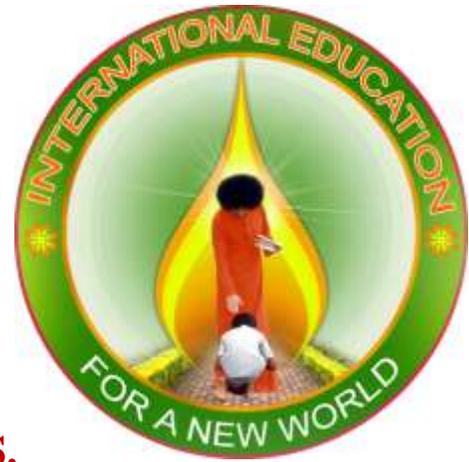




Prof. Dr. Albert Ferrer



SAI INTERNATIONAL SCHOOLS.

**Philosophy of Education and Practical Pedagogy
For Integral Education in Human Values:
Towards the new holistic paradigm.**



This Project is presented through:

- **Illustrated books in PDF and printed format:**
 - **1200 pages complete book (3 volumes)**
 - **500 pages longer handbook/ 350 pages shorter handbook**
 - **250/ 150 pages summaries and other shorter presentations**

- **A set of illustrated books centred on topics/ perspectives**

- **A set of academic books and scholarly articles for Journals**

- **Power Point presentations (PPT)**

- **Videos/ interviews/ lectures (all in You Tube)**

Sai International Schools.

A photograph of a sunset or sunrise over a mountain range. The sky is filled with soft, golden light, and the sun is partially obscured by a large, dark cloud. The mountains in the foreground are silhouetted against the bright sky. The text 'Sai International Schools.' is overlaid in the top left corner of the image.



SAI INTERNATIONAL SCHOOLS :
To fulfil the will of Sri Sathya Sai Baba.

Registered under the International
Convention of Berne.

The great spiritual master Sathya Sai Baba worked for humanity throughout His entire life. His unique endeavour was recognized by the highest authorities of India. Several times, He expressed the wish to create a new generation of International Schools that would be a model of excellence and humanism to inspire the whole world by implementing the most profound message on education.

Prof. Dr. Albert Ferrer was called by Sathya Sai Baba Himself to prepare such kind of educational project on scholarly grounds.

From 2006 till 2018, Prof. Ferrer worked out a detailed pedagogic philosophy inspired by the principles of Sathya Sai Baba and other great sages and educationists, having specifically in mind the creation of Sai International Schools and Colleges. The Master spoke to him on different occasions about this Project, and gave him His guidance and blessings.



“Above all, realize that children are precious treasures.”

Sathya Sai Baba.



Integral value education does not belong either to the author of this project or to the spiritual master that has inspired him. It **belongs to the whole mankind and to the cosmos entire**. It is not the exclusive pedagogy of our new schools or the pre-existent Sri Sathya Sai institutes. It is a collective endeavour, where many participate from a diversity of institutes, organizations and countries.

That is why our project makes extensive reference to a diversity of sources and authors in a horizon that is both intercultural and interdisciplinary. While we put forward our vision, we also make it clear that both integral education and the holistic paradigm constitute a human patrimony: the adventure of human consciousness –as Sri Aurobindo would say-

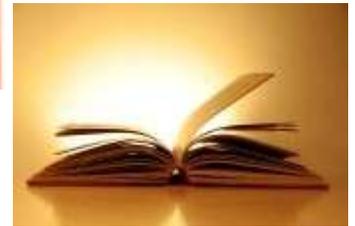
Hence, all this is a historical process, and we must have the **humility** of bringing a positive contribution without any overwhelming pretension to change everything at once. We can proceed **by steps**, dealing with the reality of our environment, knowing that the **training of teachers** and the **information for parents** will be decisive, and suggesting to **public authorities** not to impose anything to everybody through the force of the law, but rather to encourage research and concrete pedagogic experiences whenever there are competent educators ready to contribute.

This Project is open to a flexible adaptation to every context and to evolution and improvement; for this, we do not fix concrete formulae closed once forever.

**THE PROJECT ESTABLISHING
SAI INTERNATIONAL SCHOOLS:**

“International Education for a New World”.

**Creating an International Institute of Higher Studies
For the Unity of the West and the East,
of Science and Spirituality.**



This book has been conceived as a set of relatively autonomous units.

That is why we may find that some key ideas traverse the different sections and some fundamental concepts are repeated, which was deliberately built up in philosophical traditions such as the Sutras or the Upanishads.

We live in a world where people read less and less, and this book wants to inspire professionals and parents who will not have time to read it as an essay from the first to the last page but will rather browse through it and pick up particular chapters.

For this reason the book can be seen as a set of relatively autonomous units, and for this reason too it has been designed as an illustrated book, like a school handbook, pedagogically clear and expressing its innermost message visually through the images and design.

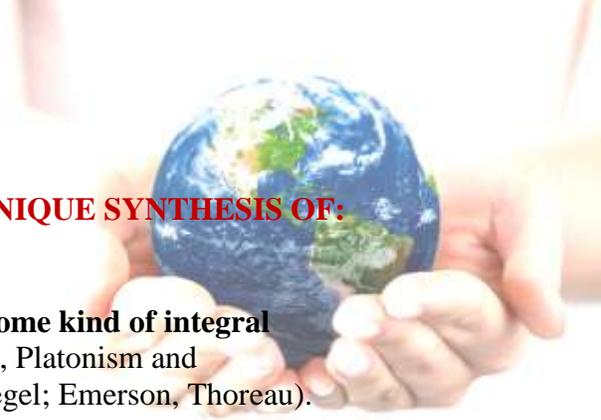
Any human formulation is by definition limited, and the message we want to put forward is expressed in our own way from our own vision. **However, there is a content that is more objective and universal, even fundamental for the future of humanity on Earth.** That is why we make reference to a diversity of sources and authors from an intercultural and interdisciplinary perspective.



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THIS EDUCATIONAL PROJECT CONSTITUTES A UNIQUE SYNTHESIS OF:

- **Comparative/ intercultural philosophy.**
The major philosophies through history evolving some kind of integral education on spiritual grounds: Vedanta, Buddhism, Platonism and Enlightenment/ Romanticism (Kant, Rousseau and Hegel; Emerson, Thoreau).
- **Comparative/ intercultural pedagogy:**
The main schools of holistic education in the modern world.
In India: Vivekananda, Tagore, Aurobindo, Krishnamurti and Sathya Sai Baba.
In the Western world: Waldorf /Steiner, Montessori, Dewey and Kilpatrick.
- **The best academic excellence from Europe/ the West and the most profound spiritual self-inquiry towards self-realization from India/ the East.**
- **Science and spirituality** (quantum physics/ new science in dialogue with the traditions of wisdom); **human development and education.**

IN PARTICULAR, THE PROJECT PRESENTS FOR THE FIRST TIME AN ORIGINAL SYNTHESIS OF:

- **The most prestigious and holistic international syllabus: the International Baccalaureate from Geneva (Switzerland),**
- **And the most respected integral value-based education from the West and the East (inspired by renowned sages, philosophers and educationists from both Western and Eastern cultures).**

This is maybe the first proposal of integral education that really blends in depth the best from the West and the East in an international horizon towards the unity of mankind.

It is also valuable for its articulation of:

- **A profound, comprehensive and coherent pedagogic system**
- **With aperture of mind, being flexible and open to innovation;**
- **And a sound interdisciplinary theoretical frame on scholarly grounds**
- **Integrating education, philosophy, psychology, science and spirituality.**

Beyond other holistic pedagogies that have been either scholarly but superficial, or deeper but esoteric, beyond many amateurish interpretations, this Project tries to unveil all the depth of integral value-based education in a serious academic format (at the same time beautiful and artistic) in order to bring it to the general public, and the educational, academic, scientific and governmental arena of the modern world on the threshold of a paradigm shift.

About the Author

And the Project.

Prof. Dr. Albert Ferrer was educated at the **French School of Barcelona** and graduated in Political Sciences and Sociology from the **Autonomous University of Barcelona**, specializing in International Relations. Afterwards, he did postgraduate studies at the **Institut d'Etudes Politiques de Paris** and the **University of Cambridge**, and he completed his Ph.D. (Doctorate) on Philosophy at the **University of Paris-Sorbonne**. His initial interest for Romanticism led him to the discovery of Eastern Philosophy.



After this scholarly training in some of the most prestigious academic institutes of Europe, Prof. Ferrer got the advice of the renowned philosopher **Raimon Panikkar** to direct his postdoctoral research towards Comparative/ Oriental Philosophy. He stayed in **South India** for long periods of time, visiting ashrams of the great sages, schools of holistic education and ancient Vedic schools, and studying in depth the traditions of spiritual philosophy of India, in particular the Vedantic lineage and the teachings of the great masters of modern India. He also lived for some time in **Myanmar (Burma)**, where he combined his teaching duties with research on Buddhist philosophy in direct contact with Theravada monasteries.

During this period (1997-2002) he laid down **the foundations of a new Project for integral education while transporting comparative philosophy East/ West into the educational field.**

In parallel to his stays in Asia, Prof. Ferrer was a **Lecturer** at the **University of Barcelona, Asia House** (Ministry of Foreign Affairs/ **Government of Spain**) and several **Departments** of the **Government of Catalonia** (Religious Affairs, etc).

At a certain point of his life, an illness manifested which was incurable and hopeless for conventional medicine. Believing in his own study and work, and putting into practice techniques of meditation and healing, he totally cured himself at the astonishment of the medical society. Then he came back to India to start a new stage which still goes on (from 2005 on).

Since then, Prof. Ferrer has been living and working in **South India** with his adopted sons. During the period of elaboration of the new educational Project, he has been **Visiting Professor** in **Sri Sathya Sai University**, probably the best university of India, accredited A++ by the Central Government, while he got the counsel and blessings of Sri Sathya Sai Baba.

In his home town, he has been appointed as **Consultant for Education** to the **Government of Catalonia**.

The educational Project is being presented to sponsors towards its implementation and the creation of model schools. Through the trademark steward/ license, it might be adopted by a diversity of organizations or educational institutes.

It has also been presented to the **Prime Minister of India**, the **Chief Minister of Andhra Pradesh** and the **Dalai Lama** among other personalities of India.

It has arisen a strong interest not only in India but also in **Malaysia/ Singapore, Peru and other countries of Latin America, and the USA**, where Prof. Ferrer has been invited to present his educational philosophy.

Prof. Ferrer carries on a long-term research on **spiritual philosophy and philosophy of education in a comparative perspective East/ West**. His work focuses on the spiritual philosophy of Europe/ the West, India and Buddhism, and especially on the theory and practice of education from the inner spiritual dimension and wisdom towards a **paradigm shift**. Linking **theory and praxis**, Prof. Ferrer leads the study and the practice of holistic education from the inner being, from human and spiritual values, putting forward the philosophical foundations and the academic/ scientific grounds for **integral education in human values**, while exploring the techniques and instruments of this kind of education in terms of practical pedagogy. His perspective has found the way to combine **the best academic education from the West and the most profound spiritual inquiry from the East**.

At the same time, Prof. Ferrer works on the fundamental dialogue between **science and spirituality**, that is, the convergence between the spiritual philosophy of the ancient traditions and the new science of our time –quantum physics, new science, Jungian/ transpersonal psychology, etc-, collaborating in the emergence of **a new humanism, a new holistic paradigm** and a new unifying theory of knowledge and reality which goes beyond the limits of the former materialistic/ mechanistic model, and ultimately laying down the epistemological foundation and the empirical evidence for integral education in human values.





A PROJECT FOR HUMAN DEVELOPMENT IN EDUCATION.

**INTEGRAL OR HOLISTIC VALUE-BASED EDUCATION
IN AN INTERCULTURAL/ INTERNATIONAL HORIZON.**

**WITH AN INTERNATIONAL SYLLABUS (THE I.B. FROM GENEVA).
(To be formally proposed; informal interaction already going on.)**

**BLENDING IN DEPTH THE WEST AND THE EAST,
INTELLECTUAL/ ACADEMIC PERFORMANCE
AND THE HUMANISTIC/ SPIRITUAL QUEST.**

**AN INTERCULTURAL SYNTHESIS OF MAJOR PHILOSOPHIC SCHOOLS
AND PEDAGOGIC SYSTEMS FROM INDIA/ ASIA AND EUROPE/ AMERICA;**

**AN INTERDISCIPLINARY SYNTHESIS OF EDUCATION, PHILOSOPHY,
PSYCHOLOGY, SCIENCE AND SPIRITUALITY.**

UNFOLDING THE MULTI-DIMENSIONAL NATURE OF HUMANITY.

**MERGING ACADEMIC EXCELLENCE AND THE INNER BEING,
SCIENCE AND SPIRITUALITY, THE SPIRITUAL AND THE MATERIAL.**

**THROUGH A CHILD-CENTRED AND VALUE-BASED PEDAGOGY,
SELF-LEARNING AND SELF-INQUIRY TOWARDS SELF-REALIZATION.**

**KNOWING THAT THE KEY LIES IN CONSCIOUSNESS:
THE TRANSFORMATION OF HUMANITY TOWARDS
HIGHER STATES OF CONSCIOUSNESS AND VIBRATION.**

**THE PEDAGOGY OF QUANTUM PHYSICS AND NEW SCIENCE
IN DIALOGUE WITH SPIRITUAL PHILOSOPHY AND WISDOM:**

A NEW HOLISTIC PARADIGM AND A NEW HUMANISM.

TOWARDS THE UNITY OF MANKIND AND A NEW WORLD.

**The very presentation of the Project already tries to be integral, expounding the
scholarly contents in clear pedagogic ways and also through a beautiful artistic
format that already conveys the message by itself.**

**The 1200 pages book that fully develops the Project in detail constitutes a whole
treatise and encyclopaedia of the new holistic paradigm and integral education.
There are summaries and shorter presentations from 500 to 2 pages.**



International
Education For
A New World

The Project.

FOUNDER: Prof. Dr. Albert Ferrer.
UNDER THE GUIDANCE AND BLESSINGS OF
Sri Sathya Sai Baba,
And the counsel of Prof. Dr. Raimon Panikkar.



A Project elaborated between 1997 and 2018
In India, Europe and North America.

LEGAL COPYRIGHT (India/ Catalonia/ International Convention of Berne):

The first copyright application has been accepted on November, 24th 2011 by the Copyright Office in Delhi with number 13821/ 2011-CO/ L. (Registered).

Six files have been presented at the Ministry of Culture of the Government of Catalonia (all registered): 02/ 2013/ 869, 02/ 2013/ 587, 02/ 2014/ 1622, 02/ 2014/ 3492 (the four of them being handbooks), 02/ 2014/ 3519 (shorter presentations) and 02/ 2015/ 2624 (full 1200 pages book in three volumes).

BRAND NAME/ TRADEMARK: in process by the legal firm Universal Legal (India/ USA) under the Numbered Representations from the Trade Marks Registry (Mumbai): 2285949 (class 41)/ 2285950 (class 45)/ 2285951 (class 41)/ 2285952 (class 45) with date February, 20th 2012.

Project: (PROF. ALBERT FERRER'S)
INTERNATIONAL EDUCATION FOR A NEW WORLD.

Institutes: SAI INTERNATIONAL SCHOOLS AND COLLEGES
SAI VOCATIONAL SCHOOLS/ SAI LOCAL SCHOOLS
INTERNATIONAL INSTITUTE OF HIGHER STUDIES FOR THE
UNITY OF THE WEST AND THE EAST, OF SCIENCE AND
SPIRITUALITY.

Motto: From Academic to Human Excellence. Blending East and West.

MODALITIES TO ADOPT THE PROJECT through trademark steward/ licence:

- **For investors/ sponsors wishing to establish new campuses through this Project in the frame of their own organization.**
- **And for existing schools/ colleges wishing to adopt the Project towards their pedagogic enhancement.**
- **The Foundation/ trademark steward established by the author/ owner of the trademark might have its own model schools or colleges.**

The Project is open to a flexible adaptation according to the context and the requirements of any organization interested in its essential message and principles.

THE DIFFERENT PROGRAMMES FORMING THE PROJECT “INTERNATIONAL EDUCATION FOR A NEW WORLD”.

(Any organization can start with any particular programme
For any particular institution or area of work.)

- **CREATION OF NEW CAMPUSES.**
 - Sai International Schools.
 - Sai International Colleges.
 - Sai Vocational Schools./ Sai Local Schools.
 - International Institute of Higher Studies for the Unity of the West and the East, of Science and Spirituality.

- **ADOPTION BY EXISTING EDUCATIONAL INSTITUTES.**
- **PEDAGOGIC ASSISTANCE TO SCHOOLS/ COLLEGES.**
- **TRAINING OF TEACHERS.**
- **COLLABORATION WITH GOVERNMENTS/ INTERNATIONAL ORGANIZATIONS.**

- **ACADEMIC RESEARCH AND PUBLICATION.**
- **MASS COMMUNICATION THROUGH THE MODERN MEDIA.**
- **CINEMA. PROJECTS OF FILMS.**





**ADOPT OUR PEDAGOGY
TO ENHANCE THE EDUCATIONAL STANDARDS OF YOUR SCHOOL.**

- **Your school can be inspired by our educational programme whichever is the syllabus of official affiliation in India (State-board, CBSE, ICSE/ ISC, IGCSE or IB) or in any other country.**

DIFFERENT FORMS OF PEDAGOGIC ASSISTANCE:

- **Educational counselling for the direction of the school.**
- **Training of teachers towards conceptual education and academic excellence.**
- **Introduction of education in human values towards an integral or holistic pedagogy.**
- **Provision of pedagogic materials.**
- **Participation in educational networks to share information and expertise.**
- **Model classes with the children of your school given by our own coaching team to inspire your staff.**





“Domination exists because of inward poverty.”

“It is the sense of affection, that warmth of love, which alone can bring about a new state, a new culture.”

J. Krishnamurti.

OUR VISION.

- From the robotic system to conceptual education and academic excellence directed towards understanding, learning how to learn, free thinking, creativity and self-expression.
- From academic to human excellence, with ethics, human values, sensitiveness, self-inquiry and the blossoming of the inner spiritual dimension.
- From national/ religious/ social divisions to intercultural and inter-religious dialogue, solidarity, international understanding and the unity of mankind.



OUR MISSION IS TO:

- Spread through the entire world an integral, value-based and humanistic pedagogy on spiritual grounds that blends academic and human excellence, the left and the right brain hemispheres, the West and the East;

With a genuine spiritual inquiry from within through relation and dialogue unfolding human transformation towards higher states of consciousness and vibration, always in an international atmosphere under the ideal of human unity.

- Contribute to the development of the new holistic paradigm already outlined with the advent of quantum physics/ new science in dialogue with the traditions of spiritual philosophy and wisdom;

Hence, foster the unity of science and spirituality, the spiritual and the material, putting forward a unified theory of knowledge and an epistemology coherent with a holistic pedagogy, and ultimately, a new Humanism.

- Face and redress the present crisis of boys' education and alienation of boyhood while also caring for girls in a vision of harmony of the whole.



HIGHLIGHTS OF THIS EDUCATIONAL PROJECT:

Why is this Project so unique?

Never before its characteristics have been put together.



- It offers a profound philosophical, psychological and scientific foundation for integral education with scholarly standards and academic rigour;

While shorter presentations for a wider public are also available.

- It offers a comprehensive pedagogic practice ready to be implemented in any existing institute or in a newly created school,

Which, far from constituting a rigid system fixed once for ever, is flexible and open to research, innovation and creativity,
Knowing that holistic education is a dynamic process like Life itself.

- It deeply blends the best contributions from Europe/ the West and India/ the East through an open diversity of sources of inspiration (sages and philosophers),

In a totally international horizon and genuine intercultural dialogue towards the unity of mankind.

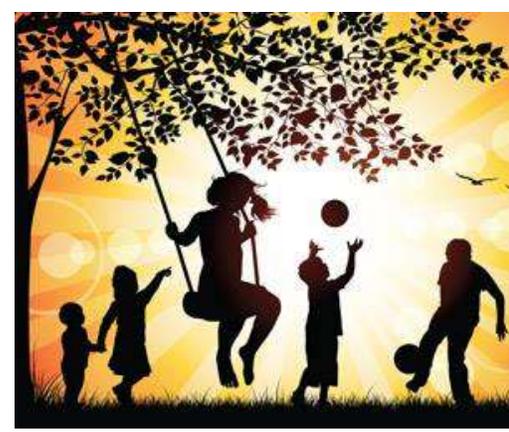
- It deeply blends science and spirituality in the line of the historical dialogue between quantum physics/ new science and the traditions of wisdom/ spiritual philosophy towards a new humanism and a new holistic paradigm, that is, an integral world view interweaving the spiritual and the material.

This is not the realm of religious organizations, with our respect for all of them, but rather that inner dimension unfolding through free self-inquiry towards self-realization.

- Far from aiming at an elite, it aspires to reach a wider spectrum of the population,

With social sensitiveness imbued with love and compassion, and hence, an earnest effort to implement educational policies for the most needed sectors of the society while contributing to raise the educational standards.

In strictly pedagogic terms, this Project is also original and quite unique:



- By offering an innovative school organization divided into academic mornings and holistic afternoons devoted to the other dimensions of the human being.
- By offering a comprehensive and truly integral pattern of workshops in the afternoons to cultivate all the facets of humanity;
In a flexible spirit, however, open to innovation and research, and centred on the creativity of children through the concept of the project.
- By offering a middle path between the two historical extremes of total segregation and total coeducation that acknowledges the anthropological differences in learning within a common campus with spaces of interaction.
- By integrating in a harmonious way the best contributions from the main schools of educational philosophy: Philosophical Idealism in dialogue with Existentialism, Naturalism, Realism and Pragmatism.
- By putting forward a middle path in education that avoids all sorts of extremes encountered through the history of education;
And in particular, by putting forward a middle path in the crucial matters of freedom versus discipline, freedom versus protection of the child.
- By implementing the highest contributions of Western and Eastern Humanism into the educational process,
Through a child-centred and value-based pedagogy that discloses the uniqueness of every child from inside, blending academic and human excellence, the left and the right brain hemispheres.
For this, the Project proposes an original five-fold holistic pedagogy unfolding all the domains of humanity:
 - The physical dimension and the relationship with the environment;
 - The relational dimension, ethics/ human values;
 - The intellectual dimension with true academic excellence;
 - The aesthetic dimension with emotional education and art-therapy;
 - The inner or spiritual dimension through free self-inquiry.

This is the first attempt to combine the most prestigious international syllabus (International Baccalaureate from Geneva) and the most profound integral education in human values from India (Sri Sathya Sai Educare, etc),

Fine academic training, sound holistic education and spiritual self-inquiry, blending the best from the West and the East.

**A theoretical/ practical model of integral education:
From an ideal school (and the creation of new schools in this horizon)
To a pragmatic adaptation to any educational space.**

This Project presents an innovative design for an ideal school, and we can certainly try to implement it through the development of a new campus, though we must humbly acknowledge that any human endeavour will only constitute a sincere attempt striving for genuine integral education.

Hence, the Project is an invitation to create new schools developing its pedagogic proposal in a comprehensive faithful way.

Nevertheless, the practical implementation will have to be wisely adapted to the cultural context of every particular civilization, country, region and local area.

Still, Westerners may learn many pedagogic ideas from India, and Indians from the West; intercultural dialogue lies at the core of this Project.

At the same time, our educational project can be transported to any existing school/ syllabus towards its pedagogic enhancement.

What we present here would be an educational model essentially open and flexible, to be adopted with pragmatism and to be adapted with wisdom to the context of any existing school. We do not believe either in dogmatism or absolutism.

A newly created school could integrate our model in a more comprehensive faithful way (in coherence with the IB), but any school anywhere in the world can take it as a theoretical/ practical model that can serve as a source of inspiration to implement any facet helping this particular school to improve its pedagogic practice.

In Government schools, for instance, it is virtually impossible to introduce global changes; but it is perfectly possible to open small prudent wedges slowly developing towards integral value education.



Apart from this shorter presentation, The Project is expounded through A 1200 pages book with images and bibliography to be published in 3 volumes.



A theory/ philosophy and a practical pedagogy for integral education in human values. (Developed through the 1200 pages book in 3 volumes).

- **At the practical level, we outline an ideal school and a comprehensive pedagogy, open at the same time to more limited and prudent ways of implementation in any existing educational institute.**
- **At the theoretical level:**
 - **We trace holistic value education back through the history of philosophy and pedagogy both in Europe/ the West and in India** (which are the two major civilizations where we have been able to work; there are obviously contributions from other civilizations, but nobody can know in depth all civilizations of mankind).
 - In parallel to that, **we connect our pedagogic proposal with the main schools of educational philosophy in the modern world: Philosophical Idealism in dialogue with other major pedagogic trends.**
 - Furthermore, **we provide an epistemological foundation for integral education in human values; there is no philosophy without epistemology.** This epistemological foundation grows out of the dialogue between quantum physics/ new science and spiritual philosophy/ wisdom in the horizon of a new holistic paradigm. This implies a scientific basis and empirical evidence for holistic value education.



By all means, we try to confer to this project **academic rigour** while we try to use a **language suitable for modern societies**; we cannot solely refer to mystical philosophy or wisdom today, we must also use the language of new science or modern pedagogy. **It is our aim to help people and social agents understand the concept and accept the need –the urgent need- for integral education in human values.**

Also, we must stress that **the theoretical and the practical dimensions cannot be dissociated.** As Vedantic and Buddhist philosophies have clearly emphasized, **intention –or consciousness- is the key**, something that quantum physicists would also acknowledge. **For instance**, the practical tools of inner work applied to education are void or useless without the adequate intention. According to what is the state of mind, the results can be very different.

Here, **philosophy of education becomes crucial for the educational practice as a guideline that may furnish an invaluable orientation to teachers.** If we do not understand in depth the real purport of integral education, what will we implement? From this point of view, **the training of teachers –not only academically- will be decisive in holistic education, together with the relation with parents/ families and the interaction with all the systems affecting the educational process. Integral education can only be systemic.** Education is interwoven with culture and society, and constitutes the best reflection or mirror of any civilization.



**“The world is in a sorry mess
Because of the absence of human values.”**

Sathya Sai Baba.

“ Education today is a process of filling the mind with the contents of books, emptying the contents in the examination hall, and returning empty-headed.”

“The word “education” has its origin in the Latin word Educare which means “to elicit”.

Educare has two aspects, the worldly and the spiritual.

Worldly education brings out the latent knowledge pertaining to the physical world.

Spiritual education brings out the inherent divinity in man.

So, both worldly and spiritual education are essential, without which the human life has no value.”

“Education should help to make students the embodiments of human values such as truth, love, right action, peace and non-violence.”

“The end of education is character.”

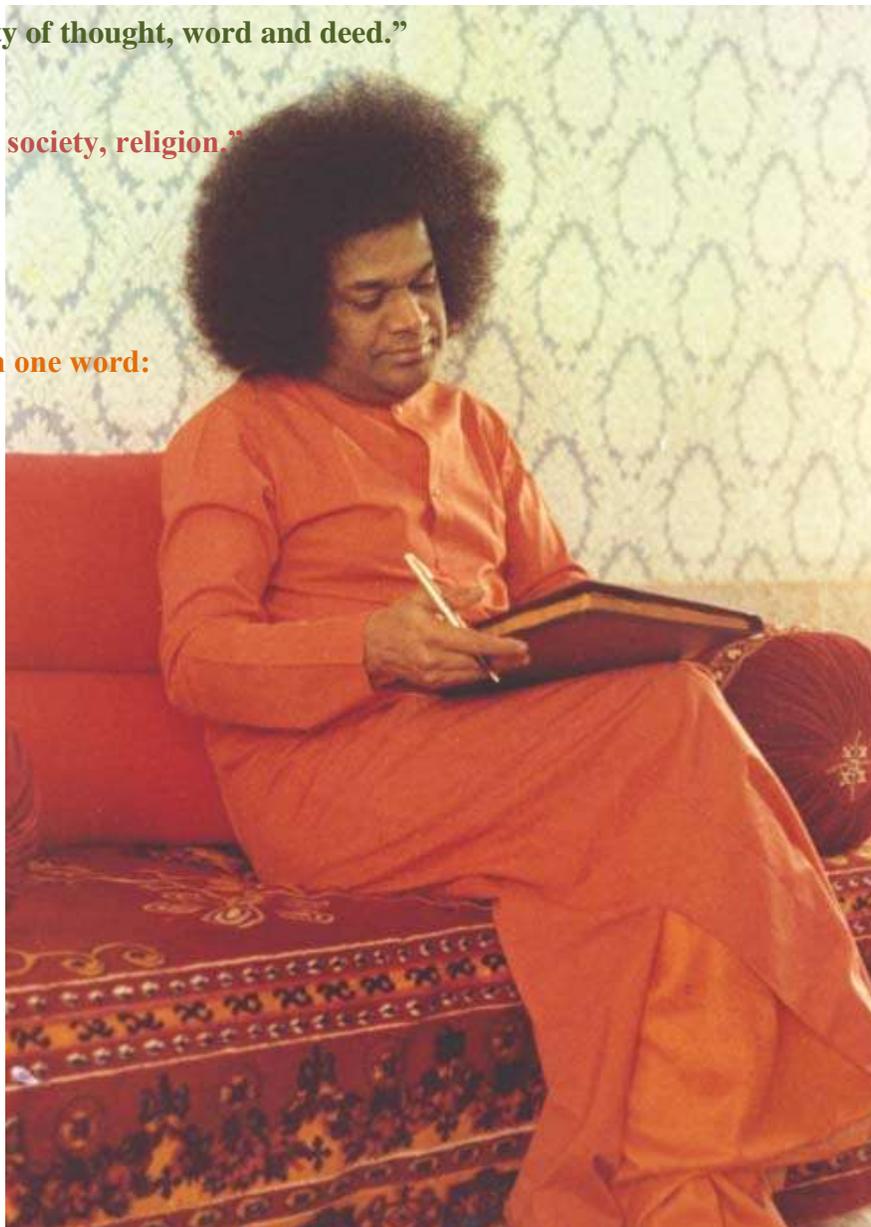
“Character manifests itself as the unity of thought, word and deed.”

“We do not need a new order, system, society, religion.”

**“The remedy lies in the mind,
In a heart filled with holiness.”**

**“True education can be summed up in one word:
Love, all-encompassing love.”**

**“All we need are men and women
who have pure and loving hearts.”**



“The Soul is our inner reality.

**To experience the Self, the Soul, you require only Self-knowledge.
Self-knowledge alone is true knowledge.”**

**“We must either know the Supreme Truth of the One Being behind all becoming, or at least know the practical Truth of Love and Brotherhood.
These two points are the limits which education must ever keep in mind, the starting point and the goal.”**

“Recognize the oneness of all beings.”

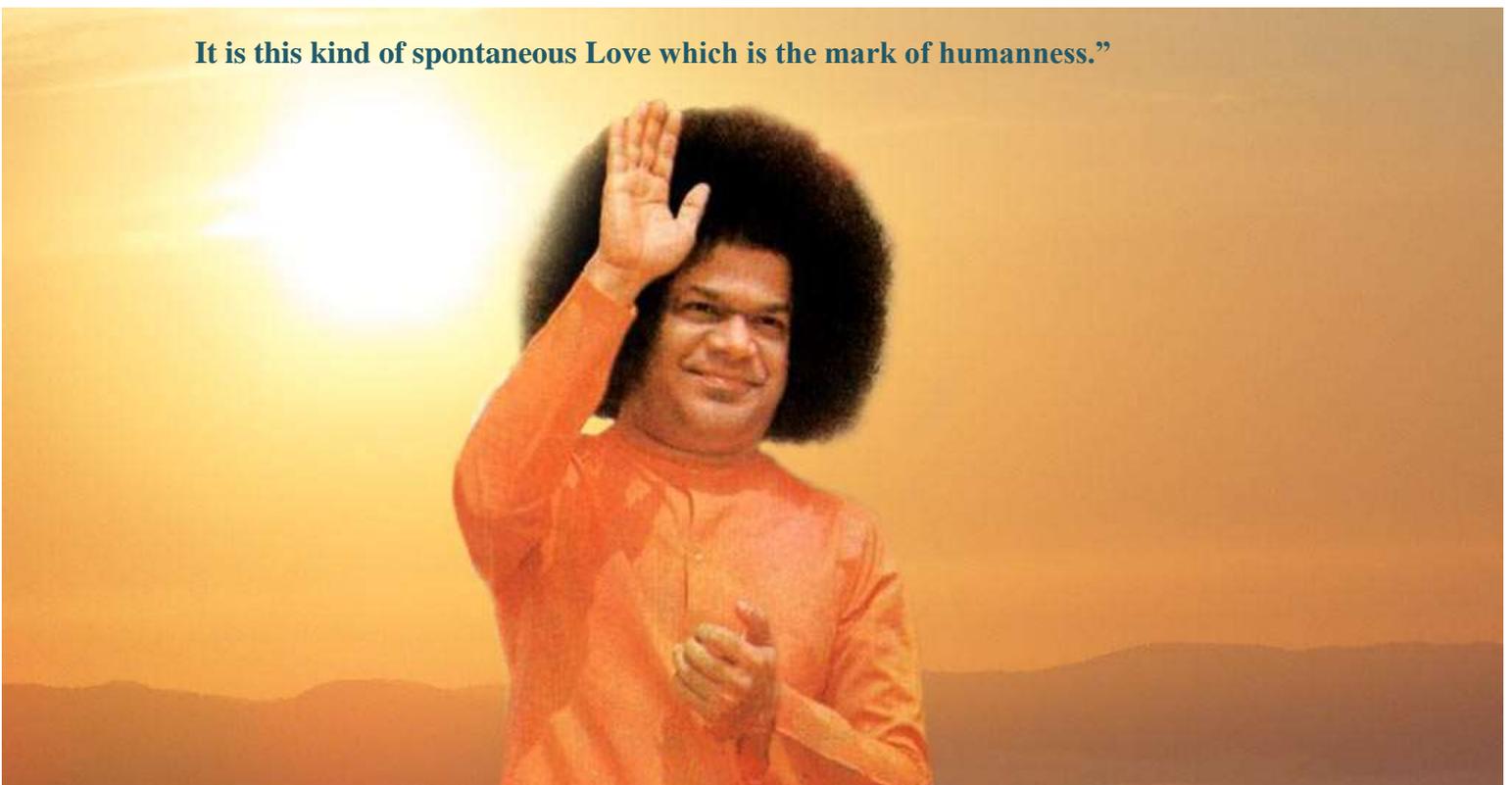
“You teach love to students only through love.”

“Love alone can alleviate anxiety and all fear. Love is joy, love is power, love is light, love is God. Love helps you to see God in everyone, everyone as Divine.”

“Love is the undercurrent of all human values.

- **When Love is associated with thoughts, it becomes Truth.**
- **When Love is introduced into your activities, your actions become Right Conduct.**
- **When your feelings are saturated with Love, your heart is filled with supreme Peace.**
- **When you allow Love to guide your understanding and reasoning, then your intelligence becomes saturated with Non-violence.**

It is this kind of spontaneous Love which is the mark of humanness.”



“There is a good deal of speculation on how to bring about a new social order.

All these are exercises in futility.”

“What is required is inner experience resulting from actual practice.”

“What is required is quality and not quantity.”

“What is important is the transformation of the mind.”

“When men are transformed (...) the world is transformed.”

“Education has slid from its lofty heights of the past.”

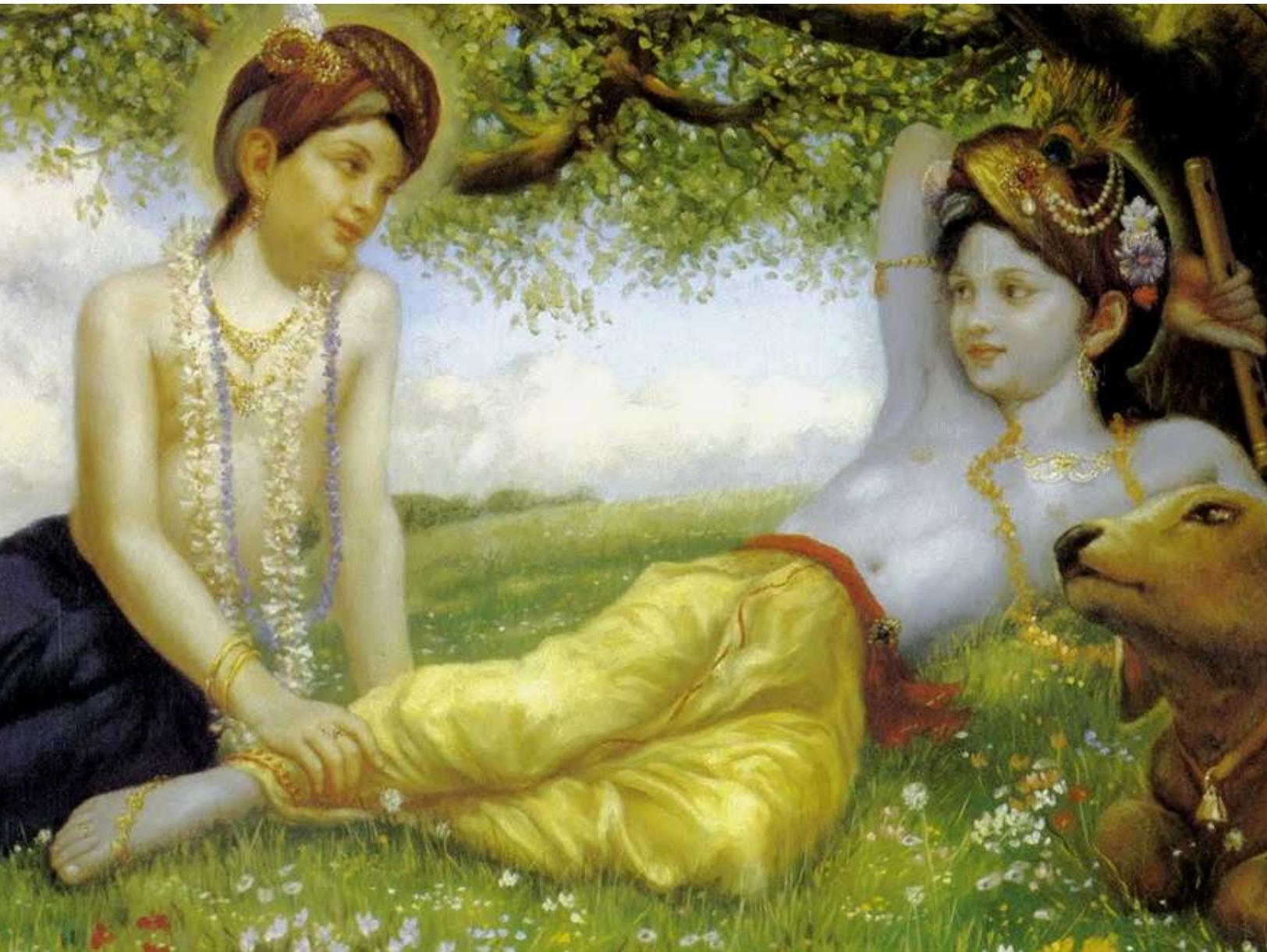
“We should bring about reform in the current system of education.”





- A renowned Professor of Economics from Barcelona, Dr S. Nino Becerra, has shown with other economists that contemporary capitalism is reaching again the highest levels of social inequality of modern history, erasing the standards of social justice of the 1960s and 1970s and coming back to the alarming social cleavage of 1929/ 1930s. **At the same time, all political parties in Spain are accused of massive corruption from right to left wing, while the latter imitates the patterns of the mainstream system. Scandals also come out from major banks, and it seems to the public eye that both the state and the economic system have lost all morality and credibility.** Needless to say, these trends occur everywhere. The Government of China recognizes the widespread corruption of politicians and civil servants, who blindly replicate the well-known evils from Western countries. Meanwhile, radical right and left wing rise in a dull European continent under the shade of neo-fascism coming back, structural corruption of both politics and economy, and the break down of the social contract and the welfare state.
- Why is social justice falling apart in Europe and the Western World? While social welfare is increasingly eroded, social inequality is dramatically increasing. It seems to many that the XXth century, with its social conflict and conquests, is crumbling. **At the same time, why has corruption become a structural flaw in Western democracies and global capitalism? Why are political agents in “communist” regimes reproducing all the evils from capitalism? Why is racism and neo-fascism emerging again in Europe?**

**Like J. Krishnamurti and other sages, Sathya Sai Baba would answer:
Because there has been no transformation of the mind.
Social reforms and political ideologies with the same old primitive state of consciousness create illusions that vanish sooner or later.
The clothes had changed but not the one who was wearing them. Neither the elites who were oppressing nor the masses who rebelled had done a shift in the state of consciousness. Humanity was still the same.
Only integral education, that is, the education of consciousness towards a real transformation within, can offer a qualitative change in this world.**



“I shall impart to you this most secret wisdom.”

“I am the path and the goal, the master who watches and takes care of you, your home and your shelter, and your best friend”.

Bhagavad Gita.



“The way is not in the sky.

The way is in the heart.”

Buddha.



**“We can easily forgive a child who is afraid of the dark;
the real tragedy of life is when men are afraid of the light.”**

Plato.

*8 For you were once darkness, but now you are light
in the Lord. Live as children of light.*

Ephesians 5:8



“We are the world.

The world is you and me.”

J. Krishnamurti.

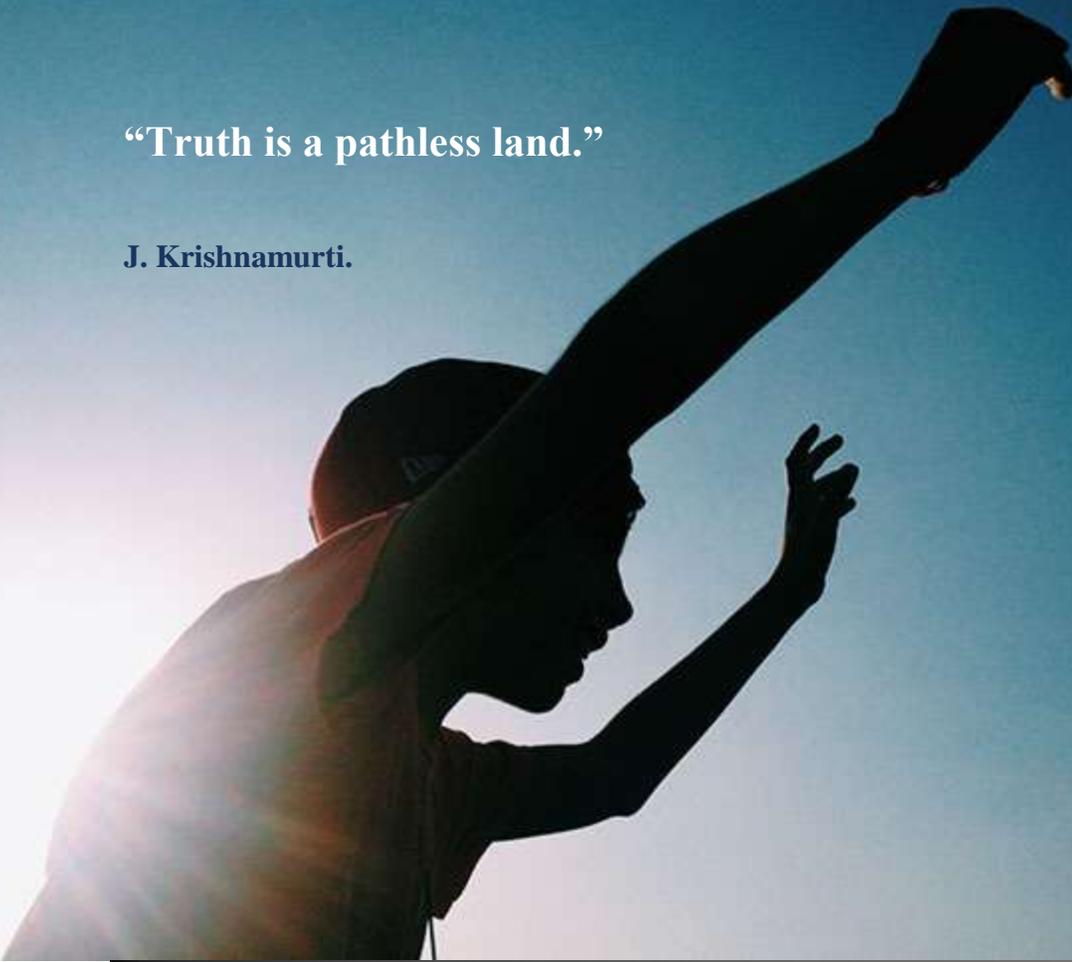


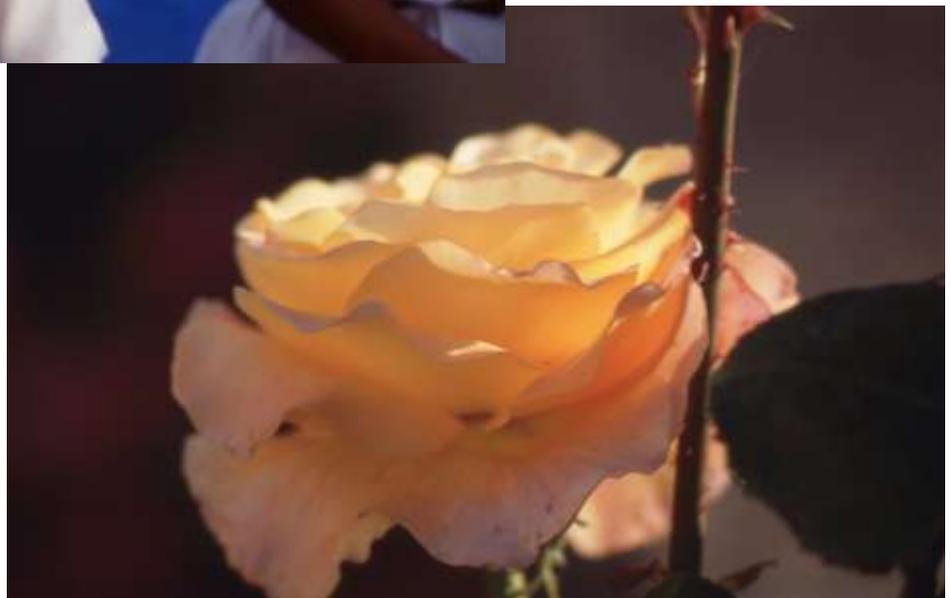
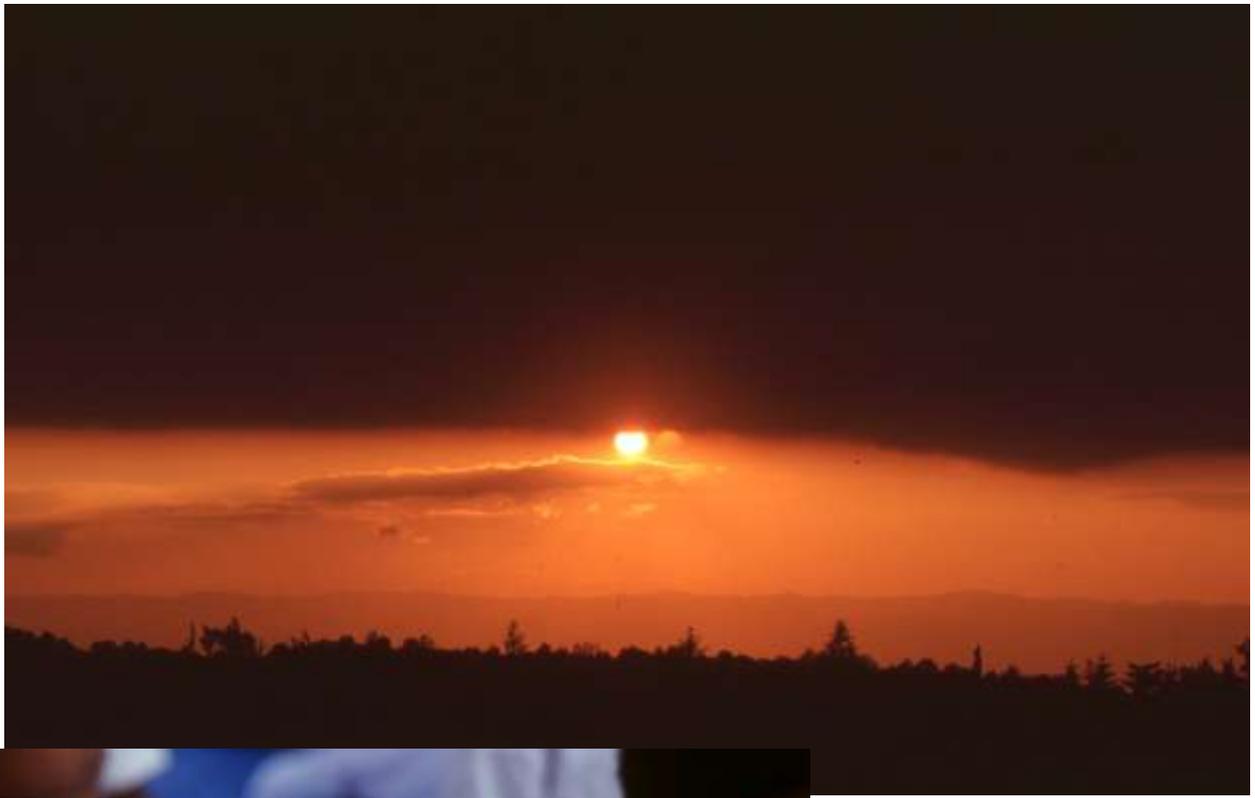
“The secret of education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and foreordained and he only holds the key to his own secret.”

R.W. Emerson.

“Truth is a pathless land.”

J. Krishnamurti.







Education for the XXIst century.



