism at the Tropen Museum, Amsterdam in 2006. In 2006 itself , the film was also awarded at the UGC sponsored educational video film festival. She believes that film-making is not only a means of creative expression but is an effective tool for teaching / learning and thus for bringing about social change. Aapa-Akka (80 mins) was her first video feature film venture. It is a story of a Muslim girl fascinated by a 12th century Hindu poetess saint, Akka Mahadevi and her quest for a God beyond religion.

## Dr. Barbara Veltri

Dr. Barbara Torre Veltri, Assistant Professor in the College of Education at Northern Arizona University (USA) is the author of the award-winning book, Learning on Other People's Kids: Becoming a Teach For America Teacher, (Information Age Publishers, 2010), which is noted as one of the Top Three Books on Education Reform by Dr. Diane Ravitch in The Washington Post, and included in library collections of prestigious

academic institutions: Stanford, Harvard, Yale, Vassar, The University of Hong Kong and The University of New South Wales (Australia).

Dr. Veltri, a teacher educator, holds permanent teacher certification (N-12, New York and Connecticut), earned her doctorate in Curriculum and Instruction from Arizona State University, and works with pre-service and in-service teachers. Her research interests include alternative pathways to teaching, and policies that impact teachers. She authored, "Teaching or Service: The Site-Based Realities of Teach For America Teachers in Poor Urban Schools," (Education and Urban Society, July 2008).s

## Navin Kumar Singh

Navin Kumar Singh is a doctoral candidate at Northern Arizona University, in Curriculum and Instruction. He earned his M.Ed. from Tribhuvan University, Kathmandu, Nepal, and earned a second graduate degree in Teaching of English as Second Language from NAU. He worked for more than a decade for Nepal's Ministry of Education in different positions. He has regularly published and presented academic papers, articles, chapters and book reviews on various current themes both as a single and a co-author. His research interests include globalization, bilingual and multicultural education, higher education, multi-ethnic diversity, social justice and equity, human rights, child rights, indigenous peoples and communities, and contemporary other educational issues. He is also serving as a member and a reviewer for international journals and professional associations.


Shruti Foundation (SF) is a non-profit organization, registered under Sections 12A and 80G of the income tax act, and works towards human empowerment and sustainable development. It was envisioned and founded by a team, whose experiences of traditional knowledge, education, artistic sciences and health care deeply influenced the SF vision. It was concerned about the state of education, gender issues and health care in India and other parts of the world, which often lacked inclusiveness and holism in their perspectives. The foundation's vision and efforts are in response to the unrest and seeking in society, to a need for empowerment through sustainable living systems and developmental paradigms. The overall purpose of Shruti Foundation is to facilitate research, education and empowerment through skills training and applications in modern and traditional systems, arts, sciences, psychological and spiritual systems for greater empowerment of individuals, communities and societies, especially women, youth and children.

The facets of SF's action are Research, Experimentation, Education and Application of knowledge for training of aptitudes, faculties and skills for socio-economic empowerment, cultural connectivity and multi-leveled wellness. The foundation has been experimenting, documenting and disseminating traditional, cultural and scientific knowledge through a wide range of educational, cultural and health/wellness projects for

facilitating global empowerment and peace, as well as providing relief to the poorer and empowering women and other disadvantaged sections of society. This empowers the underprivileged, women and youth, addresses socio-economic and gender issues, helps reduce inequalities and poverty, and encourages sustainable development for evolving a resurgent world society.

Shruti Foundation is now facilitating its operative branches in South Africa and United Kingdom which will be launched in 2011.

## NEIV-New Enterprising Indigenous Vision

NEIV is the New Enterprising Indigenous Vision initiative by Shruti Foundation for Education, research and sustainable development, which brings educators, thinkers, youth and women forward in experimentation, innovation and socio-economic empowerment initiatives, creating synergies between the privileged and non-privileged.

The NEIV program seeks to develop vision, knowledge and leadership capabilities in women and youth, and works towards this goal by nurturing groups in multifaceted ways. The program is interactive, dynamic and is the bridging mechanism between the complementary projects of the foundation. NEIV workers benefit by being exposed to traditional knowledge systems, and also gain experience in teamwork, event organization, leadership skills and networking methodologies through their involvement in the activities of the foundation.

## Projects And Offerings of Shruti Foundation

### *Education, Women And Youth*

### Bachpan Bonding Global School Partnership Program

An integrative socio-cultural international exchange project for empowering the village and the urban child (under the NEIV initiative of Shruti Foundation):

SF's Bachpan Bonding project seeks to connect the learnings and talents of children and youth (between the ages of 8 - 18) across the rural-urban canvas and across cultures and countries in order to generate confidence, cultural connectivity and social enrichment for children across cultures, through exchange programs between children/youth. This program began its journey in 2010.