Project of

SAI INTERNATIONAL SCHOOLS AND COLLEGES.

**Initial campus/ model school:
Preferably in Puttaparthi (South India).**

However the Project is open to a diversity of locations.

In the line of a new era of peace, cooperation and unity, we propose:

A UNIQUE KIND OF INTERNATIONAL CAMPUSES.

- **Model International Schools to inspire the entire world towards integral humanistic education in a spirit of brotherhood of mankind.**
 - **Including an Arts Section for children with an artistic vocation.**
- **Offering a Vocational School for children who will not pursue an academic syllabus till the end and prefer a practical profession.**
- **Developing into pioneering Colleges towards the new holistic paradigm.**

**Always blending academic excellence and human values,
Science and spirituality,
The West and the East.**



SAI INTERNATIONAL SCHOOLS.

Not for an elite but for a wider spectrum of the population.



The uniqueness and special value of this new educational venture lies in blending five major factors that have never been integrated in depth until now:

- The best **conceptual education** incorporating the finest **academic excellence**, directed towards understanding, critical/ creative thinking and self-expression, and stimulating interdisciplinary skills in a vision of unity of knowledge, without neglecting any child, and recognizing the multiplicity of geniuses and the uniqueness of each child or human being.
- A **holistic approach** based upon **integral education**, offering a whole life style in the line of **sustainable living**, and ultimately pointing at **the new emerging paradigm and the unity of science and spirituality**.
- The most beautiful **humanistic traditions from Europe/ the West and India/ the East**, underlining the sacred dignity of the human being and the unique value of everyone, in solidarity with all beings and the cosmos entire; hence, the most profound **education in human values** and **spiritual inquiry**, unfolding the universal human values from inside as a solid foundation for ethics, and guiding the process of self-inquiry towards self-realization, under the enlightening inspiration of **mystical philosophy and wisdom in all spiritual traditions of mankind**.
- A prestigious and genuine **international curriculum** (the **International Baccalaureate** from Geneva, Switzerland), to which we will apply, in a truly **international atmosphere** with students and staff from all around the world, **building the bridge between the West and the East** and promoting the brotherhood and **unity of mankind**.
- A **sensitiveness for social justice**, charging **moderate fees** compared to the average cost of international and public schools (through an adequate sponsoring), and implementing **altruistic service** to others, the most needed and society.



In terms of syllabus, our schools will be preferably run within the framework of the **International Baccalaureate from Geneva**, complying with the required standards and fulfilling the prescribed syllabus, and hence, following the procedure for affiliation; **while they will deepen into the underlying spirit of Geneva**, which already aims at academic excellence understood in qualitative/ not quantitative terms, towards the development of the capacity of understanding, thinking, creativity and self-expression.

The International Baccalaureate (IB) also strives for **integral education**, and may be considered as **one of the best syllabi in the world, certainly coherent with our project and highly suitable for any school implementing holistic education.**

Under the guidelines of the International Baccalaureate, **Sai International Schools will be divided into three sections:**

- primary section (**Primary Years Programme/ PYP**),
- middle section (**Middle Years Programme/ MYP**),
- and higher secondary section (**Diploma Programme/ DP**).

At the same time, **the campuses will implement adequate pedagogies for boys and girls respectively that take into account the real anthropological differences between them.**

Nevertheless, **this educational project can be adapted to any school or any syllabus.** What we present here would be **an educational model essentially open and flexible, to be adopted with pragmatism and to be adapted to the context of every school.** We do not believe either in dogmatism or in absolutism.

From this point of view, **our pedagogy can also be implemented without any affiliation to an existing syllabus but rather by creating our own; then students will be prepared for public exams.**

Today, this option is much easier to implement with sites such as Tata, Vidya Vahini, the Khan Academy, etc, and similar settings created by the world top universities in the USA and other countries.

Furthermore, a free school like this can establish formal links with **Open Universities/ Schools.**



For higher secondary school or pre-university college,

The International Baccalaureate to which we will apply offers a two years special programme in the different fields of arts.



This **IB Art Programme** is divided into **four sections**:

- Visual Arts,
- Art/ Design,
- Music,
- And Theatre/ Performing Arts.

Sai International Schools will fully develop this IB Art Programme through its four sections.

Later on, students should be able to get graduate and post-graduate degrees in these artistic disciplines within the framework of the **Arts Schools** which should be part of the **International Colleges**.

➤ Hence, our **IB candidate higher secondary schools will be split into two main streams**:

- the more strictly academic **IB Diploma Programme**,
- and the **IB Art Programme** with the four areas mentioned above.

Even before 16, we will arrange a specific artistic education in any discipline for those children who show a special talent and vocation. **Needless to say, our whole educational system will stress the pedagogic value of the arts for all students.**

➤ From primary school until college, **art education in our institutes will incorporate a double dimension**:

- Our approach to art will always be **intercultural** and **international**, bringing students towards a comparative study of artistic disciplines in the major civilizations of mankind, and fostering the dialogue between the West and the East.
- Furthermore, art education in our campus will be **value-based**, which means that students will be invited to discover the fundamental human values and their spiritual foundation through a comparative history of art, and ultimately, to live and express human values and better know themselves through their own creativity.





SPLASH!

SPLASH!

SPLASH!

Express Yourself.

SPLASH!

SPLASH!



The main service of our International Schools will be the sponsoring of vocational schools, which may be part of the international campus itself, hence offering three complementary streams –all equally worthy-: academic, artistic and vocational –each with its various sections-.

These vocational schools can serve as a model for the education of children who will not pursue an academic syllabus till the end.

- Manifesting the pedagogic aberration of academic imposition upon children who will never go to academic colleges.
- Proposing efficient alternatives to academic school failure and drop outs.
- Dignifying the manual professions, skills and crafts.
- And presenting a coherent pattern of education for the youths who will later perform this kind of jobs.
- **The school must certainly prepare children for life and for society, but it is a technocratic bias to subdue the school to market criteria; first and foremost, the school must educate the human being as such –not only train a worker-.**

These vocational schools will come into the picture after the primary section and the first years of middle school –between 14 and 16-.

While asking for very moderate fees, they will offer an efficient training with adequate teachers/ masters for a variety of crafts and professions, including some basic general knowledge, artistic expression, human values and spirituality.

The vocational schools can also be twinned with local schools following a regional/ national academic syllabus while implementing our integral value-based educational philosophy.

Our campuses will also try to have a programme of scholarships, so that some children whose parents cannot afford the fees but who show academic capacities can join the International School –though, as stated above, the fees of the international syllabus itself will be kept as low as possible in a non-profit policy-.

Moreover, our international campuses shall bring their contribution to raise the educational standards of India and Asia, especially at the local level, through special programmes: from the predominant robotic system to conceptual education, and from academic excellence to integral education in human values.

*“Love grows through service.
Transform the love into service.*

Practise love through selfless service.”

Sathya Sai Baba.



It is our ambition to develop in a second phase these unique international schools into pioneering international colleges, offering education, arts, humanities, management/ social studies, and science/ technology.

The general scope of the International Colleges will be threefold:

- international understanding through intercultural dialogue,
- professional skills with ethics and values,
- and the unity of science and spirituality through the dialogue between quantum physics/ new science and spiritual philosophy towards a new holistic paradigm.

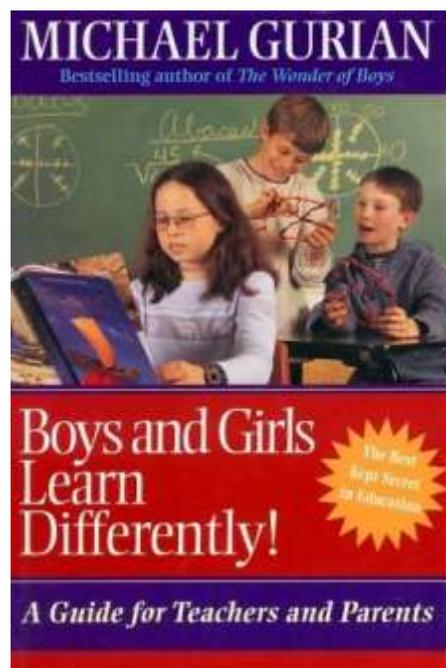
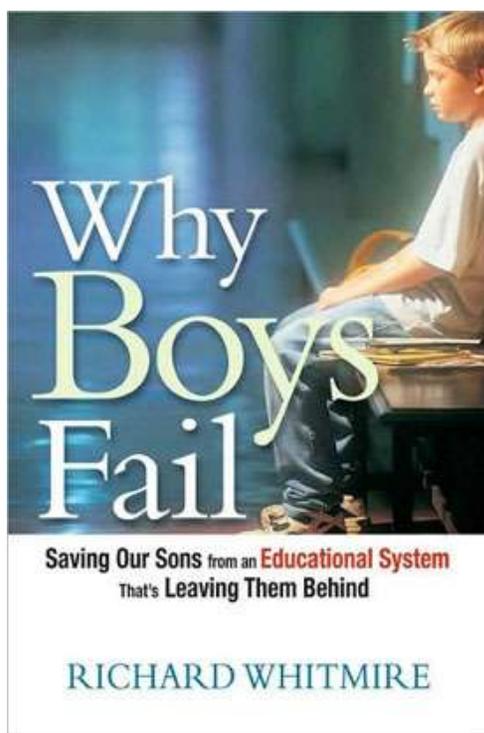
Our International Colleges will be totally devoted to the emergence of a new unifying theory of knowledge and this holistic paradigm for the future of mankind.

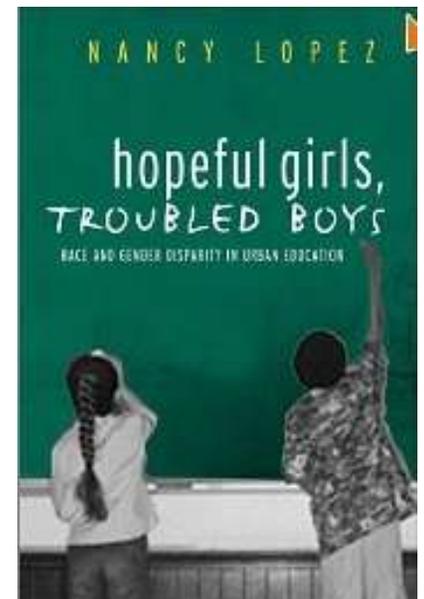
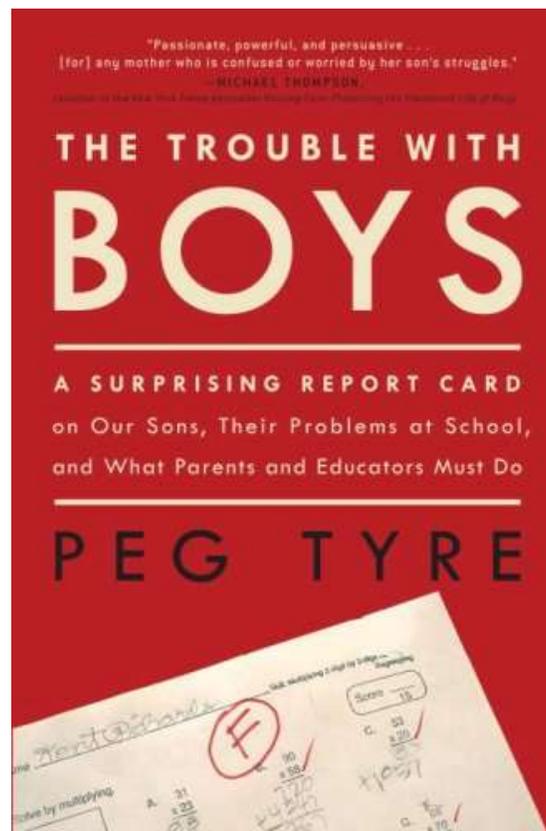
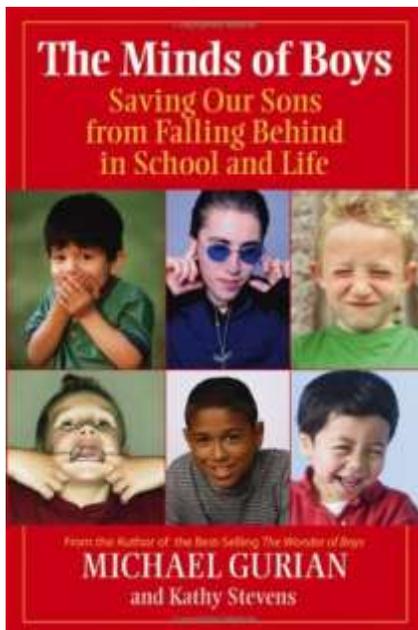
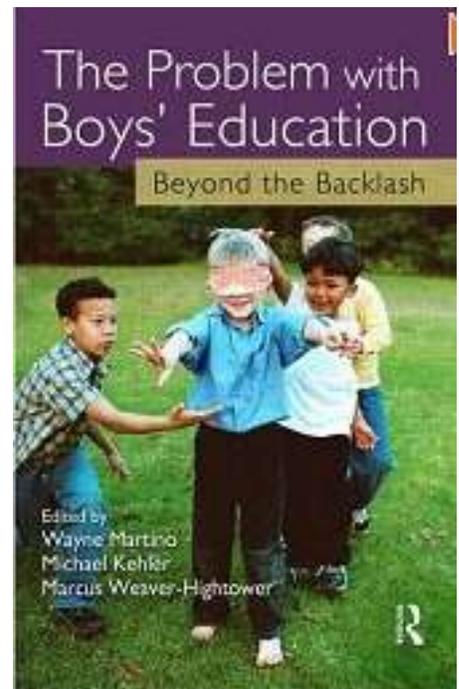
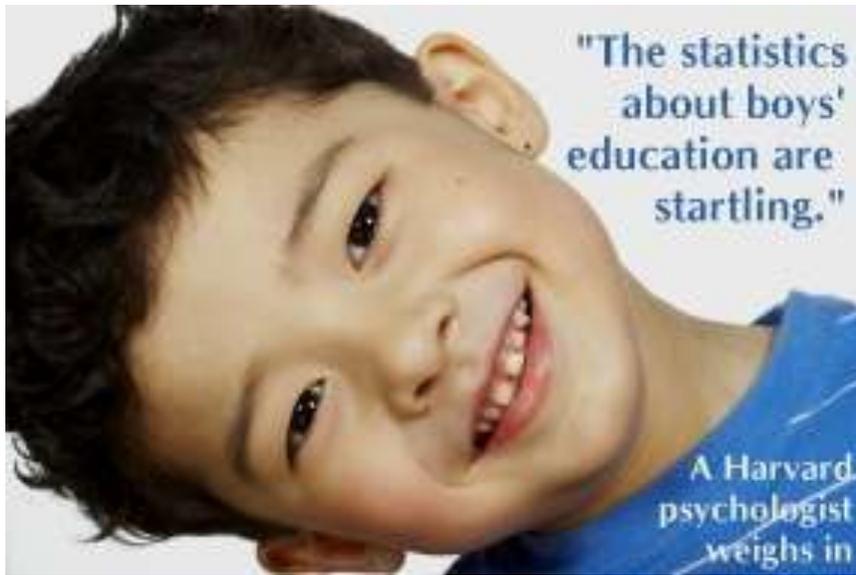


“Man’s achievements in the fields of science and technology have helped to improve the material conditions of living. What we need today, however, is a transformation of the spirit. All the education that we pursue today is secular. No doubt, that is also necessary. But, the real education is that which helps you to manifest your innate Divinity.”

Sathya Sai Baba.

- * Sai International Schools will have **beautiful and well-equipped campuses of international standards**, showing a **middle path** between the extremes of luxury and precariousness.
- * They will offer **hostel accommodation** for students having their families far away, although we will also welcome **day scholars** staying with their parents.
- * In order to avoid the typical school buildings that look like corporate headquarters, **our schools will be split into smaller units of a more human size corresponding to the major age groups (primary, middle and higher secondary) for boys and girls respectively**, which means that Sai International Schools will be built as a compound of six villas following the traditional or classical patterns of the country or region **harmoniously disposed around common gardens**.
- * Every unit will have a **maximum of three classrooms per academic standard**, and **each classroom will ideally count around 20 students** and even less if possible with an **ideal teacher/ student ratio of 1/ 10**.
- * The schools will implement **a new educational policy regarding gender**. From the increasing awareness in the Western world about the problems produced by coeducation, our campuses will set forth **complementary pedagogies for boys and girls** based upon the anthropological differences in learning and growing up. **The boys' and the girls' schools** can share common gardens and campus in a deeper vision of complementary harmony that will certainly develop through the XXIst century. However, the Project can also be implemented through separate boys' and girls' schools. **In any case, we will create certain spaces for meeting and sharing between boys and girls –and also between elder and younger children-**.
All industrialized countries face a crisis of boys' education and an alienation of boyhood with so many forms of boys' violence, anti-social behaviour and academic failure. Both private organizations like the **Gates Foundation** and governmental authorities express their concern and start implementing **“recuperative masculinity politics”**.







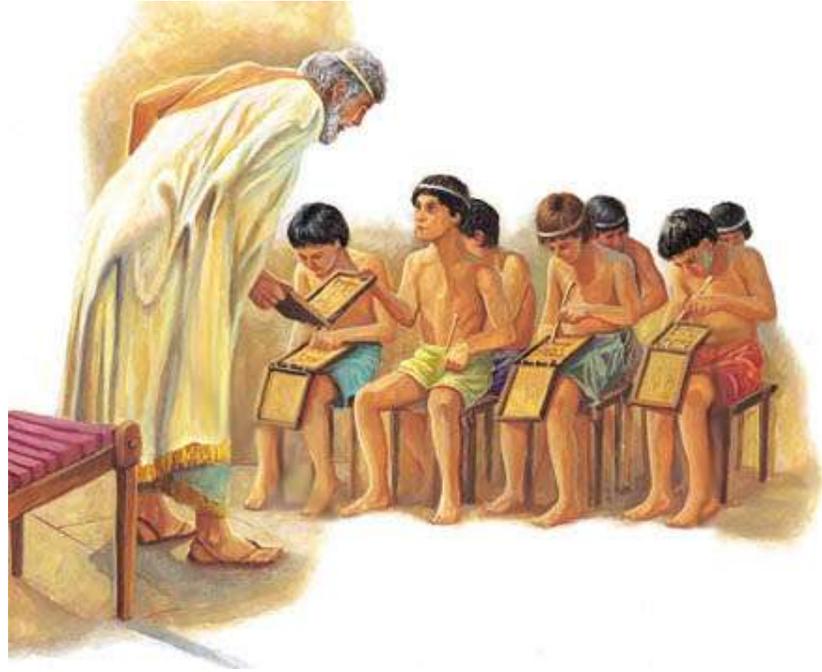
**“It is only the innocent mind
Which knows what love is.”**

J. Krishnamurti.

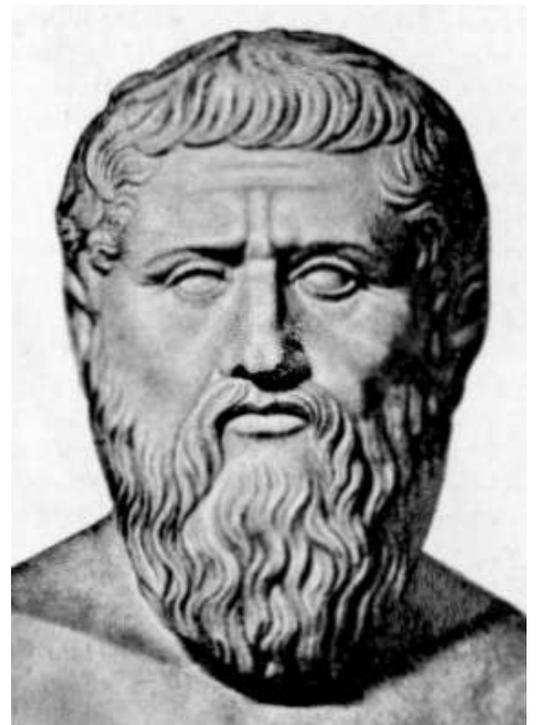
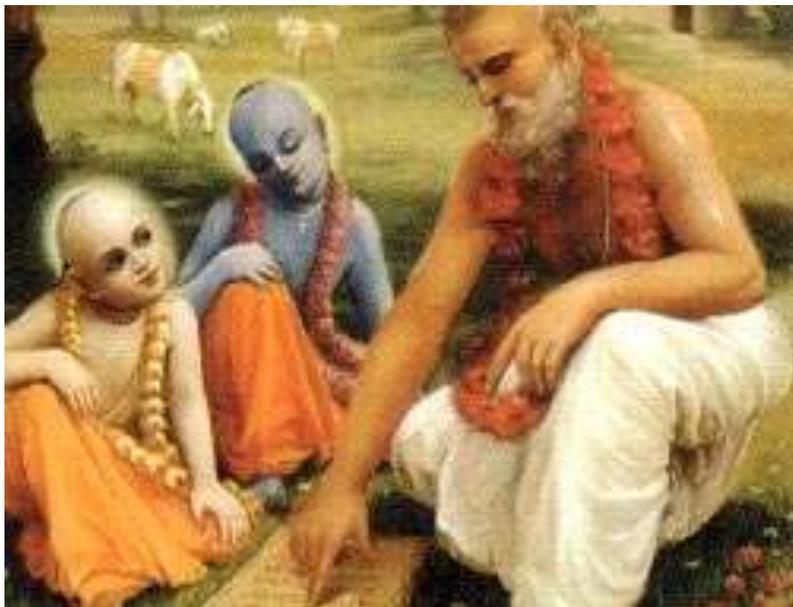


“Knowing is not enough. We must do.”

Leonardo da Vinci.



GURUKULA



Sai International Schools and Colleges will try to be a genuine Forum or Agora.

This shall be a place for dialogue and exchange, with aperture of mind and freedom of thought and expression, where critical thought, however, does not indulge in negative criticism –as it has happened so often-, but becomes an instrument for self-realization in solidarity with all and everything.

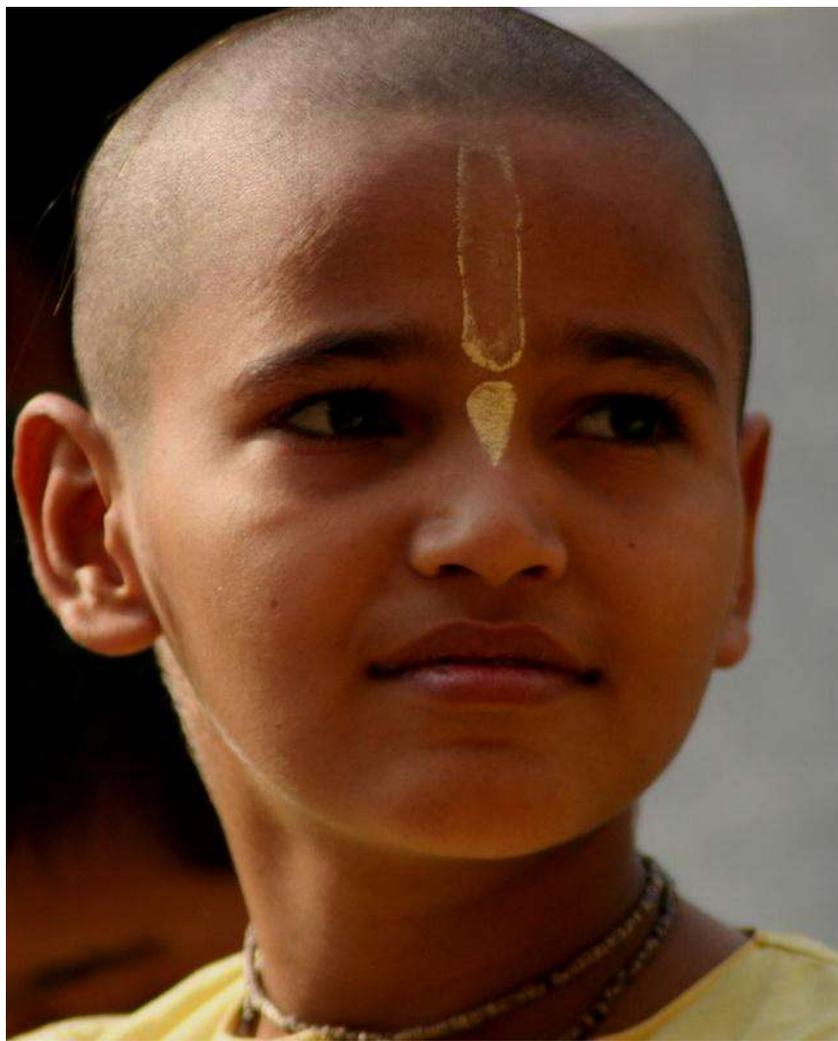
Our institutes will try to set an example of **an open organization**, where the needed management is not to the detriment of the purity and depth of the vision, but allows, on the contrary, dialogue in freedom and the realization of everyone.

The students of our schools and colleges will grow up in this spirit of freedom of thought and self-inquiry, together with love and compassion for all, and a sense of service to our fellow beings.



This has always been the spirit of Sathya Sai Baba, like other spiritual masters before Him. The master has always stressed the central role of **Awareness**, which implies a free investigation into ourselves and around ourselves, in relation, dialogue and unity with others.





Profile of the Student of Sai International Schools.

We will earnestly try to educate human beings that:

- are conscious of the unity underlying diversity both at the human and cosmic levels;
- are open to intercultural/ inter-religious dialogue from their own culture and tradition;
- have an international frame of mind, and can be cosmopolitan citizens and global leaders;
- unfold the universal human values, like love and compassion, sensitiveness and tenderness, peace, etc, from that inner depth inside them, beyond the volatile nature of the mind and emotions;
- put a ceiling to their own desires, while being open to help their fellow human beings through altruistic service;
- perform their jobs and duties in society with competence, but also with ethical principles, values and a sense of responsibility and solidarity;
- perform their role in family and community with coherence and maturity;
- understand in depth and think freely (in analytical, critical and creative terms), while they are also capable of observing and changing themselves through an earnest self-inquiry towards self-realization;
- integrate in a harmonious way all the dimensions of the human being (physical, relational, intellectual, aesthetic and spiritual);
- honestly strive for their own transformation to be better human beings, to manifest the spiritual depth within, and to serve for the improvement of human society.



The dehumanization of the modern school system and civilization has produced manifold forms of alienation, in front of which technocracy and scientism have responded with an increasing psychological/ psychiatric labelling of children parallel to medical prescription, which ultimately has reinforced all the forms of alienation.

The solution to the evils of technocracy will not be more dehumanization,

but recovering humaneness and human values at the very core of the educational process and the whole civilization.

A new humanism and a humanistic form of education is what we need.



“A child

Is both hope and promise

For mankind.”

Dr Maria Montessori.



**“You cannot believe in God
Until you believe in yourself.”**

Swami Vivekananda.

➤ **PHILOSOPHICAL/ SCIENTIFIC FOUNDATION FOR INTEGRAL EDUCATION IN HUMAN VALUES.**

- **Historical background:**
From the technocratic schooling of Industrial Revolution and mechanism
Towards a new holistic paradigm and integral education.
- **Philosophical support:**

Philosophical Idealism in the West and the East.
The major philosophers and schools of philosophy of Europe and India.

Socrates and Plato/ Neoplatonism.
Kant and Enlightenment.
Rousseau and Romanticism (European/ American). Emerson, Thoreau.
Hegel and German Idealism: the Bildung.

Vedas/ Upanishads/ Vedanta; Shankaracharya. Buddhist philosophy.
The major sages of modern India: Swami Vivekananda, R. Tagore, Sri Aurobindo, J. Krishnamurti and Sri Sathya Sai Baba.

- **Scientific basis:**

Psychology of Education, Jungian/ Transpersonal Psychology.
Neuroscience; neurological experiments on meditation and art.
Albert Einstein and the development of quantum physics: from Planck, Heisenberg, Bohr and Schroedinger to D. Bohm, E. Laszlo, A. Goswami, etc.
The dialogue between quantum physics and mystical philosophy.
Other scientific evidence: relational theory, epigenetics, sophrology, etc.

Recent academic developments: J. Piaget's Developmental Psychology, Gardner's Multiple Intelligence, Goleman's Emotional Intelligence, Torralba's Spiritual Intelligence. Faure and Delors' Commissions.

➤ **MORE THAN ONE CENTURY OF PRACTICE THROUGH SEVERAL ORGANIZATIONS AND THOUSANDS OF SCHOOLS ALL AROUND THE WORLD.**

In Europe/ the West:

Steiner and Waldorf Schools
The Montessori Method/ Schools
Schools following J. Dewey
The International Baccalaureate
Krishnamurti Schools
Sri Sathya Sai Schools, etc.

In India:

ISKCON Schools
Ramakrishna Mission
Tagore and Santiniketan
Sri Aurobindo Schools
J. Krishnamurti Schools
Sri Sathya Sai Schools, etc.



Introduction to

Integral

Education.



- **The PISA Reports from the OECD evaluate a number of educational systems around the world. Apart from reading, the survey is focused on mathematics and science on quantitative/ mechanistic methods. In the first ranks we can only find Asian cities or countries. The PISA Report stands as a symbol of modern mainstream schooling, a pedagogic system that has fed all the evils of our world, and has no more future ahead if mankind must have any future on Earth.**



- **For the renowned philosopher, R. Panikkar**, the PISA Report would be a clear example of the blind **technocracy** prevailing in the modern age at the antipodes of human realization. **To start with, why** are the first ranks taken by Asian countries or cities? Probably by forcing children to study from 4:00 or 5:00 AM till 10:00 or 11:00 PM –something that should be legally banned as standing against fundamental human rights-.
- **The Italian philosopher, N. Ordine**, could add that the PISA Report legitimates and perpetuates the **utilitarianism, scientism and economicism** that have discarded any form of humanities and humanism in the last decades, producing a dehumanized humanity that will not be sustainable on the long term.
- **The sage of French Renaissance, Michel de Montaigne**, already warned several centuries back that: “Science sans conscience n’est que ruine de l’ ame.” (“Science without conscience is but the ruin of the soul”.)
- **One of the greatest scientists of the XXth century, Albert Einstein**, stated after 400 years of modern development that the present science and technology (the only things that the PISA Report takes into account) are like an axe in the hands of a pathological criminal.
- **Ch. Boukaram, a contemporary scientist heir of quantum physics and epigenetics**, reminds us that new science and spiritual philosophy are converging in depth at this point of human history. **Einstein** understood that the physical world is but the manifestation of an immaterial world, which the French poet, **A. de Saint-Exupery**, beautifully expressed: “What is essential is invisible to the eyes”.
- **All the major figures of quantum physics** have concluded that the basis of the cosmos is not matter, even not energy, but consciousness –exactly what **Vedanta** anticipated in India thousands of years back-. **Therefore, the foundation of education cannot be the subjects that the PISA Report over-stresses –maths and science- but the formation of consciousness, which means human values and ethics.**

- **Recent research published by the University of Pennsylvania in the USA** shows that the pattern of neurological connections differs between the male and the female brain:

the first has more connections within each brain hemisphere,

while the second has more connections between the two hemispheres.

In any case, it is undeniable that the brain connections are not finalized at birth but can be built through education.

The technocratic pedagogy of the PISA Report will never stimulate a balanced growth of neurological connections, especially between the two hemispheres, which requires special attention to be given to boys. Only a holistic value-based pedagogy can foster a balanced growth of neurological connections and a deeper integration between the two brain hemispheres, nurturing more harmonious, ethical and self-realized human beings.

- **For how long the prevailing culture represented by the OECD will continue to deny the major contributions of both science and philosophy, and carry on a blind technocracy that can only bring humanity to a collapse sooner or later? -As V. Havel, President of Czechoslovakia, clearly warned before a joint session of the Congress of the USA in 1991-.**



- One night the author of this Project had **a dream**, in which a well-known spiritual master asked him: Which is the core of all the spiritual and philosophical teachings of mankind? The author thought: God; but the Master replied: **the human person.** **This educational project constitutes a sound proposal for the education of the human person - beyond the misery of modern mainstream schooling that has dramatically reduced all the depth of the pedagogic process to professional training of both white and blue-collar workers-.**

- The two major teachings of **Jesus Christ** would probably be:
Love one another.
And: The Kingdom of Heaven lies within us.
Human beings will only love each other, will only engage themselves in true cooperation and solidarity, when they awaken the Kingdom of Heaven within, which constitutes the very core of integral education in human values, the education of the human person –beyond the technocratic professional training that has no other future ahead except an unstoppable collapse of civilization probably sooner than later-.



➤ **UNESCO. The Four Pillars of Learning.**

- **Learning to know:** to provide the cognitive tools to comprehend the world and its complexities, and to provide a foundation for future learning (life-long education).
- **Learning to do:** to provide the skills enabling individuals to effectively participate in the global economy and society.
- **Learning to be:** to provide self analytical and social skills enabling individuals to develop to their fullest potential psycho-socially, affectively as well as physically, towards an all-round complete personality.
- **Learning to live together:** to expose individuals to the values implicit within human rights, democratic principles and intercultural understanding, enabling individuals and societies to live in peace and harmony.

Do these Four Pillars reflect the integral nature of humanity and hence education? Obviously a Fifth Pillar is missing, which traverses the whole history of human thought from the Palaeolithic till today. How is it possible that UNESCO does not include the spiritual domain, which is present in ALL cultures of mankind, ALL without exception?

We are not talking here of any specific tradition or credo, but that profound dimension of human consciousness that is apprehended by all cultures of human history.

➤ **UNESCO. The Report of the Faure Commission.**

Report by the International Commission on the Development of Education, presided over by Edgar Faure; UNESCO, 1971/72 (second edition 2013).

Although criticized for its visible limitations, the Report stresses in its own title the importance of “**Learning to Be**”, which incorporates the **ethical** and **emotional** aspects, but NOT the spiritual domain yet.

The Faure Commission and Report perpetuate the limitations inherent to most of the documents produced by UNESCO till the 1990s.

➤ **Peter Russell: from science to spirituality.
Consciousness is the key.**

Peter Russell gained a degree in physics and experimental psychology at the University of Cambridge, and a postgraduate degree in computer science. Afterwards, he practised meditation and studied Eastern philosophy in India; from this deeper experience, he could conduct research into the neurophysiology of meditation at the University of Bristol.

Over the years, he has also been a consultant to American Express, Apple, Barclays Bank, BP, IBM, Nike, Shell, and other corporations.

Through his fascinating personal voyage, Russell's thought has operated a **shift** from materialism while studying mathematics and physics at Cambridge University to the awakening of the spiritual dimension in India. His work proposes a **personal synthesis** of science and spirituality, integrating physics, psychology and philosophy in the horizon of a new paradigm in which consciousness is fundamental and represents the very core of spirituality. In his well-known book, "From Science to God", Russell explores the nature of reality and the crucial issue of consciousness. His discovery of the spiritual domain from his previous scientific work as a physicist exemplifies the historical dialogue between quantum physics/ new science and the traditions of spiritual philosophy and wisdom present in all cultures of human history.

Could UNESCO continue to ignore these fundamental trends of our time and stick to the bias of a materialistic ideology that ignores the perceptions of all cultures of human history before the advent of the mechanistic worldview? May UNESCO realize that the Four Pillars of Learning do not constitute an integral pedagogy since they overlook the Fifth Pillar, the spiritual domain?

➤ **UNESCO. The Delors Commission and Report.**

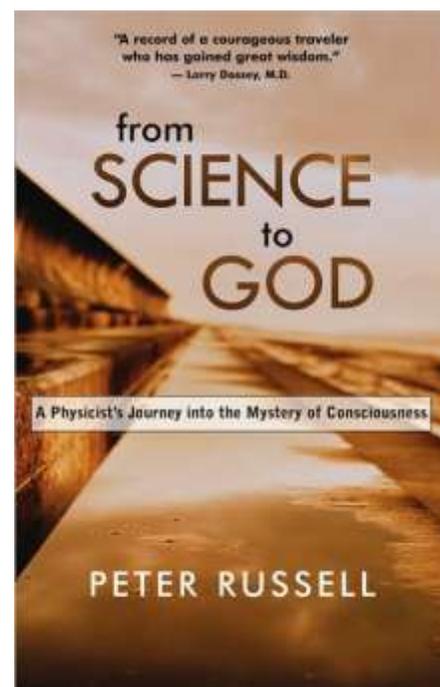
International Commission on Education for the XXIst century, presided over by Jacques Delors; Report to UNESCO (1993/ 96).

Beyond the prevailing technocratic and utilitarian tendencies, this Report clearly defends a humanistic and idealistic kind of education as a truly holistic process, which comprises the aesthetic and very especially the spiritual domain neglected by previous international reports.

The title is meaningful enough: **"Learning. The Treasure WITHIN"**. The Report explicitly uses the term **"multidimensional education"**. In its own words, it proposes: "self-understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism" **–the very essence of the Socratic/ mystical path expounded in our Project-**.

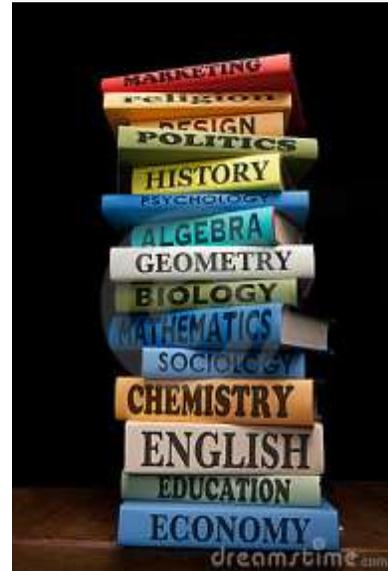
This pioneering Report, acclaimed by a number of scholars all around the world, finally opens international fora such as UNESCO to the spiritual dimension and hence to genuine holistic education.

The work of scientists such as Peter Russell has certainly helped many to open their eyes and bring this new holistic paradigm merging science and spirituality into governmental or international instances such as UNESCO.



FROM MODERN SCHOOLING TOWARDS INTEGRAL EDUCATION: A NEW PARADIGM AND A NEW CONCEPT OF HUMANITY.

- **Modern education has been focused on pure academics from a strictly intellectual/ rationalistic approach; nothing about consciousness, nor about the human dimension of the student. In this context, the academic lecture method has been implemented from top (university) downwards till primary school, with battalions of children geometrically ranged with elbows on desks and eyes fixed on the blackboard for the whole day, with bells mechanically disciplining time like in a factory. We must dare to say that the modern school dismissed genuine education and was reduced to professional training –for both white and blue collar workers-; it had nothing to do with the education of the human person as such. The modern school was the pedagogy of Industrial Revolution in a materialistic society: an utilitarian pedagogy for a technocratic civilization. The Romantic reaction can help us to grasp the cultural ambience of the modern age and its educational system.**



- This typically modern school system was aberrant from a pedagogic and an anthropological point of view. It did not respect the child's nature and evolution, and it overlooked the very roots of education and the most important things of life –namely human consciousness and self-knowledge-. Hence, **it would be radically questioned by the most eminent educationists from Romanticism onwards: Rousseau, Pestalozzi, Froebel, Steiner, Montessori, Piaget, Dewey, etc, who would open new avenues for a deeper, richer and more humanistic kind of pedagogy.** Our educational project has been inspired by these eminent educationists of the Western world, without forgetting **the foundation of European educational philosophy –Greece and Plato- in dialogue with Indian spirituality and pedagogy –after Vedanta and the classical Gurukula, Vivekananda, Tagore, Aurobindo, Krishnamurti, Sathya Sai Baba, etc-.**
- This intercultural dialogue East/ West applied to education opens the door to **another dialogue between science and spirituality**, between quantum physics/ new science and the traditions of spiritual philosophy and wisdom.
- This double dialogue unfolds **a new humanism and a new holistic paradigm** for the future of mankind, and provides an epistemological foundation for integral education in human values. **Holistic education is the pedagogy of this new emerging paradigm**, just as the typically modern school was the pedagogy of Industrial Revolution, capitalistic expansion and colonization.
- **Dewey already proposed the Socratic dialogue in front of the teacher's monologue inherent to mainstream schooling –pouring down information-.**
- **Sri Aurobindo or Tagore would go much further: from the merely pedagogic level of Socratic dialogue –Dewey- to its full metaphysical depth –Plato-.**



- From this new paradigm, our educational project would point out **several crucial points for the future of education:**
- **The modern school system was not taking into account the specific characteristics of the different age groups**, treating children like small adults, considering even the primary school as a junior college – based on lecture method-, and ultimately **teaching all children in the same way regardless of the unique nature of every child and the multiplicity of geniuses and forms of intelligence in human life**. As Foucault stressed, the modern school was devised to standardize and to control, while our educational project inherits the loftiest humanism from the West and the East, and aspires to academic and human excellence through the blossoming of the child from inside –**Bala Vikas** in Sanskrit/ **E-ducere** in Latin-.
 - **The modern school system reduced the holistic multidimensional nature of the human being to a rational mind with a body -and the cosmos to matter-**. Today, there is **sound scientific evidence** to overcome this modern fallacy and reductionism. The universe is not a machine –as mechanistic physics postulated-. Quantum physics and new science have shattered the mechanism dominating modern culture, and have finally reached conclusions deeply coherent with those of spiritual philosophy and wisdom. From this **historical convergence** we can assert that **both Man and the Cosmos are multidimensional in interdependence**. This constitutes the basis for an integral kind of education.
 - As we said above, **modern schooling was based on the teacher’s monologue** pouring down information on students to be later poured down in mechanistic tests. **Mainstream schooling taught what to think, not how to think. Integral education teaches how to think in freedom through the Socratic dialogue: from Dewey to Aurobindo or Tagore towards self-knowledge and self-realization. Modern schooling was authoritarian and technocratic; integral education is democratic and humanistic.**
 - **The modern school system was valueless since it was utilitarian and technocratic**. This has produced a horde of immoral economic and political agents that have brought the Western world and the whole mankind to the present economic crisis -which is in fact a crisis of civilization-. Any serious reflection today acknowledges that the present model is unsustainable. **Integral education is value-based. But this does not mean a new kind of catechism** –we have had enough in the past-, since it goes far beyond the mere intellectual/ emotional levels. **It goes to the inner dimension** that was already present in **the traditions of spiritual philosophy and wisdom**, and cannot be denied anymore after **new scientific disciplines** such as sophrology, the mind’s new science, neuroscience, epigenetics, etc –including the scientific study of meditation, and new methods like mindfulness or focusing-.
 - **Integral value-based education brings out the key for the future of mankind: the transformation of the human being towards higher states of consciousness and vibration in solidarity with all.**

The flaws of mainstream schooling:

- Nurturing a valueless society
- The robotic pedagogy still prevailing in Asia
- Scientism/ technocracy prevailing in the West
- Most graduates unprepared for real life
- School failure inherent to the system
- Behavioural/ psychological troubles (especially boys)
- Crisis of boys' education: boys left behind
- The different pedagogic needs of boys and girls not acknowledged
- Individual needs also neglected



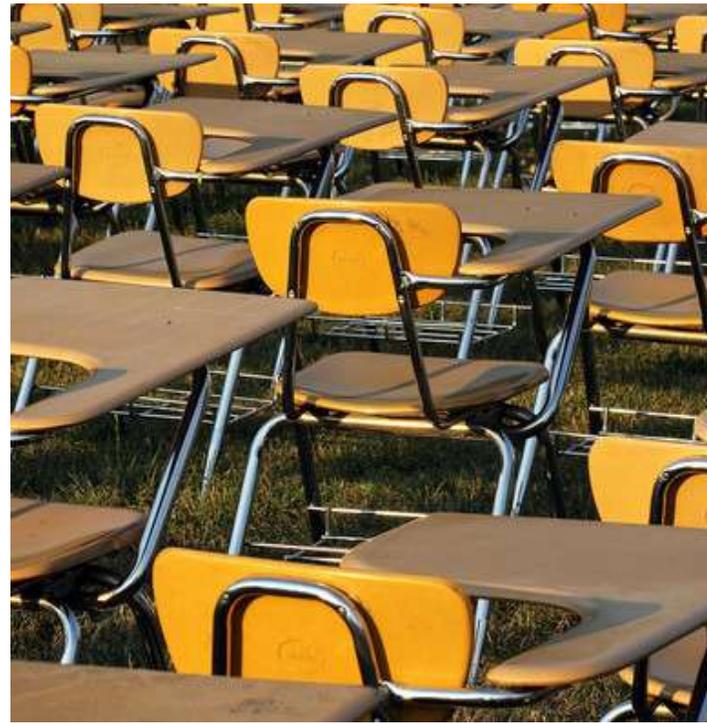
QUALITY versus QUANTITY.

➤ Mainstream drift:

- quantity of information
- rote learning
- obsession for tests
- evaluation becomes an end not a means
- proper education discarded by exams

➤ True education:

- quality not quantity
- free/ creative thinking
- learn how to learn
- self-learning
- self-knowledge
- creative assessment
- holistic evaluation



The modern school factory has consisted of imposing, reprimanding, punishing, standardizing and controlling –through teacher's monologue and the school system-.

Integral education is humanistic since it is based upon empathy and love.

Without love and empathy towards the student discipline becomes repression.

From love and empathy discipline becomes education.

Instead of reprimanding and punishing, a genuine teacher tries to understand the child, not only his achievements but also his problems. Only through love and dialogue, empathy and understanding, can the adult help the growing child to positively transform himself or herself, and ultimately know himself and realize his/ her own potential. (Socratic dialogue.)

Then the school is not mere intellectual/ professional training but the education of the human being as such -in its innermost humanity and conscience-.

ACTIVE versus PASSIVE.

➤ Active learning:

- research
- creative
- exploration
- (qualified) freedom
- responsibility
- relation/ dialogue
- self-realization

➤ Passive learning:

- memorizing
- mechanical
- imposition
- (rigid) discipline
- selfishness
- teacher monologue
- alienation

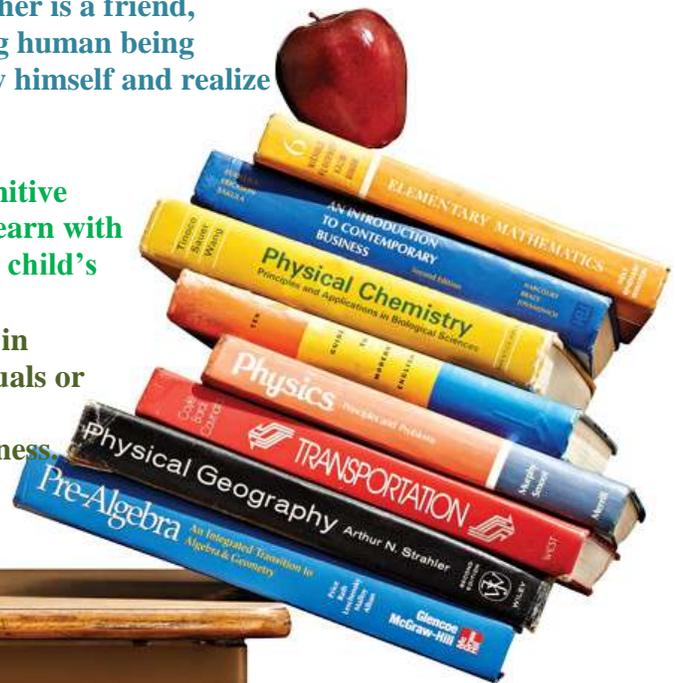


The modern school factory: children must fit into an external, rigid frame that constitutes in fact an imposition upon their own evolving nature and inner inclinations. This external pattern is inherently technocratic; it is ultimately professional training of both white and blue collar workers in a materialistic civilization of workers/ consumers that standardizes and controls.

Modern schools mould the child. **In holistic education children mould the school.**

Integral education respects the uniqueness of every child/ youth and unfolds his/ her own talents and deeper vocation. A genuine teacher is a friend, philosopher and guide who accompanies the growing human being and helps him to manifest his deeper potential, know himself and realize his or her own nature at two levels:

- **Experience-based self-learning at the cognitive level: inquiry, research, learning how to learn with critical free thinking while awakening the child's own talents and vocation. (Cf Dewey.)**
- **Socratic self-knowledge of the deeper self in spiritual terms; not to fit into external rituals or dogmas but rather unveiling the inner dimension and deeper layers of consciousness. (From Plato to Ramana Maharshi.)**

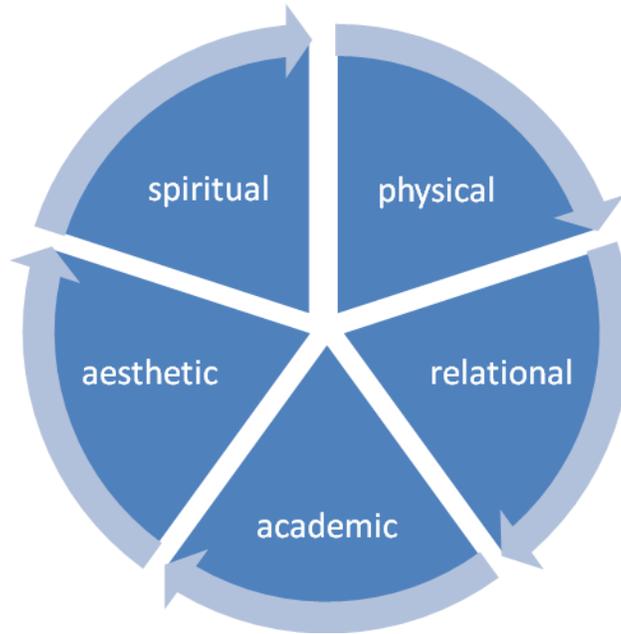




- From the previous remarks, we can define **the main characteristics of integral education, that should be:**
- **Multidimensional or integral/ holistic** (like humanity and the cosmos), integrating all the dimensions of the human being within a vision of interdependence and underlying unity.
 - **Interdisciplinary**, crossing the rigid limits between subjects and disciplines.
 - **Intercultural and international** -towards the unity of mankind-.
 - **Child-centred**, recognizing **the uniqueness of every child**, his or her own talents and vocation, and hence **multiple intelligences or the multiplicity of geniuses** towards **self-knowledge and knowledge of the deeper self**.
 - **Socratic**: based upon **Socratic dialogue/ tutorials, and empathy/ love**.
 - **Value-centred**, beyond materialistic patterns (intellectual/ emotional) unfolding **the inner/ spiritual dimension**.
 - **Experience-based: not only at the cognitive level but also in ontological/ spiritual terms**. Modern schooling and even the whole modern civilization have been excessively abstract and dehumanized, producing a unique hypertrophy of the intellect and the ego. **Beyond mere intellectual knowledge**, we must bring the growing child towards a direct and inner experience. Education cannot be dissociated from life, whereas modernity has been inseparable from alienation –from ourselves, from our deepest self-.
 - **Transformative**: directed towards the transformation of the human being.
 - This is not a new catechism but a real, ontological transformation of the human being, and hence the world (there is no separation).
 - It is not a matter of religion, it is a new humanism –while we respect all spiritual traditions and religious backgrounds, or any personal belief-.
 - It is not a matter of subjectivism or relativism. It has a scientific foundation; it deals with reality.
- In the process of daily implementation, **integral education must also be systemic**, which means that it must take into account all the systems interacting in the educational process: certainly the child and the pedagogy, but also the family background, the community and the social/ cultural context –which includes the public policies directly affecting education-.
- Integral education must **question the structural inputs in the educational process**, like the physical setting and the time framework.
- In the horizon of integral value-based education, **the training of teachers** will be decisive. The child will experience what is directly brought by the teacher, not by any theoretical design. If we want to implement holistic education, we must be aware that **the human quality of the teacher will be as important as the academic qualification**. We cannot inspire what we do not experience ourselves. **The teacher must be a living example. Genuine education can only be a loving guidance, accompanying the growing human being in his or her own process. The educator should avoid an excess of direction or interference, but he should never dismiss the pedagogic function either. Education implies a middle path as anywhere else in human life.**

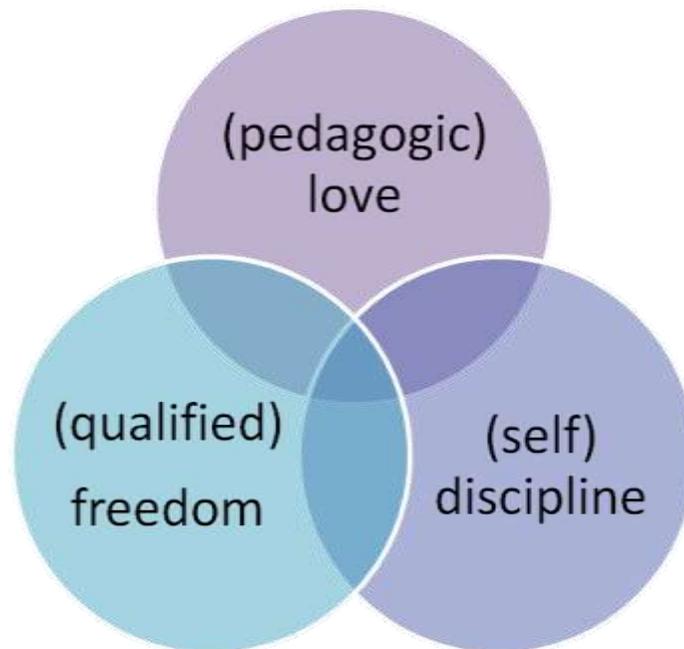
What is integral education?

**The five domains of human development.
Transformation rather than information.**

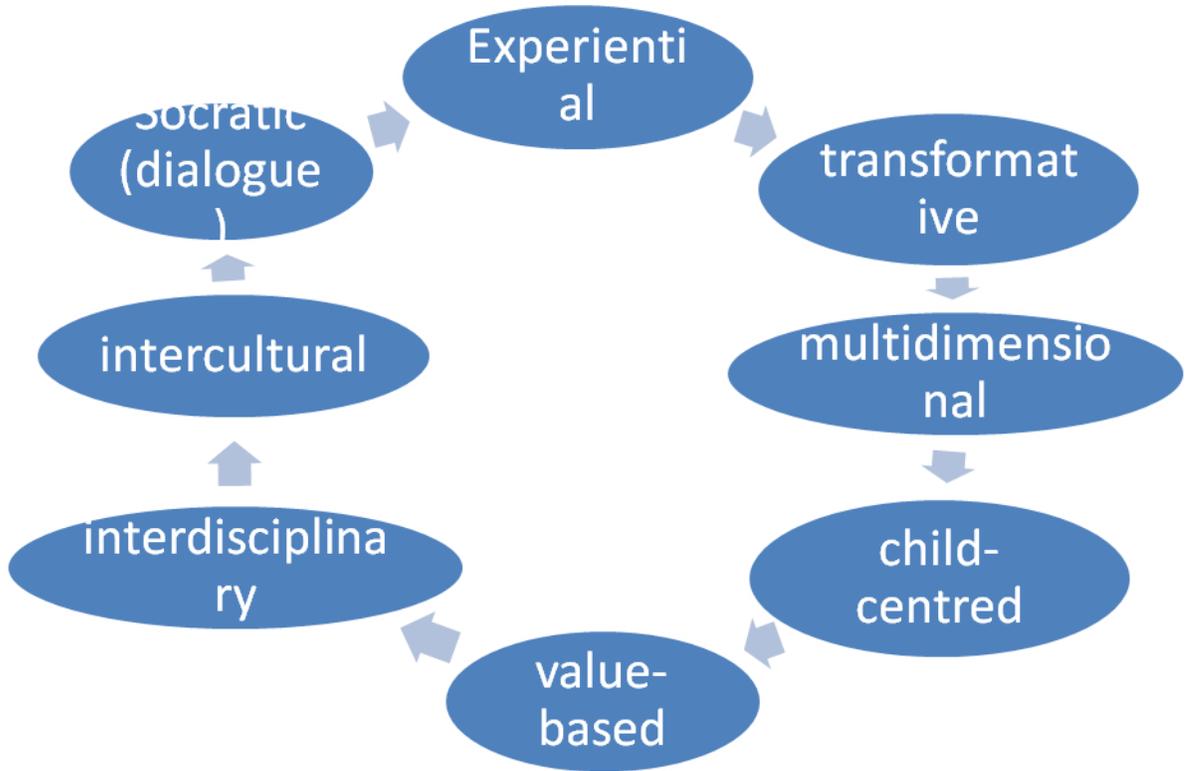


The three pillars of education.

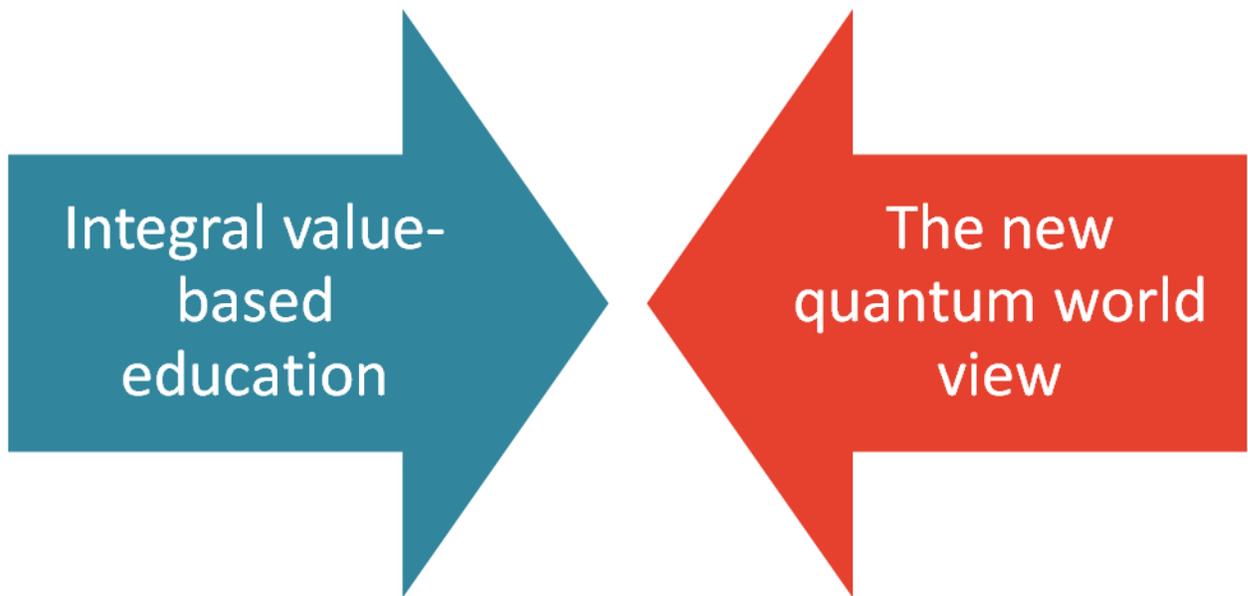
Education as self-realization.



Integral education should be:



The new holistic paradigm.



- **After the pedagogic innovation by eminent educationists such as Rousseau, Pestalozzi, Froebel, Steiner, Montessori, Dewey, in the West, or Vivekananda, Tagore, Aurobindo, Krishnamurti, Sathya Sai Baba, in India,**



Recent developments in the academic arena have provided new scholarly foundations for integral education; for instance:

- **H. Gardner’s Theory of Multiple Intelligence**, which requires a multidimensional/ holistic kind of pedagogy as expounded in this project. This theory was already prepared by other scholars like L.L. Thurstone and J.P. Guilford, and it has been supported by disparate scientific disciplines like neurology, developmental psychology and artificial intelligence. Gardner has identified **seven forms of intelligence**: logical/ mathematical (scientist), spatial (architect), linguistic (writer), musical (composer), bodily kinaesthetic (dancer/ athlete), interpersonal (politician, manager, educator) and intrapersonal (towards inner life/ spirituality). We can obviously design different typologies. In any case, this influential and universally accepted Theory of Multiple Intelligence is deeply coherent with **this project of integral education**, with its five-fold pedagogy developing five major domains of human personality.
- **D. Goleman’s Theory of Emotional Intelligence**, a recent behavioural model rising to prominence after 1995 from previous contributions like H. Gardner himself, P. Salovey and J.J. Mayer. This theory has also produced further academic evidence for integral education, while it has become very popular in organizational/ management development, human resources, etc. It is directly connected with **holistic education** and Philosophical Idealism through its emphasis on love, compassion, human values and the inner dimension. Basically, the Theory of Emotional Intelligence argues that conventional intelligence is too narrow –just like traditional modern schooling-; there are within the human being wider areas of emotional intelligence. This is what **integral education** –as defended in this project- tries to unfold through a multidimensional pedagogy.
- **J. Kabat-Zinn and modern forms of Mindfulness**, which integrate methods of inner work from Yoga and Buddhism/ Zen with Western science. This Professor of the University of Massachusetts has proved through empirical/ scientific methods that the inner dimension exists and can positively transform the human being for better –which constitutes a major feature of **integral education** as proposed by this project-.
- **E. Gendlin’s Focusing, Thinking at the Edge and Philosophy of the Implicit**. This American Psychotherapist and Philosopher, scholar at the University of Chicago, has opened new avenues for thinking beyond the mere intellectual level, unveiling therefore other dimensions of humanity as developed by **integral education**. Therapeutic evidence brings further confirmation for this multidimensional nature of humanity, and hence, education.

Gardner and Goleman's theories have become widely accepted by scholarship and public policies.

However, we must remember that both multiple intelligence and emotional intelligence were clearly formulated long time back by major philosophers of education such as Rousseau and the Romantics.

- In any case, integral education must always keep in mind that **the multiple intelligence approach and child-centred pedagogies are inseparable.**
 - Integral education must offer the growing child a **vast spectrum of disciplines, subjects and methods** encompassing the multidimensional nature of humanity and knowledge.
In this Project, we have organized the multidimensional nature of education through a **five-fold pedagogic path.**
All the children must be invited to explore all the different areas, so that they receive an integral education that unveils and nurtures their holistic personality.
 - **Only this integral/ multidimensional curriculum can be child-centred and oriented towards the self-education of the child.**

If a child cannot explore all the main areas of human life and knowledge, how can he or she discover which are his/ her deeper inclinations and talents? Only by offering the child a holistic curriculum can we help him to better know himself and unfold his unique individuality and skills.

A child-centred pedagogy and self-learning strategies can only work if the curriculum is integral enough to allow the growing child to manifest his holistic and multidimensional identity, and from here, to allow him to better understand himself and disclose his vocation and uniqueness.

- **This means that an integral form of education must wisely combine:**

- **The compulsory character of a basic curriculum for all** –which must be holistic and multidimensional in depth-.
- **With child-centred and self-learning strategies** that allow the growing child to partially decide and design to a certain extent his own curriculum in order to stimulate and train his own inclinations and skills. **This requires** optional subjects and evaluation methods that foster creativity –together with sensible individualized tutorials and monitoring-.



A humanistic pedagogy must also take into account the lucid insights of Prof. Peter Gray, a renowned developmental psychologist from the USA. His book “Free to Learn” has certainly been anticipated by J.J. Rousseau and Dr. Montessori, but Prof. Gray restates these fundamental points for the present context with the needed academic/ psychological support. His basic claims can also be traced back to literary history; **Peter Pan** and **the Little Prince** stand as symbols of this humanistic pedagogy, which was clearly defended by the whole **Romantic** movement.



From Rousseau, Romanticism and Montessori to Dr. P. Gray.

A humanistic pedagogy must consider the following fundamental points.

- **Modern schooling was established by the State not to promote freedom of thought or self-realization but rather to indoctrinate, control and standardize. It is essentially reductionistic, coercive and repressive.** The French philosopher, M. Foucault, has brilliantly analyzed this historical process together with the major authors of **European critical thought**.
- **The last decades in the Western world have dramatically eroded free playing and self-learning through an obsession for tests, marks, extra-curricular, etc, boosting an over-scheduled childhood or youth more and more pressurized under an excess of adult control. This has produced increasing anxiety, depression, behavioural problems and suicide.** This gloomy scenario has affected boys much more than girls –statistics are startling-, since boys need very especially some spaces for free playing, self-learning and exploration.
- Proper education must provide enough time for **free playing** –between children, without adults-. Free playing goes **far beyond play-way methods** controlled by the adult educator. **It will easily bring children from different age groups to mix spontaneously, which is highly pedagogic** –modern education has sharply divided and demarcated the age groups-. **Scouting** may encourage suitable opportunities for free-playing, although the adult world must allow children to freely play among themselves in a variety of circumstances also decided by the children themselves.
- Proper education must promote paths of **self-learning or self-education**, when adults facilitate the context and the tools, freeing the children to explore and discover by themselves, being active rather than passive.
- Integral humanistic education must ultimately find out **the middle path between the two extremes** that the history of education has encountered –the typically modern coercive form of education with an overwhelming adult control, and the opposite extreme, as a reaction, of dismissal of the pedagogic responsibility of the adult through a misunderstood concept of freedom of the child-. The middle path has to do with **qualified freedom**, and also with the deepest spirit of the **Gurukula**, when the adult educator –the genuine Guru- is a friend, philosopher and guide, who accompanies the youth through pure love towards his self-realization so that he becomes his own Guru-.

- Needless to say, **all these recent scholarly developments culminate in the paradigm shift already outlined with the advent of quantum physics and other branches of new science**, such as: new physics, relational theory, epigenetics, new biology, the Gaia Hypothesis, neurology, the mind's new science, sophrology, Jungian and transpersonal psychology, etc. From the forerunners of quantum physics onwards, the different branches of new science have evolved **a historical dialogue with the millenary traditions of spiritual philosophy and wisdom –in particular Vedanta and Buddhism-, in the horizon of a holistic paradigm and the unity of science and spirituality.** The most famous scientist of the XXth century, **Albert Einstein**, also trod this dialectical path from a broad aperture of mind.
- The development of this new paradigm will certainly consolidate **seven fundamental areas of human life deeply coherent and complementary:**
 - **Spirituality** : the inner dimension –the third eye of knowledge-.
 - **Education:** integral/ holistic/ multidimensional pedagogy.
 - **Health:** integral/ holistic health or medicine.
 - **Science:** quantum physics/ quantum science with values.
 - **Economy:** ethical market economy/ common good economy with social policies and circular economy.
 - **Politics:** not only indirect but also direct democracy and (integral) federalism.
 - **International Relations:** cooperation and solidarity towards the unity of mankind and a world government –world federalism-.

Just as the traditional school system of the modern age was the pedagogy of Industrial Revolution, capitalistic expansion and colonization,

Holistic/ integral education will be the pedagogy of this emerging paradigm, which implies, in fact, a new humanism and a new concept of humanity: a multidimensional human being in interdependence with a multidimensional cosmos.

Only this new paradigm and this new humanism can overcome the present crisis of civilization and quicken a new step forward in human history on Earth.



- **However, the scientific basis for integral education should not discard the most important thing, which is the philosophical depth unveiled by any earnest holistic pedagogy.**

From science to philosophy: the capital issue of human consciousness.

The greatest **Romantic thinkers**, like **Herder**, pointed out a fundamental reflection for the future of mankind: whereas the modern age has certainly witnessed an extraordinary and rapid material development, human consciousness has not developed to the same extent.

Einstein stated that modern science/ technology is like an axe in the hands of a pathological criminal.

If we examine the history of humanity since the dawn of the ancient civilizations till today, we can easily realize that the evolution of consciousness has been very limited. There has been some advance, there is no doubt about it: the legal frame for human rights for instance. Still, Herder or Einstein outline an undeniable fact:

the evolution of consciousness has been much more limited than the material development, for which modern science/ technology is more dangerous than ever, which is quite obvious if we just look around us today.



This psychological and philosophical perspective brings out all the depth of integral education. Few sages or educationists have given us a clearer picture than **J. Krishnamurti**, though ancient masters like **Buddha** already showed the path: **a middle path of wisdom that should be at the core of the educational process, that is, the transformation of the human being towards higher states of consciousness.**

If we observe human history, we can conclude that the main evils, limitations or structural flaws are still here amongst us; there has not been any major change in the human mind or psyche. Never-ending desire, discontent, suffering, selfishness, division, prejudice, conflict, domination, violence, alienation, are still massively present in the contemporary world, and the prevailing educational systems through history have systematically overlooked the issue of consciousness and denied the need for an education of consciousness.

As **Buddha** taught, suffering is universal, it ultimately comes from illimitable desire, selfishness and division of the ego; still, there is a way out of this universal human tragedy: **a middle path of wisdom, the transformation of consciousness.** **J. Krishnamurti** has provided a lucid presentation of Buddha's message for the modern world, while he has brilliantly outlined all the implications for education.



“You will discover that you are your own guide,

Your own light.”

J. Krishnamurti.





THE MAIN FEATURES OF OUR PEDAGOGIC SYSTEM.

To be wisely adapted to the cultural context of every civilization, country and area.

➤ **Philosophy of education.**

- **Integral or holistic education through a five-fold pedagogy unfolding the five fundamental domains of humanity:** physical/ environmental, communitarian/ relational/ ethical, intellectual/ rational, aesthetic/emotional, and spiritual.
- **In the horizon of the historical dialogue between quantum physics/ new science and the traditions of spiritual philosophy/ wisdom towards the emergence of a new holistic paradigm and the unity of science and spirituality, academics and humanism.**
- **Preference for the International Baccalaureate in terms of syllabus (a new generation of international schools), although our pedagogic system can be implemented within the frame of any syllabus or independently.**
- **International atmosphere open to intercultural/ inter-religious dialogue while blending the best from the West and the East towards the unity of mankind.**
- **Inspiration upon Sathya Sai Baba and other sages/ educationists of the West and the East, such as Swami Vivekananda and Vedanta, R. Tagore, Sri Aurobindo, J. Krishnamurti, Plato and Neoplatonism, Kant, Rousseau, Pestalozzi, Froebel, Goethe and Romanticism, Hegel, Emerson, Thoreau, R. Steiner and Theosophy/ Anthroposophy, Montessori, Dewey, Kilpatrick, etc.**
- **Foundation upon Humanism and Philosophical Idealism in dialogue with the other major schools of educational philosophy: Existentialism, Naturalism, Pragmatism and Realism.**
- **Proposal of a middle path in pedagogy avoiding all extremes –in particular regarding the matter of freedom versus discipline, freedom versus protection of the child-.**
- **Social sensitiveness, trying to charge moderate fees and to offer scholarships, while sponsoring vocational schools virtually free of cost and contributing to raise the educational standards –especially at the local level-.**



➤ **School structure.**

- In order to avoid the typical architecture of modern schooling with large dehumanized buildings, our schools will be split into six smaller units of a more human size following the major age groups: primary, middle and higher secondary for boys and girls respectively.
- Non coeducation: different boys' and girls' schools that can share the same campus with common gardens, though separate schools are also possible; complementary pedagogies taking into account the anthropological differences in learning and growing up in a vision of deeper harmony of the whole. In any case, we will create certain spaces for meeting and sharing between boys and girls –and also between elder and younger children-.
- Ideal number of students per classroom: around 20 –even less if possible-.
- A maximum of 3 classrooms per academic standard.
- Ideal teacher/ student ratio: around 1/ 10.
- Our schools shall welcome both day scholars and residential students depending on the distance between school and home: hostel available from Monday to Friday only (going back home for the weekends) or for the whole week including weekends.
- Residential students will be allowed to go back home for short holidays within the semester, and parents will be invited to visit their children too.
- We acknowledge that parents are the first educators, and for the sake of the children the schools will keep in close contact with the parents/ families, to whom the schools will also offer special workshops and activities.
- A special programme will be arranged for hostel members so that they grow up happily and feel like at home; each hostel will have its own name and character, and will be run by the students themselves in a spirit of brotherhood (any form of ragging will be strictly prohibited).
- In the school canteen, the food will be vegetarian in India, and in Western countries for those who wish it; always of high quality and hygiene, and balanced through an international multi-cuisine menu.
- For day scholars, lunch at school will be compulsory.

The boys' school will have male teachers though it may also have some female staff. The girls' school will have female teachers though it may also have some male staff.

It is anthropologically evident that boys do need a positive male role model to grow up.





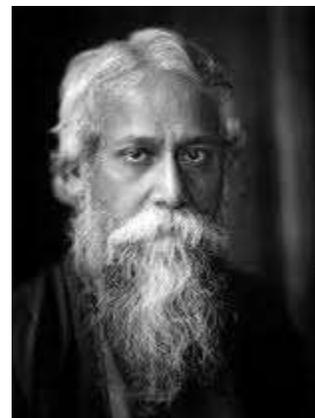
➤ **School organization.**

- The morning session shall commence after a school assembly with community singing, quotation and a short presentation by a student.
- Original school organization divided into academic mornings and afternoons devoted to the other domains of humanity and education through a comprehensive set of workshops.
- The lecture method and other forms of group teaching must be combined with personalized tutorials directed towards free thinking and self-learning.
- Academic tutors will be complementary to the personal guardian.
- The afternoon workshops will be open and flexible, and will be centred upon the project (with self-learning and the creativity of the student).
- At the end of the afternoon workshops, the school day will be closed by daily practice of sports, games, free playing and gardening –with some time for the dialogue with the personal guardian-.

- Weekend/ holidays Clubs managed by the students themselves in order to develop the afternoon workshops.
- Evening functions, school/ cultural days and performances throughout the year allowing students to offer their works and creativity.
- Celebration of seasonal festivals from an intercultural perspective.
- Holiday outdoor activities such as hiking, trekking, etc, in hills areas.
- Gardening and contact with animals and Nature.

- Organization of groups of Boy Scouts and Girl Guides within the school premises. All students will be scouts/ guides, though the school shall offer two levels of commitment: basic (for all) including the oath and community service, and full (for those who want to develop scouting in depth).
- All students shall participate in social/ community service in ways appropriate to their age under teachers' supervision.
- Positive values, social/ management skills and leadership with wisdom, enhancing executive functions so important in neurological terms.

- The school shall distribute tasks to the children and strengthen their autonomy, responsibility and maturity in a spirit of cooperation.
- Students will take care of their own classroom, which they will consider as their Vidyalaya –house of knowledge-.
- They will also share some responsibility on their dormitory/ hostel.
- The school clubs for weekends and holidays will be run by them with teachers' assistance.
- Students shall act as assistants to teachers and monitors to their mates.
- Elder children will perform some pedagogic role towards the younger.
- All students will participate in the School Parliament and the campus life.
- The school culture will bring students to see their mates as brothers and sisters in a spirit of community life.



➤ **Pedagogic methods.**

- Our educational system will try to cleanse the syllabus from an excess of information: from quantity to quality of education; conceptual education directed towards understanding, curiosity, research, free thinking, problem solving, imagination, creativity and self-expression –which means self-knowledge and self-realization-.
- Our schools will reinforce the capacity of the student to learn how to learn, do research and investigate by himself or herself: active learning.
- The pedagogic practice will always be child-centred, unfolding the uniqueness of every child and recognizing the multiplicity of geniuses.
- The pedagogic practice will also be value-centred, manifesting human values through academics and cultural history in a comparative perspective East/ West, and ultimately, unfolding the fundamental human values from within.
- Moreover, school life will promote the Socratic dialogue/ dialectic method with active participation of the student through dialogue and discussion. The whole educational process in the academic morning as well as the afternoon workshops must be Socratic towards self-learning and self-realization.
- With due respect to mechanistic science and its proper role, our schools will cultivate the new fields open by quantum physics and other branches of new science in the horizon of the unity of science and spirituality and a new holistic paradigm;
- While they will encourage curiosity, imagination, creativity, a passion for exploration and knowledge, and free research/ investigation.
- Emphasis on team work and interdisciplinary bridges, breaking rigid boundaries between subjects and disciplines, and nurturing a relational mind open to interdependence and interconnectedness.
- Our schools will acknowledge the importance of story-telling and playing –in particular free playing- in the process of growing up; hence, play-way methods will be displayed in primary school, though middle school students will also be able to fulfil the playing nature of the young adolescent through other ways –inspired by scouting for instance-. We will encourage free playing too, avoiding an overwhelming presence of the adult.
- Without dismissing the pedagogic role of the adult and his dialectical relationship with the student, we will foster experiential methods (direct experience) and self-learning/ exploration of the child through a wise middle path that avoids the extremes that the history of education has encountered. Practice is fundamental in education, and the child must practise by himself.
- Our schools will always take into account the specific needs of the main age groups, by respecting the anthropological features of each group under the inspiration of educationists such as Steiner, Montessori, Piaget or Dewey. In some contexts, however, it will be good to mix the age groups.



➤ **Evaluation and discipline.**

- Continuous evaluation system avoiding academic pressure, including qualitative assets –not only quantitative- and regarding the child as a whole and a human being.
- Our schools will avert tests and mechanic procedures of evaluation, putting forward evaluation tools that foster self-learning and active participation, free thinking, creativity, imagination and self-expression, such as: projects (individual and collective), research, direct experience, inductive/ experimental methods, problem solving, case study, commentaries, compositions, summaries, essays/ dissertations, oral presentations, manual works, performances, etc.
- Students should produce their own illustrated summary of coursework in primary and middle school, and more academic coursework later.
- Our schools will be run on the double principle of love and discipline: without love discipline becomes authoritarian; without discipline love becomes chaotic.
- Aiming at qualified freedom –under the adult’s caring guidance that never becomes overwhelming and pursues the child’s blossoming from within-.
- Aiming at self-discipline of the child –which requires less external methods of control-. Students will collaborate in the campus discipline.
- To the maximum reasonable extent, we will uphold the self-education of the child and self-learning, so that the student is active rather than passive.
- Under the inspiration of J.-J. Rousseau, our educational system will confront the child with the consequences of his or her deeds.
- Any form of correction will never be to the detriment of the respect for the child and his or her dignity, and will always intend to be pedagogic towards a positive transformation of character: instead of reprimanding, criticizing or punishing, emphasizing positive values, qualities and actions, and also confidence/ self-esteem together with social skills in a spirit of unity.
- We should temper external coercion as much as possible, trying that the needed discipline never becomes repressive whereas it is transformative.
- Physical punishment –still common in India/ Asia- will be totally prohibited.
- There is a profound link between Kant and Romanticism, and this bridge opens to the spiritual masters of India, especially in the millenary lineage of Vedanta. It is well-known that external coercion does not work on the long term. Ethics and human values must come from inside. Here coincide Kant’s ethics and Sathya Sai Baba’s education in human values –in coherence with Swami Vivekananda, Tagore or Sri Aurobindo-. Our schools will try to fulfil the Enlightened dream of human dignity and emancipation; knowing that spiritual philosophy and wisdom represent the culmination of Enlightenment and Humanism.

➤ **Integral/ holistic education.**

- The physical dimension including education for (holistic) health.
- The importance of Nature and the contact with the environment.
- Community life; relation and dialogue.

- Capital role conferred to the Arts (classical fine arts, modern visual arts, crafts, music, dance and drama) developing: aesthetics, the sense of beauty, sensitiveness, emotional intelligence, creativity, imagination, positive transformation (art-therapy) and self-knowledge.
- Equal importance given to the Humanities, Philosophy and Social Studies (with History and Geography), fostering research, curiosity, self-learning, free/ creative thinking, the capacity to learn by oneself and self-expression together with tolerance and aperture of mind –the best antidote to prejudice and fanaticism-; from GK to the knowledge of human condition.
- Though our schools will not neglect indigenous cultures, popular culture or more recent contributions, they will underline the value and pedagogic potential of classical culture in a comparative perspective East/ West.
- Our schools will also recover the educational role of classical languages.

- Incorporation of human values (direct teaching/ comparative);
- While studying the main traditions of spirituality and philosophy with respect for the faith of every student or teacher.
- Direct practice of inner work towards self-knowledge and self-realization in a spirit of free inquiry and dialogue: relaxation, meditation, yoga, etc.
- Emphasizing the central role of consciousness in the process of self-inquiry and self-realization in order to manifest the spiritual depth within.
- Stressing the significance of relation and dialogue in this process; organization of groups of dialogue towards a culture of dialogue.
- While respecting all religious traditions, our schools will make the difference between organized outer religions and a free interior spirituality.
- The schools will avoid the recreation of systems of beliefs and dogmas, promoting freedom of thought and Socratic self-inquiry in dialogue.

- In the horizon of the quantum integration of science and spirituality towards a new holistic paradigm.
- The main goal of education is the transformation of the human being towards higher states of consciousness and vibration.



➤ **School life.**

- **School uniform for boys and girls which will change from primary to middle and finally higher secondary.**
Classical look but no jackets/ ties; no shoes for India (we are in a tropical country).
British style for the classes (polo t-shirt like Oxford/ Cambridge colleges),
More traditional attire for the evening and for special occasions (Kurta in India);
schools in Western countries will find equivalent forms of clothing.
- **Though we will take special care of the hostel life, the whole school will offer a community life with a certain ethos or atmosphere imbued with values and the double pillar of love and discipline.**
- **Every student will choose a teacher of his/ her own gender who will act as a personal guardian in the spirit of the Gurukula (master/ disciple relationship). The guardian will be complementary to academic tutors.**
- **Elder students shall also take care of the younger ones through a loving guidance as also practised by the ancient Gurukula.**
- **Our educational philosophy will acknowledge the importance and significance of initiation in the process of growing up, especially for boys, something well studied in anthropology though dramatically lost in the modern age; under the inspiration of modern movements like scouting, our pedagogic system will try to recreate adequate rites of passage to come of age –basically through the scout oath and ritual-.**
- **Our campuses will hold a School Parliament enhancing democratic culture and citizenship with students' participation and regular feedback from them.**

Our schools should be living laboratories of integral education towards the new holistic paradigm,

A Vivarium, living hubs or clusters,

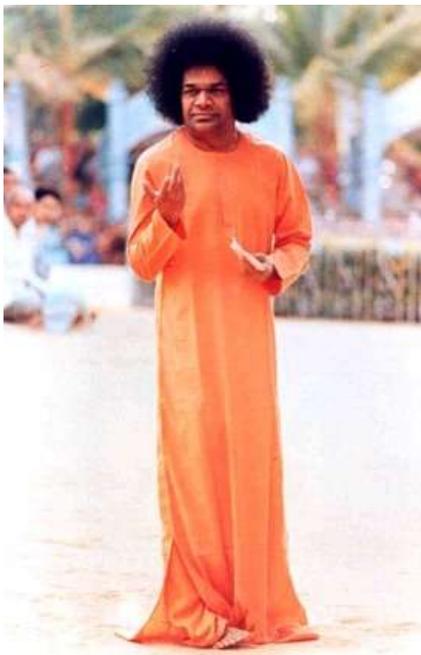
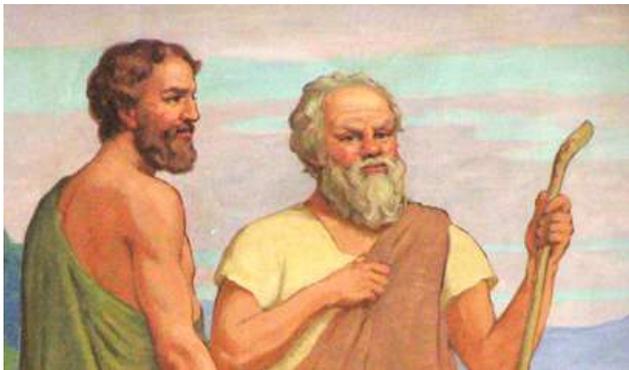
With teachers' training, information for parents and activities for adults in general,

With community links in a systemic approach.



➤ **School environment.**

- Our schools will do their best to utilize alternative sources of energy and ecological criteria in the line of sustainable living.
- The architecture of the schools will not follow modern concrete/ glass design, but rather traditional or neo-classical patterns from Western or Eastern cultures together with the principles of sacred geometry.
- Our schools will also take special care of their gardens, trying to incorporate water in the landscaping –at least some fountain-, and always stimulating children to cultivate the relationship with the environment.
- The schools will make a sensible use of classical music in many facets of the campus life.
- Ultimately, they will offer a happy environment to the children, with cheerful colours, and a sense of beauty and serenity.
- The campus itself should incorporate some playing areas with children's park and scouting constructions.



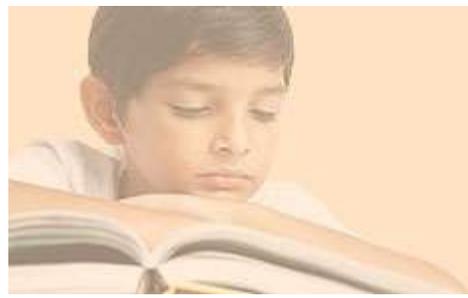
Integral education is ultimately pure philosophy in its etymological meaning:

PHILIA SOPHIA,

The love of wisdom or the wisdom of love,

**When knowledge and love are inseparable,
When the sense of unity, beauty and joy unfolds from inside,
When our Self is One with That living in each and everyone.**

**In this philosophical horizon,
Our Project can only be a frame or a source of inspiration,
Never a rigid system fixed once for ever;
Instead, it is open to flexibility, innovation and creativity,
Flowing like the very rhythm of Life.**



Child-centred strategies and self-learning.

- Optional subjects beyond the basic compulsory.
- Self-learning approach in the afternoon workshops allowing the child to build his/ her own curriculum and unfold his/ her own talent and vocation.
- Crucial role of the project among the evaluation tools -not only for the afternoon workshops but also for the morning academic subjects-.
- Other forms of evaluation fostering research, thinking, creativity and self-expression: composition, commentary, essay, oral presentation, etc.
- Pedagogic methods evolving direct experience and self-learning –under teachers’ guidance-; Socratic dialogue towards self-realization.
- Personalized tutorials, guardian, and monitoring from elder students.
- Nurturing emotional intelligence through the arts, human relationship and community life –in hostel and in the general campus life-.
- Self-knowledge and self-expression through the arts and humanities.
- Self-knowledge through self-inquiry and spiritual awakening with proper guidance –through relation and dialogue-; consciousness and energy.

Value-based strategies and spiritual awakening/ awareness.

- Direct teaching of human values and spiritual teachings through all the traditions of wisdom of mankind; a diversity of value-based tools.
- Value-based perspectives in the academic and artistic subjects.
- Value-based ethos in the whole community life.
- Accompanying the growing child through an inner process of self-inquiry towards self-realization: cleansing of inner blocks and self-knowledge, unfolding the deepest spiritual nature and human values from within.

The artistic education must include.

- Training in the techniques of the different artistic disciplines.
- General knowledge of the artistic traditions in an intercultural perspective – as a profound source of inspiration too-.
- A value-based approach evolving human values through the arts.
- Direct practice towards self-knowledge and self-expression; art-therapy and the Socratic/ transformational potential of art.
- The cultivation of emotional intelligence, the sense of beauty and the aesthetic taste towards higher states of consciousness.

Academic instruction must provide:

- Basic facts and concepts, general knowledge and intellectual skills or tools.
- Together with the fundamental capacity to investigate, learn how to learn, innovate, think freely and creatively and express oneself –with values-.
- Team work spirit, and an interdisciplinary/ relational mind.



**“If you want your children to be intelligent, read them fairy tales.
If you want them to be more intelligent, read them more fairytales.”**

Albert Einstein.



The general pedagogy of the International Baccalaureate and Sai International Schools.



Sai International Schools share the commitment of the International Baccalaureate (IB) towards quality international education, wishing to play an active and enthusiastic role within the worldwide community of IB schools in order to transmit our educational philosophy and pedagogic experience.

At the same time, Sai International Schools share the mission of Sathya Sai Baba about education in human values (Sri Sathya Sai Education in Human Values or SSS EHV), convinced that there is a fruitful space of interaction where both pedagogies, IB and SSS EHV, can converge for the benefit of education in the XXIst century.

*** I.** First of all, our schools totally agree with the IB on **the holistic approach to education beyond mere academic training** in which the educational process has so often been imprisoned in the modern age. This integral philosophy of education is manifested through **the multi-dimensional development of the human being promoted by the IB**: intellectual, personal, emotional and social skills are nurtured in a global pedagogy tending towards a holistic vision of humanity.

Sai International Schools will deepen into this integral tendency of the IB by fully developing all the main facets mentioned above and by adding the spiritual domain from an inter-religious perspective based on a spirit of brotherhood and unity. As we have shown above, **our five-fold pedagogy unfolds the five fundamental dimensions of the human being.**

“What exactly is education?

It means opening wide the doors of the mind. It means cleansing the inner tools of consciousness, the mind, the senses, ego and reason.

Education, when it gets linked with egoism, loses its wider purpose. It becomes supremely purposeful only when it is directly related to spirituality.”

Sathya Sai Baba.

*** II.** Unlike some other “international” syllabus, **the IB does not represent the exportation world-wide of a particular national system.** Instead, the IB takes the best from different countries and cultures.

This truly international spirit lies at the core of our schools, which welcome students and staff from all the races, cultures and religions of mankind. **It is also the spirit of Sathya Sai Baba**, devoted to spread the message of education in human values through all cultures and for all social levels. **The universality Sai International Schools can only find a correspondence in pedagogic terms in the equally universal International Baccalaureate.**

Not only the message of Sathya Sai Baba is universal in essence, addressed to the whole mankind, which is clearly corroborated by the fact that He has been recognized and followed by millions of human beings in virtually all the sovereign countries members of United Nations; this becomes empirically visible in His Ashram in South India, Prashanti Nilayam, where thousands of human beings gather from all the corners of the planet and all the continents.

But also, this unique universal message can be expressed through all cultures and spiritual traditions, so that the essence of His illuminating teachings are conveyed in different languages and styles for all cultures, religious backgrounds and social classes.

Moreover, the educational task on integral value education undergone by Sai International Schools drinks at the sources of many cultural traditions and countries –just as the International Baccalaureate-.

***III.** This genuine and unique international nature of **the IB** is associated to **a solid reputation world-wide for high-quality education**, inseparable of this 4 decades tradition of representing the best from many different countries and cultures. The final Diploma Programme is recognized by the world's leading universities.

These high standards through an international culture of sharing are again akin to the mission of Sathya Sai Baba; through the responsibility of inspiring many schools throughout the world, the Master has also promoted excellence in all the domains of human life, and in particular, **the unique fusion of academic and human excellence that lies at the core of our project.**

We believe that **this blending of academic and human excellence in a totally international perspective constitutes a common platform of understanding for both the International Baccalaureate and Sai International Schools.**

*** IV. The IB encourages international-mindedness.** Developing first an understanding of their own cultural identity, IB students learn a second language and the skills to live and work with persons from other cultures, something that will undoubtedly become crucial through the XXIst century.

Again, **this will constitute a major feature of Sai International Schools**, where children and adults from all races, religions and cultures are invited to live together in a totally intercultural atmosphere and in a spirit of brotherhood and unity of mankind. **This message of brotherhood and unity is one of the most essential among the teachings of Sathya Sai Baba.**

“Education must instil the fundamental human values. It must broaden the vision to include the entire world and all mankind.”

Sathya Sai Baba.



Furthermore, **in all the domains of education** (academics, humanities, fine arts, music, dance, theatre, human values and spiritual traditions), **the perspective of our schools will be totally intercultural**, putting the students in contact with the treasures of the different cultural and spiritual traditions of mankind, so that they will be able to build the bridge between the West and the East in a global world.

Through this **intercultural dialogue**, we will stress the **common values** between the different traditions, without denying the normal differences of expression due to history and geography, and source of diversity and richness for mankind.

*** V. The IB** promotes **a positive attitude to learning**, by encouraging students to ask challenging questions, critically reflect, develop research skills and learn how to learn.

We have clearly shown above that **the conceptual kind of education imparted by Sai International Schools will be directed towards free thinking and creativity**, and will try to be a paradigmatic model of the IB positive attitude to learning for India and Asia. **Our schools will also collaborate to spread quality conceptual education through India, Asia and the world**, in order to positively transform the so deeply rooted tradition of rote memorization linked to the lack of financial and educational resources.

Loyal to their intercultural spirit, **our schools will bring together the most intelligent and profound pedagogies from continental Europe, the Anglo-Saxon world, the Vedantic tradition and the Gurukula of India, the Buddhist Sangha, etc.**

Sai International Schools will keep alive in an intercultural atmosphere **the deepest spirit of free inquiry** from the Socratic heirs, European Enlightenment, the Vedantic Gurukulas, or the great Buddhist Universities like Nalanda.

This Project tries **to blend the best contributions from both the West and the East, the most valuable treasures from different cultures and traditions, in a spirit of brotherhood, sharing, cooperation and unity**, which lies at the core of the educational philosophy of the International Baccalaureate and Sri Sathya Sai value education.



The cognitive domain.
The development of the intellect and the rational mind.
Academic learning and conceptual education.



- **With true academic excellence, directed towards understanding, research, free thinking, self-expression, inquiry, curiosity and creativity;**
- **in a comparative perspective East/ West open to intercultural dialogue;**
- **through value-based and child-centred methods;**
- **within an interdisciplinary vision fostering balance and integration between mathematics/ science, arts/ humanities, and social studies/ economics;**
- **in the horizon of the fundamental unity of academics and values, science and spirituality, and the oneness of knowledge and reality.**

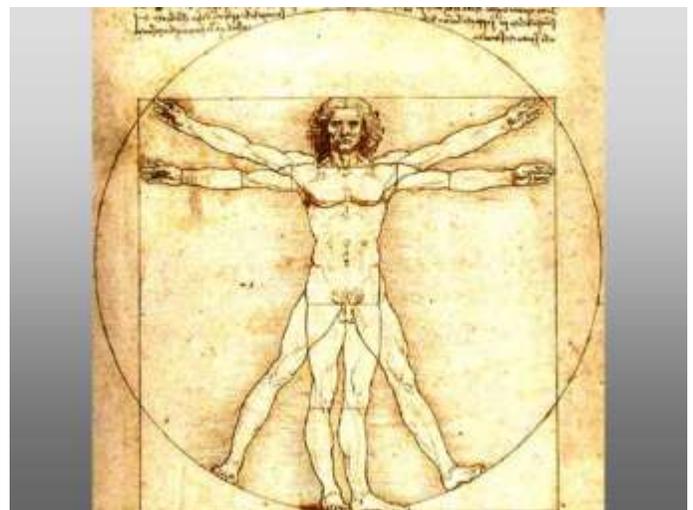
In the light of this academic excellence imbued with humanism, our aim is to help youths: to think by themselves in freedom, to learn how to learn and do research, and to express themselves in creative ways. In particular, we will stress the importance of **self-learning, critical thought –with values-, inquiry, creative thinking and imagination. Values can moderate the natural tendency of the human mind towards hyper or negative criticism.**

This requires **to cleanse the syllabus**, and get rid of an excess of dry and useless information; **from quantity to quality of education. We must also correct many forms of distortion and bias coming from the past and still hidden in the syllabi.**

Good conceptual education must provide general knowledge and teach the fundamental facts and concepts –without falling into unnecessary details that are soon forgotten-, in order to stimulate the student’s curiosity, enthusiasm and capacity to do research, learn how to learn, think freely, create and express himself: from mechanistic tests to problem solving, case study, projects, essays, etc. Here, some use of memory can be needed; but the key is understanding and creativity –and ultimately knowledge of oneself and self-realization-.

Mature critical thought should be based upon three conditions:

- first of all, respect and sympathy for the persons above any critical consideration;
- secondly, a positive and constructive orientation of criticism –avoiding negative or destructive thoughts-;
- finally, any intelligent criticism should evolve from the previous observation and knowledge of oneself, which means that before criticizing others we should be able to criticize ourselves.



We shall also emphasize in our schools the need for a more relational kind of education and thinking, in the horizon of the new paradigm opened by the different branches of new science –quantum/ new physics, relational theory, transpersonal psychology, etc-, **in dialogue with the wisdom and depth of mystical philosophy.**

We must shift from the rigid materialistic patterns of the modern age, based on things and nouns, **towards** a more fluid and relational epistemology, open to dialogue, verbs and the rhythm of Becoming. **The implications are tremendous**, fostering changes even at the linguistic level, and finally laying down a totally new world view and a new model of civilization. The dialogues between the quantum physicist **D. Bohm** and the contemporary sage **J. Krishnamurti** in that respect are enlightening enough.

The relational dimension –understood in depth- unfolds the crucial issue of dialogue, not only at the social/ cultural plane, **but also** at the level of consciousness. The process of self-inquiry opens ourselves to others.

Dialogue intertwines the I and the You, and brings us from the I to the We. This voyage from monologue to dialogue in relation, interdependence and unity, lies at the very core of the transformation of the human being towards higher states of consciousness, which should constitute **the main goal of integral/ value education.**

In general terms, we will seek a harmonious integration of:

- **intellectual/ rational thinking**, including conceptual, abstract, analytical and critical thought;
- and **creative thinking**, imagination and emotional intelligence,
- linked to **other facets of human life**, like the relational, ethical, aesthetic and spiritual dimensions.

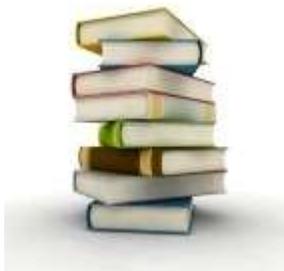
Academic instruction must allow the educational process to be completed: I. Absorption. II. Assimilation (practice, experience, etc). III. Creative re-expression.

This holistic perspective implies the balance between:

- **the two hemispheres of the brain** –left and right-;
- and **the three eyes of knowledge** –the senses, the mind or intellect, and the deepest, intuitive nature of the human being: the third eye of knowledge-.

The integral perspective also means that **academic education should be by itself an instrument of value education;** academics should already incorporate the values in the class-room. **There should not be any kind of separation or dualism.**

Knowledge is inseparable from ethics and values, and useless without a sense of service or social dimension.





PEDAGOGIC ISSUES OF SPECIAL SIGNIFICANCE.

- It is fundamental in school life **to take into account the specific needs of each age group, and hence, the different phases of human growth: birth/ 2/ 5/ 8/ 11/ 15/ 18/ 21.**



The predominance of Realism in educational philosophy with its intrinsic overemphasis on academics (in rationalistic/ scientific terms) has too often brought teachers and schools to treat children in the same way irrespectively of the characteristics of the different age groups, which means that modern schooling has shown a ruling tendency to teach small children like elder students through purely scholarly methods. **Rousseau already protested against this lack of sensitiveness towards the child at the dawn of the modern age. The pedagogic schools of Anthroposophy, Naturalism and Pragmatism took up his call for a child-centred pedagogy, and eminent educationists such as Steiner, Montessori, Piaget and Dewey fully developed an educational system respectful of the different age groups and the requirements of the child at each phase of growth.**

- In this process of human development, **two steps are anthropologically decisive to awaken the capacity of reasoning and the autonomy of the subject: 7/ 8 and 10/ 11**, the first step arising when the primary teeth start to shed and the permanent teeth begin to come through, the second one being marked by the first changes of puberty. Not by chance, all human cultures before modernity – indigenous and Ancient- arranged **different kinds of initiation, especially necessary for boys**, between these two crucial moments.



- **Education prior to the change of teeth.** In front of the strictly scholarly approach of Realism in mainstream schooling, educationists such as **Steiner** or **Montessori** evolved more humanistic pedagogies which are also more coherent with the child's nature. **Below the development of reasoning, that is, below 7/ 8**, children can believe in Father Christmas or the Three Wise Men, which vanishes above this age. As Steiner suggested, the period below 7/ 8 is **the realm of magic and myth**, where **playing** becomes the most natural pedagogy together with **sensory training and activities**. A sensible educational system must take this obvious reality into account, instead of forcing young children into merely academic patterns.