## World Women and Wellness Project

The central objective of the "Women for Wellness" skills training initiative of WWW is to empower the girl child and the woman from disadvantaged backgrounds, by facilitating training in wellness skills through specialised skills training centres, especially from Traditional knowledge Systems (TKS) for herself, her family and society.

Some plans for Skills training in TKS are:

- Nada Empowerment: Sonic and Vibrational healing systems from India and other parts of the world for wellness, control of mind and cure of disease
- Knowledge and application of Ayurveda healthcare systems and products
- Yoga- methods of breath control, understandimng body centres and working with Asanas for mind and body wellness
- Unani medicine – An ancient science of medicine made of natural substances for strengthening the mind and body as well the cure of disease.
- Nursing – Traditional and modern ways of effective care of individuals during and after treatment of challenging health conditions and treatment.

The project would also provide –

- Teacher training in wellness skills,
- Training in two languages,

Computer training for outreach, communication, designing and marketing skills.

These will integrally empower girls and women for personal wellness and economic empowerment through the skills learnt and the holistic pedagogy adopted at the World, Woman and Wellness centres.

### Shakti to Shakti

Women's empowerment program:

- Empowering the girl child through exchange and training programs
- Teacher training in traditional knowledge systems, crafts and healthcare.
- Encouragement of Village Craft
- Inspirational publications for guidance and empowerment of Women

### Teacher/Faculty Training and Skills Training

The foundation's Teacher Training and Skills Training Workshops are enhanced with course material and/or interactive tool kits for effective course application as well as individual and socio-economic empowerment.

- Integral Education Workshops
- Training in Indigenous Healthcare
- Environmental Sciences
- Inner Sciences and Psychology
- Self Empowerment and Leadership Training Workshops
- Ethics and Values
- Traditional Science and Technology

### WE-ASC World Education Culture Congress, 12th-15th January 2011

The Congress series on World Education through the Arts, Sciences & "Culture" is designed broadly with a two-pronged strategy:

1) To revisit representation, application and infusion of cultural knowledge and cultural dissemination systems in modern education, and indeed

their symbiotic relations in the development of practical solutions for skills training, sustainable development as well as individual and collective empowerment of women, children and youth.

2) To examine, evaluate and influence the evolving culture of education and education design by refocusing and reengineering educational pedagogy as well as educational and cultural policy, with the ultimate objective of deep systemic change.

### Curriculum Development

Development and introduction of new curriculums and courses into mainstream and parallel educational institutions for greater awareness and modern applications of traditional and cultural knowledge, in primary and higher education sectors. Examples: Psychology and Consciousness Studies, Traditional Health-care and Wellness, Music appreciation and so on.

### Film and Media

Audio Visual Training courses for Youth, Shrutinada films- educational and inspirational films by SF, Video Documentation of Native narratives, sciences and technologies through multi-dimensional research and field surveys.

### Sanskrit and Native Language Initiative

- Spoken Sanskrit along with Interactive Tool Kit Development
- Sanskrit Digital dictionary of Seed Words
- Science in Native languages

### Healthcare and Environment

Participatory Research, Experimentation, Education/Training, Services, Product Development

SF seeks to experiment, create and promote innovative technologies based on synergies between Traditional and modern Knowledge, as well

as artistic, cultural and scientific paradigms for personal and community health by:

- Offering non-invasive and eco-friendly environmental solutions for individuals and world communities.
- Facilitating collaborative research and global action in health-care and wellness.

### 1) World Women And Wellness Project ( See Above)

### 2) Training In Sonic And Yogic Health Care:

A series of workshops will teach us how vibratory and sonic sciences and arts effect the sensory, emotional and mental being. Some of the features of these workshops are:

- Nada (Vibrational) Healing
- Beeja Mantra (Seed Sound) Workshops
- Teacher Training in Yogic and Mantric Sciences
- Certificate Courses in Indic Traditional Health Care Systems
- Intensive Yogic Training Courses
- Private Health Consultancy

The workshops also explore traditional medicinal arts and sciences of form, breath, use of light and colour as well as aromatic applications for the cure of the mind and body at physiological, mental and psychological levels.

### 3) Participatory Research With Arts/Cultural, Medical/ Scientific As Well As Policy Making Bodies:

The purpose of this experimental program will be to facilitate interdisciplinary research and experimentation between musical systems, indigenous medical and healing traditions and technologies from different cultures, tribal arts and sciences, meditational -physical healing practices, such as various yogas, ayurveda, zen, vaastu, feng-shui, reiki and their collaboration with modern medical sciences. The purpose is

to evolve inter-cultural, holistically effective systems for mainstream health-care and wellness through greater knowledge, understanding and application of healing systems and methodologies from various parts of the world.