- **After 7/8 and even more after 10/ 11 till 14**, the elder child (7/ 10) or young adolescent (11/ 14) develops the capacity of **reasoning (first concrete then abstract)**, **moral judgement** and **his or her autonomy as a subject**, though **imagination and playing** still retain a significant role –in ways which are quite different from younger children, as **scouting** has very well understood-. Through this period, **peers relations** and **the positive adult role model –especially within the same gender-** become very important; that is why the mentor was so crucial for the educational process in all civilizations before modernity. This is also the time for **heroes and adventure –even more for boys-**, which youth literature and scouting have profusely elaborated. A sensible pedagogic system must be adapted to the evolving needs of these age groups instead of simply transporting into them higher academic patterns.



- **After 14/ 15**, the human being is totally equipped with reasoning skills and moral judgement; at the same time, he or she is deeply autonomous as a subject –though the human being aged 11/ 12 has already all the basic capacities of the adult-. **After 14, purely intellectual training can reach its peak, provided that it has been adequately prepared through the previous stages. The common aberration of modern schooling has consisted of treating the previous stages with the same patterns of higher secondary school** –only academics, always sitting on the desk with fixed timings and rigid lessons, with bells and tests disciplining the mind and drilling the soul-. **That is why Waldorf Schools, Naturalism and Pragmatism protested against these pedagogic distortions that did not respect the nature of the child through the successive age groups.** After Rousseau, eminent educationists such as Steiner, Montessori or Dewey opened the school scenario to new possibilities beyond the chalk and talk with all the eyes on the blackboard for hours and hours and purely bookish knowledge. **Even in higher secondary school, education should continue to be holistic**, and the other dimensions of the human being beyond the intellect should not be forgotten, something that the **International Baccalaureate**, academically reputed, tries to implement in different ways.



- **In this naturalistic/ holistic reaction against the sheer realism of pure academics, typical of the mainstream of modern schooling, educators have become aware of the profound repression and coercion exerted upon the child.** It is today well-known in medicine and psychology that a young child cannot be quiet like college student, just because his or her body has a biological tendency and need to move and express itself. Modern schooling has brutally ignored this scientific fact by forcing young children to sit on desks for hours and hours like college students. **A sensible pedagogic system must allow young children to move and play**, which means to respect the nature of the child and the growing process of the human being. **Hence, play-way methods have been advocated by Waldorf Schools, Naturalism and Pragmatism, especially in primary school, though scouting can also remind us of the different role of playing for young adolescents.** Other educationists such as P. Gray have stressed the importance of free playing avoiding the excessive control and intrusion of the adult.
- **In the historical reaction of naturalistic/ holistic pedagogies against the excesses produced by academic realism,** great educationists such as **Steiner** have also proposed **artistic or creative ways of teaching** (even for the academic subjects) towards **the child's exploration and self-learning.** We must underline that **self-learning lies at the very roots of Ancient pedagogies such as the Vedantic Gurukula or Buddha's teachings. Philosophical Idealism and spiritual philosophy have always encouraged self-learning in its deepest meaning –this is Steiner's background-.** In front of the boring and dry chalk and talk bookish methods, it is possible -not only for younger students- to teach the same contents in more interesting ways, more appropriate to the age group, and more creative, arising the interest of the child and making him participate more actively and discover and learn by himself. In all the academic subjects, some artistic/ creative way of teaching towards self-learning can be introduced, which, being more suitable for the nature of the growing child, will undoubtedly produce better academic results –apart from a deeper and more integrated development-. **For younger children,** we can use the movement of the body, singing, music, colours and forms, stories, a little bit of dramatization, small games, play-way materials, etc. **For elder students,** we can use the Socratic dialectical method towards the active and creative participation of the youth in a process of self-learning, with research, essays, problem solving, case study, projects, etc. We can obviously make use of **Montessori's self-teaching materials** providing for all disciplines exercises and activities through which the child experiences and learns by himself or herself.
- Finally, educators and adults in general must **avoid** the common tendency in our culture to overwhelm the child with an excess of instruction and warning telling him or her everything. **We must allow children to explore, discover, experience, do and learn by themselves** -which does not deny at all the educational responsibility of the adult-. From this perspective, **free playing without adult intrusion** is totally needed in the process of growing up.

Pedagogic tools underlined by Anthroposophy (Steiner), Naturalism (Rousseau/ Montessori) and Pragmatism (Dewey); in front of the over-emphasis on pure academics and exclusive chalk and talk/ lecture methods as encouraged by Realism and exalted by the mainstream education in modern schooling.



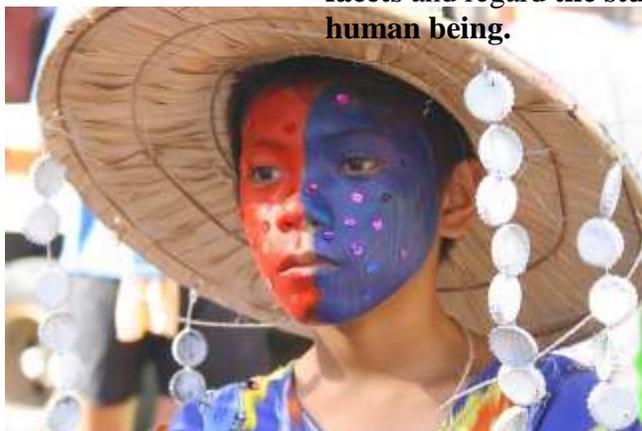
- **Play-way methods/ materials and games with free playing**, certainly for the primary section, but also for middle school (in the spirit of scouting for instance), corresponding to the very nature of the child and his or her most natural way of learning. Games have been openly neglected by the mainstream of modern schooling as a proper pedagogic tool, just allowing sports for one or two periods per week –in a competitive way-. We must also recover the spirit of **cooperation instead of so much competitiveness**, and, in combination with sports, games must unfold their own pedagogic potential. In our school design, we reserve **one hour for sports, games and free playing together with gardening after the evening workshops**. However, play-way methods/ materials and small games can also be introduced in the morning academic session or in the evening workshops, especially for younger children, not only in the breaks but also as pedagogic tools. **The campus itself should incorporate some playing areas with children’s park and scouting constructions.**
- **Story-telling with poems and songs**, something as old as mankind, through which all ancient cultures were transmitted, but largely forgotten by the modern age. Story-telling will be **a normal tool in human values periods, though it can also be deeply pedagogic in English, Foreign Language and Humanities**. Again, it should welcome the participation and creativity of the children. **The general role of quality culture;** much more than general knowledge: **aperture of mind, tolerance, and human/ spiritual values to heal the soul.**
- **Gardening and the contact with Nature**, which implies **a direct observation of Nature with direct experience/ experimental methods and activities**. It has been empirically proved that children who have a direct contact with Nature and are educated through experimental methods develop faster and better –also academically-. Children imprisoned in a class-room during all their process of growing up with exclusive chalk and talk and bookish learning will develop duller personalities and more limited minds.
- **Scouting and social service to the community** – incorporated by the prestigious **International Baccalaureate** today-. In our school design, these activities should happen mainly on **Saturday** –that is why we leave Saturdays free from academic teaching or normal schooling, breaking with the predominant tendency in India to include Saturday as a normal school day, which has been dropped in many Western countries-.



- **From music to music-therapy; from art to art-therapy.**
Beyond their proper **aesthetic dimension with creativity and emotional intelligence**, all the arts offer a **therapeutic/ Socratic potential in terms of self-inquiry, healing, positive transformation and self-realization. The results**, especially with youths at risk, have been **astonishingly positive everywhere. For this, the arts and art-therapy constitute a fundamental pillar of education.**
- **The model/ inspirational role of the mentor or guardian** –in the spirit of the Socratic dialogue or the Indian Gurukula, the relationship between master and disciple, which has existed in all indigenous/ ancient cultures-.
The mentor/ guardian can bring a closer guidance **through love/ parental care while being a living example**. This should be the ideal of any teacher in a holistic pedagogy: **friend, philosopher and guide; true “auctoritas”**. **The Gurukula is especially important for boys, who crucially need the figure of the male mentor and positive male role models to grow up.**
The teacher as a genuine Guru unfolds the deepest pedagogic role of the adult, which is relational and dialectical towards self-learning and self-realization. This positive and more profound vision of the adult might counterbalance the negative image of the educator created by mainstream schooling through its overwhelming and coercive rule upon the child. It can also unveil the most needed middle path:
 - avoiding the repressive imposition of the educator,
 - and on the other extreme, the dismissal of the pedagogic role of the adult through a misunderstanding of the child’s freedom.
 - Modern mainstream schooling has produced the first extreme,
 - while many progressive pedagogies, as a reaction, have brought the pendulum to the other extreme.

A humanistic and integral kind of education must wisely follow the middle path, beautifully expounded by the **Upanishads of India** for instance.

- **Continuous assessment that includes qualitative/ human assets and a close interaction with parents/ families.**
In front of mere quantitative marks, a holistic and humanistic kind of assessment must consider all the facets and regard the student as a whole and as a human being.



➤ **A parallel endeavour from the University of Barcelona:
The Programme for Emotional Education by Dr. R. Bisquerra.**

The general objectives of emotional education should be:

- To better understand our own emotions;
- To be capable of understanding others' emotions;
- To control our emotions;
- To prevent harmful effects from negative emotions;
- To foster positive emotions with their beneficial effects;
- To consolidate self-esteem and self-motivation;
- To adopt a positive attitude in life;
- To nurture the ability to flow instead of getting blocked; etc.

Other specific objectives could be:

- To become aware of the factors affecting our well-being;
- To reduce stress, anxiety, depression, etc;
- To enhance our inner capacity to be happy;
- To develop the sense of humour;
- To search for long-term rather than short-term satisfaction; etc.

The benefits of emotional education:

- Mitigation of behavioural problems in the classroom;
- Reduction of stress, anxiety, depression, etc;
- Catharsis –transmutation- of negative/ destructive thoughts;
- Prevention or withdrawal from any kind of addiction or drugs;
- Decrease of anti-social behaviour, aggressiveness and violence;
- Improvement of academic performance;
- Better adaptation to school, community and family life;
- Refinement of social skills and interpersonal relationships; etc.

Emotional Intelligence in schools can incorporate:

- Group dynamics and positive leadership;
- Personal networks and interpersonal relationships;
- Community analysis and creation of positive environment;
- Problem-solving and conflict negotiation/ resolution; etc.



In general terms, the forerunners of holistic education, Naturalism or Pragmatism have not encouraged the excesses that many progressive pedagogies have produced in the last decades in the West.

The excess of bookish scholarly knowledge given by traditional pedagogies has produced a reaction that has often gone into the other extreme, with an abuse of playing methods, activities, self discovery, group projects, issues and problems, etc, leading to the dismissal of the role of the teacher, and the decay of cultural and intellectual standards.

In Sai International Schools, we will try to avoid all sorts of extremes, striving for a middle path and a balanced, harmonious pedagogy; where the different contributions of the major schools of educational philosophy are integrated in a wise way for the benefit of the child, for the sake of his or her education and realization as a human being in freedom, and also under the necessary loving guidance of the adult or educator.

In the horizon of this middle path, **holistic pedagogies should always keep in mind the illuminating example of the Indian Gurukula,** the master with his disciples, where the process of self-education was inseparable from the loving guidance of the master, who was a guide, philosopher and friend, like a second father and a true Guru.

We find this **pedagogic middle path** in the works of one of the pioneers of integral/ progressive pedagogies in the USA: **John Dewey.**

- Dewey proposed a radical reform of the traditional school system in the line of a Socratic child-centred holistic pedagogy.
- But he always warned against the erosion of the teacher's pedagogic responsibility by pushing too far the concept of self-learning. And he also warned against the risk of weakening academic standards through an abuse of play-way methods, activities, projects, issues, etc.

Dewey defended a middle path in education that lies at the very core of the educational project presented here.

The educational process should strive for **an equilibrium between:**

- imparting knowledge in a Socratic way,
- Hence allowing the child to experience and learn by himself or herself.

We believe that the **International Baccalaureate from Geneva, adopted by this project, strives for this kind of equilibrium.**





Techniques of inner work from the spiritual traditions of mankind and also from the last developments of new science (the mind's new science, sophrology, etc):

breathing, relaxation, observation (of what happens within), concentration, visualization, meditation, yoga, katsugen undo, etc. Our schools will emphasize breathing and meditation in the light –Tejo Dhyana- in the line of Vedanta, reminding the metaphysical significance of Light in coherence with the last findings of quantum/ new science.

This fundamental and most profound facet of education, blindly overlooked by modern schooling, is now rediscovered by postmodern societies even in the scientific arena. The door was opened by **quantum physics**, and new scientific fields like the **mind's new science** or **sophrology** have consolidated the aperture towards the deepest domain of humanity, and hence, education, with an undeniable **potential at different complementary levels: therapeutic cleansing or healing, and knowledge of oneself towards self-realization –manifesting the inherent divinity of the human being-.**

Some basic techniques like breathing, relaxation, etc, can be **fully developed in the afternoon workshops** devoted to the holistic nature of humanity and education; but they can also be used **for some minutes in the morning assembly or in the morning academic session –not only in the breaks but also to start any period-.**

In fact, **we should avoid the dualism** that often reappears when we try to evolve towards integral education, which does not consist of adding one hour of yoga to the academic subjects, but rather, in totally, deeply integrating all the domains of humanity for the blossoming of the child from within. Hence, inner work should bring us to act here and now in our community. **Even the academic subjects and the whole school life should be imbued with the profound spirit of the inner being.**

Integral education invites the growing human being to discover himself or herself WITHIN; only then, can we unfold our most profound reality or being, our true spiritual self, **from which the universal human values like peace, love and compassion naturally arise. Only from this inner depth can there be a real transformation. The positive effects have been widely recorded all around the world:** more concentration, better academic results, more peaceful school life with less conflict and tension, emotional balance, enhancement of health, and last but not least, human realization, which means the realization of everyone in his or her unique vocation in solidarity with all. **Only this inner transformation will transform the world around.**

Education **does not** consist of lists of marks from mechanic tests. **Educating the human being should be the most fundamental goal of education.**

Because the most important has been totally neglected by the advent of modernity through a blindly technocratic and materialistic civilization, we must now face all the evils around. As the philosopher **Raimon Panikkar** warned, the future of mankind depends upon **the crucial shift from technocracy to humanism.** Here lies the educational message of **J. Krishnamurti**, and the proposal for education in human values of **Sathya Sai Baba.**

Education in Human Values -as taught by Sathya Sai Baba- (Summary).



The value perspective is integrated through different pedagogic strategies:

- a direct teaching of human values (in school periods);
- incorporating a value-centred pedagogy in all academic subjects;
- infusing the values through a life-style, primarily in the hostel;
- unfolding the depth of human values from inside through proper spiritual tools: meditation, yoga, prayer and “bhajans” (singing);
- the direct contact with the “guru” –master- in the “mandir” –temple-.

* The leitmotiv of the schools would be: **Simple life, high thinking.**

* Another pedagogic principle would be: **Youth led by youth**, which implies a system of monitors through which the elder children take care of the younger.

* **Self-reliance** is also highly appreciated, that is, the direct responsibility of the students in hostel for a series of activities, like: cleaning their room, serving the food, maintenance of the hostel stores, etc.

* Finally, the whole pedagogy would follow the inspiration of **the Gurukula**, the community of the master with a small group of disciples. **In the boarding schools**, teachers live with the students, take care of them, and supervise not only their formal instruction but also all the other activities and their general welfare.

* In this special atmosphere, the hostel life is imbued with values like **brotherhood, community life and sharing.**

With regard to the spiritual practices:

- **The meditation** would be inscribed in the Vedantic tradition, as restated by Sathya Sai Baba: **meditation in the light**, especially suitable for children and adolescents.
- **The longer periods of collective prayer –in hostel and school-** would include a diversity of activities, among which: a speech delivered by a student facing the audience, quotations, Vedic chanting –in Sanskrit-, and a collective prayer.

All Sri Sathya Sai Institutes are based upon **a pedagogic triangle:**

- **the school or college:** for academic knowledge –with ethics and values-;
- **the hostel:** with community life and brotherhood;
- **the “mandir” –temple-:** as a symbol of the spiritual foundation of everything.

However, the key of this holistic system of education would be in the **integration** of the three peaks of the triangle, which implies the fundamental **coherence between thought, word and deed.**

We have warned above that integral education cannot be reduced to the last developments of new science or academic psychology/ pedagogy. **If we do not tackle the crucial issue of the human mind or psyche with all its philosophical depth, that is, the transformation of consciousness, we will just overlook the very foundation of holistic pedagogies**, and we will cut down all the depth of integral education to a superficial pseudo-progressive pedagogy based upon play-way methods, etc.

There is an intelligence in Nature, in our own organism for instance, and there is also a movement towards harmony that the oldest human societies were still able to perceive. This feeling of being part of the Cosmos has been gradually lost, and totally destroyed by modern civilization, which has overemphasized the external senses to nurture consumerism, while it has seen the Cosmos as a dead machine to be exploited till devastation by an unsustainable economic system. What does human intelligence consist of?



The only way out of this vicious circle ending up in self-destruction lies in a real, ontological transformation of the human being towards higher states of consciousness and vibration, where the fundamental human values emerge from within, and the recognition of diversity unfolds the most profound awareness of unity and interdependence.

Socrates showed the path 25 centuries back by following the inscription on the **Temple of Delphos**: -Oh Man, know yourself and you will know the universe and the gods.

The heir of Theosophy, J. Krishnamuti, has taken up the torch of humanism for the modern world. While renewing the ancient teachings of wisdom given by classical sages like **Buddha**, he has spoken a modern language and has appealed to the modern mind. His general philosophy proves to be particularly suitable for the educational arena.

This lucid sage of our age has invited every human being to observe himself or herself: the Socratic path of **self-inquiry** towards self-realization, knowing that unfolding all the depth of humanity, the most profound human values with their ontological texture, and the real consciousness of unity, requires the **catharsis** –in Greek- or cleansing of our own prejudice, blocks and evils. Moreover, self-inquiry is inseparable from **dialogue and relation**, since we are not separated and we are a social being –as Greek philosophy underlined-.

The educational process must find ways appropriate to the age groups to undertake in simple yet efficient terms this fundamental process of self-inquiry, cleansing and self-realization, without which humanity will remain stuck in the old patterns of the past: selfishness, division, conflict, alienation and violence, with an increasingly powerful technology that will mirror the axe in the hands of a pathological criminal described by the greatest scientist of the XXth century, Einstein.

In the educational project presented here, we try to design a pedagogic process capable of addressing the Socratic path in an open way suitable for our time.

Modern materialism drags along an irrational prejudice against meditation/ inner work and the inner spiritual dimension.

**Today, this prejudice cannot be sustained anymore,
And we must dare to defend the inner spiritual dimension and meditation/ inner work in the educational arena.**

Public authorities cannot deny it after the amount of evidence put forward in the last decades throughout the whole Western world.

- In the 1970s and 1980s, the expansion of **sophrology** and **yoga** in the Western world opens the door to the inner dimension.
- The **neuroscientific experiments on meditation**, especially on Transcendental Meditation (TM), prove on scientific grounds that meditation does have a positive impact on the brain, psyche and body.
- **Around 20 universities** study the meditation practice **between 2000 and 2012**: the utilization of sophisticated devices shows that meditation modifies the volume of brain regions in terms of number of neurons and number of neurological connections; grey matter also increases, and the immunity system improves.
- **Richard J. Davidson**, professor of psychiatry in Madison (Wisconsin), realizes that meditation produces positive epigenetic changes. In order to be activated, a gene must express itself through a specific protein; otherwise, it may stay silent. Both the environment and mental states can modify the expression of genes through a kind of process called **“epigenetics”**. It is proved today that meditation has a positive epigenetic impact on our genes.
- In the 1970s, the renowned US researcher **Jon Kabat-Zinn** creates the Mindfulness-Based Stress Reduction (MBSR) while his scientific research and clinical work at the University of Massachusetts manifests with undeniable empirical evidence the noticeable benefits of meditation.
- **Mark Williams**, reputed professor of psychiatry at Oxford University, implements a meditative model especially designed for persons suffering from depression: the Mindfulness-Based Cognitive Therapy (MBCT).
- In Paris, the psychiatrist **Christophe Andre** utilizes this kind of meditative therapy at the Sainte-Anne Hospital.



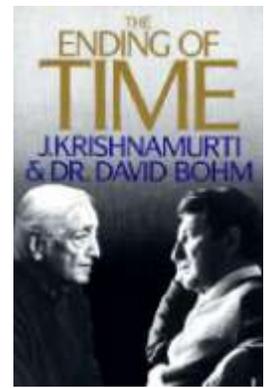
- **Three Eastern men** have an impact in the Western world while spreading the teaching of meditation: the Japanese Zen monk **Taisen Deshimaru**, the Tibetan Lama **Chogyam Trungpa**, and the Burmese Theravada master **Goenka**.
- Later, **Chade-Meng Tan** teaches mindfulness to highly stressed employees of Google.
- All around the Western world, meditation teachers help employees of commercial companies enhance their mental and physical health and find a more meaningful life.
- In 2012, the world famous US media professional **Oprah Winfrey** brings meditation into her first rank television show.
- In 2012 also, **the US Senator Tim Ryan** presents a book centred on the inner dimension with political outlook: "A Mindful Nation".
- **In the USA and the UK, the benefits of meditation are officially recognized by the Ministries of Health, hence acknowledging all the scientific evidence accumulated in the last decades.**
- In parallel to that, basic handbooks about meditation become world best-sellers with more than one million sales.

Can we continue to stick to a XIXth century outdated prejudice, and deny the scope of inner work, meditation and spirituality for the educational field?

The development of these branches of new science and their social impact can decisively bring the modern world to rediscover all the depth of the traditions of spiritual philosophy and wisdom and apply it to a new kind of education that will really educate human beings, instead of merely training them at the intellectual level to later throw them hopeless, soulless and valueless in the professional, economic or political life, forced to cope with stress and depression by swallowing tablets.

Do we need more evidence to finally integrate the spiritual dimension and meditation into the educational process?





Within the general framework of the new holistic paradigm, integral education should develop two fundamental aspects of human consciousness, parallel to the very nature of the cosmos itself: relation and dialogue.

Quantum physics and relational theory have discovered what mystical philosophy had already revealed centuries back: that **reality is essentially relational**, and that within an **underlying unity** everything is **interconnected in interdependence**. A new kind of integral and humanistic education must be relational like reality itself.

The relational dimension includes several facets, from the most obvious to the most profound:

➤ **At the external/ social level:**

- Education should develop **community life and the sense of brotherhood and unity** –through hostel life when possible, through the whole campus life in general, and also through open-air activities in week-ends or holidays-.
- Moreover, integral education should foster **interpersonal relationships based upon love and compassion**.
- For academic work and the whole school life, we must arrange **personalized tutorials and guardianships** -in the Socratic spirit or the Gurukula-;
- Together with **the pedagogic responsibility of elder children towards younger** –through a sensible system of monitors imbued with brotherly care-.
- Furthermore, it is highly educational to organize **programmes of social service** - appropriate to the age groups-;
- And also units of **Boy Scouts and Girl Guides**.

➤ **At the internal level; the realm of mind and consciousness:**

- The school must arrange **interdisciplinary spaces within the academic curriculum** in order to soften the traditional subject boundaries and nurture relations between disciplines, topics and concepts.
- In our school design in particular, we will set up **different kinds of links between the morning curriculum teaching and the afternoon workshops** devoted to the other dimensions of the human being, establishing connections that will manifest our holistic nature.
- In general terms, we must develop **a relational mind** that sees not only objects but also relations –and hence, interdependence-: the transition from noun to verb.
- Finally, **self-inquiry**: from the knowledge of the outer world to the knowledge of the inner world, or knowledge of oneself, observing what happens within ourselves **in dialogue with others: from I to You, and from You to We (unity)**.



**“Education is
what remains**

**After one has
forgotten
what one has
learned in
school.”**

**Albert
Einstein.**



School failure and special needs.
From sociology to psychology: pedagogy is the key.



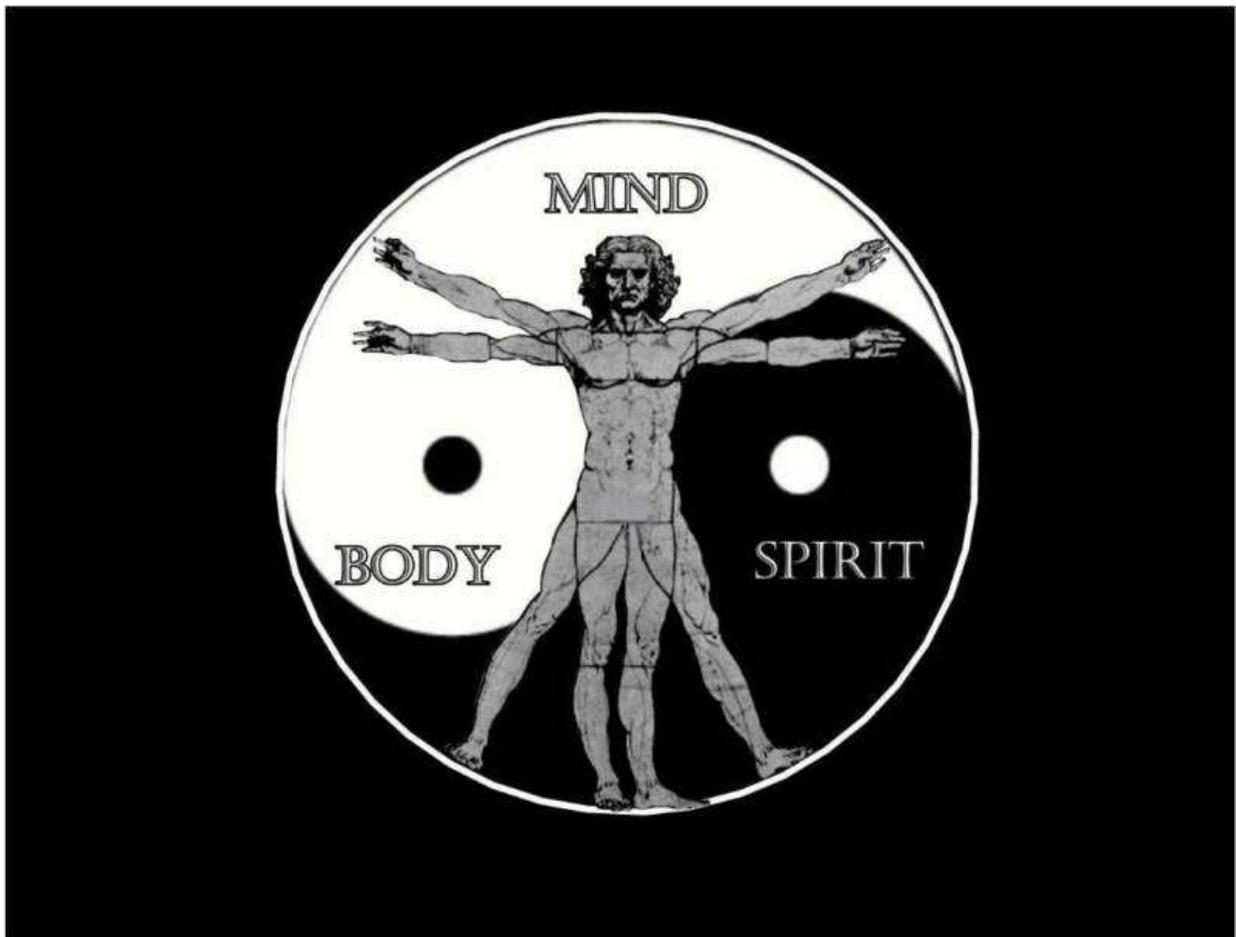
- School failure and behavioural trouble have become a massive problem in post-modern societies, and **it has massively affected boys more than girls** – something that is still largely ignored precisely because it affects the male gender and not the female-. It is undeniable that **school failure** –affecting boys more than girls- **constitutes a social phenomenon that requires a sociological perspective**. Still, an individual dimension cannot be overlooked, and from a more psychological approach we can ultimately realize that pedagogy is the key.
- An educational problem like school failure may have some roots in the personal context of the student –including family, which again may arise sociological implications-. However, recent research has shown that **sometimes there are psychological factors that cannot be denied**. Some children manifest **neurological disorders** that have a direct translation into the educational process and school life. The sociological reasoning cannot cover up the neurological problem or **other psychological factors**. A sensible approach to education should combine the different factors that can be identified.
- Still, the solution is not merely psychological, because the child with some neurological/ psychological trouble will not be taken out from school and just put in the hands of a psychologist for life. Whatever are the psychological/ neurological issues, **the child must stay in school and must be adequately treated according to his or her condition** –not according to an objective pattern that does not fit him or her-. Hence, **pedagogy will be the key**, which means that **a humanistic educational system can only be child-centred**: taking into account the reality and vocation of every student. **Child-centred pedagogy is a synonym of education**. For this, **teachers** deserve the necessary training, and must be given the necessary tools and conditions –apart from specialized teachers-; if a teacher must take care of 40/ 50 or even 80 children –as it occurs in government schools in India- a child-centred pedagogy will be just a dream.
- In order to prevent school failure it is important that **teachers identify as early as possible any special neurological/ psychological problem**. Then, the school must be able **to adequately treat that child**. Instead of forcing him into a rigid pattern that may be suitable for other children, a child-centred pedagogy will find the way **to adapt the educational process to the nature of the child** –whereas the mainstream system is doing the opposite: forcing the child to adapt him into an external scheme that may be very far from his or her own reality-.
- Here, **dyslexic children must find their place in the school**, making it clear that they are not abnormal but totally normal in their own genius. In fact, a number of great men in cultural history were dyslexic. Apart from the adequate treatment, this child may require a moral oral kind of education –as it happened in the ancient Gurukula, with the master/ disciple relationship-; many respond even more than any child to love, and they can be very creative in the artistic fields.



- **When we face the common problems of modern educational systems, experts in education brandish two sorts of argument:**
 - **At a social level**, we can point out **sociological factors** that will describe structural problems.
 - **At an individual level**, we can find **personal/ psychological problems** related to a particular student –**including the family background, which can immediately appeal to the cultural/ social context, and hence, to a sociological perspective-**.

- We can easily see that **the two points of view cannot be dissociated** –the big lesson of **interdependence** rediscovered by quantum physics and systemic theory-. **In order to tackle educational problems in a sensible and efficient way, both dimensions –social and individual- should be combined.**
 - **Governmental authorities** cannot ignore the sociological implications; therefore, they must face **the structural problems** and try to solve them.
 - But pure sociology or just public policies will not help any children in their daily life –in the classroom or at home-. **The microcosm of the classroom –or the school-** constitutes the daily reality of the child, **and here, at that level, a child-centred or humanistic pedagogy must work with the specific conditions of every child.** As we said above, **the material context and the training of teachers will make it easier or more difficult** -or just impossible, in the classroom of an Indian government school, for instance, with 80 children and a teacher who has never been properly trained-. In this regard, governmental authorities can play a crucial role.

- **We must also be aware of history to be conscious of the historical inertia that the modern school system drags along.** **The modern school** –so different from indigenous or Ancient pedagogies- **was created as a social/ political tool to standardize and to control.** The research of the French philosopher **Michel Foucault**, brilliant and profound, is eloquent enough, though there is a lot of scholarly literature analyzing in detail this historical process. Moreover, **the predominant school of educational philosophy in the mainstream system, Realism, has exclusively focused on academics from highly rationalistic/ scientific patterns.** Because of this origin and orientation, **new schools of educational philosophy have opened the door to other possibilities while enlarging the educational scenario in more holistic and humanistic ways.** Here come into the picture **Anthroposophy (Steiner), Naturalism (Montessori, after Rousseau and Pestalozzi), and Pragmatism (Dewey).** **Western scholars often ignore the contributions of other civilizations like India,** with great educationists like **Vivekananda, Tagore, Aurobindo, Krishnamurti, Sathya Sai Baba, etc.**



THE TRAINING OF TEACHERS AND THE COLLABORATION WITH PARENTS/ FAMILIES: GURU-VIKAS together with BALA-VIKAS.

The first pedagogic method is to be a living example oneself. Any educational institute or authority must face the fundamental issue of **teachers' training –not only in academic terms, but also and primarily in terms of values and integral pedagogy.**

Education does not imply the children only, but the adults too –both teachers and parents-; and sometimes, it seems that the adults need more education than the children themselves. The human process of transformation and spiritual awakening affects everybody, all human beings, irrespective of age.

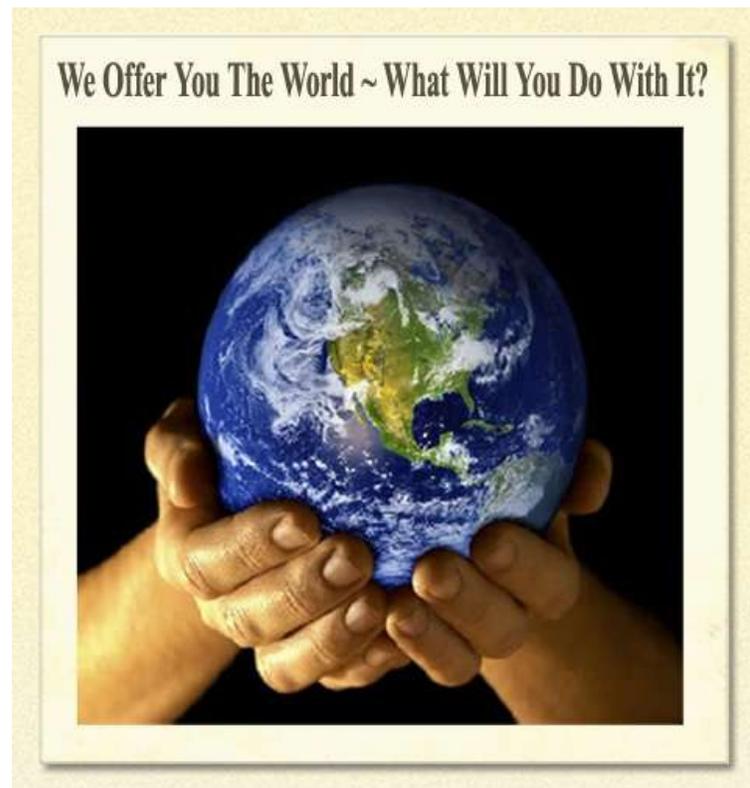
Therefore, **the training of teachers and the association with parents/ families becomes a crucial policy in the agenda of integral value-based education.** Teachers - and parents, and adults in general- must undergo themselves some kind of inner work – consciousness and energy- in order to transform themselves and then be able to help children transform themselves too; you cannot transmit it if you do not experience it.

For this purpose, some pioneering educational movements like **Sri Sathya Sai Organization** prepare stages for the training of teachers from the inner value dimension. Sri Sathya Sai Organization implements this kind of programmes through its **Institutes.**

Sai International Schools will also offer formative activities for adults –teachers, other professionals of education, parents and the general public- together with academic workshops, symposia, etc, on holistic value education. In this field of action, **the future Colleges** to be developed from the International Schools will acquire a prominent role.

The school policy towards teachers and parents must include:

- Compulsory training for the teachers of our school.
- Regular teachers/ staff meetings.
- Open courses/ activities for teachers or professionals of education from outside.
- Collaboration with other educational institutes, governmental or international organizations for the sake of education.
- Information/ activities for the parents of our students.
- Feedback and suggestions from the parents.
- Regular interaction with the parents within the campus premises for their children's follow up.
- Regular attendance of parents to school special evenings, events, programmes, etc.



This crucial question always arises for any educational institute.

Can a teacher, who does not live values, teach them? Can a scholar who has never gone inside write about “mystika”/ “mysterion”? The great Indian tradition has always stated that only who he lives the Brahman can speak of the Brahman. Only the teacher who lives the values inwardly will transmit them to the children. And the students feel immediately the difference between the mere bookish knowledge and the real experience.

In “Education and the Significance of Life”,
J. Krishnamurti warns:

“How important it is that we begin to educate ourselves rightly. To be concerned with our own re-education is far more necessary than to worry about the future well-being and security of the child. To educate the educator –that is to have him understand himself- is one of the most difficult undertakings. The problem is not the child, but the parent and the teacher;
The problem is to educate the educator. To enable the child to grow up free from prejudice, one has first to break down all prejudice within oneself.”



Immanuel Kant pointed out the same issues two centuries back.

Therefore, **the training of teachers and the association with parents/ families becomes a crucial policy in the agenda of integral value-based education.**

In their educational task, **Sai International Schools will collaborate very closely with parents and families, remembering that parents are the first educators, and that a joint educational action between school and family will reinforce the outputs for the children.**

For this reason, we will try to build a **school community** with the families, nurturing a certain **ethos and atmosphere** to be shared by all.

Special sports events, artistic performances of the children and other school celebrations will help to create this sense of community and shared culture.

In addition, the school will entertain **a regular interaction with the parents for the pedagogic monitoring of the child.**

“The parents and the teachers must be examples of lives led in the light of inner consciousness.” “You should not forget that personal example is the best method of teaching.”

“Example, not precept, is the best teaching aid.”

Sathya Sai Baba.



In general terms, **Sri Sathya Sai Education in Human Values has provided guidelines not only for children or youths but also for adults, not only for teachers and parents but for a broader concept of leadership.**

From a value perspective, **the genuine leader** is not a pseudo-dictator who just shouts and gives commands to be obeyed, but the one who becomes himself an example for others, who knows how to encourage, inspire and guide, making people responsible, active and creative. At the same time, the leader must be capable of tackling problems – instead of leaving them unsolved- and taking action when necessary.

People must face the consequences of what they do. But it is even more important to provide a positive model and guidance to them –while we also learn from them-. The true leader, like the true teacher, can learn from those whom he is guiding. Humility is one of the most fundamental values.

The good leader is the one who really transmits the values and inspires others –not the one who has just power -.

However, even if adults are also in a process of formation like the children – though in a different way-, **we should not wait until we are Buddha to start.** Otherwise, who could do it? As Lord Jesus said, who dares to throw the first stone? We are all in the process, and we can join at any point. **The only requisite** is the honesty to realize where we are, and the striving towards being a better human being for a better world. We cannot request perfection; only honesty, sincerity and humility –to accept that, in spite of even a Ph.D., we can still learn a lot, even from the children-.

“There is no end to education.
The whole of life is a process of learning.”

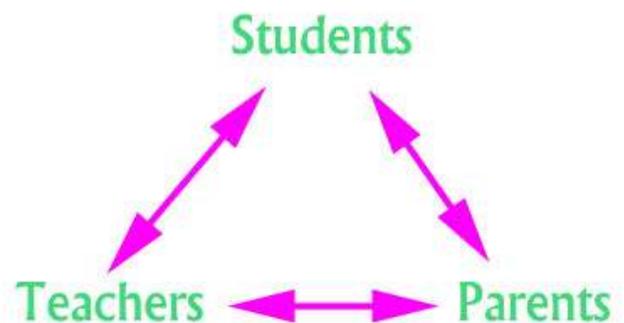
J. Krishnamurti.

“Teachers have to be lifelong students,
engaged not in mere study, but immersed
in practice too.”

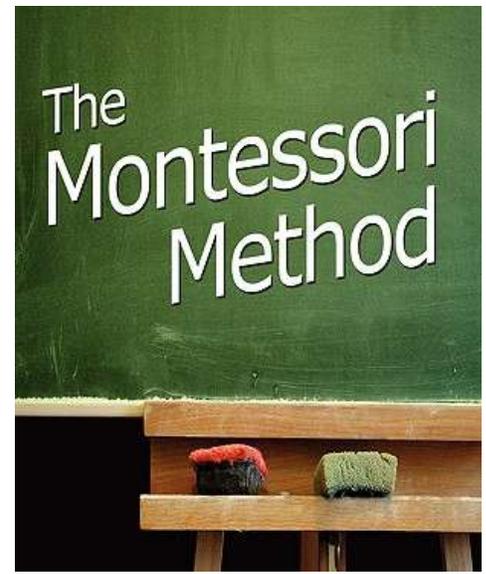
“Do not believe that education ends with
school and college. You are educating
yourselves wherever you are.”

Sathya Sai Baba.

Sathya Sai Primary School



The Vital Educational Triangle



“It is my belief that the thing which we should cultivate in our teachers is more the spirit than the mechanical skill of the scientist; that is, the direction of the preparation should be toward the spirit rather than toward the mechanism.”

For **Dr M. Montessori**, who was a Theosophist, this spirit was truly spiritual.

Several ministers of India have been amazed at the bright academic results of the students from Sri Sathya Sai institutions –both Central Trust and Muddenahalli- in spite of so many “extra-curricular” activities while in Indian mainstream schools students get poorer marks without “extra-curricular” and hence more hours of study.

The spiritual master behind this outstanding success, Sathya Sai Baba, replied many times that Sathya Sai Students have a capacity of **concentration** that common students do not have, for which they get better marks with less hours of study parallel to more extra-curricular activities.

But the master warned public authorities about the key for this concentration and success: it is the love and devotion for God, this **spiritual spirit** that Dr Montessori acknowledged, which grants this concentration to Sathya Sai students.





“Individuals are seldom brought into touch with their own humanity.

Anthroposophy, which is based on a real and comprehensive understanding of the human being, would hear this heartfelt appeal coming from all sides.

When we have genuine knowledge of the human being we see that the human being possesses three clearly distinguished members: physical body, soul and spirit.”

Dr R. Steiner defended the same spiritual spirit than Dr M. Montessori.

Very few in this materialistic modern world have listened to them; very few have listened to the reply of the spiritual master of India to the ministers and public authorities of the country. Truth can wait; wisdom is only an invitation.

One day the modern world will have to understand that all the **pedagogic techniques** of integral or progressive education are useless without the awareness of the underlying **pedagogic principles**, and the pedagogic principles of integral or progressive education are useless without their **spiritual foundation**, which has nothing to do with organizations, credos or rituals but with reality, consciousness and energy, as the major figures of quantum physics have deeply understood.

This is the real challenge for education and hence for humanity on Earth. Without facing this challenge, civilization will break down amidst illusions and self-deceit. Look at the word around us today. This is what all these illusions and self-deceit have produced.



THE MONTESSORI AND WALDORF METHOD.



- Many parents and teachers are very much concerned about **the techniques**, and the question: “**How do we do it?**” becomes the primary issue. This is the symptom –or malady- of a **technocratic civilization**, since the main thing, that is **the state of mind, the intention**, is just overlooked –as it happens in all spheres of social life-. In fact, integral education is primarily **an education for consciousness** –the key of everything for both quantum physics and Philosophical Idealism-. But consciousness has been discarded by technology.
- **If we have the adequate state of mind and we understand the fundamental pedagogic principles in depth** –such as self/ experiential learning or child-centred education- **we will implement it naturally and in new creative ways in the classroom**. We do not need any Montessori or Steiner to tell us what we must do –although we do underline here the invaluable contribution of both and we integrate them in our educational project-.
- But we do not get stuck at their contribution because many decades have passed since their innovation, and some aspects of their proposal may be outdated; moreover, every contribution has its own limits too. Integral education is a historical process that goes on. **Montessori and Steiner are the beginning of the path, not the end of it**. For most of their followers, however, they are the end of the path and there is nothing else. Montessori and Steiner questioned the modern mainstream school system, but their earnest contribution could only be a beginning to be carried on -not in dogmatic ways but in creative terms-. For instance, neither Steiner nor Montessori tackled **the anthropological differences in learning between boys and girls**, which will certainly become a major educational issue in the future after the world crisis of boys’ education and the questioning of coeducation –which Steiner and Montessori blindly endorsed-.
- **In this educational project we do not want to recreate any system closed and fixed once for ever** –and we dare to say that this was not the spirit of Montessori or Steiner, who did not pretend to be original at all and quoted their own sources of inspiration and predecessors-. In human history there is always **a gap between the founder and the followers**, and usually the depth and aperture of the founder is lost in more narrow-minded perspectives of the followers.

- We certainly acknowledge that **many teachers need examples and concrete tools.** That is why we present in this educational project the major pedagogic models of integral education and we give many concrete examples at various levels.
However, we insist that **a holistic school must teach the pedagogic principles to the teachers –and parents-** so that they understand in depth what integral education means and **they acquire the state of mind** from which they will do it. If you really understand the educational principle –self-learning or experiential learning for instance- you will do it, and you will recreate new ways to practise it.
- **This is what we want to do in our schools.** While integrating the valuable contributions from major educationists and philosophies of education both from the West and the East, we do not get stuck at the past but innovate for the future, recreating both the philosophy and the practice through an earnest understanding of the principles and the underlying philosophy.

If we want the children to understand and be creative, the teachers and parents should not understand and be creative themselves? If you just reproduce a system fixed in the past you are not creative at all.

- **The great educationists can be and should be sources of inspiration** –that is why we incorporate them here-. **But they should never replace our own creativity and discrimination, and they should never become unquestioned dogmas and rigid systems of beliefs.**
As we said, they are the beginning, not the end.
And probably we will never reach the end, we will always be in the process, because everything is in process in life; nothing is finalized once for ever.



Montessori, Waldorf and the Socratic Method (the Gurukula of India).

Montessori designed her method basically for young children, since the method itself developed from the observation of small kids. **Adolescence and secondary school – from 11 onwards- is another world.** And she was aware of it because she was honest and intelligent, though she left it quite unexplored –probably it was not her task, she already did a lot-.

Montessori Schools have institutionalized this small children’s ethos –whereas Montessori herself was open to the adaptation of her method to adolescence-. If you browse through the net about Montessori Schools you will massively see small children, not adolescents.

This dominance of the small children’s ethos in Montessori Schools conveys a very real danger in pedagogic terms, since our whole civilization already produces a structural devaluation of adolescence by treating adolescents as (small) children – which is inseparable from the destruction of all initiation cultures, and which is also connected to Michel Foucault’s repressive strategies of modernity-.

The typical Montessori classroom –as advertised by Montessori Schools- is suitable for kindergarten and the first years of primary school –maybe not so suitable for the end of primary schooling and certainly not for the higher classes-. As we said, puberty and adolescence is another world. Moreover, the real anthropological differences in learning should be incorporated –which has not been the case till now-.

Apart from being a space for small kids, **the typical Montessori classroom is also a women’s domain from which men are banned** –which constitutes one of the most dramatic trends of our civilization, the lack of men in education, directly linked to the world crisis of boys’ education, because boys obviously need male teachers-.

Both Piaget and Steiner understood the profound differences between the age-groups and the features of each. From 8 on and especially from 11 on, and even more from 14 on, the deeper meaning of pedagogic principles such as experiential/ self-learning or child-centred education must be implemented in ways that are very different in practice. But the very image of Montessori Schools in the net seems to ignore the older age-groups from puberty on and their specific pedagogic needs. Steiner was aware of it, and **the Waldorf Method** designed different pedagogic strategies for the different age-groups while paying attention to the higher classes. **Other educationists** have also taken into account the necessary pedagogy for adolescents; on the other hand, **the Indian Gurukula** –like the **Socratic dialogue** and pedagogic love- is suitable for adolescents, not for small children.

Here the presence of male teachers becomes still more important than in the lower grades, especially for boys; it is anthropologically evident that boys need positive role models of their own gender to grow up in a balanced way.





That is why we integrate in this educational project all the major philosophies of education through history both from the West and the East in an open not dogmatic way, aware that education is too big a matter to be limited to a single method or system. There are philosophical and pedagogic principles which are universal; we adopt all of them here since they constitute the very foundation of integral education.

But their implementation can vary a lot from place to place and from time to time; at this level we must be open to inquiry and adaptation, innovation and flexibility –instead of sticking to a fixed system closed once for ever without learning from anything else-.

We stress in this educational project **the significance of the different age-groups** – which **Piaget** studied in detail, and **Steiner** incorporated more clearly than Montessori in his Waldorf method-. We also stress the anthropological differences in learning. We do believe that **the Montessori Method is more suitable for kindergarten and primary school** –especially till 7/ 8- while the **Waldorf Method can bring valuable insights for the older age-groups/ adolescence** –which does not mean that Steiner did not pay attention to the lower grades-.

Still, we value and integrate both Montessori and Steiner in an open spirit, not in dogmatic terms, which means that we are open to other contributions too.

We do not forget that **Froebel** already anticipated many insights of Montessori. Moreover, we do not ignore the fundamental reflections of the great philosophers of education –from **Plato** to **Rousseau, Kant** and **Hegel**, unknown to most of progressive schools-; and we do not forget either the grand tradition of **the Indian Gurukula and the major educationists of India** –that do not exist in the mind of most of Montessori or Waldorf teachers-.

We do believe that there is something fundamental in the Indian Gurukula, in Vivekananda, Tagore, Aurobindo, Krishnamurti or Sathya Sai Baba, that Montessori or Waldorf Schools are overlooking whereas they could learn a lot from it –the same would apply to Plato and the Socratic Method-.

After Montessori’s innovation, most of the schools bringing her name became **a world of women taking care of small kids**. The very image of Montessori Schools –see most of videos and photos in the net- shows that only; adolescents are absent and male teachers almost not visible. Where are the specific needs of adolescents? Where are the specific needs of boys who need role models of their own gender? That is why there is a world crisis of boys’ education that is not tackled yet. **Education is much more than women with small kids;** there are the older age-groups, there are anthropological differences in learning between boys and girls, and the male gender also must be totally involved in education; everybody with common sense –which has been lost by the way- will agree that the growing boy needs the positive role model of his own gender.

Montessori made a crucial contribution to education in the modern age –herself more than her followers-; Steiner too. To start with, we should combine both instead of sticking to one of them only. And both must be complemented by other philosophers of education and pedagogic traditions. Only this wider perspective with aperture of mind can solve the problems of education in the world and open new avenues for a better future. **This is what we try to do in this project.**

The ideal synthesis for the future of education could be a combination of the Montessori Method for small children (in an open way) and the Socratic Method (Socratic dialogue/ pedagogic love, the Indian Gurukula) for adolescence –while integrating other valuable contributions such as the Waldorf Method, and needless to say, the major philosophers of education of the West together with the great educationists of India, totally ignored by Western cultural imperialism-.

When implemented in adolescence, the Montessori Method becomes the Socratic Method, which we can also find in the Indian Gurukula –the Upanishadic dialogues are deeply coherent with the Platonic dialogues-. The pedagogic principles beneath both Montessori and Socrates –and Steiner- are the same: self/ experiential learning, child-centred and holistic education, etc, within a metaphysical/ spiritual vision. Not by chance Montessori was a Theosophist –like Steiner- and Socrates is the model for Western Philosophical Idealism. We should keep in mind that Steiner was a Platonist –through Goethe-. **This is the underlying philosophical paradigm for integral education.**

We can draw a more detailed model of human growth in parallel to the major pedagogic methods:

- **Kindergarten:** Montessori Method (always in an open not dogmatic way)
- **Primary school:** Montessori and Waldorf Method (with other sources)
- **Middle school:** Waldorf and Socratic Method –the Indian Gurukula-
- **Higher secondary:** the Socratic Method –the Gurukula-.

Education must integrate all the valuable contributions from both the West and the East while taking into account the developmental process. **This is what we try to do in this project.** As Kant said, education is a historical process towards human emancipation.

Last but not least. **Both Montessori and Steiner were Theosophists.**

Where is the spiritual dimension of the child/ adolescent in most of Montessori Schools and even in some Waldorf Schools?

Many Montessori Schools have forgotten adolescents and also male teachers. They have also forgotten **the spiritual dimension of the child**, which was certainly present in Montessori’s vision – she was a Theosophist like Steiner-. Her philosophy of education incorporates a metaphysical/ mystical dimension: **the Child as a Soul.**

But many Montessori Schools –and even some Waldorf Schools too- share the materialistic bias of modern civilization and become an integral part of it –they are the cheerful face of this civilization, but still they share the same paradigm in depth-.

The genius of Montessori –or Steiner- has been diluted by their followers, as usual in human history; the human condition has not changed yet.

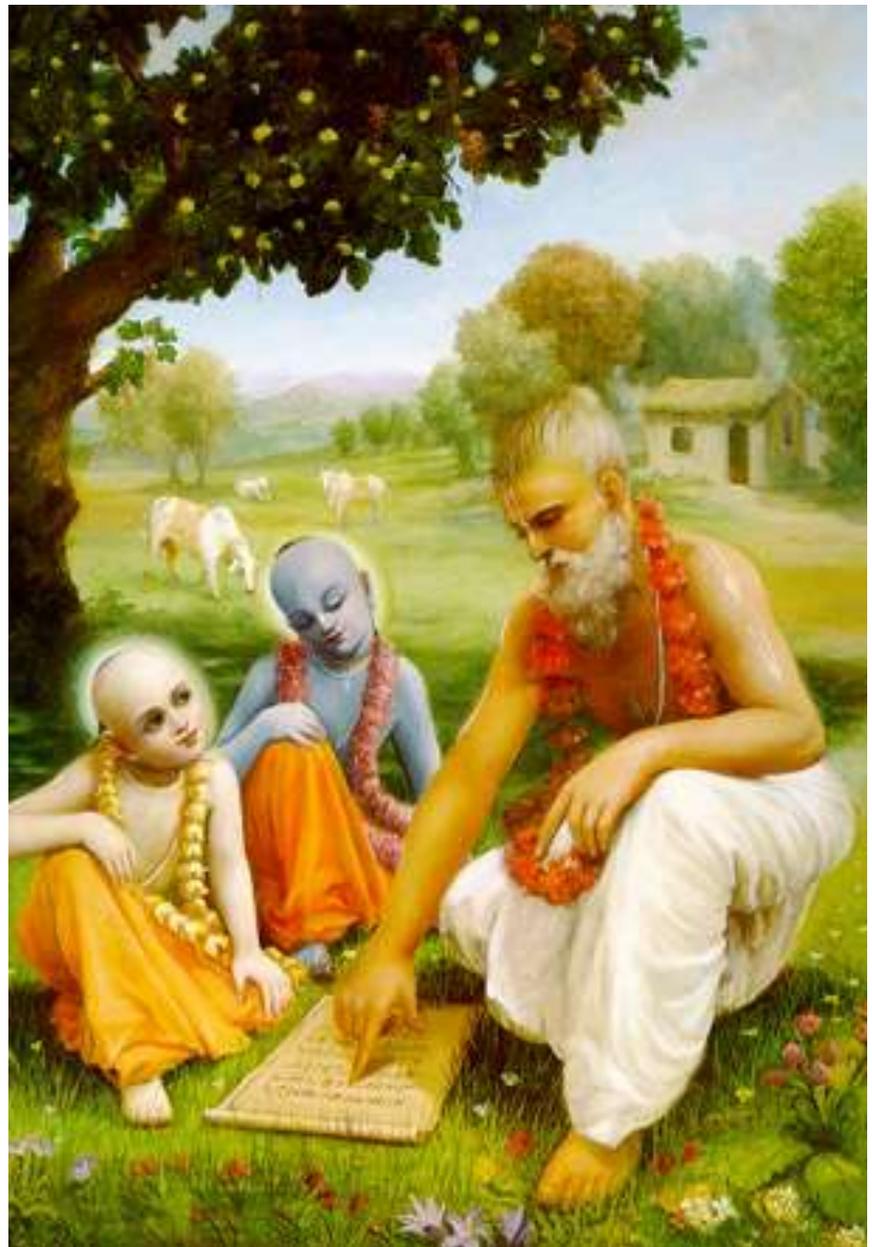




**“I am the path and the goal,
the master who watches
and takes care of you,**

**your home and your shelter,
and your best friend”.**

Bhagavad Gita.





“The aim of education should be to teach us

Rather how to think,

Than what to think.”

Prof. John Dewey.



**“To transform the world
We must begin with ourselves.”**

“We are the world.”

J. Krishnamurti.

Sai International Schools:

A UNIQUE BLEND OF THE BEST CONTRIBUTIONS FROM THE WEST AND THE EAST, FROM MAJOR PEDAGOGIC SYSTEMS AND EDUCATIONISTS.

For instance, our schools will integrate in a coherent way:

- The International Baccalaureate, officially recognized, highly praised by universities and truly integral –product of sound comparative education-.
- The tutorials of British Public schools, Oxford and Cambridge.
- The Anglo-Saxon case study/ problem solving with team work.
- The project-based and experience-based pedagogies from North America.
- The finest conceptual education from France with its “apprendre a apprendre” –to learn how to learn-.
- Critical thinking with commentaries/ essays from Continental Europe.
- The Gurukula of India –the master-disciple ethos- and the Indian sensitiveness for inner work and spirituality.
- The Buddhist paths of self-inquiry with their own master-disciple traditions.
- The new holistic paradigm opened by quantum physics/ new science in dialogue with the traditions of spiritual philosophy and wisdom.

- The Socratic dialogue and the Platonic role of Philosophy.
- Rousseau’s interaction with Nature and the Romantic spirit.
- Kant’s autonomy of the subject and Hegel’s Bildung –dialectics-.
- Steiner’s emphasis on creativity/ imagination and the role of the arts.
- Montessori’s respect for the child and self-learning strategies.
- R. Tagore’s cultivation of the Humanities and Universal Man.
- Aurobindo’s Integral Yoga.
- Krishnamurti on relation/ dialogue together with the observation of oneself.
- R. Panikkar on intercultural dialogue and comparative mystical philosophy.
- Sathya Sai Baba’s human values approach and teachings of wisdom.

- Etc.



Sai International Schools.

SCHOOL ORGANIZATION:

- Mornings for the academic subjects.
- Afternoons for the other domains of integral education. (Together with weekends).

Always through The Socratic Dialogue:

Instead of the teacher's monologue,
Overwhelming and blocking
Through an external imposition;
The Socratic teacher will suggest,
open the mind, listen to the child
And accompany him so that
He learns by himself from within
And learns about himself.

Without the adequate intention -a Socratic spirit and its educational philosophy-
Mere techniques and external arrangements will be void and useless.

Integral education is first of all a certain attitude and pedagogic relation.



SCHOOL ORGANIZATION (in more detail):

- **The mornings will be devoted to the academic subjects, imparted through the 5 Academic Departments with their correspondent Heads of Department (English, Languages, Social Studies, Maths, and Science/ Technology).**

Our educational programme will prefer the International Baccalaureate of Geneva (Switzerland);

However, our pedagogic method of integral education in human values can be implemented in any school whichever is the curriculum of affiliation or independently from any syllabus.

- **The afternoons will be devoted to the other domains of integral education, arranged through the 5 remaining Departments of the School (Fine/ Visual Arts, Music, Dance/ Drama, Human Values/ Inner Work, and Sports/ Outdoor Activities).**

During weekends and holidays, students shall join in Clubs run by themselves and centred upon the afternoon workshops;

Our schools will also organize a number of functions, cultural events and special days throughout the year to allow the children to perform their own creation.

The afternoon workshops and the Clubs will encourage the creativity of students through individual and group projects.



➤ **Afternoon workshops (developing through Clubs).**

(Apart from sports, games, free playing, outdoor activities and gardening).

Always from an intercultural and value-centred perspective and through a child-centred pedagogy; students being assistants to teachers and monitors to their mates, and the elder taking care of the younger.

- **Classical Fine Arts (Drawing, Painting, etc);** gradually integrating **History of Art.**
- **Modern Visual Arts (Photography, Cinema, Video, Graphics, Design, etc),** with use of **computers, image and sound studio.**
- **Both Classical and Modern Arts should incorporate complementary dimensions: aesthetics and the sense of beauty, emotional education, creativity, self-expression, and self-knowledge/ art-therapy.**
- **Handicrafts and Pottery: instead of Visual Arts for Primary School.**
- **Carpentry and Crafts: combined with Fine/ Visual Arts for Middle School.**
- **Music: allowing the selection of an instrument by the students, and organizing a Boys' Choir and a Girls' Choir (with School Orchestra).**
- **Dance. Not only for girls but also for boys (overcoming deeply-rooted prejudice against boys).**
- **Drama. Both dance and drama being combined through the academic year, one semester being devoted to dance and the other one to drama.**
- **Humanities, complementary to English/ Second Language in the morning academic subjects: focused on the capacity of free/ creative thinking and self-expression (oral and written) and communication skills; the study of thinking and expression through the history of philosophy, literature and art. Quality culture: general knowledge, feeding the mind and healing the soul.**
- **Comparative Study of the Spiritual Traditions of Mankind: religions and mystical schools in the past and today, with the presence of human and spiritual values through the history of philosophy, literature and art.**
- **Human values (direct teaching).**
- **Positive values, organizational skills and leadership with wisdom.**
- **Groups of dialogue.**
- **Relaxation/ meditation.**
- **Yoga or other practices of inner work.**
- **Introspection, self-inquiry and self-knowledge in relation and dialogue.**





➤ **Afternoon workshops:**
Periods frame. (Flexible).

- **Fine Arts:**
2 periods/ week for the whole school;
gradually integrating **History of Art.**
- **Visual Arts: 2 periods;**
with use of **computers, image and sound studio.**
Both Fine and Visual Arts being combined through the academic year, one semester being devoted to Fine Arts and the other one to Visual Arts.
- **Handicrafts and Pottery: instead of Visual Arts for Primary School.**
- **Carpentry and Crafts: combined with Fine/ Visual Arts for Middle School.**
- **Music: 4 periods for the whole school.**
- **Dance: 2 periods. Not only for girls but also for boys (overcoming deeply-rooted prejudice against boys).**
- **Drama: 2 periods.**
Both dance and drama being combined through the academic year, one semester being devoted to dance and the other one to drama.
- **Humanities, complementary to English and Second Language in the morning academic subjects: 1 period.**
- **Comparative Study and History of the Spiritual Traditions of Mankind: 1 period.**
- **Human Values (direct teaching): 1 period.**
Combined with:
- **Positive values, organizational skills and leadership with wisdom.**
(Already present in many facets of the school life.)
- **Relaxation/ meditation: 2 periods.**
- **Yoga or other practices of inner work: 2 periods.**
Integrating:
- **Introspection, self-inquiry and self-knowledge.**
- **Groups of dialogue.**

Total: 15 periods per week;
arranged through 5 afternoons comprising each one 3 periods.

Although this is the ideal scheme (flexible) to provide integral education to our students, arrangements can be made to suit the particular talent and vocation of each child.

The afternoon workshops for integral education will not constitute a rigid scheme fixed once for ever; on the contrary, they will offer an open and flexible platform to implement in depth a holistic kind of pedagogy.

For this reason, each workshop will combine different kinds of activities from different perspectives and disciplines, in a spirit of genuine freedom and creativity, enthusiasm for education and love for the children.

Through the workshops, students will have the opportunity to act as assistants to teachers and monitors to their mates, while elder can take care of younger. The workshops will allow children to build up their own curriculum while promoting self-learning, creativity, self-expression and self-knowledge.

The concept of the Project will be crucial not only for the afternoon workshops but even for the academic subjects.

The Project will be conceived as an exciting challenge for the students, an invitation to be creative and free, to build something from their own skills, interests and experience, always under the sensible and caring guidance of the teachers -who will gradually vanish and wisely bring the children towards self-learning and self-knowledge-.

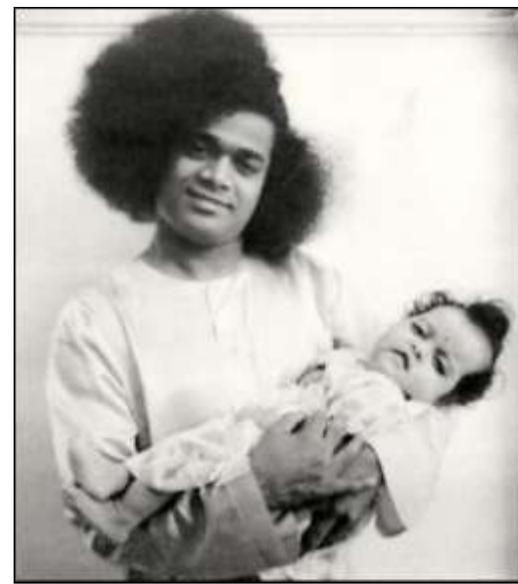
In all the domains of integral education, and very especially in relation to inner work and the spiritual dimension, our campus will be a living laboratory, promoting academic and scientific research, that will be published and shared through working groups, symposia, conferences, etc, contributing to the expansion of integral education in the world and the emergence of a new, holistic and truly humanistic paradigm.



SCHOOL SCHEDULE: (May be adapted to the context.)
(Flexible)

In Hostel (before Assembly):

- 6:00 AM: waking up and getting ready
- 6:15/ 6:30: **prayer (inter-religious)/ meditation**
- 6:30/ 6h45: **physical exercise**
- 6:45/ 7:45: teeth-brush and school uniform
- 7:45/ 8:15: **breakfast**
- 8:15/ 8:30: getting ready for Assembly



The whole School (residential and day scholars):

- 8:30/ 8:50: **Assembly: chants/ prayer (inter-religious)/ meditation and student's presentation**
- 8:50/ 9:00: getting ready for morning school
- 9:00/ 9:45: 1st period (**academic**) (integrating group teaching and tutorials)
- 9:45/ 10:30: 2nd period (if needed: some tutorials in the afternoon/ evening)
- 10:30/ 10:45: **break**
- 10:45/ 11:30: 3rd period
- 11:30/ 12:15: 4th period (breaks can be used for relaxation/ meditation, short educational games or free playing)
- 12:15/ 12:30: **break** (Some minutes of relaxation/ play-way tools can be used before the periods and also through consolidated periods)
- 12:30/ 1:15 PM: 5th period
- 1:15 PM/ 2:00 PM: **lunch**
- 2:00/ 2:45: 1st period (**integral education**)
- 2:45/ 3:30: 2nd period (through workshops/ projects)
- 3:30/ 4:15: 3rd period
- 4:15/ 4:30: getting changed (sports uniform)
- 4:30/ 5:30: **sports/ games or gardening** (student's dialogue with his guardian)
- 5:30: **residential students go to hostel, day scholars back home**

In hostel after sports/ gardening:

- 5:30/ 6:15: shower and getting changed (evening uniform) **with snacks**
- 6:15/ 7:15: **homework**
- 7:15/ 8:00: **dinner**
- 8:00/ 9:00: **study/ activities/ free time**
- 9:00/ 9:30: **meeting in the common room with a short prayer**
- 9:30/ 10:00: getting ready for sleeping with teeth-brush
- 10:00 PM: lights off
- **One extra-hour for study may be arranged for elder students if needed**

Special evening timings for Younger Hostel (Early Primary):

- **Evening activities:** only half an hour, till 8:30 PM
- **No meeting** in the common room (only from 4th standard)
- 8:30/ 9:00: getting ready for sleeping with teeth-brush
- 9:00 PM: lights off



-
- **Periods can be consolidated in flexible ways according to the pedagogic needs**, especially the two sets of consecutive periods in the morning session. Schools can explore **the possibility of devoting each morning to one main academic subject** (First/ Foreign Languages, Social Studies, Maths, Science) to go in depth into the subject in creative ways. **Apart from the two longer breaks, consolidated periods require pauses of several minutes. We must organize longer coherent periods with internal breaks in order to unfold the learning experience in depth: I. Absorption, II. Assimilation, III. Re-expression.** (See educational neuroscience among the tips for integral education.)
In the academic session, the lecture method and other forms of group teaching must be combined with personalized tutorials directed towards free thinking and self-learning while nurturing the autonomy and maturity of the student. Academic tutors –so important in British Public Schools and Oxford/ Cambridge- will be complementary to the personal guardian –in the spirit of the Indian Gurukula-.
In the evening workshops, periods can also be consolidated to have more time for the development of artistic training or inner work activities.
Then, every afternoon may be taken up by one of the five departments for integral education: Fine/ Visual Arts, Music, Dance/ Drama, Inner Work.
 - The Science and the Sports/ Outdoor Departments can organize various activities such as observation of Nature or direct experience (apart from the sports/ games periods between 4:30/ 5:30 PM).
 - **For the younger children,** some special time for rest can be arranged taking into account the biological needs of the age group or any particular child.
 - **The evening workshops can easily provide opportunities to mix children from different age groups –which is highly educational-**
Then, the elder students can take care of the younger while acting as monitors to their mates and at the same time as assistants to teachers.
The evening workshops can also be more suitable for self-education in a child-centred pedagogy, so that the student builds his or her own curriculum to some extent through creative methods and evaluation.
Even the academic mornings can encourage students to be more active in their own educational process, especially through projects and creative ways of assessment, while also acting as teacher assistants and mates monitors.
 - **The evening workshops, week-end clubs, evening functions, outdoor activities or the service to the community can sometimes provide some spaces for meeting and sharing between boys and girls.**



Our schools will always try to find a middle path between the extremes that the history of education has encountered:

- on the one hand, the mainstream school system of the modern age, with its rigid structure based on pure academics and lecture methods regardless of the child's nature and the integral dimension of the human being;
- on the other hand, progressive pedagogies that have sometimes brought the pendulum to the other extreme, with lack of limits or discipline, the dismissal of the pedagogic responsibility of the teacher, and an erosion of academics.

This middle path can be more easily trodden through a sensible combination of sound pedagogies from the West and the East, such as the International Baccalaureate, Steiner, Montessori, Dewey, Vivekananda, Tagore, Aurobindo, Krishnamurti, Sathya Sai Baba, etc.

In the academic morning session, students will remain in their own classroom, which they will take care of as their Vidyalaya –house of knowledge in Sanskrit-. Teachers will come to every classroom from their respective department (English, Languages, Social Studies, Maths, Science/ Technology).

Hence, mobility through classrooms will be teachers' duty, not students'.

This pattern will save time for teaching, and will avoid the abstract mechanical utilization of anonymous rooms that do not belong to anybody.

Taking care of their own Vidyalaya –house of knowledge- will be by itself an educational tool in the hands of the children, nurturing positive values and responsibility, while being more implicated in their own educational process.

Integral education must question the traditional structural inputs –like the physical settings and the classroom- and explore new possibilities –including movable/ folding desks, various ways of organizing the classroom, and even some classes or tutorials in the gardens in contact with Nature-.

For this, our educational project already questions the common architecture of mainstream schooling and makes the case for a new school architecture.

EACH HOSTEL should avoid being a big building with all the dormitories; Rather, it should be like a set of small cottages, nicely connected, containing each cottage one or more dormitories and other services.

Each dormitory cottage must have its own name and character, being like a small house for the children or youths.

Moreover, the hostel cottages will enhance the values of community life and brotherhood; for this, we will avoid double rooms or dormitories with less students.

Our schools and hostels will convert the traditional forms of bullying and ragging into positive values such as love, care, responsibility and maturity. Students will perform some tasks to take care of their own cottage.

There will be a teacher responsible for every cottage, acting as a house parent.

SATURDAY.

CLUBS.

(Recommended for day scholars/ compulsory for residential students).

Selected from the Integral Education Afternoon Workshops, namely:

- Fine Arts Club
- Visual Arts Club
- Handicrafts Club
- Music Club
- Dance Club
- Drama Club
- Yoga Club (to deepen into meditation, yoga and inner work)
- Sports Club
- Nature Club (gardening and farm)
- And finally, **Alpine Club** for outdoor activities, hiking and trekking.



The students will give a name to the club and will manage it themselves with the minimum assistance of teachers.

- Furthermore, **the School will have special wings of Boy Scouts and Girl Guides that will basically operate on Saturdays with their social service activities.**
- The School will also have its own **Boys' Choir and Girls' Choir with Orchestra.**



SUNDAY.

Free for residential students, though there will always be a sensible –not overwhelming- **teachers' supervision.**

Here, **free playing** will be encouraged. **Day scholars** can always join if they wish.

- According to the age and the needs, **additional study time, tuitions/ tutorials and personalized attention** may be arranged through the week-ends, especially on Saturday and even Sunday if necessary, **not only** for residential students **but also** for day scholars. **The dialogue with the guardian** can happen here too.
- **Some Club/ Scout activities** may sometimes take place on Sundays, though the Clubs and Scouts will try to concentrate their activities on Saturdays.
- **The Sports and Games Area with the swimming pool** will always be open for residential students and day scholars through the whole week-end, Saturday and Sunday.

The Boys' Choir will take lads between 7 and 15 years for the soprano/ treble and alto voices, and elder youths for the adult male voices.

It will follow the grand tradition of the British Chapel Boys' Choir and the continental Knabenchor, Maitrise or Escolania throughout the long history of sacred music from Gregorian Chant and Palestrina to Romanticism and B. Britten. This tradition is virtually unknown in India and Asia; in fact, India ignores the uniqueness of boys' voices: whereas girls' voices are just young women's voices, boys' voices are not young men's voices but rather a third gender closer to the female though it has a unique purity of sound especially suitable for sacred music. For these reasons, the Boys' Choirs of our Schools will be called to perform a special role in India and Asia while it can also remind Westerners of the musical and pedagogic value of this millenary tradition of Boys' Choirs coming back not only to the first Christian monasteries like Montserrat but even to Rome and Greece.

As it has become evident so many times in Western countries, Boys' Choirs can be an efficient tool to transform boys' alienation or troubles into positive behaviour and values, which was beautifully shown in the French Film "Les choristes" – "The Choristers"- based upon real facts. In general terms, all the arts offer a tremendous pedagogic potential to foster self-knowledge and self-expression, facilitating positive changes and enhancing human values.

Boys' Choirs are particularly important today as recuperative masculinity politics: from the present boys' crisis worldwide towards a recovery of boyhood in a horizon of human/ spiritual values. Scouting also offers a tremendous potential in terms of recuperative masculinity politics and a positive recovery of boyhood.

From this point of view, Boys' Choirs and Boy Scouts are deeply complementary and crucially needed today to tackle the persistent crisis of boys' education and boyhood in general and redress it towards a new boyhood imbued with human values within the harmony of the whole.

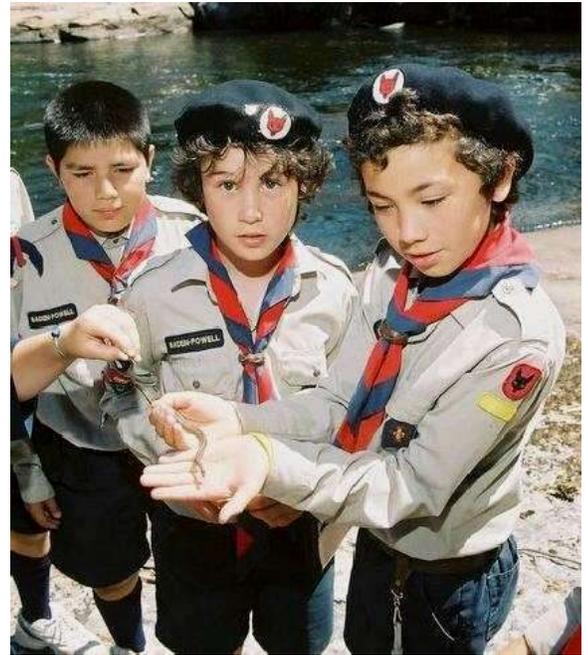
The Boys' and the Girls' Choir will be accompanied by the **School Orchestra**.





Long week-ends and holidays will allow our students to undertake special activities, like:

- **Outdoor camps for trekking and hiking;**
- **And special social service to the needed, especially within the community.**
- **The Boys Scouts and Girl Guides** will constitute a particularly suitable platform for both **outdoor camps** and **social service**.



Throughout the year, the School shall celebrate **special events and days, evening/cultural functions, etc**, allowing the students to offer their performance, inviting parents/families together with members of the community, and also welcoming scholars or artists from outside to bring their contribution.

Together with the International Colleges, our Schools will aspire to become cultural centres and living hubs hosting different kinds of activities and programmes, always from an intercultural perspective and pointing at the new holistic paradigm in emergence.





ABOUT UNIFORM:

(Every school may have its own colours to avoid standardization.)

No socks/ closed shoes (for India); we are in a tropical country.

The same would apply to other tropical countries. No ties/ jackets.

We do not want boys to look like business men in miniature, or girls like boys.



- **Young boys (until 9th or 10th /15 or 16 years):** shorts and T-shirt (British Oxbridge style polo/ golf T-shirt).
 - **Elder boys (from 10th or 11th/ 15 or 16 years):** long trousers and similar T-shirt.
 - **For girls:** skirt and blouse, changing across the three sections (Primary, Middle and Higher Secondary).
 - **Each one of the 3 sections of Boys and Girls will have distinctive colours.**
 - There will be another **sports uniform, scout/ guide uniform;**
 - And, in India/ Asian countries, **evening “kurta” pyjama or traditional/ Brahmin style dress for boys and evening dress for girls also following the Indian/ Asian traditions, which the day scholars may use for evening functions and special days or events.**
- Our schools in **Western countries** will find the equivalent kind of clothing.



- **Male staff:**
White and white or “kurta” pyjama/
traditional dress (in India).
Trousers/ shirt (in Western countries).
- **Female staff:**
Sari (in India).
Decent dress (in Western countries).

Staff shall use academic gowns for the morning Assembly and for special occasions.





**“I slept and dreamt
That life was joy.**

**I awoke and saw
That life was service.**

**I acted and behold,
Service was joy.”**

Rabindranath Tagore.



“Hold childhood in reverence.”

Jean-Jacques Rousseau.





THE FIVE DOMAINS OF INTEGRAL EDUCATION.

Pancha Karma (in Sanskrit): Five Actions.

A FIVE-FOLD PEDAGOGY TOWARDS A NEW HUMANISM AND A NEW HOLISTIC PARADIGM.



From an academic standpoint, value-based education has been apprehended in different ways by several schools of thought.

- **The cognitive/ developmental approach** stresses intellectual thinking in front of moral issues. This scholarly trend opposes blind faith as it has been so common in the past. This school of thought is also called “**developmental**” since it takes into account the different phases of growth allowing the child to progress through successive stages of cognitive development and moral reasoning.

In this perspective, **moral education** should facilitate a transition from lower to higher stages of cognitive/ moral development –in terms of reasoning and always respecting the freedom of the child or human being in front of any form of imposition or alienation-.

Among the **teaching techniques**, moral dilemmas and unfinished stories will prevail.

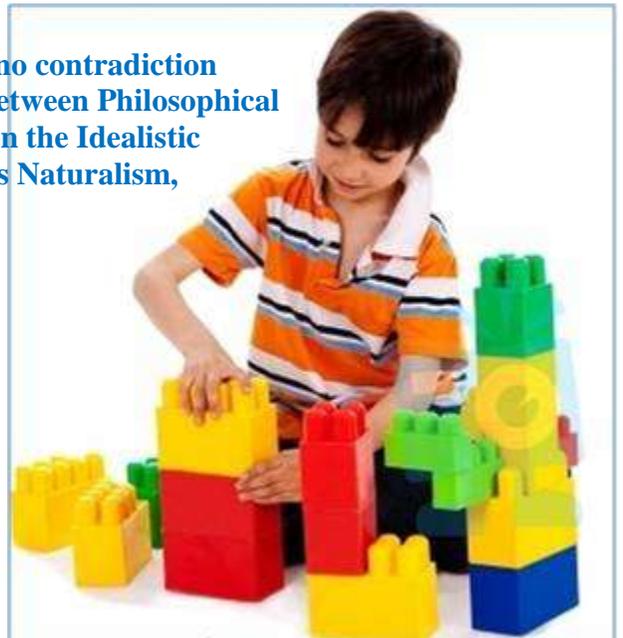
Hence, the goal of the pedagogic process and the major objective of moral education should be the **moral autonomy** of the subject.

We can easily feel an influence from **Kant and Enlightenment** in this cognitive/ developmental approach.

For instance, this school of thought emphasizes –like Kant- the universal principles of morality and the dignity of the human being –together with his or her autonomous subjectivity-.

Integral value education on spiritual grounds will never dismiss the cognitive/ developmental approach and will certainly integrate it. However, it will complement its reasonable contents with other tools and perspectives, like meditation and the inner realm, making it clear that there is no contradiction; they are complementary.

Our whole Project tries to show that there is no contradiction but complementary and dialectical relation between Philosophical Idealism and Enlightened Philosophy, between the Idealistic pedagogy and other pedagogic schools such as Naturalism, Pragmatism and Realism.



- **Emotional Intelligence and Role Play.**

After the success of **Gardner's Theory of Multiple Intelligences** and **Goleman's Emotional Intelligence**, it has been widely agreed in the Western world that the cognitive/ developmental approach is valid but not exhaustive, which means that educators should not overlook the emotional dimension of the human being and the growing child.

In terms of **moral or value education**, this kind of approach will encourage the role play method, evolving children's emotions while playing the part of characters in value-based/ moral plays.

- **The historical/ sociological approach**, certainly strong in the Western world, reveals how values and ethics are relative to place and time, history and geography, varying according to cultures and historical periods. For this, it has also been called the **Values Clarification Approach**, since it clarifies the historical/ geographical context of values and ethics.

Needless to say, this school of thought concludes that values are **subjective and relative**, which **Philosophical Idealism will not deny to some extent**, since some values are certainly subjective and relative, and the cultural expression of any value will always share these characteristics.

However, Philosophical Idealism will prudently suggest that there is another dimension of humanity, an inner realm, from which fundamental and universal human values unfold beyond subjective/ relative terms.

This can be corroborated by the comparative study of mysticism, manifesting that human values like love, compassion or peace are experienced from within by mystics and sages from all the traditions through all the periods of history.

From a pedagogic point of view, the Values Clarification Approach will obviously favour tools derived from social studies and philosophy.

This school of thought will ultimately enable students to freely make meaning by their own, and consciously choose their own values and build their own frame of reference.

Therefore, this approach gives freedom of choice to the individual in order to build his or her own system of values and autonomous subjectivity **—a space of interaction with the Cognitive/ Developmental School-**.





➤ **The traditional approach.**

The traditional approach, present in most of the ancient cultures of mankind, will basically teach values and ethics to children through story-telling and the example of inspiring characters or biographies.

That is why it is also called the **Moral Biography Approach**.

In this cultural horizon, the elders usually feel the responsibility of passing on to the younger generations a cultural, spiritual and moral heritage.

In this kind of society or culture, the educational process will be strongly value-based and moralistic, since one of the major functions of education will be the cultural transmission of this profound heritage.

In terms of pedagogic tools, the traditional approach will use not only story-telling and biographies but also the Socratic kind of dialogue.

Moreover, the adults will create an adequate environment imbued with this moral culture encouraging children to emulate heroes or heroines.

In other terms, the adults will try to plant some seeds in the mind and soul of the children that will be later fortified through good character.

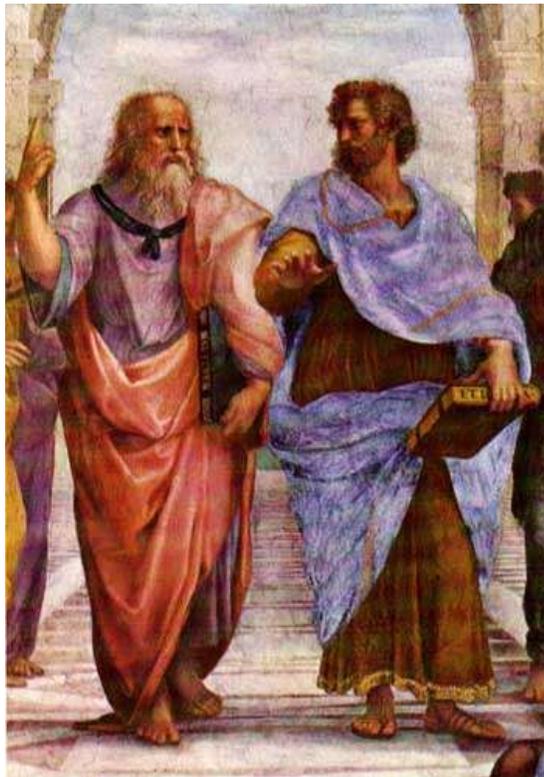
Quite obviously, integral value education on spiritual grounds will totally share the vision of the traditional approach. In fact, Philosophical Idealism has historically evolved through this kind of ancient or traditional culture.

Nevertheless, the dialectical spirit of this Project will always emphasize the complementary nature of different approaches, in the sense that they all bring their own contribution, they all keep their own meaning, and they all constitute like different windows opening to the same vast reality, which, by being so vast, can be apprehended through various ways that will stress distinct aspects.

For this reason, we defend Philosophical Idealism in dialogue with new science and also open to the dialogue with other schools of thought, assuming that everybody has something to say and that we are all complementary in a deeper unity or harmony.

➤ **The integral approach of holistic education in human values:**

- Will certainly agree with the traditional vision and its Moral Biography.
- But it will not neglect the role of the intellect and its development through stages as defended by the Cognitive/ Developmental School.
- In its holistic vision, it will not overlook Emotional Intelligence either.
- It will even acknowledge the historical/ sociological dimension of ethical life.
- But it will put forward the deepest levels of humanity, that inner realm unfolding through meditation, from which the other dimensions can be integrated through a middle path and a spirit of dialogue and aperture.



The importance of practice. From philosophy to pedagogy.

Any philosophy of education must be accompanied by an efficient pedagogy that works and brings **a concrete answer to the crucial question: How do we do it?**



Sai International Schools will offer an integral or holistic philosophy of education, combining the best academic education from Europe/ the West (directed towards free thinking and creativity) **and** the most profound spiritual education from India/ the East (directed towards free self-inquiry, the blossoming of the inner being with its intrinsic human values, and the transformation of the human being towards higher states of humanity).

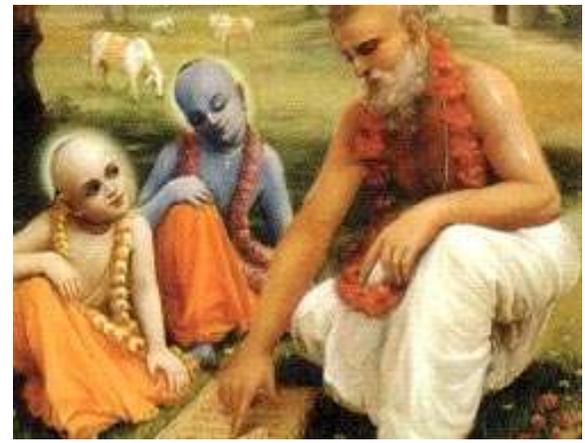
This kind of pedagogy will be implemented through a unique pattern, where the school week from Monday to Friday will be divided into two sections:

- **the mornings will be devoted to the compulsory academic subjects** (from the **International Baccalaureate of Geneva**), complying with the required standards and fulfilling the prescribed syllabus, always with **true academic excellence**, consisting of learning how to learn, how to think and express oneself, in creativity and genuine freedom, which is already the underlying spirit of Geneva;
- **while the afternoons (and Saturdays on an optional basis) will offer a whole system of complementary workshops that will allow the students to unfold all the dimensions of the integral nature of Man in harmony and depth.**

Moreover, the school will incorporate **three facets of the most profound pedagogic value, which will develop the communitarian and relational dimension of the human being, emotional intelligence, and positive values** (like the sense of responsibility, tolerance and solidarity, a spirit of community life, harmony, brotherhood and unity, etc):

- **the pedagogic care of younger children by elder students while mixing age groups** (through different ways);
- the practice of different forms of **altruistic service to the fellow beings** - appropriate for every group of age-;
- the organization of different kinds of **outdoor activities and community life** through **special week-ends and longer holidays**, together with the creation of **a unit of Boy Scouts and Girl Guides** under the umbrella of the World Scouts and Guides Organization; needless to say, the communitarian and relational dimension will be also cultivated in the **hostel life** for the residential students, even though we will organize special activities with the same philosophy for the **day scholars**.

- Finally, Sai International Schools will try to create and keep alive in the whole campus life **a specific culture and atmosphere** which naturally bring out the deepest values.
- In that sense, the schools will try to combine **the two inseparable dimensions of education:**



LOVE and DISCIPLINE (primarily self-discipline).

Love without discipline leads into chaos;
discipline without love leads into authoritarianism.

- Sai International Schools will also follow **the beautiful and profound influence of the Gurukula, the community of the master with his pupils**, maybe the greatest pedagogic tradition of mankind, that has produced the highest culture in India from Vedas and Upanishads to Vedanta, and also in Ancient Greece from the schools of Orphism and Pythagoreans to the Academy of Plato, the Lyceum of Aristotle and Neo-Platonism. **This is the best form of education, esp. for boys. This kind of master/ pupil relationship existed in most of the indigenous and Ancient cultures of mankind.** It was still the basis for the cultural grandeur of European Renaissance –the workshop of Leonardo da Vinci for instance-; it has also been the prevailing pedagogy to train the greatest composers and musicians. Even the professional training in many crafts and guilds has been given in all cultures through this kind of master/ pupil relationship. **However, the school-factory of the Industrial Revolution developed an academic system radically dehumanized that is not working anymore and has no more future ahead. Our Project can be easily adapted to a Gurukula.**

The unique combination of genuine love for the pupil together with the necessary self-discipline in the spirit of the Gurukula will allow us to lay down the foundations of **an educational system based on the fundamental human values towards the real transformation of the human being here and now, with the capacity to act in the modern world through a proper academic training while making a difference through an ethical/ spiritual vision and a cosmopolitan spirit.**

Unfolding human values from within will also prompt in each individual **the transmutation of negative attitudes and tendencies into positive patterns -without coercion**, which never works on the long term-. Instead of negatively reprimanding, we must lovingly help the child to realize and positively transform.



In conclusion,
it is not our aim to recreate new systems of beliefs or to put into practice new forms of catechism, but to implement genuine and real ways of transformation of the human being through education.



For that, we can make use of several instruments, the practical value of which has been clearly demonstrated, such as:

- the use of **classical music** (both European/ Western and Indian/ Eastern) stimulating higher states of consciousness and vibration;
- the use of **the fine arts and humanities**, not only to foster emotional intelligence, creativity and the aesthetic taste, but also those higher states of humanity;
- **the contact with Nature, the Earth and animals**, bringing out positive changes in character, which has often worked even among difficult youths;
- the practice of **relaxation, different kinds of visualization and meditation** (for instance, **meditation in the light**), **yoga, katsugen undo, etc**, channelling real and profound changes from the inner spiritual being.

At the same time, the key lies in consciousness, and we are in this world here and now, which means that the process of inner transformation can only occur in relation and dialogue, something beautifully expounded by Prof. R. Panikkar and J. Krishnanurti.

Then, the attitude, intention and character become fundamental in the educational process, transforming negative patterns into positive.

That is why we must closely connect value education in depth and academic training with excellence:

- by reducing the amount of information which is not digested and becomes excessive;
- by directing the academic study towards understanding, the capacity of free thinking, self-expression, creativity and management with wisdom;
- by promoting interdisciplinary perspectives and team work (without dismissing the personal effort);
- by using academic knowledge as the understanding of the human process that occurs within each one of us, and also as a fascinating exploration into Reality;
- by using high/ classical culture (both Western and Eastern) as an instrument of value education;
- and ultimately, by nurturing the emergence of human values and purer states of consciousness from the spiritual depth within, through contemplation without judgement, in unity and solidarity.



We can take the example of history.

There are three kinds of history:

- First, **the traditional** and boring **approach** consisting of long lists of kings, battles, etc.
- Second, the more intelligent history put forward by the **critical thought** of the West, especially in Europe, trying to find the profound causes for historical processes and trying to bring a more **sociological understanding** of the past.
- Finally, **history as value education**, taking the basic facts from the first approach, evolving the intelligent reasoning of the second one, and then, observing without judgement the historical process as a human process which happens within each one of us. Then, we perceive history as our own history, as the human condition and the human process, from which we can learn fundamental teachings for ourselves, for our own process of transformation, knowing that the key lies in consciousness, and that consciousness affects the vibration of everything.

To summarize, **we want to put together in our institutes different disciplines or dimensions that have been separated until now:**

- * **science and spirituality**, and in particular, the traditions of mystical/ spiritual philosophy and quantum physics/ new science;
- * **the paths of inner work and moral education** –instead of the prevailing moralistic catechism that constitutes a system of beliefs to be imposed at the mental/ emotional levels-;
- * **higher/ classical culture and value education** in an intercultural approach Western/ Eastern –instead of the mediocre culture often reinvented by superficial amateurish value-based strategies-;
- * **academic excellence and integral education** –whereas some holistic pedagogies have clearly produced an erosion of academic standards together with an immature abuse of progressive ideas-.

By doing so, we intend to go more deeply into integral education in human values, both at the level of the **theory** and the **practice**, presenting a true philosophy and an academic foundation for value education together with a profound and efficient pedagogy that works.

In this horizon, our work will constitute a humble contribution joining with the efforts of many others in a collective movement which will put forward a new paradigm, a new concept of humanity and a new civilization, for the welfare and the transformation of all beings, in a world devoted to peace, fulfilment and unity.



“The one I really am.

A soul with a body.”

Sathya Sai Baba.



**“Imagination
is more important than knowledge.”**

Albert Einstein.



PHILOSOPHY/ PEDAGOGY FOR INTEGRAL EDUCATION IN HUMAN VALUES.



GENERAL PRINCIPLES/ EDUCATIONAL PHILOSOPHY OF A FIVE-FOLD PEDAGOGY.

1. Academic excellence towards the finest conceptual education: understanding, critical/ creative/ free thinking and self-expression.
2. The aesthetic dimension: the sense of beauty, sensitiveness, creativity and emotional intelligence through the humanities and the arts.
3. Human values, the Self, and the spiritual dimension: from outer religions towards inner spirituality; self-inquiry towards self-knowledge and self-realization.
4. Physical development, education for health and the relationship with the environment.
5. The relational and communitarian dimension: love and compassion, ethics and positive values; relation and dialogue towards a new paradigm.

PRACTICAL IMPLEMENTATION OF THE FIVE-FOLD PEDAGOGY.

1. The physical domain and the environment.
2. The relational domain and community life.
3. The intellectual domain/ academics.
4. The aesthetic domain/ arts and humanities.
5. The spiritual domain; self-inquiry, transformation and self-realization.



**A five-fold pedagogy for integral education in human values:
Unfolding the five fundamental dimensions of the human being.
A PLAN FOR PRACTICAL IMPLEMENTATION.**



I. The physical domain and the environment.

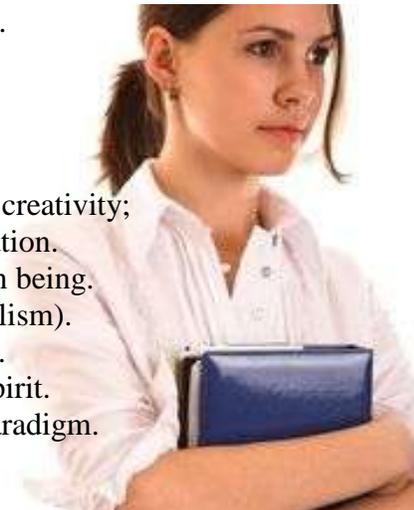
- * Physical exercise through cooperation rather than competition, and harmonious growth.
- * Education for holistic health and sustainable living.
- * The relationship with the environment and the contact with Nature.

II. The relational domain and community life.

- * Community life through hostel, campus routine and outdoor activities.
- * Boy Scouts and Girl Guides; altruistic service in the community.
- * School Parliament; spheres of participation and responsibility for children.
- * The pedagogic role of elder children towards younger –while mixing age groups-.
- * Teachers' tuitions and tutorials; individualized attention and personal guardian.
- * Emotional education, love and compassion; positive values, ethics and character.
- * Groups of dialogue and education for dialogue (intra and inter-personal).

III. The intellectual domain/ academics.

- * Reduction of unnecessary information towards quality; not quantity.
- * Conceptual education: understanding, free thinking, self-expression and creativity; basic facts and concepts; analytical, critical and creative thinking; imagination.
- * The multiplicity of geniuses, and the uniqueness of every child or human being.
- * Academic education as education in human values (no separation or dualism).
- * Knowledge with ethics, values and a sense of service (social dimension).
- * The comparative perspective: intercultural dialogue in a cosmopolitan spirit.
- * The interdisciplinary perspective and the unity of knowledge; holistic paradigm.



IV. The aesthetic domain/ arts and humanities.

- * History of art in a comparative/ value perspective; art as a source of inspiration.
- * Practice of different disciplines: humanities, fine/ visual arts, music, dance, drama.
- * Fostering the sense of beauty, creativity, sensitiveness, imagination and self-expression.
- * Aesthetic taste and emotional education; the pedagogic/ therapeutic potential of art.
- * Art as value education: an agent for self-knowledge and transformation.

V. The spiritual domain; self-inquiry, transformation and self-realization.

- * The spiritual traditions in a comparative perspective, stressing common values.
- * Direct teaching of human values through topics; teachings of spiritual masters/ sages.
- * Practice of relaxation, meditation, yoga, etc; paths and instruments for inner work.
- * Energy and consciousness; self-knowledge, transformation and self-realization.
- * Self-inquiry, dialogue and relation; from I to You, and from You to We.

In order to implement an efficient holistic pedagogy, we should be aware of several fundamental points:



A. We should not fall into a new kind of dualism.

Which means that there should not be a session of yoga or meditation cut from the academic classes. There must be a total integration of values and spirituality with academics, so that academics already incorporate the value/ holistic perspective, while value teaching and spiritual practice are rooted in this world, to serve here and now.

B. We should not fall into a new kind of mechanical catechism, a system of beliefs at the mental/ emotional level, closed within itself, which we impose upon others.

C. We should always keep in mind the ultimate goal of education: to accompany the growing human being in his or her process of self-knowledge and spiritual transformation –a real, ontological transformation towards higher states of consciousness and vibration, manifesting the inherent divinity of humanity-.

D. We should be open to relation and dialogue: with the children themselves, teachers, institutes and organizations, and other schools of thought and cultures.

E. We should never forget that the educator must also be trained, like the student, since the whole life constitutes a continuous process of education and transformation.

F. We should provide both internal and external spaces of training for teachers, other professionals, parents, etc, especially from the holistic/ value dimension.

If the teacher or adult in general does not live himself the values, he will not be able to be the living example that can really inspire the children or other adults.