### 4) Common Man's Water Filter Training

Shruti Foundation commenced its "Common Man's Water Filter" training workshops (made on the basis of traditional wisdom and scientifically accredited) in March, 2008, and has been making, teaching and making available these eco friendly filters for the benefit of lower economic groups and institutions. This is part of the NEIV initiative of Shruti Foundation._

### Some Activities of Shruti Foundation Since Inception

- BACHPAN BONDING Global Partnership Project (2010): An integrative socio-cultural international exchange project for empowering the village and the urban child, under the NEIV (New Enterprising Indigenous Vision) initiative of Shruti Foundation.
- WE-ASC World Education Culture Congress 2011, the congress involving about 40 countires. The movement was initiated in September 2009, for a multi-nation congress series with the first Congress from January 12-15, 2011. The following WE-ASC Congresses in 2012 and 2013 will be in South Africa and UK respectively.
- Rural empowerment and environment conservation training through the NEIV program since 2006.
- Shruti Foundation International Lecture Series, launched in April 2009 at Trinity College, Dublin, follwed by International lectures at lady Shri Ram Collge, New Delhi, Queens University Belfast and
- World Congress on Psychology and Spirituality, January 2008 in New Delhi with 40 countries, 500 delegates
- Launch of SUTRA journal- January 2008
- Workshops and in Healing Sciences (2006-2008)

- Spoken Sanskrit Workshops, 2007
- Curriculums on Indic Psychology, Consciousness, Management, Ethics and Human Resource Development for Universities 2006-08
- Indic Psychology and Consciousness Studies – 14 week certificate course for Lady Shri Ram college, Delhi University
- Traditional Wisdom lectures-2006-2007
- Certificate Course – Teaching Methodology with Music and Sonic Arts – JMC, Delhi University 2007-2008
- Common Man's water filter creation workshops with rural youth and institutions in 2008 (a NEIV program)
- Teacher Training initiation at Bijnore, UP with Village Teachers (NEIV program)
- Organic Creativity Workshops with Village Youth in February 2007 (NEIV Program)
- Donation of Educational materials to Slum Schools in 2007-2008
- Presentations at the Human Empowerment Conference, Dallas, 2006.
- Four day course on Self Empowerment and Healing with Life Positive Foundation at Nainital in 2007
- Digital Film/documentary production – Shrutinada inspirational/ educational Films.

SUPPORT: All donations for the initiatives of Shruti Foundation may be made by cheque or demand draft in favour of SHRUTI FOUNDATION

Contact: Shruti Foundation|206 Southex Plaza|389 Masjid Moth| South Extension Part II|New Delhi 110049|Phone: +91 11 26252532 |26259209| Email: shrutifoundation.info@gmail.com; lady.shruti.rana@gmail.com, website: www.shrutifoundation.org

**Corrigendum:**

The editor would like to highlight the following omissions/corrections to the paper Development of “extended logic” and “self-confidence” through arts education: A lack and a need for Singapore creative economy by Kay Kok Chung Oi, as published in "Sutra - the thread" volume 7, January 2011:

page 31: footnote, name should be Dr. Tan Chin Nam and not Dr. Tan Chin Name.

page 39: It should be "The discussion of imagination and intuition is consistent with eldridge's explanation (2003, p.38 - 39) on extended logic . . ."

page 50: reference Tan, C, N . . . Tan, C, N. (2009). Preparing for the creative economy – the fusion of arts, business and technology. In Lau, A. T, Arts education and the new economy: NAFA 1938 – 2008 Singapore (pp. 48-49). Singapore: Suntree Media Pte Ltd.

The author has requested that we also publish the following additional revisions:

Para 5.0, section 5.2

. . . In other words, the mind has the capacity to interpret twice which Sully (1876, p. 50) quoted Hamilton who said, " . . . should be corrected as Murphy (1877, p. 50). Reference is: Murphy, J, J.(1877) ‘Fundamental logic’, In Mind, vol. 2, no. 5, January, pp. 48–55, [Online], Available: http://mind.oxfordjournals.org [11 Aug 2010].

Page 30, point no. 3: . . . students’ personal developmental skills . . .

Page 49: Edmonston, P. (1982). A rationale for a curriculum in the visual arts. Journal of Art & Design Education, 1(1), 45–57. Retrieved from doi:10.1111/j.1476-8070.1982.tb00035.x/pdf

Page 49: Eisner, E. (1998). Does experience in the arts boost academic achievement? Arts Education Policy Review, 100(1), 51–60. Retrieved from http://www.informaworld.com/smpp/content~db=all~content=a920306274~frm=abslink

Page 41: . . . which Eisner (1998) said;

. . . The ability to recognise and accept the multiple perspectives and resolutions that work in the arts celebrate. (p. 58)

Page 43, section 6.3: The idea to reinterpret is consistent with the earlier review pertaining to the writings by (Wiseman, 2008, p. 366), (Murphy, 1877, p. 50) and (Eldridge, 2003, p. 38–39).


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