G. The schools should work in connection with families, acknowledging that parents are the first educators.

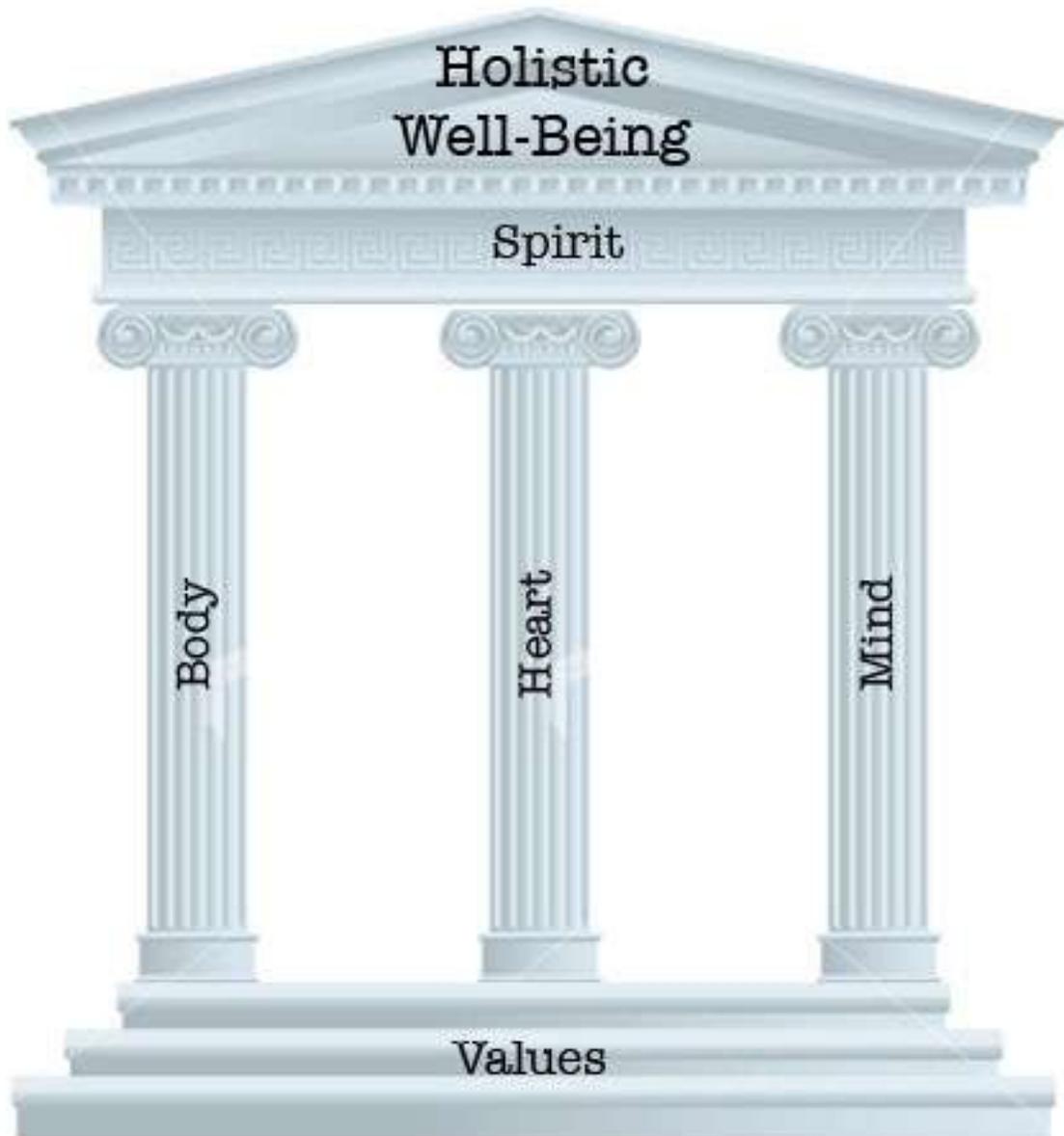
H. All educators should take into account the cultural and social context where the child is growing and where the school is located. Education must be systemic.

When the context is not favourable, we should try to create new positive perspectives for the children, instead of negatively fighting against a hostile environment or tendency.

I. The axiological and spiritual dimension of education should be adapted to the continental/ national/ regional/ local culture of the place.

Only from the roots in our own culture and tradition, can we open ourselves to other cultures and traditions, and strive for the brotherhood and unity of mankind.

J. Education should be based upon the double principle of love and (self) discipline, knowing the tremendous potential for transformation of love, but being also conscious of the need for (self) discipline in the growing process –always within a humanistic frame of mind, inseparable from love and human values-.



JEAN PIAGET AND DEVELOPMENTAL PSYCHOLOGY.



Jean Piaget (1896- 1980) was a famous Swiss **developmental psychologist**. He placed great importance on the education of children, and designed a whole theory of **cognitive development**. One particular statement of his has become quite popular: “Only education is capable of saving our societies from possible collapse, whether violent or gradual”. **This statement lies at the very core of the educational project expounded through these pages.**

Piaget’s four developmental stages. Coherent with Freud’s phases of sexual development and cultural anthropology. (Not applicable to child prodigy.)

- **Sensorimotor stage (from birth to 2):** children experience through the senses and movement. They are extremely egocentric, which means that they cannot perceive other’s points of view.
- **Preoperational stage (from 2 to 7):** magical thinking predominates (something stressed and utilized by Steiner); it is the time for fairytales, Saint Nicholas or the Three Wise Men. This means that young children cannot use logical thinking. Acquisition of motor skills is very important together with playing. Egocentrism gradually weakens while evolving towards peers relationships.
- **Concrete operational stage (from 7/ 8 to 11/ 12):** coinciding with the end of early childhood till the outburst of puberty, this stage develops logical thinking, though in concrete ways; that is why the big disappointment comes at home: Saint Nicholas or the Three Wise Men do not exist, it was daddy/ mum. In school terms, the stage 7/ 11 corresponds to primary school. Here, children are no longer egocentric and deeply need social relations/ friendship –especially within the same gender- and community life –the beginning of scouting for instance with cub scouts-. Elder children also need after 8 the adult role model –especially within the same gender-, which constitutes an anthropological condition for a balanced process of growing up encompassing the following period from 11 on.
- **Formal operational stage (from 11/ 12 onwards), often divided in two sub-stages: 11/ 12 to 14/ 15 and 14/ 15 to 18/ 21.** The first period corresponds to middle or early secondary school; it is the golden age of scouting, very well grasped by Steiner too in its innermost spirit. The second period corresponds to higher secondary school. Already from 11/ 12, the human being develops abstract reasoning and has all the basic capacities of the adult; younger or elder adolescents from puberty onwards can think logically and can also produce moral judgement; there are geniuses aged 11 or 14, especially in music, the arts or poetry. Moreover, their autonomy as subjects consolidates; although this fact can shock the bourgeois mind of the modern world, adolescents from 11/ 12 onwards can live by their own, which may be beyond imagination in a middle-class district of Western Europe or the USA, but constitutes a daily reality in India or Asia, and is fictionally depicted in famous boys’ adventures such as Jules Verne, Mark Twain, etc –apart from the historical examples of adolescents being social/ military leaders or spiritual masters, which manifests by contrast our overprotection and infantile treatment of adolescents-.



Reflections about the developmental process.

R. Steiner and age groups.

It is well-known that the eminent educationist, **R. Steiner**, founder of **Waldorf Schools** and Anthroposophy, defended an original chronology to be applied to his schools, based upon **three main periods divided as follows**:

- **Early childhood**: from birth to six/ seven; mainly based on sensory-training and play-way methods through the magical/ mythical world of young children;
- **Elementary level**: from seven to fourteen; developing very especially imaginative capacities and emotional intelligence together with creativity and intuition (instead of forcing homogenized students into fixed moulds);
- **Adolescence/ secondary education**: from fourteen to eighteen; where the school should develop conceptual/ analytical thought and also the moral dimension.

Since the third period could last until twenty-one, **Steiner's system would divide human growth and education in three sections of seven years.**



Some educationists and scholars have questioned Steiner's periodization, arguing that it does not follow the traditional division between primary and secondary school, though it may be coherent with the normal pattern of human development described by **Piaget** and **conventional psychology** (birth/ 2/ 5/ 8/ 11/ 15/ 18/ 21 years). In any case, **we must be open to the deepest meaning of other pedagogies like the humanistic and holistic educational system designed by Steiner.**

Without denying the scope for more orthodox schemes, Steiner wants to stress what should be **the pedagogic philosophy in different stages of human growth**. We must acknowledge that his proposals incorporate profound insights that should not be ignored. Instead of indulging in the petty hyper-criticism so common in the Western World, it is more fruitful to learn from Steiner's pedagogic innovation, which outlines a solid framework of integral education for the West.

Though our schools will follow the academic framework of the **International Baccalaureate**, to which we will be apply, **we will also take into account** interesting pedagogic contributions like **Steiner's**, in particular this **meaningful evolution from magic, playing and sensory-training towards creative thinking, imagination and emotional intelligence, and finally, conceptual, abstract, analytical thought with ethics and values –the whole educational journey being imbibed with genuine spiritual sensitiveness and inquiry-**.

Many schools, especially under the umbrella of Sri Sathya Sai Organization, offer a value-based education founded on a five-fold methodology consisting of 5 basic techniques (without truly incorporating the developmental dimension):

- **direct teaching** (of human values);
- **reading, story-telling and use of quotations** (of an inspirational kind);
- **group activities and group singing;**
- **prayer;**
- **silent sitting/ meditation** (in the Light).

The holistic/ value-based pedagogy of Sai International Schools also incorporates all these methods.

- **The direct teaching** will be an essential part of the afternoon workshop devoted to human values, even though the whole pedagogy of the school will be value-centred, which means that values will also be incorporated in the academic subjects and in the whole campus life.
- **Reading, story-telling and use of quotations:** this technique will be used in the afternoon workshop of human values, together with humanities classes; in both of them, we will present to the students the treasures of wisdom and mysticism of the main spiritual traditions of mankind.
- **Group activities and group singing:** this will be another main feature of the afternoon workshops dedicated to fine arts, music, dance and drama, through which we will bring the students to prepare performances that will be played in public.
- **The issue of prayer** will have to be handled carefully in our international school, precisely because it will be totally multicultural and multi-religious in nature, with students and teachers from different religious backgrounds. However, we will do a certain use of prayers, especially of a “mantra” or musical kind, both in the morning assembly and in other activities. But then, we will use prayers borrowed from all the main religious traditions to emphasize the unity and brotherhood of mankind.
- Needless to say, **silent sitting and meditation** will be an integral part of our afternoon workshop centred on the inner path or “sadhana”.



However, value education must integrate Piaget and Steiner, which means that holistic value-based education must take into account through its daily implementation the features and the needs of each age group, and must, therefore, be adapted to the growing process of the human being –and, needless to say, to the unique characteristics of every child or youth-.

**Education in human values through the age groups.
Pedagogic strategies more suitable for each group.**

(Just as an open and flexible set of examples, never exhaustive).

For all: arts/ art-therapy/ self-expression.

Child/ primary school:

- Moral/ inspirational stories, fairy-tales, legends
- Playing activities and control of outer senses
- Simple projects; basic community life
- Collective prayers/ quotations (appropriate)
- Group singing –with values-
- Development of the spirit of inquiry, curiosity, imagination
- Silent sitting –short-.



Young adolescent/ middle school:

- Study of the lives of great men and women –intercultural-
- Direct value teaching -through understanding, while showing clear ideals-
- Group activities -so well developed in scouting, for instance- and projects
- Service activities –appropriate to the age, under teachers’ guidance-
- Solidarity and community life –scouting, outdoor activities-
- Collective prayers/ quotations –more profound, always intercultural-
- Group singing –with values, learning classical languages like Sanskrit in India-
- Introspection, self-inquiry and dialogue with others –with appropriate guidance-
- Meditation in the Light and yoga –or other disciplines like katsugen undo, etc-.



Teenager/ higher secondary school:

- Study of the cultural heritage –value-centred, in an intercultural perspective-
- Study of the traditions of wisdom -in an inter-cultural perspective, stressing the common values through cultural diversity-
- Direct value teaching -sharpening intelligence with more philosophical insights
- Philosophical topics and issues –directed towards self-inquiry through dialogue-
- Service activities -more maturity and responsibility-; more developed projects
- Community life with longer outdoor activities –hiking, trekking, etc-
- Collective prayers/ quotations –intercultural-; group singing -value centred-
- Individual self-inquiry (with appropriate guidance) and groups of dialogue
- Meditation in the Light and yoga –or other disciplines like katsugen undo, etc-.





- The mind shaped by modern materialism, unaware of scientific developments such as sophrology, the mind's new science, transpersonal psychology, etc, in parallel to the scientific study of meditation or the modern development of techniques of inner work from the traditions of wisdom, may ask: **How can we implement in depth this integral nature of education in the present school system?**

The answer is multifaceted, since there are many pedagogic possibilities once we understand and acknowledge the integral nature of education.

- For instance, a respected scientific discipline like sophrology has designed a manifold spectrum of tools to operate this fundamental inner work without which human beings never really change. The results have been astonishing, and they have been unequivocally recognized by the scientific arena and public authorities. Some techniques can be adequately adapted to the educational field for different age groups.
- In many countries there have already been experiments to introduce relaxation and meditation in the classrooms; the results have been in general so positive that the demand for it has increased. For example, Susanna Martinez and Luis Lopez have done field research on this topic for the Ministry of Education of the Government of Catalonia, and the success in several schools –even Catholic schools- has been undeniable. There are innumerable experiments like this one all around the world, proposing different kinds of relaxation and meditation for children and teenagers.
- Needless to say, India can offer to the world the longest and deepest experience to introduce the inner dimension into the educational process. In countless schools of the Indian subcontinent, yoga and meditation are practised in different ways, from which many educators from other countries can certainly learn a lot.
- More than 150 Sri Sathya Sai Schools in India and in other continents have successfully implemented value education that has been officially appreciated by academic institutions and governmental authorities. Other educators can investigate about their pedagogic practice to see how it is possible to translate it into their own schools.
- The philosophical teachings of sages like J. Krishnamurti can inspire educators to design groups of dialogue linking an earnest introspection with genuine relation and dialogue. There have been many studies and experiments about dialogue in the last decades –the famous physicist D. Bohm for instance, who had a deep interaction with J. Krsihnamurti-.
- Both artists and educators have also put into practice the therapeutic role of art –fine arts, music, drama, dance, etc-; the results through art-therapy have often been astounding, especially with difficult youths.

In conclusion, the spectrum of possibilities is infinite, and a lot of work can still be done to design concrete ways to implement the integral nature of education within the school system.

- Unlike some proposals of holistic education that have fixed everything in detail once forever,
- **This Project provides a general frame and a theoretical foundation that may work as a source of inspiration and a set of guidelines.**
In concrete terms, we wish to leave the pedagogic process open to research and innovation, flexible enough to evolve with the very rhythm of Life. Instead of establishing a rigid formula for the arts, value education and inner work, we propose a sample of traditions and techniques –among others- allowing every school and teacher to explore in free and creative ways.

Schools and teachers can draw valuable ideas from a diversity of sources, such as:
(This is an open list, never to be closed or fixed.)

- Christian meditation –Desert Fathers, Guigo II, St Teresa, St Ignatius, etc-
- Yoga, Meditation in the Light –Tejo Dhyana-, and other paths of meditation and inner work from India –Vedanta, Shaivism, Tantras, Vaishnavism, etc-
- Meditative techniques and tools of inner work from the major Buddhist traditions: Theravada, Mahayana, Chinese Mahayana, Tibetan and Zen
- Meditative techniques and tools of inner work from other spiritual traditions of mankind –China, Japan, Cabbala, Sufism, indigenous traditions, etc -among which, for instance, Tai Chi, Chi Kung or Qigong-. Etc.
- Transcendental Meditation (T.M.; by Maharishi Mahesh Yogi)
- Seitai (Katsugen Undo, Yuki; by Takahashi, Noguchi)
- Reiki (by Mikao Usui; or similar forms of energetic practice)
- Relaxation and visualization (with many schools and techniques in the last years)
- Sophrology (A. Caycedo, N. Caycedo, R. Abrezol, G. Pantaleoni, etc)
- Modern Mindfulness (J. Kabat-Zinn).
- Focusing/ Thinking at the Edge (E. Gendlin)
- Past Reality Integration; the Art of Conscious Living (PRI; by I. Bosch)
- Emotional Intelligence (Salovey, Mayer, Goleman, etc)
- Spiritual Intelligence (Zohar, Marshall, Torralba, etc)
- Multiple Intelligence and Project Spectrum (H. Gardner)
- Groups of dialogue and a culture for dialogue (D. Bohm, etc).
- Self-inquiry, observation and transformation in relation and dialogue (from Socrates, Vedanta or Buddhist teachings to J. Krishnamurti). Etc.
- Sri Sathya Sai Education in Human Values
- Ramakrishna Mission Schools and modern Vedanta
- Shantiniketan, Shriniketan and Vishva Bharati (R. Tagore)
- Schools of integral education following Sri Aurobindo and the Mother
- ISKCON Schools/ Krishnamurti Schools
- Waldorf Schools (R. Steiner)/ Montessori Schools
- Schools inspired by Prof. Dewey/ Prof. Kilpatrick
- Transpersonal Education (Jung, Wilber, Maslow, Rothberg). Etc.



THE DIFFERENT STAGES OF INTEGRAL EDUCATION: THE EDUCATION OF CONSCIOUSNESS AND HUMAN REALIZATION.



If science has put forward the crucial role of consciousness after removing all the veils of modern materialism, could education ignore in the daily life of schools the most fundamental development of scientific research in coherence with the deepest philosophy and wisdom of mankind? Well-known reports such as Delors' open the door towards the education of consciousness as the cornerstone of the pedagogic practice for the future of mankind.

- First, education must fully acknowledge **the power of the mind** and direct it in positive terms towards enhancing our health and becoming better human beings, which implies, first of all, the knowledge of oneself.
- Hence, the education of consciousness must work out **the Socratic process of self-inquiry towards self-knowledge**. An earnest observation of ourselves, with our values but also our blocks and prejudice, is the only path towards genuine self-knowledge. Certainly, many mental or emotional blocks will vanish through this process of self-inquiry with the therapeutic effects that will follow.
- However, we must be aware that **introspection is inseparable from relation and dialogue**. Socrates' motto -"Know yourself"- does not deny **Krishnamurti's** emphasis on the central role of relation and dialogue in human life, something that **Prof. Raimon Panikkar** developed in philosophical terms. In fact, Socrates himself always taught through dialogue, as it also happened between master and pupil in the **Upanishads**. **The education of consciousness is also an education for dialogue**.
- At the same time, as the philosophical tradition of **Kashmir Shaivism** clearly understood in Ancient India, and **sophrology** has reasserted in the postmodern world, **consciousness is inseparable from energy**. Therefore, integral education must also accompany the growing human being into **a deeper introspection through paths of meditation or yoga** in order to put energy into motion and foster real changes inside. **quantum physics** has outlined the dynamic picture of a living cosmos in interdependence; it has realized that matter is but a form of energy, and the Being is in fact Becoming. **Integral education must work at the level of consciousness and also at the level of energy**. The new developments of science in the last decades have enlarged **the fascinating spectrum of meditative paths and techniques of inner work** wisely elaborated by millenary traditions of mankind.
- Finally, as the respected spiritual master of India, **Sathya Sai Baba**, always reminded, **this kind of education should be value-oriented**, since the fundamental human values, like love and compassion, naturally unfold from that depth of the human being which we may dare to call spiritual.

Then, the academic realm reaches its highest dignity, simply on the grounds that we must live here and now in human society with our fellow beings. But academic learning cannot be anymore a mechanic pouring down of information upon children's minds. True academic excellence will be directed towards creativity and free thinking as one of the fundamental facets of human realization.

INTEGRAL EDUCATION



By bringing together the findings of Developmental Psychology (Piaget), Jungian/ Transpersonal Psychology (Jung, Wilber, Maslow), Integral Education (Rousseau, Steiner, Montessori, Dewey, Vivekananda, Tagore, Aurobindo, Krishnamurti, Sathya Sai Baba) and Comparative Philosophy/ Anthropology:



A tentative map of the pedagogic progress through different age groups.
(Any developmental scheme must be flexible and adapted to every child's genius.)

➤ **Early Childhood: from 3 to 7;**

corresponding to **Kindergarten and the beginning of Primary School.**

- This is the realm of **magic** before the age of reason. For this, educators can make an abundant use of **story-telling, fairy tales and legends** as tools of value education –**together with** a wise use of poems and songs-.
- Playing constitutes the natural way of learning; **play-way methods** may prevail.
- The educational system must allow the child to learn and discover by himself or herself; teachers must arrange spaces and tools for **experiential self-learning**. Instead of blocking the child's potential, education must awaken and unfold it.
- For young children **sensory training** is equally fundamental.
- **The pedagogic process** must be **artistic** in general terms; specific **arts and crafts training** should also be introduced in simple and natural ways.
- The child's body during this period cannot be imprisoned in a rigid classroom; the educational system must allow young children to move and physically express themselves, for which children of this age group must perform **movement games** and **practical outdoor activities** outside the classroom.
- Though fundamental throughout the whole educational process, **emotional education** must especially be taken into account with young children.
- At this tender age, it is very important to cultivate the relationship with **Nature** and the sense of organic unity and harmony.
- For this, we should celebrate with young children the main **seasonal festivals from different cultures** –opening in a natural way the child's mind to intercultural dialogue and the unity of mankind-. Needless to say, **elder students should also participate**.
- Because this is the age of magic, **the spiritual dimension** can be nurtured very easily through the adequate tools –which means that meditation must be of a very simple kind-.
- **This is the only stage where coeducation does not offer major problems; afterwards, there is sound anthropological evidence to prefer different spaces for boys and girls, although some spaces of interaction may also be arranged –together with the interaction between elder and younger children-. This is due to the undeniable differences in learning and the general anthropological differences between the two genders -which postmodern culture has dogmatically denied through the imposition of artificial and ultimately political arguments-.**

➤ **Later Childhood: from 8 to 10;**
corresponding to the end of Primary School.

- In biological terms, this is the period of the **change of teeth**.
- This is essentially a period of **transition** between childhood strictu sensu and the first period of adolescence –puberty-.
- This fact was clearly understood by archaic and ancient cultures through the first steps of the **initiation process** –much more crucial for boys than for girls-, manifesting the end of childhood and the birth of a new “adult” status.
- While being less egocentric than the small child, the elder child deeply needs **social relations, friendship, community life and also the positive role model of the adult outside the household –especially within the same gender-**.
- That is why modern scouting has offered the children of this age group a first possibility of outdoor expansion, subject autonomy and social life through **cul scouts**.

- Modern schooling has incorporated this age group into most of Primary School; both the academic contents and the pedagogic methods must change in relation to the previous stage, preparing the growing mind for a **first development of the reasoning and thinking capacities –in concrete ways-**.
- **However, this cannot consist of a mere imitation of the higher secondary school academic patterns; schooling must be adapted to the anthropological characteristics of the age groups, which mainstream schools often failed to do with the abuse of chalk and talk/ lecture methods and memorization of information.**
- The transitional nature of this age group can be exemplified by the disappointment at discovering that Father Christmas or the Three Wise Men do not exist; it was dad/ mum. **The world of magic vanishes**, but the child still needs a **legendary horizon**, which scouting and youth literature have clearly grasped.



➤ **Early Adolescence: from 11 to 14;**
corresponding to most of Middle School.

- In biological terms, this is the period of **puberty**.
- It constitutes a crucial stage of mankind, more delicate for boys than for girls, for which the **initiation process** was considered as fundamental –especially for boys- by all cultures of humanity before the advent of modernity and its tabula rasa.
- That is why this is the golden age of **scouting** in the modern world. **Lord Baden-Powell**, who was a Free Mason, created scouting as a modern form of initiation in a world that had dramatically lost both the initiation culture and the metaphysical dimension of the Cosmos.
- At this stage, **playing** is also natural and important, though in different forms compared to earlier childhood; **scouting**, again, has provided a sensible understanding of the more mature playing nature of the young adolescent.

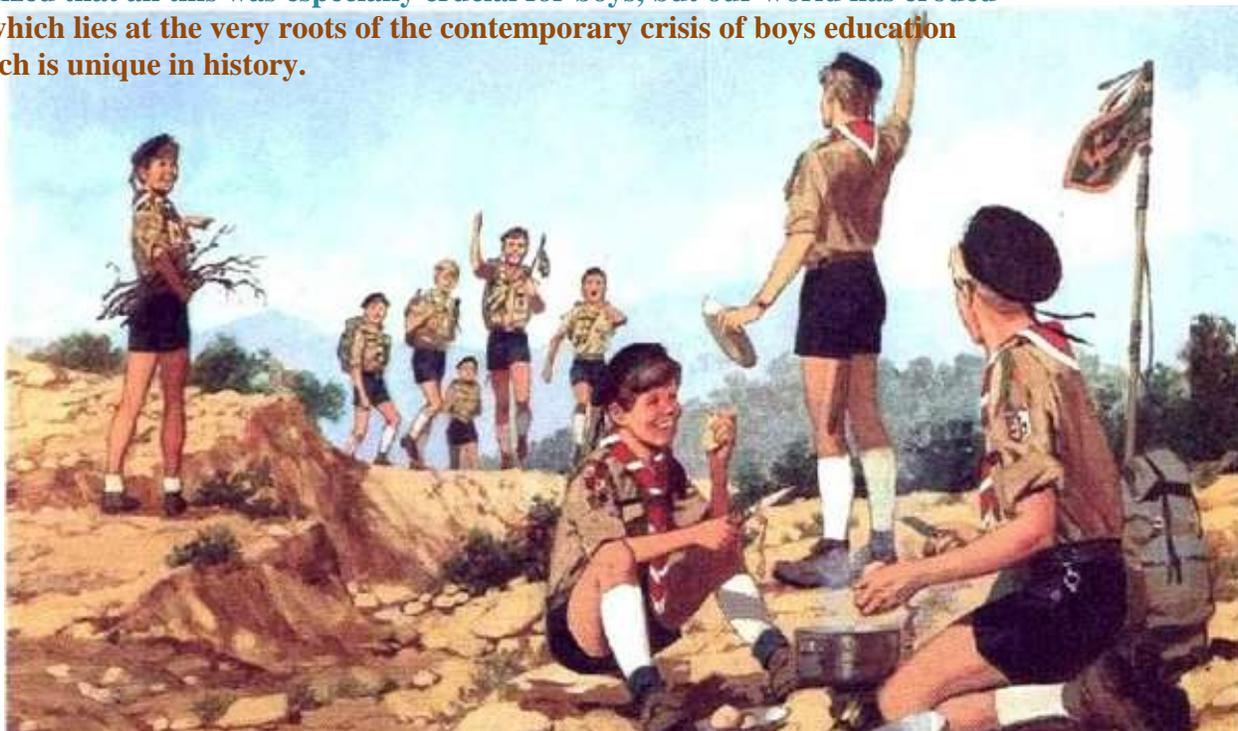
- In general terms, this period must allow the young adolescent to live his or her **subject autonomy** –one of the major reasons for the very existence of scouting in the modern age- instead of overprotection and infantile treatment.
- Furthermore, this is **the age of reason**, and the academic dimension of education must nurture the developing **thinking** capacities of this age group –**in terms of logical/ abstract thinking-**. A human being aged 11/ 12 has already all the basic capacities of the adult and can be autonomous.
- Beyond intellectual thinking, the educational process must encourage the individual's **creativity** and **imagination** in its own genius and inclinations.
- In parallel to the dawn of reason and creativity, the young adolescent starts evolving **moral judgement**, which value-based education must cultivate **in a double direction**:
 - to develop the moral autonomy of the subject,
 - and to help the growing human being to know itself and build its own value system and personal vision.

- **Kantian moral autonomy/ subjectivity and Socratic self-inquiry towards self-knowledge/ self-realization should be intimately intertwined in the horizon of a humanistic philosophy of education.**

This double path must obviously be further developed in the last stage of later adolescence.



- For all these reasons, **Social Studies** (with **History and Geography**) **must play a prominent role for this age group**, not only to provide basic general knowledge but also to stimulate the awakening of reason –**in a complementary way to mathematical/ scientific thinking**-. Here, the value dimension of Social Studies must be fully developed by an integral form of pedagogy.
- This period can also lay down the foundations of **science** by fully utilizing **experimental and experiential methods** –direct experience-, **observation** and **activities** that are highly appreciated by young adolescents.
- At the same time, **artistic education** can flourish in this period of human growth; **even if the arts must be present throughout the whole educational process, they are especially important for this age group** to foster creativity, self-knowledge and self-expression in more mature ways than young children –young adolescents can sometimes emulate adults’ standards in music or the arts-. There have always been **true geniuses** of this age group.
- Moreover, this age group allows more mature paths of **meditation and inner work** compared to the more simple tools utilized with younger children.
- Although the previous period could not believe in a certain kind of magic anymore, the end of childhood and the beginning of adolescence –and boys even more- need **a legendary horizon** filled with **heroes** and **adventure**, something that both youth literature and scouting have comprehended and provided -like all traditional cultures with their myths and legends-.
- This period of life –and already the previous one and still the next- needs healthy bonds of affection, friendship and community life –especially with peers within the same gender- nurturing emotional intelligence and relational/ social skills; this is the golden realm of **friendship** and **peers relations**.
- For similar reasons, this age group requires **the positive role model of the adult** –in particular within the same gender-; hence, the fundamental role of the mentor in most cultures before modernity and its pedagogic potential and success in the modern world among Scouts for instance. **All cultures before modernity realized that all this was especially crucial for boys, but our world has eroded it, which lies at the very roots of the contemporary crisis of boys education which is unique in history.**

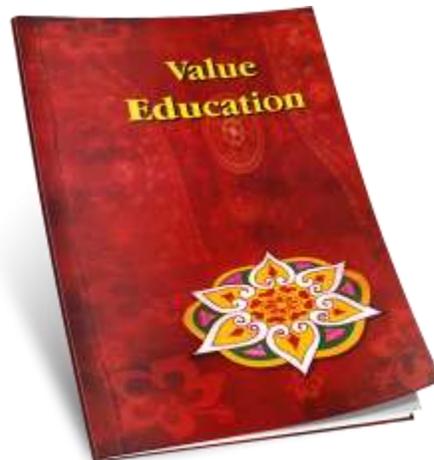
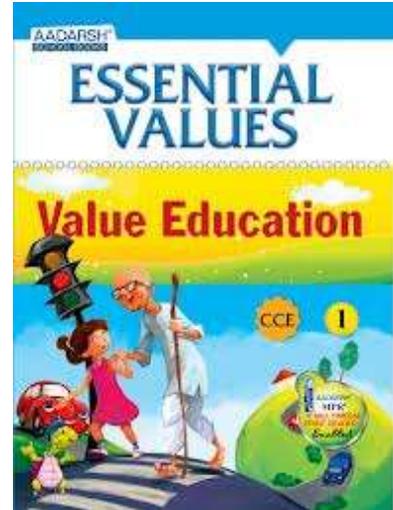
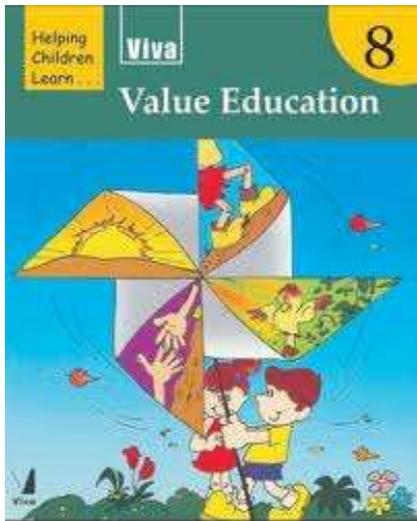


➤ **Later Adolescence: from 15 to 18;**
corresponding to Higher Secondary School.

- From a biological point of view, the youth undergoes through this period the final steps of **physical maturation –that may go on till 21-**.
- During these years the **subject autonomy** will be consolidated, for which **scouting activities** may be of a more adult kind.
- For the same reason, **social activities and service** can also adopt more mature forms –**although it can be started before in ways adequate to the age group-**.
- Already prepared through the previous stage, **moral judgement** may also be refined and strengthened now –**together with** ethical ideals and social responsibility-.
- Since the **conceptual/ abstract thinking** capacities are fully developed, academic training must enhance the use of **Social Studies** and fully introduce **Philosophy** as a profound path of value education and self-inquiry.
- The educational process must encourage **freedom of thought** and **creative/ critical thinking**; however, a **value-based horizon and the awakening of human values must counterbalance the danger of negative/ destructive criticism**, bringing the growing youth to evolve more positive forms of constructive criticism and creative thinking.
- **Mathematics and Science** can also progress from the more simple contents of previous years. This is the perfect age to introduce deeper and more conscious **interdisciplinary approaches**, linking, for instance, quantum physics and philosophy, science and ethics, etc.
- In terms of evaluation, **essays/ dissertations** must be preferred in order to nurture the finest thinking capacities and self-expression.
- Despite the full development of conceptual/ abstract thinking and a wider range of cognitive/ intellectual skills through conceptual education, **higher secondary school must be able to continue to provide a holistic curriculum where the arts and the spiritual dimension still blossom to awaken the deeper multidimensional nature of the growing human being.**
- The spiritual path can also become more sophisticated at this stage, involving **longer meditation** and more conscious **self-inquiry and reflection upon human condition –though all these fundamental aspects of the spiritual path must be introduced in more simple ways into the previous age groups-**.




VALUE EDUCATION



SOME PRACTICAL EXAMPLES OF VALUE-BASED EDUCATION.

**Evolving fundamental human values such as:
Truth, love, peace, righteousness, non-violence, etc.**

**(Through the adequate adaptation from lower to higher age groups).
(And through the wise adaptation to every social/ cultural context).**

➤ **Visualization/ meditation (related to a specific human value).**

Children from all classes can enter the inner realm through different paths of inner work: **breathing, relaxation, visualization, meditation, yoga, etc.**

These different forms of inner practice can be drawn not only from the major **spiritual traditions** of mankind, but also from modern schools of inner work or humanistic therapies, such as **Mindfulness, Focusing, Sophrology, etc.**

We examine this issue below with more detail, but we want to insist here that some tools of inner work can easily be connected with the teaching of fundamental human values.

For instance, after a simple relaxation children can be asked about what they have experienced, which may naturally arise a conversation about the value of peace –which is not outside but inside; only then it will be materialized outside-. **Needless to say**, visualization –so well developed by Mahayana, Tibetan and Chinese Buddhism- can easily bring into the picture any specific human value.

Different forms of relaxation, visualization and meditation can be **combined with a wise use of soft beautiful music.**

Even **corporal expression** can be twinned with tools of inner work. Some spiritual traditions like Buddhism have worked out forms of walking meditation, whereas the Chinese/ Japanese traditions have refined ways of inner work through movement –like Tai Chi, Chi Kung or Katsugen Undo-.

➤ **Collective elaboration of a mural expressing human values.**

With the guidance of the teacher, the group will decide how to make the mural, and every child will bring its own contribution to the collective endeavour. During the process of elaboration, **soft beautiful music can be played.**

After the mural is finished, it can be presented to the school, families or community.

Additional activities can be later envisaged: writing and public reading of a composition about the topic of the mural, further research about the topic, group dialogue/ debate, etc.





➤ **The Fine Arts and Values. Crafts.**

Always from an intercultural perspective.

- First of all, students can be invited to discover the fundamental human values imbibing the great works of art in the different artistic traditions of mankind. The paintings of Leonardo da Vinci, for instance, constitute a whole treatise on the deepest values and the finest metaphysics.
- But the contemplation of beauty and value-based art from the greatest artists and the main artistic traditions should never neglect the direct creativity and expression of the children, who must be adequately trained and guided to express themselves and also convey the fundamental values through the different forms of artistic expression.
- The contemporary practice of **art-therapy** can suggest many fruitful activities to help children know and express themselves.
- **Crafts** can also help children to express themselves in connection to values.

The artistic approach to values can be obviously combined with other disciplines and activities.

As usual, children can be invited to share and show their creativity in public, not only to the school but even to the community.

➤ **Cinema and photography. Media.**

There are a number of good films, documentaries and photographic works that may illustrate a topic of human values.

To take a classical example: Dickens' Christmas story –and hence all the beautiful films adapting it- is imbibed with human values.

If we want to speak about non-violence, we can watch “Gandhi” by Attenborough.

“The Lord of the Rings” -both the original book by Tolkien and the successful films by Jackson- offer stirring human values like friendship/ love and a mythical picture of the victory of Light above darkness.

The list of suitable films could be as long as we wish.

Watching these materials can be linked to groups of dialogue/ debate or to individual/ group forms of expression –commentaries, essays, etc-.

Children can even be invited to make their own photography, documentaries or films in formats adequate to their age –much easier today than decades ago-.

Value education must always combine the inspiration brought by the cultural environment and the direct creativity and expression of the children.

Children can also do interviews to some personalities of the community or collaborate with some local media –with the assistance of the school and staff-.



➤ **Role-playing games.**

Educators can find many sorts of games, more simple or more sophisticated, always adequate to the age groups, that can arise a more direct experience of human values.

Some role-playing games can be designed from the rich tradition of **scouting**, but other kinds of games may be inspired by different well-established **therapies** or **pedagogic systems**. Some simple games can be drawn from daily life. In any case, the role-playing game must always incorporate a clear pedagogic potential and must be value-based.

➤ **Drama/ puppetry.**

Drama is a major tool to work out human values with children from all age groups. **Puppetry or puppet shows** can also be highly educational for younger children.

Educators can combine **two major pedagogic possibilities**:

- to perform with the students major works from the world literature –**from all cultural traditions**-, selecting literary works that convey human values or a sound reflection on human condition;
- to create a totally new story and dialogues out of the imagination of the children with the wise guidance of their teachers.

Drama can always be combined with other artistic disciplines, especially corporal expression/ dance and music.

➤ **Corporal expression/ dance.**

Through **corporal expression**, children can express gestures and movements manifesting the different human values –and also their negative counterpart that must be transformed into positive attitudes and values-.

Mime can also be a wonderful path for children to express themselves in the process of transmutation from negative to positive, from the lowest instincts to the loftiest human values.

As suggested by **Plato** and restated by **Steiner**, **dance teachers** can invite children to feel and express a deeper rhythm and harmony from within.

The intercultural perspective can also be introduced here, making children practise different forms of dance and corporal expression from a variety of cultural traditions.



➤ **Musical expression/ performance.**

Classical music conveys the highest human expression of beauty and harmony. From the Cantatas and Passions of J.S. Bach or the Concerts and Symphonies of W.A.

Mozart to stirring ragas from India, the musical heritage of mankind offers to educators an inexhaustible treasure to fill the children's minds and souls with beauty and harmony, knowing that beauty is one of the most profound paths of transformation and elevation of human consciousness –brutally overlooked by the last decades of vulgar culture in the post-modern world-.

Needless to say, teachers can wisely combine music education with teaching of human values, relating specific values to concrete pieces of music.

This connection between music and values can be further enriched through the contact with **other disciplines and activities**, such as corporal expression/ dance, literary expression, fine arts creativity, etc.

Together with the practice of listening to beautiful inspiring music, value education must invite children to play instruments by themselves and create their own music. There is nothing more educational than the direct practice.

➤ **Collective singing: from hymns and songs to a school choir.**

Slightly different from the previous section, collective singing can use both spiritual hymns from different traditions, mantras or strophes, classical songs – from European classical music or from other cultural traditions-, and even modern pop songs –provided that they are melodic and contain positive values-.

The most elaborated form of collective singing would be the formation of a proper school choir.

➤ **Group of dialogue/ debate (about a topic related to human values).**

With related activities before and after the proper debate or dialogue.

- **Before**, there can be individual or group research about the topic, individual compositions, etc.
Elder students can do some research outside the school also, not only in major libraries or information centres, but also in private or public organisms, meeting experts on the topic, etc.
- **After**, there can be a public presentation of the results of the debate to the same class, the rest of the school, and especially for higher classes, to external social actors.

➤ **Positive thinking and human values.**

In ways suitable for each age group, teachers can encourage children to find out statements of positive thinking related to any specific value in contrast to negative thoughts or attitudes conveying opposite experiences.

This open investigation can be combined with **other activities** to further develop and share the results of the group research.

➤ **Attitude tests.**

- Real-life attitude tests.
- Role-play attitude tests, which describe a moral problem without providing the issue or solution.
- Multiple-choice attitude test, offering a range of moral dilemmas with multiple-choice answers.



➤ **Story-telling and quotations.**

All the cultural traditions of mankind are full of **inspirational stories** that can evoke a conscious reflection on human values. Moreover, listening to a story that contains a deep message is something as old as mankind –dramatically lost for the last generations-. Value-based schools can recover all the pedagogic potential of this perennial practice of mankind in terms of value education.

Here, **the perspective should again be intercultural**, knowing that the gold mine is endless: from passages of the Iliad and the Odyssey or Celtic Ballads to Oscar Wilde’s marvellous tales, the symbolical tales of the Sufi traditions, from the passages of the Mahabharata and the Ramayana to the Puranas of India, the parables from the Buddhist Sutras and Jatakas, the poetical stories from Chinese Taoism or Japanese Zen, profound narrations from the African peoples or the Native Americans, etc.

Reading **meaningful quotations** would be a similar practice that also offers an inexhaustible heritage **from all spiritual, philosophical and literary traditions.**

This kind of activities can easily generate some sort of dialogue/ debate or literary works by the students –commentaries, essays, etc-.

It can also be linked to other activities, such as role-playing games, drama, etc.



➤ **Literary creation.**

Teachers can wisely combine a set of **literary forms of expression** to make children think by themselves and express themselves about any subject related to human values.

Even smaller kids can write a simple poem, middle school children can present a commentary from some significant book or author, elder students can prepare a short dissertation, etc.

Children can also be requested to create **stories out of their imagination** or under the inspiration of well-known authors **to express some value-based message.**

These literary works made by students can be presented to an audience, and they can also be exhibited in some literary/ cultural contest or soiree –avoiding a competition culture that can be replaced by a spirit of sharing and celebration-.

➤ **Social Studies and Philosophy.**

Beyond their mere academic component, social studies and philosophy can be wisely turned into profound instruments of value education in an interdisciplinary approach.

We develop this issue in the longer 1000 pages book, in particular through a chapter centred on the shift from the robotic system to conceptual education, and from academic to human excellence.

We want to insist here that all the fundamental human values can be apprehended through social studies and philosophy, providing not only a more intellectual or scholarly but also a deeper background to students, bringing them to think in depth and open an earnest reflection on human condition and its transformation, knowing that there is no separation between inside and outside, and also being aware that we are the world –as **Krishnamurti** always reminded-. **Real philosophy can put forward the very core of integral value education: consciousness and transformation –a real, ontological transformation of humanity towards higher states of consciousness and vibration-.**

The philosophical dimension –understood in depth- is fundamental to go to the very roots of integral value education –self-inquiry in relation and dialogue towards self-realization-, avoiding the most superficial and dualistic approach to values.

The incorporation of social studies and philosophy into value education can stimulate the **creativity** of the elder children through research, commentaries, essays, etc, that can be done individually or in group, and that can be later shared with a wider public. The **participation** of students can also be encouraged through groups of dialogue/ debate.

In this field, elder students can be sent **outside the school** to do research in some institutions and meet social agents involved in the issue at stake.

This utilization of social studies and philosophy from the point of view of value education can obviously be intertwined with other disciplines and activities.

➤ **Intercultural research on topics related to human values.**

Always in ways adequate to the age group and under teacher's guidance, students can combine individual and group research on human values from an intercultural/ inter-religious perspective, searching for cultural expressions of love, peace, compassion, solidarity, etc, through different civilizations and spiritual traditions.

Small children may search for the ways of salutation in different cultures, **elder children** can compare symbols and myths from the major traditions, and **higher secondary students** can study in depth the philosophical support for human values in the main civilizations of history.
The outputs of this kind of research can lead to supplementary activities.

➤ **Science and human values.**

Beyond the proper academic dimension, science should also be incorporated into value education, knowing that education in human values really works when there is no dualism or separation.

- First of all, we can raise with students the ethical and philosophical issues connected with science.
- We can even show them how the greatest scientists, such as **Albert Einstein**, clearly put forward an ethical and philosophical reflection inseparable from scientific investigation.
- Furthermore, the development of quantum physics and new science offers a tremendous potential for value education in an interdisciplinary horizon, nurturing a profound questioning about crucial issues such as interdependence, wholeness, harmony, the role of consciousness, etc.

Quite obviously, the incorporation of science into value education can stimulate the **active participation** of students through their own creative works, group activities, groups of dialogue/ debate, public presentations, interaction with institutes and social actors, etc.

Value-based science can also be combined with open-air activities: exploring the natural environment, visiting places where some environmental issue is at stake, etc.





➤ **Social service and solidarity in action.**

Always through ways adequate to the age groups and under teachers' supervision with school support, children may be invited to directly experience by themselves the sense of solidarity and integration into the community through some sort of social service, from attending the needs of the most humble to ecological activities for the environment.

In some schools (as we want to do in our new Sai International Schools), **social/ community service can be interwoven with scouts/ guides activities.**

Needless to say, these social/ community activities can be easily related to **other activities suggested above**, which means that students can produce some paper or documentary about the task performed, or can do some public presentation about it.

➤ **Field trips, picnics and hiking.**

- Field trips can be highly educational giving the children an opportunity to approach human values in a more direct or experiential way.

This may include visiting temples (from all spiritual traditions), holy places, museums, etc.

It can also involve meetings with some personalities or organizations in connection with some special issue related to values.

In any case, both the preparation and the return may involve some **additional activities**: before for preparing the trip, after for making some summary or report and sharing with the school, parents or community.

- The school can also arrange a picnic day to some beautiful setting, where different value-based activities may be organized.
- Finally, the school can arrange week-ends or holidays for hiking in the hills, National Parks, etc.
Apart from the physical exercise, contemplation of Nature and community life, value-based activities can again be organized.

➤ **Conclusion. From holiday camps and catechism to integral value education.**

There is always the danger to reduce all the depth of integral value education to some sort of holiday camps and catechism, instead of tackling the very core of it, which, as **Sathya Sai Baba** insisted, is not less than the real, ontological transformation of the human being towards higher states of consciousness. But as **J. Krishnamurti** warned, few human beings really face the challenge.



“True knowledge is not attained by thinking.

It is what you are;

It is what you become.”

Sri Aurobindo.



**“A teacher’s purpose
Is not to create students in his own image,**

**But to develop students
Who can create their own image.”**

Rudolf Steiner.



“Love is the perfection of consciousness.”

Rabindranath Tagore.



I. The relationship with the Environment and the Cosmos.



Our schools will be preferably located in the countryside or in the city outskirts, and will try to have their own farm and garden, so that students will grow in contact with animals and plants -a fundamental dimension of education which is often neglected-.

Moreover, the school farm and garden will provide fresh milk, vegetables, fruits, etc, to the community of students and teachers.

The syllabus will arrange **some periods after the evening workshops** to organize in a more structured and pedagogic way this fundamental contact with Nature through **different activities in the school garden and farm.**

The schools will naturally allow and encourage a more informal contact in the free time, something that will be facilitated by the existence of common gardens among the buildings of the campus.

In parallel to that, **the outdoor activities planned during long week-ends and holidays** will nurture a deeper relationship with the environment, apart from their intrinsic communitarian dimension. Our schools will organize special **excursions, hiking and trekking** in natural settings famous for their beauty and biological value, like the Nilgiris in South India or the Himalaya in the North.

Finally, the hustle and bustle of **a group of Scouts and Guides** in the campus shall hearten the love for Nature and the practice of outdoor activities with their corresponding skills.



I b. Physical exercise (sports and games) and education for integral health.

Sports and games (like playing) are not only important per se but also in order to enhance cognitive skills and general functions –as proved by neuroscience in the last decades-.

- Stressing in sports and games cooperation and team spirit rather than competition;
- Cultivating an integral vision of health and awakening the sense of harmony and beauty, in the awareness that the body is the temple of the soul, that is, the unity of the physical and the spiritual in a holistic world view.

Our international schools will offer a vast area for sports and games, Including, for instance:

Sports grounds:

- Cricket
- football
- basketball
- volleyball;

- an indoor stadium for gymnastics
- an outdoor stadium for athletics
- and a swimming pool.



We will also value and integrate traditional Indian sports such as **Mallakhamb** (pole gymnastics) and **Kushti** (wrestling) -especially suitable for boys to release their energy, which mainstream schooling does not allow too often-.

Students will be able to make a choice among several options, although some basic gymnastics and athletics will be recommended to all.

Our schools will also include in the curriculum **a programme of education for integral health and hygiene.**

On Saturdays and even Sundays, which will be free from ordinary schooling, an additional practice of sports, games and free playing will be offered on an optional basis –as we shall also offer **scouting** and **additional workshops** of fine/ visual arts, music, dance, drama, yoga, etc, on an equally optional basis-.





“Love is the pursuit of the whole.”

Plato.



II.

The relational realm and dialogue.

The value and depth of human relationship and the sense of community, brotherhood and unity.

Positive values, character, ethics and the psychic domain (love and compassion).



The relational and communitarian dimension will be nurtured by hostel life for residential students; day scholars will experience it through the campus routine and special open air activities in Nature such as summer camps or long week-ends including hiking and trekking.

In particular, we will stress in our campuses the pedagogic role of elder children towards younger while mixing age groups,

And the personal attention and care given to each student by teachers through formal and informal tuitions or tutorials.

In addition to that, every student shall select a teacher as his personal guardian in the horizon of the Gurukula –the relation between master and pupil in Ancient India and other spiritual traditions of mankind-.

This educational domain will promote emotional intelligence, a set of positive values in terms of character, ethical principles, organizational and management skills, leadership with wisdom, and love and compassion for all beings;

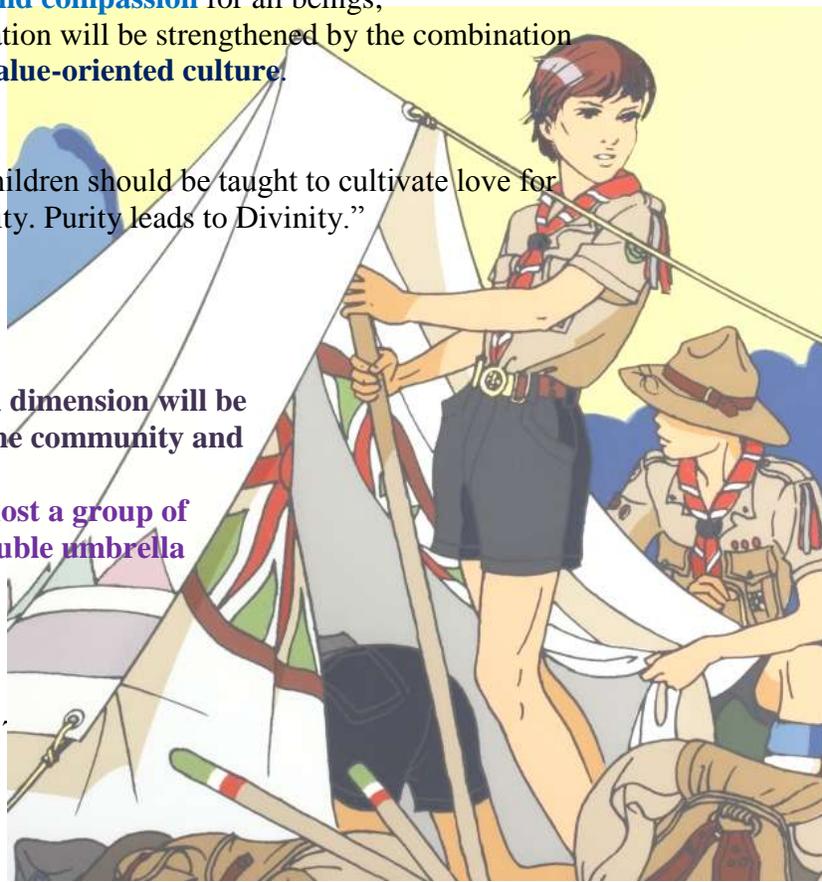
this fundamental dimension of education will be strengthened by the combination of love and (self) discipline in a genuine value-oriented culture.

“From the most impressionable years, the children should be taught to cultivate love for all. Love leads to unity. Unity promotes purity. Purity leads to Divinity.”

Sathya Sai Baba.

The relational and communitarian dimension will be associated to a programme of service to the community and the most needed.

At the same time, our school will host a group of Boy Scouts and Girl Guides under the double umbrella of the National/ World Organizations.



The relational and communitarian dimension of education should be a direct translation of the relational nature of the universe and life, something that different branches of new science, like quantum physics or relational theory, have revealed in convergence with the teachings of wisdom contained in the traditions of spiritual philosophy both in the West and the East.

The relational dimension implies dialogue in all spheres of human life: from the social, cultural and religious planes to the realm of consciousness.

Relation and dialogue, understood in depth, both at the external and internal levels, constitute the pillars of the new paradigm in emergence, and the very core of those higher states of consciousness that integral education should foster.

In particular, the Socratic kind of dialogue that we also find in the Indian Upanishads, directed towards self-learning, self-knowledge and self-realization, should nurture the whole educational process and campus life.

For this, we shall organize groups of dialogue within the school, teaching students how to tackle both personal and social problems, helping them to become aware of the mental blocks and obstacles, and finally, accompanying them into a process of self-observation and self-inquiry.

The whole pedagogy of the school should incorporate an education for dialogue (at all levels: internal or intra-personal, inter-personal, socio-political, intercultural, inter-religious, etc). In this horizon, our school will follow the path open by eminent scientists like **D. Bohm**, philosophers like **R. Panikkar**, and sages like **J. Krishnamurti**.



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Our students should become open-minded and compassionate adults, capable of having an earnest dialogue with others in their professions and private lives, and contributing to find peaceful and constructive solutions to the problems that individuals and societies face today.



Let us see in more detail how the relational domain can be implemented through the school life:



- In the hostels, residential students will be responsible for some aspects of their environment and routine, cultivating self-reliance and a sense of maturity.
- In parallel to that, **the hostels, classrooms and the whole campus will structure different forms of responsibility and monitoring, through which tasks shall be given to students, while elder children will also take care of the younger** - for supervision of the scheduled activities and duties, and for maintenance of the needed discipline through a feeling of loving and brotherly care-.
- **In all outdoor activities stretching over long week-ends or holidays, the pedagogic care of the elder children towards the younger will be equally promoted.**
- In general terms, **the outdoor activities will strengthen the active role, responsibility and maturity of all children** in ways appropriate to their age.
- **Even in the normal routine of the school this double approach of self-reliance and monitoring will be implemented, especially through the afternoon workshops**, where children will act as assistants to the teachers, conveying to their mates what they will have already received from the teachers, while the elder can always take care of the younger.
- **The students will also participate in an active way in the maintenance of the needed discipline in the campus life**, inseparable from this atmosphere imbued with love and human values.
- The schools will also set up some channels to listen to the children and get a **necessary feed-back from them** in order to take their points of view into account in a balanced approach.
- Moreover, **every student will choose a teacher as his personal guardian.**
- Finally, **our institutes will hold a School Parliament** on certain occasions, so that **the children can already experience the sense of democratic participation and citizenship.**



Philosophical implications of the relational/ communitarian dimension.

Quantum physics and new science have discovered the relational nature of the universe –something that mystical philosophy already knew many centuries back-.

If reality is essentially relational, could education avoid the relational dimension of life in the pedagogic system? The educational process must consciously incorporate the relational nature of Man and the Cosmos **at all levels:**

- in human relationship and community life, of course;
- in our interaction with the environment too, arousing the feeling of harmony with the Cosmos –which lies at the root of Greek culture and the word “cosmos”;
- and even at the level of the mind, enhancing a quality of thinking that is capable of establishing relations between concepts, topics, disciplines and dimensions of reality;
- ultimately, at the deepest level of our inner life, integrating the different domains of our multidimensional nature in dialogue with others.

The relational dimension of Man and the Cosmos brings into the picture another fundamental facet of life: **dialogue.**

- Certainly, we must teach students about the crucial importance of **intercultural and inter-religious dialogue** in the social and cultural planes.
- But we must also help them realize how important dialogue can be in **personal relationships.**
- Then, we must take one step further: from intercultural/ interpersonal dialogue to **internal dialogue**, which means the knowledge of oneself; only this awareness can open ourselves to the experience and the discourse of others. The observation of oneself and the sensitiveness for others are inseparable. **Only this non-duality –“advaita” in Sanskrit- can interweave the I and the You. From I to We: this is the core of the transformation of humanity towards higher states of consciousness and vibration.**

Eminent figures of the XXth century, like the scientist **D. Bohm**, the sage **J. Krishnamurti** and the philosophers **R. Panikkar** and **M. Buber**, have shown the tremendous significance of dialogue for the future of mankind, in all spheres, replacing intolerance, confrontation, domination and imperialism.

Furthermore, they have insisted that dialogue does not apply to the social arena only, but to the very core of human consciousness. Only with the realization of our inner blocks through relation can we open ourselves to dialogue with others. **Hence, education must be essentially Socratic.**





The relational/ communitarian side of education:

- will foster **emotional intelligence**,
- and will promote **a set of values and positive attitudes in terms of character** among students, for instance: self-discipline, maturity, tolerance, responsibility, self-reliance, time management, collective life, cooperation and sharing, brotherhood and unity, etc;
- at the same time, it will enable students to develop **organizational capacities, management skills, team work and leadership with wisdom**, which will be very useful in their future adult life.

In parallel to that, our campuses will try to keep alive the teachings of Ancient masters like **Buddha** and **Jesus**, or modern sages like **J. Krishnamurti**.

The message of love and compassion has been given for generations to come, but it has been easily forgotten by humanity on Earth.



Few philosophers in the modern age have cast a clearer light upon the matter of relationship and the mind as J. Krishnamurti, who repeatedly warned that only the genuine warmth of love, with its unique vibration, can bring a significant change into the human being and therefore into society. **In his own illuminating words:** life is to be completely lived in the plenitude of love. This is the only revolution that can bring a new world. (“The Mirror of Relationship: Love, Sex and Chastity”).

More astonishing for the common perceptions in this world: Krishnamurti informs that love does not belong to the mind, and is independent from thought. Love is pure; it is not an ideal, it is a state of being. Love is something that is always new, fresh, alive. It has no yesterday and it has no tomorrow. Only the innocent mind knows what is love.

In the last years, Sathya Sai Baba has stressed this fundamental message of love and compassion for mankind. Love is not a feeling or an emotion, but a state of consciousness –like peace-. Only when this state of consciousness is real, is there a real transformation of the human being.

“Love alone can alleviate anxiety and all fear. Love is joy, love is power, love is light, love is God. Love helps you to see God in everyone, everyone as Divine.”

Sathya Sai Baba.





“Dare to think.”

Immanuel Kant.



III. What about Academics?

Academic excellence towards the best conceptual education.



Through our educational task in our new schools, **we will try to limit the time for academic training and the amount of information**, aware that in the present syllabi, especially in India and Asia, there is an excessive amount of information which is neither understood nor digested by the students, but only memorized for the tests, and immediately forgotten once the exams are over. **Quantity of information does not mean good education.**

We will develop in depth the best conceptual education:

- bringing students to understand the fundamental concepts, while they really assimilate the basic facts and some general knowledge;
- in an intelligent and profound way, so that they are able not only to have but to search for information, so that they are able to learn how to learn, think, do research, be creative and free, and express themselves.

We will foster the highest academic excellence: not through quantity of information, but rather through quality -understanding, intelligence, thinking and creativity-, stressing in particular the importance of critical thought –with values-, creative thinking and imagination. Values can counterbalance the tendency towards hyper or negative criticism.

In this line, we will teach students how to study, how to learn and how to think by themselves, equipped with the fundamental empirical knowledge and concepts, but mainly, equipped with intelligence and capacity for understanding, thinking by themselves, innovating, being creative and expressing themselves; **the capacity of communication and transmission is also fundamental -written and oral-**.

In Asian countries like India, rote memorization through the robotic system has eroded conceptual education and thinking, and tests have discarded proper education.

But in European countries like France, fine conceptual education has overstressed the rational intellect, neglecting other facets of human intelligence –which is multi-dimensional, like the whole human being and the cosmos-.

A balanced integral kind of education must certainly develop the rational mind with conceptual, abstract, analytical, critical thinking; but it must also foster **other fundamental human capacities** like creative thinking and imagination. Furthermore, it must **integrate** the relational, emotional, ethical, aesthetic and spiritual dimensions of human life.

Through a comprehensive and holistic approach to education, we will aim at **harmonizing the two hemispheres of the human brain –left and right-**, and hence, all the different dimensions of the human being.

In this humanistic horizon, academic excellence will not disregard any child – unless he or she cannot follow at all the prescribed curriculum-; for this we offer a campus that integrates the various branches of academic schooling, various artistic disciplines and various areas of vocational training.

We will always try to be aware of **the multiplicity of geniuses** –which means that each child or human being has his or her own genius to be unfolded-.

We will also adapt our curriculum to those **children with specific requirements**, especially those diagnosed with **dyslexia**; apart from the appropriate treatment –which will be basically good for all children-, a more oral kind of education –as in the ancient traditions- focused on the creative facets of human intelligence can be more suitable for the more acute cases, whose number has increased in the last years –while it becomes clear that both the causes and the degree may vary according to the individuals-.

Dyslexic children have their own genius too, that an intelligent school system should be able to unfold. In fact, great historical figures from the past were dyslexic, while the robotic and bureaucratic school system of the modern age has marginalized them. **For some of these children -and also for others- the Arts Syllabus might be more adequate –or vocational training-**.

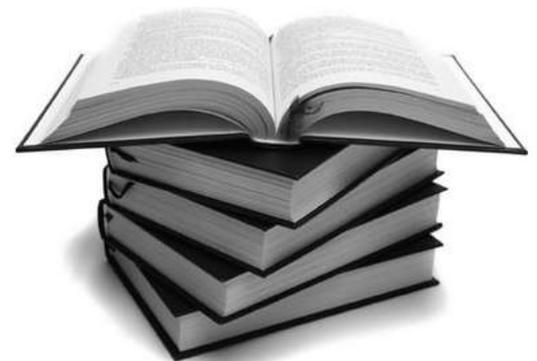
In particular, we will stimulate among our students **relational and dialectical intelligence**, that is, the ability to establish **relations** between ideas, topics, subjects and even dimensions of reality; as we will discuss below, even the universe and life are essentially relational.

In dialogue with spiritual philosophy, new science has overcome the limits of the Newtonian model. The modern age of mechanism has petrified reality, which means that this has been a culture of things, and therefore, nouns. We must come back to an education and a culture that flow with the flux of Being, that feel the Rhythm of Becoming, that perceive the relation and not only the thing, that think in terms of verb and not only of noun.

In this perspective, the Socratic kind of dialogue –directed towards self-learning and free/ creative thinking- becomes the very foundation and spirit of the educational process.

In this kind of pedagogy, **the interdisciplinary approach** becomes indispensable, linking the traditional academic subjects and unveiling **the unity of knowledge**.

By doing so, we will deepen into the pedagogic system of the International Baccalaureate, to which we will apply, and which incorporates thesis, essays and projects in a very comprehensive way until 12th class, when students must prepare a whole thesis as a fundamental part of their final exams.



Standard educational psychology differentiates various types of learning.

- **Perceptual-motor learning**, when perceptual stimuli induce motor responses.

This kind of activities includes:

Speaking, reading, writing, dancing, playing an instrument, using tools, driving, swimming, etc.

Since modern life requires a high level of skill in perceptual-motor activities, a good educational system must adequately train children in perceptual-motor learning.

Both **maturation** and **training** –or **practice**- influence the development of perceptual-motor capacities.

- **Associational learning.**

Association is the process of relating experiences to each other, and using these relationships in thinking and conduct or action.

Quite obviously, experiences become more meaningful when they are related to previous experiences. Through the process of association, present experiences recall past experiences, and then the present experiences acquire new significance. Needless to say, **memory** constitutes an essential part of associational learning.

Associational learning may be of three types –which may overlap-:

Automatic association

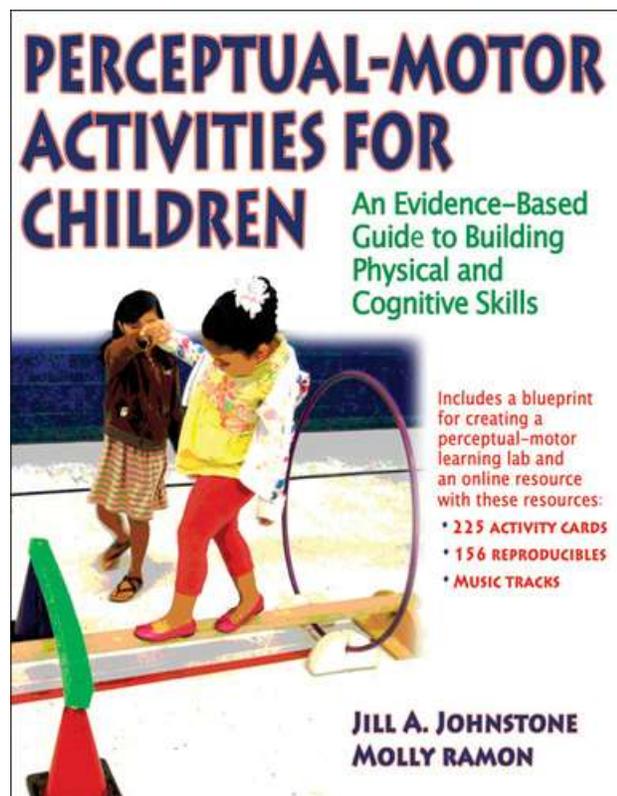
Concepts

And Generalization.

In the educational process, associational learning is mainly **verbal, abstract and symbolic** – considering that words or numbers are also symbols-.

The development of associational skills requires that words, numbers or other symbols are invested with **meaning**.

From empirical observation, we can realize that initial learning is slow, although later progress is made at a more rapid rate. Also, we must take into account that associational learning is closely related to the **social and cultural environment** of the learner.



- **Reflective thinking.**

From psychological research, it has been observed that **two methods are inimical to the development of reflective thinking: rote learning and abuse of artificial problems.**

The overwhelming rule of rote learning in Indian/ Asian educational systems is synonym of dramatic erosion of reflective thinking.

The obsession to teach facts and the evaluation through mechanical tests will also erode the development of thinking capacities.

Even in Western countries there is still too often an overemphasis on facts and subject matter mastery. All this results in a stultifying type of education.

It has been suggested that **the very physical arrangement of the standard classroom induces to passive absorption of facts rather than reflective or creative thinking.**

Instead, a humanistic educational process may stimulate reflective thinking through problem-solving, projects, dissertations/ essays, etc.

Facts are important, but they must be linked to a problem-solving approach and creativity methods.

- **Creative thinking.**

Educational psychology has stressed the vital importance of the creative and expressive aspects of the educational process. Experimental research has shown that young children have great skills for creative imagination.

But the mainstream school system, with its emphasis on fact-learning and drill lessons, or even worse, with the robotic rote learning and mechanical tests, has eroded the creative and expressive capacities of children instead of enhancing them.

Integral child-centred pedagogies will explore how to nurture and develop the innate creative and expressive capacities of children. From this perspective, creative imagination can be stimulated in many ways.

In order to nurture creative and expressive capacities, **the school or the teacher :**

Must encourage students to look for new solutions to problems;

Must stimulate the expression of new ideas by the students;

Must give to students ample opportunities to express themselves;

Must help students to find adequate media to express their ideas;

May organize cooperative endeavours and the sharing of discoveries.



Sai International Schools will combine in a balanced and harmonious way the most valuable contributions of the 5 major schools of educational philosophy: Idealism, Existentialism, Naturalism, Realism and Pragmatism.

Even though our institutes will be grounded in Philosophical Idealism and the great traditions of spiritual philosophy and wisdom, they will be open to an enriching dialogue with the other main schools of pedagogy, attempting to implement a middle path that avoids the extremes that the history of education has witnessed, in order to develop a truly integral education that combines academic excellence and human values/ self-inquiry for the sake of the children themselves.

This means that our schools will integrate in a balanced way a series of methods of teaching and pedagogic tools.

It is also important to educate children as **multilingual cosmopolitan individuals**, capable of communicating in other languages while being open to other cultures, visions and experiences.

Neuroscience has proved that bilingual or multilingual kids are neurologically gifted in front of monolingual kids.

Beyond language and its neurological implications, **education must shift from monolithic cultural imperialism to intercultural dialogue and international understanding.**



Students will produce their own illustrated summary of coursework in primary and middle school, and more academic coursework later.

All the students will have a school diary where homework, special activities and general information for the parents will be described; moreover, this school diary will include a tutorial section, where the teachers and especially the tutors/guardians will inform parents about the child's evolution. The use of the diary for communication will never replace a direct personal interaction with the parents.



Concrete pedagogic methods:

- **traditional academic lectures** through the prescribed subjects with systematic lessons, **in order to** bring the basic information and concepts in a clear and coherent way; **lectures should not be** a dry exposition of facts, even though basic facts must be learnt; rather, **lectures must constitute** a scholarly exposition that incorporates research, understanding, questioning, thinking, intelligence;
- at the same time, the millenary **Socratic method or informal dialectic method** shall be encouraged, bringing students to be active listeners and to actively participate: to ask, question and think by themselves –for which, this kind of pedagogy constitutes the basis for **active learning** as detailed below-;
- **dialogue and discussion**, centred on **special issues and problems**, as a complement to the traditional and necessary lecture method, and as another facet of active learning;
- **active participation** of the student in the classroom, open to questions and dialogue, and also through more specific activities towards **active learning**;
- **instead of giving all the information to students who passively memorize it, we must encourage them to do research by themselves, create something from their own, and then present and share their work –self-expression-**.
- **inductive/ experimental methods**, through observation, research, investigation, exploration and experimentation; **direct experience –experiential knowledge-**;
- **more academic experimental methods**, especially **in sciences** and in contact with the environment, so that the students discover and experiment by themselves;
- **projects in sciences and technology**, mainly through **groups**;
- **compositions, commentaries, summaries, essays/ dissertations and small thesis in the humanities and languages**, mainly on an **individual basis**, so that the students learn to think and express themselves;
- **projects and essays in social studies**, both on a **group and individual basis**;
- **oral presentations by the students** for their class-room or the school assembly;
- **case study and problem solving** –for a diversity of disciplines-.
- **educational activities**, appropriate to the child’s nature and needs and to the age group, encouraging him to investigate, explore, discover and do by himself; however, this should be used **in a moderate way** that does not dismiss the necessary academic training, and thus avoiding certain abuse committed in the last decades; **the Socratic role of the teacher can never be dismissed**.
- **play-way methods/ materials** –without excess-, especially in **kindergarten** and **primary school**, although some more mature or elaborate play-way methods/ materials can also be used in **middle school**;
- **sensory training**, especially in **kindergarten** and early **primary school**;
- the schools will be open to **modern educational technologies and the use of computers and audio-visual aids in the class-room**, but, again, **in a moderate and balanced way**, warning against the abuse of these pedagogic tools which turns against the quality of education in depth towards alienation and technocracy.

General pedagogic methods.

- **Instead of** blind rote memorizing for mechanic tests, our schools will fully implement **conceptual education directed towards** understanding, research, thinking, creativity and self-expression, stressing the value of critical/ creative thinking and imagination, together with conceptual, abstract or analytical skills.
- In general terms, the schools will use **ideal-centred methods of teaching**; while teaching any subject, we will bring out the dignity of the human being, the worth of life, and the fundamental human values.
- Moreover, the schools will incorporate a **paido-centric or child-centred pedagogy**, **refusing to** mould the child in a forceful way without taking into account his or her nature and tendencies; this child-centred pedagogy **implies** a profound respect for the child, for every child and the uniqueness of every human being –unfolded through a proper and caring guidance-.
- The schools will also promote the **self-education of the child –self-learning-**, so that he can search for information, do research, experiment and experience, discover, do, practise, learn, think and create by himself, **under a teacher’s supervision** that brings the needed loving guidance but never becomes coercive or overwhelming. Here, we can be inspired by **Steiner’s artistic/ creative ways of teaching** or **Montessori’s self-teaching materials** (exercises and activities).
- In the framework of the prescribed syllabus with its specific subjects and required standards of knowledge at every stage, the schools will allow **a certain capacity of selection to the student**, through **optional subjects** and even more through the **afternoon workshops** of holistic education.
- This capacity of selection can also be expressed through **creative ways of assessment** with the realization of **projects, essays, thesis, problem solving, etc.**
- In general terms, we must allow to a certain extent that **the student chooses and creates his or her own curriculum** according to his or her own nature and tendencies towards self-knowledge and self-realization.
- We have said that our schools **will strongly oppose** the so common practice in India and Asia of rote memorizing without any understanding; **however**, the schools will not promote the opposite extreme, which has been sometimes reached in Western countries in the last years and which discards any kind of memorizing. The school will acknowledge some space for **the use of memory**, especially in the **earlier stages but also later when required**, to nurture it as a human capacity that has its role to play, but always **as an instrument of the fundamental capacity to understand and think**, that is, intelligence and creativity with genuine freedom and inquiry.
- The schools will incorporate **sensory training**, especially at the **earlier stages**; **gradually, the accent will shift towards creativity, imagination and expression, and then intellectual training** –always in a humanistic perspective aiming at self-knowledge, transformation and self-realization-.



About (self) discipline:

- The schools will give **freedom to the child**, but in a wise way, avoiding the misunderstanding that has become so common in Western countries in the last years; hence, we will promote **qualified freedom**, guided and regulated freedom, directed towards creativity and activity, and ultimately, self-knowledge and self-realization.
- At the same time, this qualified freedom will be accompanied by the development of a sense of **ethics** and **responsibility**.
- Furthermore, qualified freedom will be tuned with the development of **self-discipline**, promoting the internal moral controls that make external coercive controls less necessary. From this point of view, our schools will be inspired by **Kant**.
- **THE SCHOOLS WILL PROHIBIT ANY KIND OF PHYSICAL PUNISHMENT** –still massive in India and Asia-.
- Instead of negatively reprimanding, we will put forward **a system of (self) discipline that confronts the child with the consequences of his/ her wrong deed** -as emphasized by **Rousseau**- **towards a positive transformation**.
- The schools will implement **the necessary discipline tempered by sympathy and the fundamental value of love; love and discipline –towards self-discipline- constitute the two pillars of education**.
- For eventual problems of discipline of a more serious nature –that should not normally happen or very exceptionally-, the schools may envisage **the banning of the student from the premises** for one or several days so that he realizes the value of school and hence education –realization instead of mere punishment-.
- **However, our schools will always try the path of a positive transformation of character through love/ human values while helping children realize things**.
- **The children themselves may be involved through different ways in the campus discipline –directed towards self-discipline-. This does not mean that the children become judges of their mates –replacing the teachers-; rather, it implies the idea of relation and dialogue under teacher’s guidance to solve problems in constructive ways bringing out a positive transformation**.
- **Discipline should not be regarded as a coercive policy in the hands of the adults –teachers-, but as a transformative process that every child or youth will undergo with the help of his mates –students- and guides –teachers- within the whole school community -through sympathy, love, self-observation, introspection and dialogue-**. Then, the human being is again rooted in its essential communitarian dimension, while education is understood as the whole process of human life –instead of negative reprimanding/ punishment-.
- **Here comes into the picture a culture for dialogue and groups of dialogue – rather than school courts and teachers-policemen-. It is the general deterioration of dialogue and values that has brought the police into the schools in the Western world. It is repression that creates the need for coercion**.



About evaluation.

- In the framework of the syllabus to which we shall apply, the **International Baccalaureate**, we will tend to **avoid** the pedagogic aberration so common in India and Asia consisting of **blind memorizing** without understanding just to get marks in dry **tests** devoid of any creativity and scope for thinking.
- This means that our schools will prefer -in general terms- the realization of **projects** (both on a group and individual basis), **problem solving, case study, different kinds of composition, commentary, essay and dissertation –so well developed by French schools-, oral presentations, etc, involving** direct experience/ experimental methods, research, inquiry, exploration and self-learning, free thinking, creativity and self-expression, **in ways appropriate to the age and scattered** on a regular basis throughout the school year with enough time for preparation **under the needed guidance** –never overwhelming-.
- The schools may also use **small question exams on a regular basis** for the different subjects so that the teacher can check the assimilation and understanding process undergone by the students; **even these short regular exams** should not operate on a blind memory basis, but **should incorporate** questions that require for the answer remembering the basic facts and also understanding and thinking.
- **In general terms, the evaluation must utilize creative ways of assessment that develop conceptual education in depth in a humanistic horizon, excluding mechanistic tests that stupefy the minds of the children and reduce all the depth and beauty of education to a robotic system nurturing fear, anxiety, alienation, repression and coercion –all the evils that humanity must overcome through a humanistic form of education-.**
- Our schools will pursue **academic excellence without pressurizing the child**, for which we shall implement **a global/ continuous evaluation system that considers the child as a whole and first of all as a human being.**
- As we will develop below, we will make **a sensible use of classical instruments such as dictation, summary of reading and composition together with an intelligent teaching of grammar towards understanding and expression.**
- The schools will give **homework** to the students **on a regular basis**, always adequate to the age, **and without falling in any extreme**, neither lack nor excess; homework should be creative and complementary to the main work at school.
- Another important pedagogic point of our schools will be the **individual attention** that every child or youth shall receive -as stressed by **Rousseau**-. For this, every student will have **academic tutors** for the matters related to the syllabus –apart from the main class-teacher-; moreover, we will request children to choose a **personal guardian** –more informal- who will take special care of them, more in the line of **the ancient Gurukula**. Needless to say, **some timings will be arranged** for those individualized tutorials/ guardianships, **even though** the tutors and guardians will be always open to any demand from their students; in fact, the school will encourage teachers to look after any student at any time.



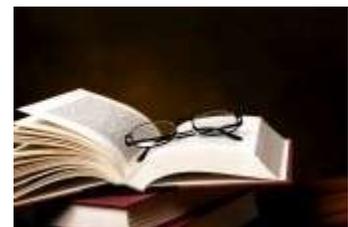
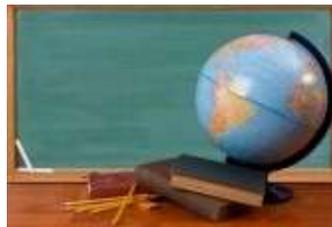
This kind of conceptual education towards true excellence should make use of **classical instruments in the field of language, such as: grammar, dictation and composition.**

- In this approach, **composition** should be a classical tool to be fully integrated in the curriculum. Our students will practise **all the traditional kinds of composition**: description (of places, people, events, etc), explanation, summary, commentary of text (both for the form and the content), fiction or story, poetry, and essay (on one concrete topic from any subject, or free dissertation in any area of knowledge, preferably through an interdisciplinary approach).
- **The systematic practice of composition after an intelligent learning of grammar, reading and spelling (through dictation), will enable students to** master the language, speak and write not only correctly but even with excellence, think by themselves and express themselves; in fact, this constitutes the most fundamental goal of any pedagogy at the level of academic learning which is not satisfied with blind memorizing or overwhelming technology.
- **The importance of reading (quality literature).** In a world becoming more and more un-cultured with an increasing abuse of technology, we must come back to the healthy, even indispensable, practice of reading good literature, virtually lost in many schools of the Western world today. We are not talking here about the compulsory reading prescribed by the syllabus; what we suggest is that children, and especially adolescents, should read other books out of the syllabus, always appropriate to the age –not only the classics of youth literature, but also the classics of the main literary traditions of mankind-. **Any good school should encourage youths to do so, and should guide them to get to know the authors and the titles, and select something according to their interest.**



- **The active participation and creativity of the student through homework and continuous assessment.** Teachers must encourage children to produce or do something of their own –appropriate to the age and the subject-, such as: summaries, commentaries, essays, drawings, graphics, maps, diagrams, graphs, charts, models, experiments, problem solving, case study, oral presentations, projects, etc. **The more direct, active, creative and experiential method is fundamental for the blossoming of the child from inside.**

- **From reading to writing and speaking: self-expression.** Our students will find an inexhaustible source of inspiration in the reading of **good literature in order to express themselves** not only correctly but even with quality –which is especially important in countries like India due to the general academic weakness and the limitations inherent to the learning of English language-.
- **The process towards excellence in self-expression should aim at writing and speaking.** At the level of oral expression, **we must train students to dare to speak in public** -in such a way that they can give a message in depth and also attract the audience-.
- **Expression of original thinking.** A fundamental part of academic excellence consists of training students to express themselves, certainly; but what students must be able to express is their own original thinking, capacity of research and creativity. Hence, academic excellence must also teach the fundamental facets of human thinking in all spheres of knowledge: research and recollection of data, description and classification, analysis, abstraction, synthesis, concept formation, critical thought, creative thinking, imagination, etc.



**In terms of Syllabus:
from the I.B. to an open/ free curriculum.**



Sai International Schools will preferably follow **an international syllabus, the International Baccalaureate (IB)**, run by an international organization based in Geneva (Switzerland) and recognized by national authorities.

They should also be connected with the programme of **education in human values** inspired by **Sri Sathya Sai Baba** (together with other sages and philosophers).

Nevertheless, this educational project can be adapted to any school or syllabus. What we present would be an educational model, open and flexible, to be adopted with pragmatism and to be adapted to the context of every school.

Moreover, the Project can be implemented independently from any official affiliation by creating our own syllabus with the help of sites such as Tata, Vidya Vahini, the Khan Academy, etc, or similar settings created by the world top universities. In this context, a free school can also have formal links with Open Universities/ Schools. Needless to say, this kind of free school will adequately prepare children for public exams at the appropriate age.

In India, these will obviously be **English-medium schools, true English-medium schools**, where students will learn to speak and write in correct English of international standards, breaking with this mass of pseudo-English-medium schools in India where even teachers are unable to speak English correctly. At the same time, we will teach **other Indian languages (like Hindi or Telugu) and some European languages** apart from English (like Spanish).

In other countries, our schools may combine the national/ regional language and English for the normal teaching –apart from other Foreign Languages-.

Our schools will also offer **a basic study of the classical languages** for their cultural heritage and their educational potential: **Sanskrit/ Pali, or Greek/ Latin.**

It is not our intention to train specialists of ancient languages, and we want to educate boys and girls of the XXIst century that make a difference and bring a significant contribution to their epoch. **However**, the study of classical languages can still be invaluable today, especially if it is used as a tool to provide solid grounds of classical culture together with some rudiments of language helping students to better understand their own European languages –through Greek and Latin- or Indian languages –through Sanskrit-. **Furthermore**, a basic knowledge of Sanskrit allows children to pronounce Vedic “mantras” and “slokas” and to chant Vedic/ Upanishadic hymns –which constitute a unique spiritual treasure for the whole of mankind and not only for India or Hindus-.

Finally, all classical languages stimulate intelligence, thinking tools and aperture of

mind; they constitute wonderful athletics for the mind –together with the sound cultural and spiritual inputs which they naturally incorporate through the study of classical literature-.



The International Baccalaureate and Comparative Education.

The International Baccalaureate from Geneva is not only an excellent syllabus tending towards integral education with international recognition, but also the fruit of several decades of earnest research in the field of Comparative and International Education.

Comparative Education is today an established academic field of study that examines education in one country -over time or across different areas or strata- or in a group of countries.

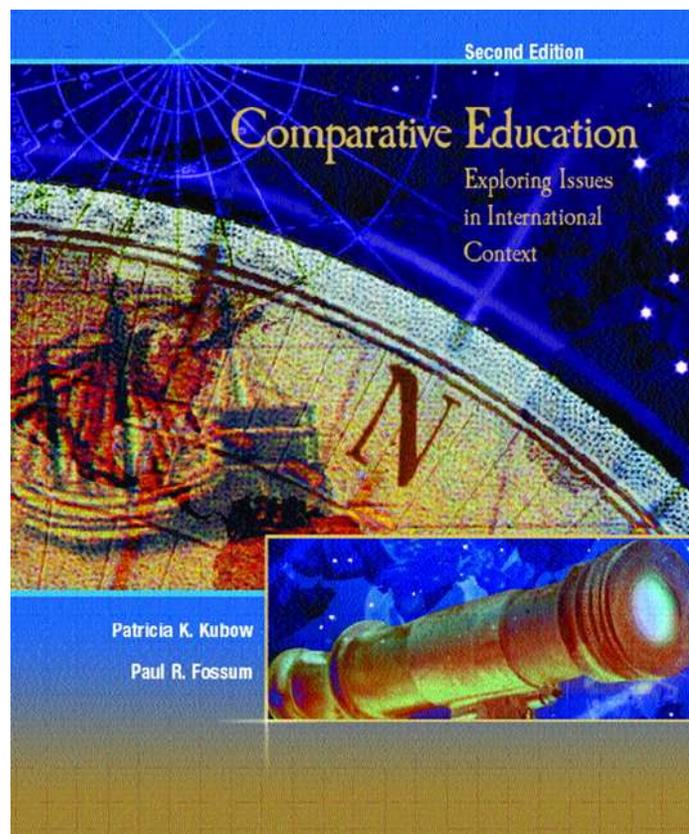
Hence, both single-county studies and the cross-national dimension have been developed enriching each other.

Scholarly work has identified **four main objectives of Comparative Education:**

- To describe educational systems around the world.
- To study the relationship between education and the social context in different countries.
- To assist in the implementation of educational policies.
- To propose an educational theory that may be valid in more than one country.

Comparative Education:

- Has evolved through centuries from the chronicles of travellers in the past to the scholarly and scientific methods of the contemporary academic world.
- Has developed as a recognized academic field at the crossroads of several disciplines such as education studies, sociology, political science, economics, international relations, statistics, etc.
- Therefore, it is an ideal field for interdisciplinary work.
- It is supposed to use data and scholarly research methods as an empirical social science approach.
- However, it should combine intuitive insights and speculative reflections with empirical, systematic testing following the methods of social sciences.
- In any case, it has been criticized from an intercultural point of view for its deeply-rooted ethnocentric (Western-centric) bias.





“Education is teaching our children to desire the right things.”

Plato.

flickr@g.s.jeevi



IV. Aesthetic and emotional education.

Fundamental for the human being, through:

- the humanities (classics, poetry, literature and philosophy),
- traditional fine arts (drawing, painting, modelling/ sculpture),
- modern visual arts (photography, cinema/ video, graphics and computer design),
- music,
- dance (not only for girls but also for boys),
- drama/ performing arts.

* **Always in an intercultural perspective Eastern/ Western**, focused on the classical traditions of both the West and the East.

* **From a value-based philosophy**, bringing students to discover the fundamental human values through a comparative history of art, and ultimately, to experience and express values through their own creativity.

* **And through the Socratic kind of dialogue**, bringing the child or youth to unfold his own potential from within towards his self-realization.

Aesthetic education implies not only **the aesthetic taste, the sense of beauty and imagination**, so important for any educated person, but also **the creativity and self-expression of the human being**, together with **sensitiveness** and **emotional intelligence** in depth.

At the same time, classical music, art and literature promote **higher states of consciousness through the higher vibrations that they convey**, becoming, for that reason, a powerful instrument of value education towards the transformation of the human being.

Not only Greek but also Indian philosophy have stressed the value of Beauty and its potential for a positive transformation of the human being. As the Romantics proclaimed so emphatically, Beauty is the face of the Absolute. A profound kind of education must surround the growing child with beauty –in Nature for instance- and must nurture the young minds with beauty – through the Arts and Humanities-.

Furthermore, **art can also offer a tremendous therapeutic potential (art-therapy)**, which has produced astounding results with difficult youths, **removing psychological blocks and helping the growing human being to better know himself and hence transform himself.**



In the field of art, our schools will allow a certain space of freedom and selection for students, so that they can build their own curriculum according to their interests and tendencies.

Nonetheless, the schools will also make sure that all the students pass through the different artistic disciplines for a minimum period of time, in order to unfold the integral kind of education that we want to provide.

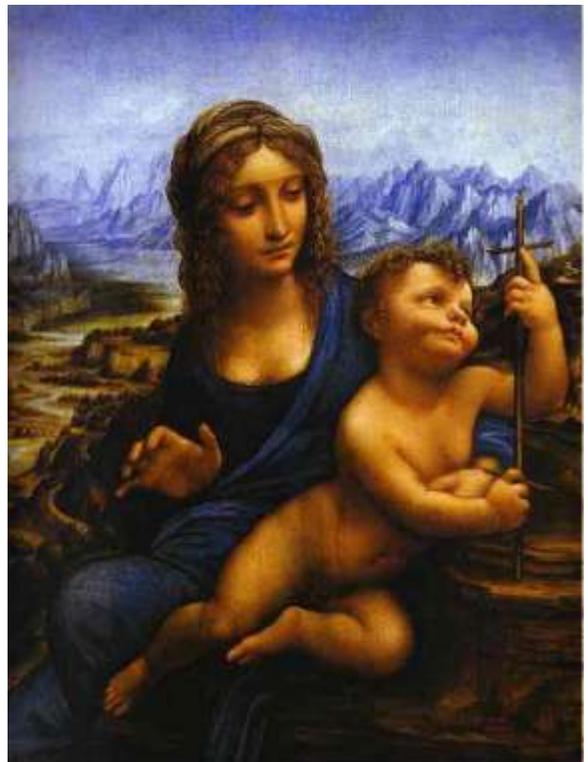
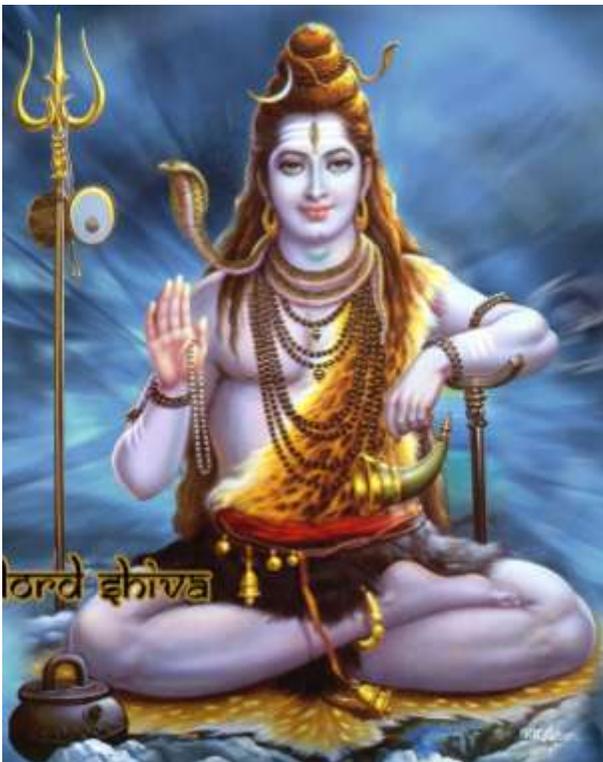
Only by exploring the various areas and fields can the growing child discover his or her own vocation and skills. Child-centred and holistic strategies are inseparable.

For higher secondary school, we shall offer a twofold programme within the framework of the International Baccalaureate (IB) to which we will apply:

- the more strictly academic **IB Diploma Programme;**
- and the **IB Art Programme,** comprising four sections:
 - Visual Arts,
 - Art/ Design,
 - Music,
 - Theatre/ Performing Arts.

Even before 16 years, we will arrange special artistic education in any discipline for those children who show a special talent and vocation.

Students shall be able to pursue these different artistic disciplines later on, and get graduate/ post-graduate degrees from the Arts Schools which will be part of the International Colleges.



Aesthetic/ artistic education must be twofold:

- on the one hand, we must teach **history of art (always in a comparative perspective)**, underlining the human values inherent to artistic creation, and finding in the works of great artists a source of inspiration;
- on the other hand, children and youths must **directly practise** the different artistic disciplines, so that they can experience by themselves, be creative and express themselves.

As we have stressed above, **art education must also be:**

- **intercultural,**
- and **value-based.**

Moreover, **the artistic practice should combine:**

- **The learning of basic techniques and skills,** without which creativity is blind;
- and **the creative expression of oneself,** without which pure technique is dull.



Our schools will finally emphasize **the pedagogic function of the great masters,** from whom we can all learn a lot, and whom have been dramatically dismissed by the last evolution of post-modern culture.

In the fine arts as well as in music, students can be deeply inspired by the works of the great masters; if performing the main composers seems to be ineluctable in classical music, **copying both Nature and the major painters** should also be seen as pedagogically vital in the fine arts, although the process of learning must always be directed towards **creativity and self-expression.**

- Our schools will certainly come back to **the grandeur of the classical traditions –Western and Eastern-** just overlooked by the postmodern age **without denying the value of indigenous cultures,** especially for the countries where they are still alive.
- We will also invite students to discover **the genius and significance of modern art** in all the fields and disciplines in a balanced perspective. In music for instance, we will not neglect the role of **pop music,** making students realize that pop music has sometimes conveyed **human values** while incorporating valuable **creativity.**

The history and general teaching of art must show the diversity of artistic expression through civilizations, periods, schools and artists, both in the West and the East, and set forth through a sensitive and humanistic approach:

- **the historical, social and cultural context** of the artist or work of art, so that the artistic expression or aesthetic experience can be located in historical/ contextual terms –without which, we can distort their process and meaning, and misunderstand them-;
- **the cultural differences** between artistic traditions, and in particular,
- **the profound differences between the traditional/ metaphysical vision of art** in the East and in Ancient/ Medieval Europe **and the modern/ Western aesthetic notions;**
- **the pedagogic role of art**, from which we can learn valuable teachings about human condition, ourselves or metaphysical dimensions, and therefore,
- **the therapeutic function of art** in order to understand and express ourselves, breaking many mental/ emotional blocks, unfolding our deepest nature, and releasing our capacity of expression;
- finally, **the potential of art for transformation**, conveying by itself higher states of consciousness and vibration, and hence, helping us to moderate or cleanse lower tendencies and ascend towards loftier levels of humanity.

The last developments of neuroscience have evidenced the impact of music and art on the human brain, stimulating areas of the brain which are responsible for higher cerebral functions. The transformative potential of music and art has today a neuroscientific basis.

There is an artist within each one of us, this unique genius of each child or human being that aesthetic and humanistic education will unveil through a caring and loving guidance.

In parallel to neuroscience, a number of experiments have shown that beautiful music has a positive impact on plants whereas ugly music has a negative impact.

Moreover, recent scientific research has discovered that beauty has a positive impact on important glands of the human body whereas ugliness has a negative impact. Can we deny the fundamental role of beauty and art in the educational process?



Music for transformation:

Classical music has not only an **aesthetic dimension** –which is already valuable-, but **a more general impact on the human being** –and even animals or plants-, **with positive effects at all levels:** physiological, psychological, emotional, intellectual/academic, and even spiritual.

Ultimately, classical -and sacred music even more directly- may help the human being to unfold the universal human values from inside, and rise towards higher states of consciousness and vibration.

Then, **music may become a powerful instrument for transformation** in holistic value-based pedagogies.

We can remember again all the experiments implemented in the last decades which manifest the positive influence of classical/ spiritual music on the human being and all living beings: plants growing better with beautiful music, rats becoming cleverer, students performing better, etc, even water producing finer crystals.

From this point of view, **Romantic music** contains already high intrinsic values, but **Baroque** and on top of all, **W.A. Mozart**, seem to produce the most profound impact on the human being and all living beings.

Needless to say, **the ragas of India** have also a tremendous potential for value education –and the same would apply to other musical traditions of mankind-.

“Music is God.”

Sathya Sai Baba.





**“Music gives a soul to the universe,
Wings to the mind,
Flight to the imagination,
And life to everything.”**

Plato.

V. Education in Human Values: Educare/ Bala Vikas. Education from the Self and the spiritual dimension.

The pedagogic philosophy of our schools will be based upon **Human Values as the very foundation of education**, which is known as **Educare** –in Latin- or **Bala Vikas** –in Sanskrit-: **holistic education** from the inner spiritual being, following the major traditions of spiritual philosophy and wisdom of Europe, India, Buddhist Asia, etc. This is also known as the development of **character education** in depth.

“Education must lead to the realization of the Self that is in everyone.”

“The primary purpose of education is to enable one to manifest the divinity within him.”

“Education has to make a person the concrete embodiment of the higher reality that is the basis of the material universe.”

Sathya Sai Baba.

Our aim is to help the growing human being to awaken to himself, to unfold all his potential and his innermost nature, in profound sympathy to all beings, in love and compassion to all. Is there something more important than knowing who we are –in depth-? **With the crisis of education and values** in the contemporary world, especially in Western societies, this is a path that may offer a more meaningful life to persons and a better future to mankind. It is a door opening to a real change from within, the only true revolution, which is the transformation from inside.

We cannot change the world, but we can change ourselves; and this is the only thing that really changes the world. We are not separated, everything is linked with everything, as mystical philosophy and quantum physics have revealed. Interdependence lies at the very core of Reality.

“If the world has to be changed, there has to be a mental transformation at the individual level.”

Sathya Sai Baba.

Education in its deepest sense means transformation.

To educate means to guide the growing human being in a process of spiritual transformation.

The key lies in consciousness, the ascent of consciousness and the whole being towards higher levels of vibration, which in return affects the physical body and matter itself; hence, the astounding cases of **self-healing** that medicine has been studying in the last years, and the growth of **psychosomatic research** and **epigenetics**.



“Teaching and learning have both become mechanical routines. They have lost the freshness and joy.

The value of the teaching process lies in raising the level of consciousness of the learner, in heightening the sense of wonder and awe, and in emphasizing the unity of one with all.”

“Students should realize the cosmic power that is possessed by each individual.”

“The school is the place where the consciousness is aroused and illumined, purified and strengthened.”

Sathya Sai Baba.

Psychosomatic studies have shown how **negative emotions and thoughts** have a negative incidence on the body, facilitating therefore the manifestation of sickness. At the same time, science is acknowledging today **the power of the mind** to affect the body **in a positive way**, strengthening our health and even making us capable of healing ourselves. Amazing cases of self-healing have been medically recorded. The confluence between psychosomatic studies, the **Observer Effect of quantum physics** and the new field of **epigenetics** confirms what mystical philosophy had stated centuries back: **we can be masters of our destiny –at least to a certain extent-. This is the highest dignity of the human being, and his or her genuine freedom –beyond the mere socio-political levels of freedom-.**

Mechanism and determinism belong to the past, like materialism –a past age of separation and selfishness, division, conflict and destruction-. **The paradigm shift is in motion**, and new perspectives are open for human beings to realize themselves, to manifest their inherent divinity, in a vision of unity in diversity.

The sharp opposition between mind and matter, typical of the mechanistic science of Industrial Revolution, is not sustainable any more. On the contrary, the new science of our time is recognizing the profound unity underlying the apparent diversity in parallel with the insights of wisdom and mystical philosophy.

Can we imagine all the potential unfolded for value education!

Negative reprimanding will only nurture negative tendencies and actions, while helping the child realize by himself what he is doing towards a positive transformation will foster good tendencies and deeds. The attitude of the adult – teacher or parent- is fundamental: instead of negative punishment, **a loving guidance to make the child operate a shift within himself in positive terms.**

“The mind is a remarkable entity.

When it is filled with wisdom, it makes man a saint.

When it is associated with ignorance, it turns him into an agent of death.

The mind is the cause of human bondage or liberation.”

Sathya Sai Baba.



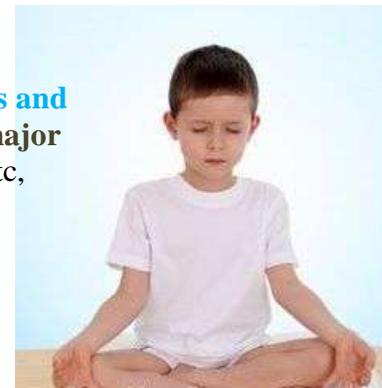
Education in human values means education in spiritual values.

Nonetheless, we should be aware of **the crucial distinction between the outer/organized religions**, with their systems of beliefs, dogmas and rules (to believe in and to be imposed), **and true inner spirituality**, as shown by the traditions of mystical philosophy and wisdom, strikingly akin to quantum physics/ new science. It is this kind of **lay spirituality**, which is the deepest reality within, that constitutes the very core of the fundamental and universal **human values**.

Jesus said it quite clearly: the Kingdom of Heaven lies within you, Like **Socrates** and Greek philosophy, giving the same teaching: Know Yourself. At the same time, **Buddha** requested his followers to experience by themselves, In coherence with the key assertion of **Vedanta** in India: the Atman –our Self- is the Brahman –the Absolute-. **Sufis**, too, have shown that the genuine path towards Allah lies inside us, like the **Cabbala** in Judaism.

*** I.** Therefore, **education in human values must incorporate the paths and instruments of inner work** (always with **genuine teachers**) from **the major spiritual traditions** of India and Buddhist Asia, Europe and the West, etc, and also from the **modern findings of new science**:

- Relaxation/ concentration/ visualization,
- Sophrology/ mindfulness/ focusing, etc,
- Meditation –among other forms, Meditation in the Light-,
- Different forms of yoga, katsugen undo, etc;
- without forgetting introspection/ self-inquiry in relation and Socratic dialogue.



*** II.** In addition, we also require **the direct teaching of human values in the classroom**, both through **topics** and **a comparative survey of spiritual traditions**, always **in a Socratic spirit and through intercultural dialogue** with respect for all religions, **underlining the common values** to the different traditions in a vision of brotherhood and unity.

***III.** **The arts/ humanities can also be profound instruments of value education.**

*** IV.** **Human values should also be incorporated in the academic subjects through a value-centred Socratic pedagogy**, which sets forth and exemplifies on a normal basis the fundamental human values, high ideals and positive attitudes.

*** V.** Finally, **human values should be imbibing the whole life of the school.** As **Sathya Sai Baba** has pointed out, it is very important to create a certain ethos or atmosphere in the school based upon the twin pillars of love and discipline together with the silent presence of values everywhere.

In conclusion, value education should not recreate a new kind of catechism, but foster a real transformation of the human being; here, self-inquiry and dialogue become essential in order to observe ourselves and transform our own reality.

I.

The teaching of human values at the intellectual level is necessary in order to understand human condition and the process of transformation of the human being –which means, to tackle the crucial issue of **consciousness**-.

Here, it is deeply educational to put the growing child or youth in touch with **the treasures of wisdom and spirituality from the main traditions of mankind –both Eastern and Western- and from the greatest spiritual masters;**

Also, to put him or her in touch with the beauty, the values, and the penetrating insights into human nature conveyed by the highest literature and philosophy – Shakespeare, Cervantes, Goethe or Victor Hugo, to quote only some of the most august names of European civilization, after the grand legacy of Greece and Rome, together with Emerson, Kalidasa, R. Tagore, Rumi or Lao Tzu-.

The pedagogic function of spiritual or classical literature –in an intercultural perspective- is two-fold:

- **Understanding** –the human process and our own process towards realization-;
- **And feeding the mind and the whole being** with the positive influence and high vibration of this lofty culture.

That is why a direct teaching of human values is totally needed –in a Socratic way, and through a sensible presentation of the jewels of the spiritual and cultural traditions of mankind, always in an intercultural spirit of brotherhood and unity-.

II.

Then, we can bring students **from the mind towards the inner spiritual being** (“atman” in Sanskrit), so that they put into practice **a genuine process of inner work and spiritual transformation** in a **Socratic spirit** of self-inquiry through dialogue, through the observation of themselves towards their own self-realization.

In this subtle yet decisive domain, **spiritual education must combine the two pillars of humanity and reality:**

- **Consciousness** (from the common superficial mind to higher states),
- and **energy** (the energetic structure and dynamism in us).

From this point of view, **the Indian tradition speaks of the Supreme as being both:**

- Shiva/ Cit/ Purusha –the Consciousness-
- and Shakti/ Citi/ Prakriti –the Energy-.

The inner path is the only door that opens towards the metaphysical dimension of Reality (all the levels of our being beyond the body and other worlds in the Multiverse).



In our **Sadhana –spiritual or inner path-**, we must work at the level of **consciousness** –understanding, realizing, becoming aware of, in relation and dialogue with others-, and the level of **energy** –implementing some concrete practice that helps us to unblock and put in motion the energy towards our transformation-.

- Without consciousness, energy is blind;
- Without energy, consciousness is inactive.

To sum up: **the spiritual/ inner dimension of education should incorporate three complementary levels:**

- **Socratic self-knowledge**, which implies the nature of **consciousness**: who we are –in depth-, with our genuine inclinations, talents and vocation, all our potential, our inherent divinity, and this unique character of every human being –**Sva-dharma** in Sanskrit-; **free self-inquiry –in relation and dialogue-** also unfolds the universal **human values** that lie within each one of us.
- **Cleansing** –“**catharsis**” in Greek-, that is, the observation of the mental/ emotional blocks, prejudice and limitation in us, preventing the potential human values and unconditional love to manifest, and, instead, bringing us towards selfishness, conflict and suffering. Cleansing is usually not pleasant to the ego, but **there is no real process of transformation without it**. In fact, the ego often searches for satisfying spiritual experiences while it evades the more mature and indispensable stage of cleansing –which must be tackled **in positive terms-**.
- The knowledge -and even the experience- of **our energetic reality, this energetic structure and dynamism** that is now better understood through quantum physics, and even officially and scientifically accepted with the recognition of therapies such as sophrology, acupuncture, katsugen undo, reiki, etc –and needless to say, yoga-. This third level discloses a fascinating scope for **harmonization, self-healing and education for health** –in depth, from an integral perspective that cannot be denied anymore-.





Among **the instruments and paths for inner work** that are available, it is fundamental to stress the importance of **meditation**, **Knowing that there is a crucial distinction between:**

- the **practice** of meditation,
- and the **state** of meditation.

Some persons easily reach deep states of meditation without virtually any practice, while others perform some kind of practice for many years and never reach a true state of meditation. Of course, this depends on the background of everybody. In general terms, the practice will ultimately lead to the state; but we should learn the big lesson of patience and overcome all the cunning tricks of the ego. Furthermore, we should not forget that the essential thing is not the practice, the technique, but the goal, the final state -that may sometimes come out naturally-.

In this process, human beings can live two kinds of experience, both being vital to the process of transformation:

- **Peak experiences** of higher states of consciousness: pleasant for the ego, and often enrapturing, overwhelming and more intoxicating than any drug, produced by the opening of higher Chakras or the awakening of the powerful process called “kundalini” by the Indian schools of Yoga, prompting the connection with higher planes and other supra-empirical capacities.
- Secondly, more unpleasant for the ego but totally needed: the phases of **cleansing** or “**catharsis**”, when our blocks and limitations are wiped away –which means that we must pass through them in order to transcend them-.

The phase of cleansing is linked to what the ego dislikes most and tries to avoid: **the obstacles and challenges in the process of transformation** –sometimes unpleasant but still fundamental, because there is no other way to get rid of our own blocks; without this “catharsis” we would not really move forward.

In this horizon, the observation and understanding of oneself is crucial, together with the dialogue with others. **Dialogue is inseparable from self-inquiry, since the I is inseparable from the You; only through dialogue the I may become We.**

Dialogue with others brings out our own limitations by confronting ourselves with the limitations of others. **Consciousness is primary.**

An earnest process of transformation must be capable of tackling these issues; without them, the ego escapes from the real path through spiritual divertimentos.

Through the process of transformation, the peak experiences will settle down, will become more stable, and will lead us towards the final constitution of higher states of consciousness, here and now, while rooted in this world;

which means that the transformation of consciousness, and therefore vibration, will affect even the physical body, unfolding **a total transformation of Man.**

This corresponds to the Indian concept of **Jivan Mukta**, which, in fullness and depth, has been beautifully explained by the great sage of Pondicherry, **Sri Aurobindo.**

Among the techniques of meditation, it is worthwhile to make the distinction between **four kinds of practice, all of them implemented and tested by the main spiritual traditions of mankind:**

- Meditation by focusing the mind on some **concrete mental object**, called in the Indian tradition **Saguna Meditation**; the concrete object can be a special visualization, a symbol, an Ishta-Devata –a deity selected by us-, etc.
- Meditation by concentrating the mind on some **abstract mental object**, called in India **Nirguna Meditation**, and especially developed by the grand tradition of **Vedanta**; here, the abstract object can be music, a mantra, an idea, or preferably, the Light –the first emanation of the primordial Consciousness, present in everyone and everything-.
- Besides, **the mind can be centred on our own body**, either the **breathing** or a **specific part** of the body, in particular a **chakra** –an energetic centre, between the eyebrows, at the side of the heart, on the abdomen, etc-.
- **Free meditation** without focusing the mind on anything.
- **Here, in the fourth domain,** we have the **Theravada** practice of **Vipassana**, just allowing the awareness to observe what happens outside and inside, at the physical and mental levels, without intervening, just watching or contemplating.
- Finally, we have the most difficult kind of meditation for common people, when the mind totally stops thinking and really enters another realm beyond thought. This is the purpose of the Japanese **katsugen undo**, which precisely intends to stop thinking, avoiding any interference from the mind, and allowing the deepest state of consciousness and the deepest movement of the body to naturally emerge.



Sathya Sai Baba has always recommended **Meditation in the Light** for children, easy to practise, innocuous, and immediately beneficial for the growing child.



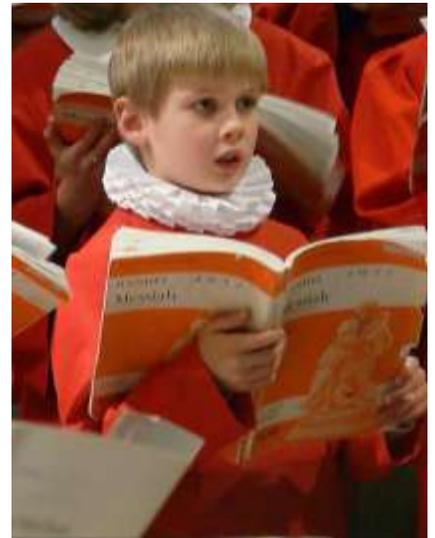
When dealing with the growing child, we must select paths of meditation that are simple and appropriate to the age. Furthermore, it is highly educational to utilize poetry, wisdom quotes, beautiful music, fine arts, etc. All these can be wonderful tools to bring the child inside and lift him or her to higher states. They can also be deeply therapeutic to cleanse inner blocks and get a better knowledge of oneself. All this has been practised in many places with very positive results; any school can find lots of materials and ideas from a diversity of sources all around the world.

In order to help people understand what happens within and follow the path ahead, **many genuine masters have described:**

- the **obstacles** in meditation –of a **physical** or **psychological** nature-,
- the **experiences** arising during the process,
- and the **practical and technical aspects** of meditation.

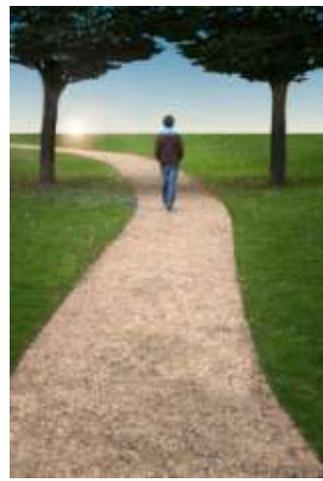
In the process of transformation, spiritual masters also request the disciple to surrender to them –not to their ego, but to that more profound reality that lies in both and is One-. Only through a total surrender to something superior, can the ego bend its rigid head and purify itself. This is **the essence of surrender**; the modern world has here a lot to learn from spiritual traditions, and has certainly to revise some profound misunderstanding. Spirituality unfolds purity and unity, and this requires the surrender of the ego –with its selfishness and tendency towards conflict-.

In this spiritual path, the key lies in consciousness –inseparable from energy-, which implies: understanding, acceptance, surrender, discrimination, unconditional love, compassion, wisdom, etc.



The spiritual domain and the path towards wisdom.

- Beyond “miracles” and supra-empirical powers, beyond the personality cult of the “guru” and dualistic ritualism, the spiritual realm is essentially a process of **transformation** towards self-realization, freeing our psyche from conditioning and suffering, uplifting it towards higher states of consciousness and vibration, and ultimately unveiling the Divine within. This is an inner path where the key lies in consciousness, which in turn affects the vibration of everything and even matter.
- The “**maya**” –**illusion**- does not really mean that the physical world is unreal; it obviously has its own level of reality. The illusion rather means that this empirical plane is not the only or the last; there is much more, a whole spectrum of consciousness and reality that has been acknowledged by quantum physics in dialogue with the traditions of wisdom –as we expound below in detail-.
- In the awakening of the depth within, the universal **human values** naturally unfold; not a particular cultural formulation, but an ontological stratum that constitutes our very nature and our birth right. Among these fundamental human values, **love** has been underlined by spiritual masters from Jesus to Sathya Sai Baba: God is love, love is God.
- When this deeper experience of unconditional love arises, our life becomes a **living example** of **coherence** between thought, word and deed –unlike most of human beings, who do through their daily lives exactly the opposite of what has been taught by their spiritual masters or holy books-.
- Then our life is **service** to our fellow beings and the society, being aware that any thought or word already affects the reality outside.
- Life as service also implies the **acceptance** of all what exists beyond any mental or emotional opposition; it also entails the acceptance of our own limitation beyond any judgement. Without loving ourselves can we love others? Only this deeper acceptance and unconditional love can transform the old patterns of criticism and revolt that perpetuate the old paradigm into a positive transformation of ourselves and the world around us.
- The awakening of higher states of consciousness discloses the crucial question of **the doer**: Who does? The ego, with its inherent separation and dualism? Or that cosmic consciousness/ energy that is One with our deepest self?
- The realization of our deepest nature makes us **surrender** to that living Unity that lies at the very core of everything. The surrender of everything involves giving over the fruits of our actions, while understanding that we are precious **instruments** of something much vaster and deeper. Only this can prompt the liberation from all the previous forms of attachment and sorrow.
- The surrender is inseparable from **faith** in That which is also our deepest nature, knowing that we are never left alone.
- All this is a process, which cannot be undergone alone but in **relation** and **dialogue**; here comes into the picture the genuine “**guru**”, who is a friend, philosopher and guide. The true master is the one who wants us to become our own master.



From Vedanta to Sri Aurobindo. The quantum paradigm and integral yoga.



- One of the major conclusions of quantum physics puts forward **the foundational nature of consciousness**; this would be the ultimate basis of reality, not matter, even not energy. **The main figures of quantum physics have reached the same conclusion than Vedantic philosophy in Ancient India. Integral education is based upon this historical convergence between new science and the millenary traditions of wisdom.**
- In profound coherence with quantum physics and Vedanta, holistic value-based education fosters **human transformation towards higher states of consciousness and vibration, which in turn affects the very core of matter**, as new disciplines such as sophrology or neuroscience have evidenced together with manifold cases of self-healing medically recorded. **Only this inner transformation of each and everyone can transform the world.** As **J. Krishnamurti** insisted, we are the world; which quantum physics has understood as interconnectedness and interdependence.
- This historical convergence of new science and spiritual philosophy at the threshold of a paradigm shift confirms the deepest intuitions of one of the major sages of the modern age: **Sri Aurobindo**, who settled down in Pondicherry and laid down the foundations of the most capital challenge of the human race on Earth: **integral yoga**, that is, the unification of the spiritual and the material, the inner and the outer, the I and the We.

The spiritual tradition of India has probably been the most astounding in the whole history of humanity. Nevertheless, we must be aware that **Indian spirituality has often constituted a “fuga mundi”**, an escape from this physical world towards higher worlds and the Ultimate. Maybe some sacred texts have been misunderstood; that is why **Sri Aurobindo** went in depth into **“The Secret of the Veda”**.

In any case, Sri Aurobindo’s Integral Yoga emphasizes the very heart of the process of human transformation, and hence, integral value-based education: **the goal is not to despise this world of illusion, but to integrate this level of existence into the whole spectrum of reality** –as we develop below-.

The goal is not to renounce the body or matter while flying to a spiritual heaven, but rather to integrate the spiritual depth into the very core of matter, that is, **to spiritualize or divinize the human body and the material world; from dualism to pure “advaita” or non-duality, an integral yoga or philosophy that blends the spiritual and the material, and therefore, all the dimensions of humanity and reality through self-realization, the highest dignity of the human being, something that neither the animal nor the angel can achieve: to be the centre of the cosmos, the centre of the cross, where the two planes convergence at the heart of human fulfilment.**



**“Self-knowledge alone
Is true knowledge.”**

Sathya Sai Baba.



THE SPECTRUM OF CONSCIOUSNESS. From philosophy to science.

Ken Wilber is well-known among the main authors of Transpersonal Psychology for his study of **human consciousness in terms of a spectrum** –like the light or the electromagnetic spectrum- displaying various layers or states.

- In “Up from Eden”, he studies the evolution of consciousness through human history from the origin till the present with some insight about the future evolution of humanity.
- In “The Atman Project”, he describes the successive stages of human development from infancy to adulthood and beyond to enlightenment.
- In “The Spectrum of Consciousness”, he analyzes the different layers or states of this spectrum of human consciousness, realizing that different schools of psychology and thought have focused on different layers or states, which means that these various schools are not necessarily contradictory but complementary.

Wilber shows **the parallelism between an ancient mystical philosopher – Plotinus- and a modern thinker or sage –Aurobindo-; the striking similarity of both approaches may help us to identify and define the several levels of this spectrum of consciousness.**

Absolute One (Godhead)	Satchitananda/Supermind (Godhead)
Nous (Intuitive Mind) [subtle]	Intuitive Mind/Overmind
Soul/World-Soul [psychic]	Illumined World-Mind
Creative Reason [vision-logic]	Higher-mind/Network-mind
Logical Faculty [formop]	Logical mind
Concepts and Opinions	Concrete mind [conop]
Images	Lower mind [preop]
Pleasure/pain (emotions)	Vital-emotional; impulse
Perception	Perception
Sensation	Sensation
Vegetative life function	Vegetative
Matter	Matter (physical)
PLOTINUS	AUROBINDO

Wilber shows that **the spectrum of consciousness today varies from:**

- **The neurotic** who projects his shadow on the world because he refuses to recognize it within himself,
- Through **Jung’s “persona”** that identifies itself with the ego cut from oneness – **dualism and egoism-**,
- To **the mystic**, whose **cosmic consciousness** encompasses the whole cosmos within himself.

Modern psychology has identified mental states within the frame of what may be called “the gross realm” –the ordinary mind and intellect centred upon the ego and linked through the senses to the physical body and the empirical world-.

However, the traditions of **mystical philosophy** have explored and described higher planes of human consciousness connected with higher planes of reality.

Jungian and transpersonal psychology have studied this wider spectrum of consciousness and reality on scholarly grounds.

Furthermore, this wider spectrum of consciousness/ reality appears to be deeply coherent with the last developments of quantum physics –D. Bohm, etc-.

(We shall mention here the Buddhist/ Hindu Sanskrit terms and the Greek terms together with the English common words).

Human Consciousness -Vijnana in Sanskrit – presents three levels in relation to the three levels of the Cosmos –Jagat, comprising three worlds or Triloka in Sanskrit/ Trikaya in Buddhist philosophy, the Three Bodies of Buddha-.

- **The gross ordinary mind –Nirmana-kaya/ Vijnanamaya or Manamaya Kosha/ Nous (mind), Noema (thought), Noesis (intelligence, idea), Dianoia (intellect, reasoning) and Logos (thought, speech)-;**

Linked to the physical world –Bhur/ Bhuloka- and the waking state.

- **The subtle realm, Saguna (still with form/ individuality): Sambhoga-kaya/ Bhuvaa, Taijasa or Sukshma Sarira/ Pneuma, Psyche (soul, spirit);**

Linked to the subtle worlds –Antarloka-, the dreaming state, And the first lower mystical states -Savikalpa Samadhi connected with Saguna Brahman, higher reality with form-.

Differentiated into **low and high subtle.**

The low subtle -the Illumined Mind for Aurobindo- comprises:

astral planes: auras, subtle energies, magic, out-of-body experiences, astral travels –to other places or to other planes-, etc-;

and **psychic planes or powers:** channelling, clairaudition, clairvoyance, remote vision, chronovision, healing, materialization, and so on; high spiritual intuition and deep aesthetic inspiration.

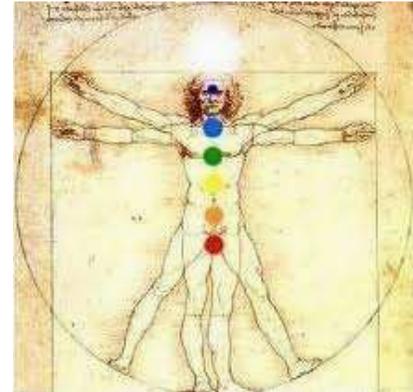
The high subtle -the Intuitive Mind for Aurobindo- comprises:

symbolic visions, revelations of light, opening of the third/ mystical eye, rapture, bliss, unconditional love, mystical experiences;

also higher presences, Guides, Angelic Beings, Gods, etc;

in general terms, archetypical forms of one’s deeper Self.

The subtle mind –lower or higher- is associated to subtle worlds and realms of existence –lower or higher-.



- **The causal realm, Nirguna (gradually beyond form/ individuality):**
Dharma-kaya as Jnana-kaya/ Anandamaya Kosha or Prajna/ Logos or Nous
 –in Greek philosophy the human and the divine minds are not separated- **and also**
Theios –the Divine that manifests Itself in personal terms-;
linked to the causal worlds –Svar/ Svarga, Vaikuntham, Brahmaloaka or
Shivaloka-, the deep sleep, and higher mystical states -Nirvikalpa Samadhi
connected with Nirguna Brahman, higher reality beyond form-.

Differentiated into **low and high causal.**

The low causal -Overmind for Aurobindo-; Svarga:

This is the Platonic World of Eternal Ideas (**Logos or Nous**),
Purusha –Cosmic Being-/ **Hiranyagarbha** (Cosmic Egg),
 the first level of the Creation or divine manifestation;
 associated to the highest forms of existence, Co-creators with the One: Gods and
 First-born Beings depicted in various ways by all mythologies.

The high causal -Supermind for Aurobindo-Svar:

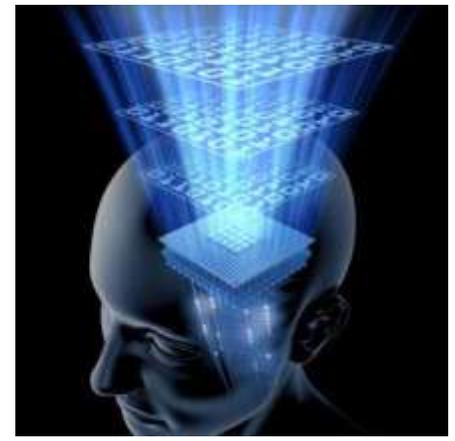
considered to be the pinnacle of God-consciousness, the highest abode of Ishvara,
 the personal One God –with its different facets, often regarded as a trinity-.
 The different archetypes/ higher beings of the high subtle and the low causal
 dissolve into the One God –still personal-, also experienced as pure light and
 oneness beyond duality.

Ultimately, there is only Pure Consciousness as such, Cosmic Consciousness
 equal to Oneness, Love and Joy, the Light of lights; the threshold of the Absolute.
 This is the real **Shunyata** or Void, beyond all illusion, separation or duality,
Nirguna Brahman, and hence, **Nirvikalpa Samadhi** or **Jnana Samadhi**.

- **Beyond the three layers of consciousness linked to the three levels of the Cosmos: the One, the Source itself, the primeval Unity.**
Nirvana, supreme enlightenment, Turiya/ Moksha, ultimate self-realization.
Para-brahman/ Paramatman, Theos, the Dharma-kaya as Svabhavika-kaya,
the Absolute, God –impersonal-.
 Total transcendence and release into formless Consciousness that is the source of
 all vibration too; the non-dual final state, **Advaita**; the ultimate reality as such, the
 Source of all light and everything that lies at the core of each and everyone.

OM / AUM and the Seven Levels of Consciousness
1. Waking / Conscious / Vaishvaanara / Gross / "A" of AUM
2. Transition / Unmani
3. Dreaming / Unconscious / Taijasa / Subtle / "U" of AUM
4. Transition / Aladani
5. Deep Sleep / Subconscious / Prajna / Causal / "M" of AUM
6. Samadhi
7. Turiya / Consciousness / Absolute / Silence after AUM

Scholarly developments parallel to the Spectrum of Consciousness and the Triloka.



➤ Bohm's Interpretation of Quantum Physics: A quantum world view through 5 layers of reality.

- The empirical manifest explicate order.
- The fundamental building-blocks of matter: the subatomic particles.
- The holomovement of immeasurable energy.
- The Implicate Order as a superfield of information.
- The underlying intelligence or consciousness –God or Brahman-.

(Examined below in more detail.)

➤ The scientific research of Affective Neuroscience, Aesthetic Neuroscience and Spiritual Neuroscience.

- Showing that meditation does affect the brain and does produce observable changes in the neurological system, while it enhances physical and mental health in various aspects.
- Hence, concluding that there are further states of consciousness beyond the ordinary mind approached by conventional psychology.

(Examined below in more detail.)

➤ The development of Jungian Psychology from the work of Dr. C.G. Jung.

Providing, for instance, an academic/ psychological investigation and conceptualization of the **Collective Unconscious** and the **Archetypes** in deep coherence with the Subtle Realm described by mystics and mythology.

➤ The development of Transpersonal Psychology after Jung.

Providing, for instance, an academic/ psychological investigation and conceptualization of **meditative states** and **higher levels of consciousness**.

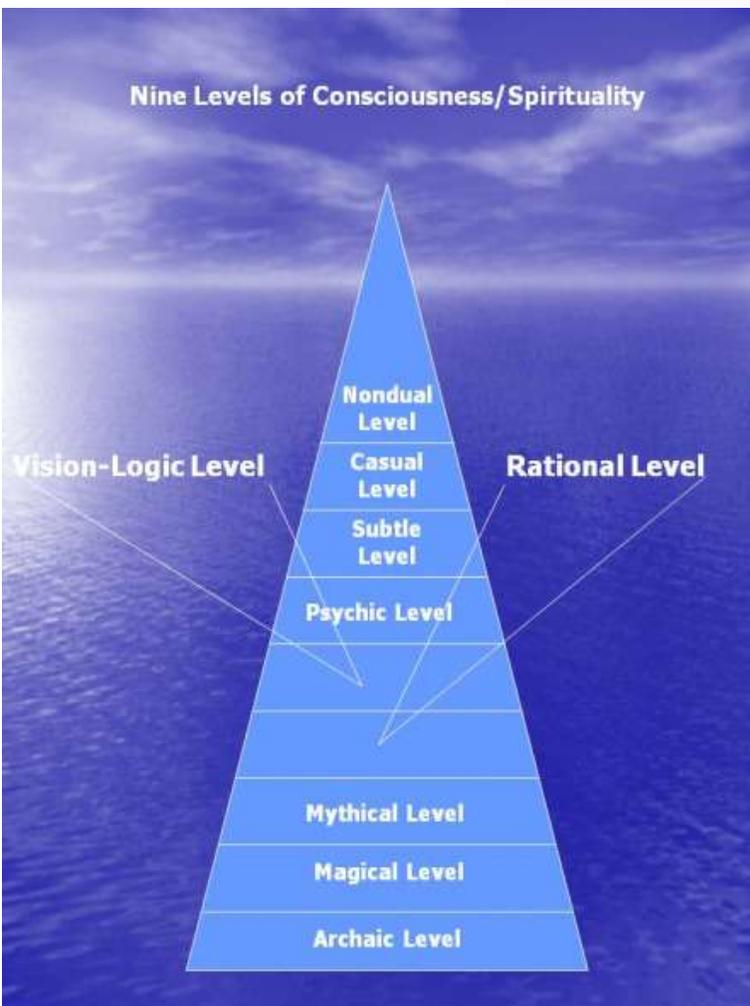
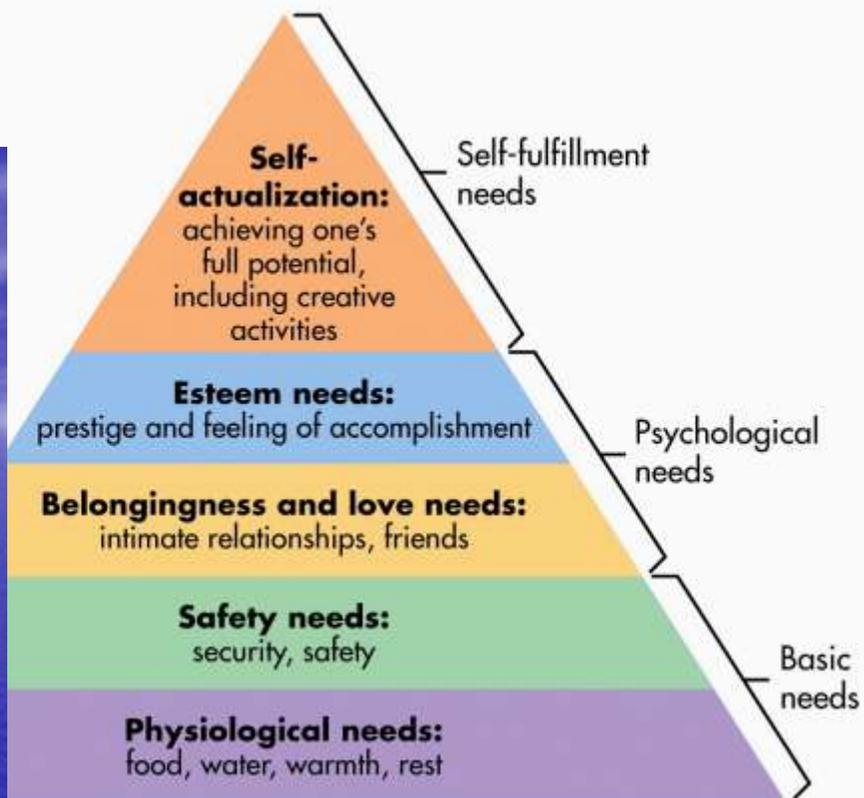
➤ The development of Sophrology from the work of Dr. A. Caycedo.

Studying on scholarly grounds **the meditative practice and inner life of yogis in India,**

And from a general medical/ scientific research, designing **tools of inner work for clinical application** in deep coherence with the mystical tradition of India.

Ken Wilber argues that **the different schools of psychology may be complementary since they approach different layers or aspects from this ample spectrum of consciousness.**

- **Neuroscience** studies consciousness through the brain and the neural systems.
- **Psychosomatic medicine** understands consciousness as intrinsically inter-active with bodily processes.
- **Clinical psychiatry** focuses on pathological attitudes or behaviour.
- **Psychotherapies** use introspection paths and tools on a clinic basis treating distressing symptoms and emotional problems.
- **Behaviourism** analyzes consciousness in terms of stimuli/ responses.
- **Cognitive theories** view consciousness as functional schemes of the mind.
- **Developmental psychology** follows the successive stages of human development.
- **Mystical traditions** open the spectrum to higher states of consciousness ignored by the materialistic approaches of modern thinking.
- **Transpersonal Psychology** brings this wider spectrum of consciousness from mystical philosophy into the psychological and scientific arena.
- **Quantum theories** suggest the potential of consciousness to interact with and alter the physical world through quantum interactions.
- Etc.





Relational Theory has understood reality/ life in consistent terms:

Natural system (outside)

= matter + energy

seen/ manifest

>structure

Formal system (inside)

= mind/ consciousness + information

unseen/ potential

>function

Reality/ life is the whole, and the whole is made of relations/ interconnectedness/ interdependence. We can only apprehend reality/ life through a dynamic model in interdependence where relations play a basal role.

The cosmos is a dynamic, relational interdependent unity.

The holographic nature of a multidimensional reality. From Platonism to quantum physics; from meta-physics to education and civilization.

If we say that all the significant things of this world are but the reflection of higher planes of reality (causal realms) many people will think that we are crazy. Obviously, they would ridicule **Plato** and with him all mystics and sages. Would they also ridicule quantum physicists? **D. Bohm** (a physicist, not a mystic) has concluded that the empirical world where we live (explicate) is but the manifestation of a deeper (implicate) order, which **C.G. Jung** called Unus Mundus, and the Greeks Logos. Quantum physics postulates the existence of a Unified Field that constitutes an implicate order from which stems the physical world; its major figures have clearly stated that they have reached the same conclusions than Plato or Vedanta, and with them, all mystics and sages.

If Philosophical Idealism and the metaphysical traditions are right (as quantum physics has realized), humanity will have to face **the most radical paradigm and consciousness shift**. We will acknowledge that the present civilization is corrupt in its very roots; a higher form of civilization can only be based upon this historical convergence between physics and metaphysics, science and spirituality. Then, **the whole civilization and hence education** will be directed towards these higher planes so that human institutions on Earth reflect that loftier reality. Only from this cosmic coherence –stressed by quantum physics- can there be peace and fulfilment. All the evils of this world are produced by the existing abyss between the human realm and the deeper implicate order of the cosmos; the ecological catastrophe stands as a symbol of this cosmic incoherence.

Mainstream schooling till now has precipitated humanity into the abyss. **An integral education for consciousness** will mirror the very nature of the cosmos and therefore will nurture a civilization that is coherent with it. **This is one of the two structural flaws of our educational systems. The second one has to do with the contemporary boy crisis** and the artificial imposition of **an ideological coeducation** that denies anthropological differences –and hence reality-, with a new boyhood that dramatically lacks male role models, positive patterns of masculinity and even men in schools.

The paradigm shift also applies to health. Sickness (physical/ mental) ultimately comes from this ontological incoherence between what we are (factually) and what we really are (potentially), as understood by Chinese medicine, Ayurveda and new science now.



“No problem can be solved

**From the same level of
consciousness**

That created it.”

Albert Einstein.

From the spectrum of consciousness and reality to the spectrum of human life: the Four Bodies and the Five Sheaths.

All spiritual traditions have established a fascinating parallelism between the different levels of human consciousness/ reality and the various layers of the human body and life.

Different forms of traditional medicine have identified the same pattern of energetic fields beyond the physical realm.

The last developments of quantum physics/ new science seem to be deeply coherent with this millenary knowledge, that any genuine healer can corroborate through daily practice.



The Five Sheaths -Pancha Koshas in Sanskrit-

- **Annamaya Kosha:** physical sheath, shaped by food –**Anna**-.
- **Pranamaya Kosha:** vital or energetic sheath –vital life-force or energy-.
- **Manomaya Kosha:** mental/ emotional sheath -subdivided into these two layers-.
- **Vijnanamaya Kosha:** wisdom sheath –integral consciousness-, associated with **Buddhi** –the In Dweller or Inner Voice-. **Between the third and fourth Koshas there are astral levels** well-known by healers and meditators throughout centuries and studied by Jungian/ transpersonal psychology more recently.
- **Anandamaya Kosha:** blissful sheath.

The Four Bodies –Sariras in Sanskrit-

- **Sthula Sarira:** the physical body;
connected with **Annamaya Kosha** –the direct physical sheath-.
- **Sukshma Sarira:** the subtle body;
comprising three/ four sheaths: **Pranamaya Kosha** –vital sheath-, **Manomaya Kosha** –mental/ emotional sheath- and **Vijnanamaya Kosha** –wisdom sheath-.
- **Karana Sarira:** the causal body;
Keeping a connection with the higher levels of the subtle body;
Associated to the blissful sheath –**Anandamaya Kosha**-;
remaining after the death of the physical body together with the deepest levels of the subtle body, which explains all the experiences of regression and near death or beyond death experiences.
- **Maha Karana Sarira:** the super causal body, pure supreme consciousness;
beyond the Koshas –sheaths-; it is the divine centre of the human being –**Atman**-;

In conclusion, the human body and life comprises seven layers, in parallel to the different levels of human consciousness and reality:

- **The physical body** and sheath.
- **The subtle body, with four sheaths:** vital/ mental/ emotional/ and wise.
- **The causal body**, connected with the higher subtle body; associated with the blissful sheath.
- **The super causal body**, the Divine in the human being –Atman-.

➤ **The previous schemes borrowed from the Indian tradition have been rearranged through a more simple seven-fold model:**

- **Physical body**
- **Vital body** **Subtle bodies**
- **Mental body**
- **Emotional body**
- **Astral body**
- **Body of light** **Causal body**
- **Higher self, soul, the Divine.**

➤ **The seven bodies of the human being would be parallel to the seven layers of the Cosmos; humanity and reality are intimately interwoven:**

- **First density:** the mineral realm; the cosmos prior to life.
- **Second density:** the vegetal and animal worlds; life prior to intelligence.
- **Third density:** intelligent life within a low state of consciousness based on the ego, division, conflict, domination, etc. (Humanity on Earth at present).
- **Fourth density:** intelligent life at the physical level within a higher state of consciousness based on unity, love, human/ spiritual values.
- **Fifth density:** highest consciousness at the subtle level.
- **Sixth density:** the Platonic World of Eternal Ideas at the causal level.
- **Seventh density:** the One, Source of everything, the Absolute, God.

We should not be confused by the diversity of names and classifications which stem from a diversity of metaphysical schools that, in fact, coincide in depth while they also converge with the development of quantum physics/ new science and Jungian/ transpersonal psychology. The multidimensional nature of humanity and reality can be grasped or presented in different ways that are still consistent in depth. Moreover, we should keep in mind that the various layers are not separated; rather, they constitute conceptual levels corresponding to an ascending ladder or continuum of vibration/ consciousness.



We have seen above the parallelism between the different layers of the spectrum of consciousness and the different bodies/ sheaths of the human being. Within this bioenergetic field or vital energy –“prana”/ “qi”- **there is a network of energetic channels and centres –“chakras” in Sanskrit-**. We offer below a map of the Chakras -energetic centres- as described by the Indian tradition.



As there was a deep parallelism between the seven bodies of the human being and the seven layers of the Cosmos,

there is also a parallelism between the Chakras and the levels of reality, and needless to say, between the Chakras and the different bodies of the human being.

First Chakra/ the material realm.

Second Chakra/ the living world.

Third Chakra/ third density humanity.

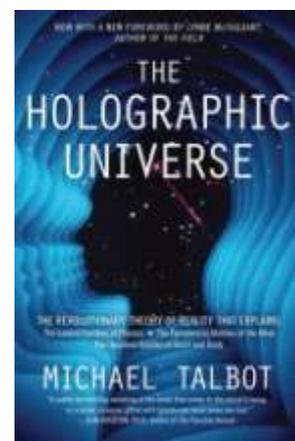
Fourth Chakra/ fourth density humanity.

Fifth Chakra/ subtle density.

Sixth Chakra/ causal density.

Seventh Chakra/ the Source of everything, the Absolute.

The triple parallelism between the seven bodies of the human being, its seven Chakras and the seven layers of the Cosmos draws a holistic multidimensional picture of reality based on interconnectedness, interdependence and unity, already grasped by the traditions of mystical philosophy and metaphysics, and reappraised by the development of quantum physics/ new science in the last decades. This holistic multidimensional interconnected world view constitutes the philosophical and scientific foundation for integral education in human values. The modern school system reduced education and humanity to the three lowest levels of reality. Quantum physics in coherence with mysticism/ metaphysics and Jungian/ transpersonal psychology has rediscovered four higher strata. In the ascension of human consciousness towards these higher dimensions lies the future of humanity and human evolution on Earth. This should be the very core of education.



We have expounded here the traditional theory of the bodies/ sheaths and chakras as developed by Indian philosophy.

Other traditions or schools may present slightly different classifications, but there is a profound coherence among them, as there is a profound coherence between all these traditions or schools and the latest developments of new science –D. Bohm, E. Laszlo, M. Talbot, D. Gabor, A. Aspect, K. Pribram, S. Grof, etc-. Electrography developing from Kirlian photography has even captured the visible image of the subtle bodies.

- **Bohm** distinguishes several levels in the cosmic **Implicate Order** that are deeply consistent with the theory of the Sariras and Koshas –bodies and sheaths-.
 - The energetic flux of the holomovement is parallel to the vital/ energetic sheath of the subtle body.
 - The superfield of information is parallel to the mental, emotional and wise sheaths of the subtle body.
 - The underlying cosmic intelligence is parallel to the super causal body.
 - The causal body would a transitional stratum linking the superfield of information and the underlying cosmic intelligence.
- **Laszlo’s Theory of the Akashic Records or Fields** is deeply concordant with Bohm’s Implicate Order, and hence, with the theory of the Sariras and Koshas.
- **D. Gabor** contributed to the creation of the concept of **Hologram**, according to which each individual part contains the whole.

We can realize that the human body and life, with these various levels of consciousness and bodies/ sheaths, is in fact a hologram that comprises the whole spectrum of reality or the cosmos.

- **A. Aspect** developed the amazing experiment called **Quantum Entanglement** or **Non-Locality**, showing that subatomic particles such as electrons or photons are able to instantaneously communicate with each other regardless of the distance separating them and without an exchange of energy.

This is exactly what happens at the higher levels of the human spectrum –levels of consciousness, bodies or sheaths-.
- **K. Pribram** evolved **K. Lashley’s** intuition that the brain works as a hologram. **Pribram’s Holographic Model of the Brain** may help us understand many experiences at the higher levels of the spectrum of consciousness or within the higher sheaths, while it confirms Gabor’s and Bohm’s theories.
- **S. Grof** found in the **Holographic Theory** a scientific explanation for the **experiments of regression and near death or beyond death experiences**. The theory of the bodies/ sheaths together with the spectrum of consciousness, deeply coherent with the Holographic Theory, may bring further understanding of all the fascinating experiments and experiences recorded by Grof and other researchers of **Transpersonal Psychology**.
- **A. Goswami’s unity of science and spirituality**, or **F. Capra’s Tao of Physics**, provide further evidence to conclude that the spectrum of consciousness and the model of the bodies/ sheaths have today a scientific foundation after thousands of years of research recorded by the traditions of spiritual philosophy and the schools of holistic medicine.

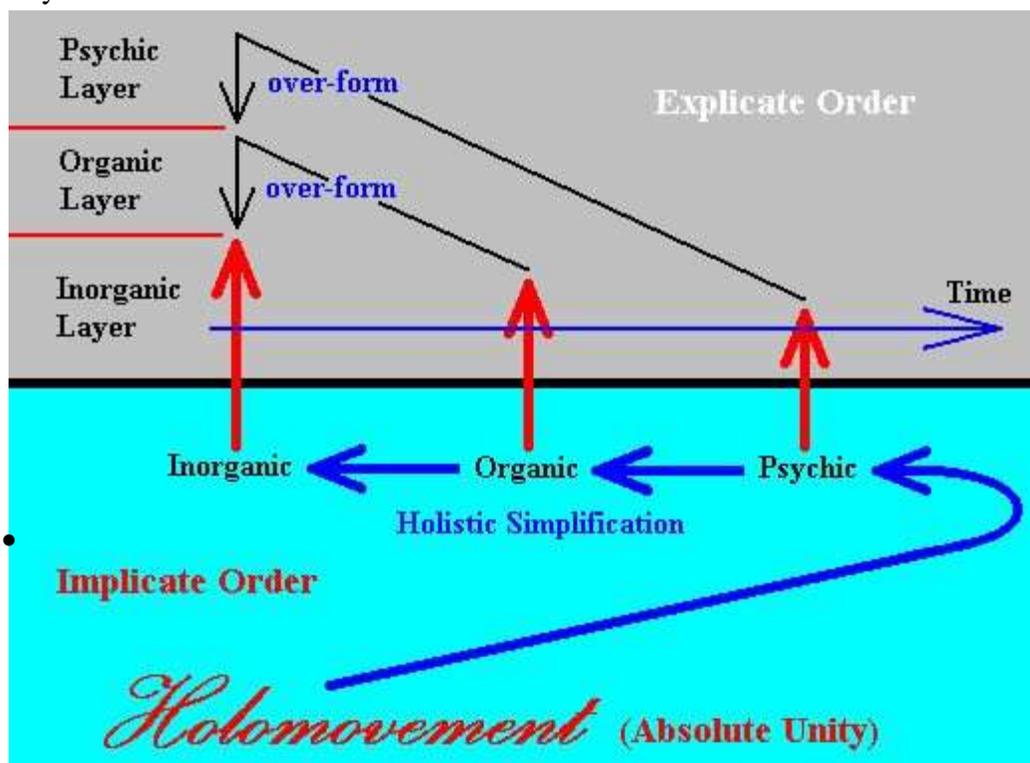
The Romantic poets expressed in the most beautiful terms a feeling of unity with Nature and the Cosmos. The same underlying world view was present in the traditions of spiritual philosophy and wisdom. **Today, this kind of world view has a scientific foundation with the development of quantum physics and new science.**

Quantum physics has realized that the universe is in fact a vast energetic field essentially holographic and multidimensional –we shall develop this topic below-. Within this unified field, reality can be seen as particle or wave, which means that matter or the body –equivalent to the particle- is inseparable from the mind or consciousness – equivalent to the wave-. In this quantum universe –or multi-verse- energy and information are intimately intertwined. **The quantum world view -as we have briefly outlined here and we expound later with more detail- is deeply coherent with the Romantic sense of harmony or the mystical concept of unity.**

The Cosmos is like an ocean of energy that conveys information. Physical matter represents only 4% of the universe; 96 % is made of energy and dark matter. This cosmic ocean is imbued with subtle energy that covers various levels and permeates the physical matter and body. **In this quantum vision, the human being and the cosmos are not separated -as in the mechanistic paradigm- but intimately interconnected.**

More concretely, there is a fascinating parallelism between three aspects of reality: the human body, consciousness and the cosmos. The three of them are **holographic** and **multidimensional**, and in their coherent nature, their respective manifold spectra of different layers are also deeply consistent.

In this holistic picture of human life, there is a profound interdependence between consciousness, energy and matter; thoughts directly influence the energetic fields, which in turn affect the physical body. Moreover, **this human integrated dynamism is made of the same stuff than the cosmos;** both the human being and the universe are a net of energetic fields inseparable from information and closely interconnected. **The subtle bodies of the human being are linked to the energetic holomovement and the Implicate Order as described by the physicist D. Bohm. The human bionergetic field is connected to the Quantum Vacuum or Zero Point Field – as analyzed below in more detail-**



Holomovement (Absolute Unity)



“Freedom is the experience of the infinite.”

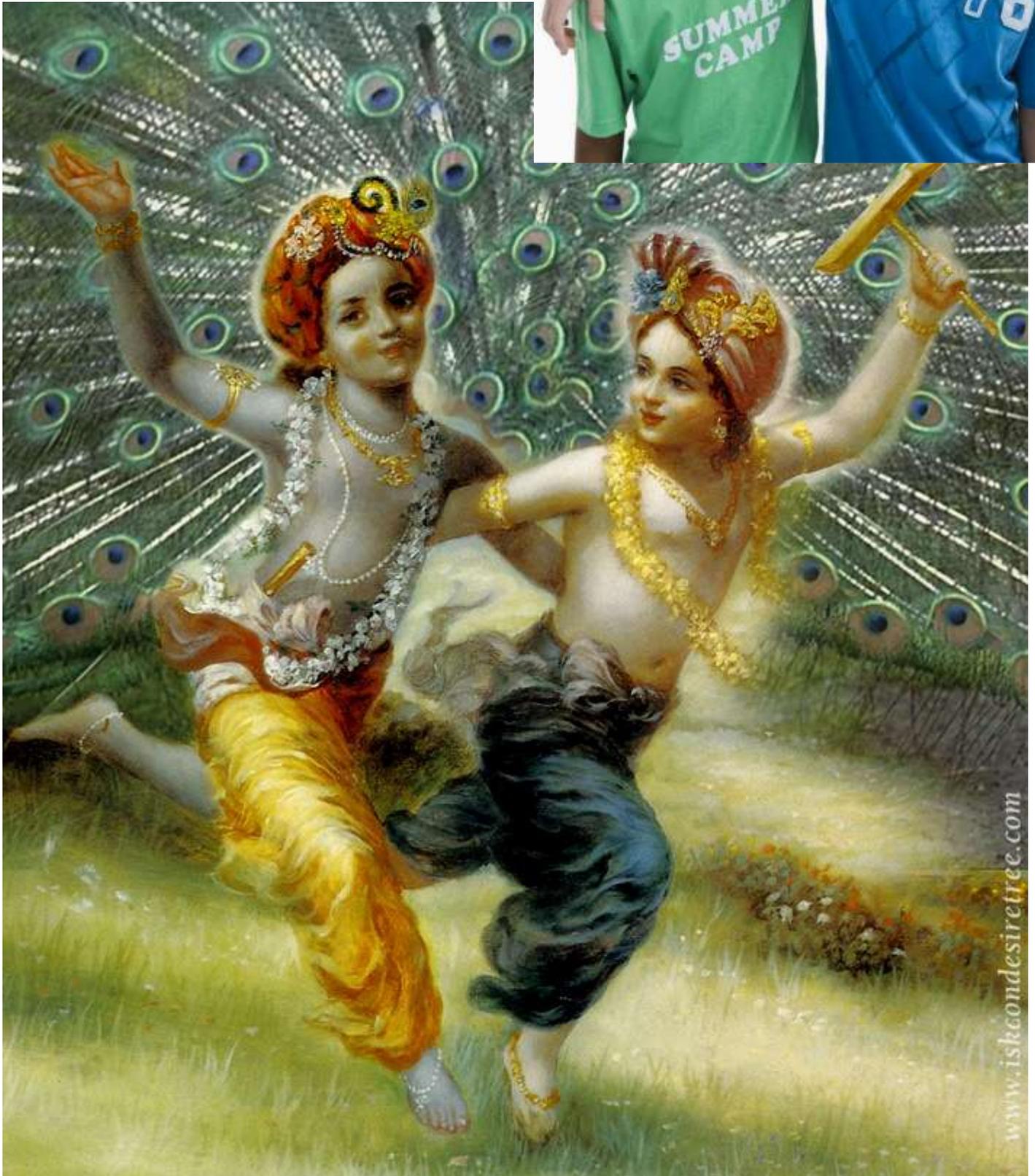
Raimon Panikkar.





Academic/ official recognition.

Sri Sathya Sai Educare, etc.



- **The Project for the Promotion of Mental and Emotional Health**
Run by the World Health Organization, the Council of Europe and the Commission of the European Union.

This international/ European project acknowledges:

- First, that health cannot be reduced to the physical dimension, since it also encompasses mental, emotional and social aspects.
- Second, this holistic concept of health cannot be ignored by the school system, which, instead of being reduced to pure academics, should be more global and incorporate this integral notion of health –not only for the students but also for the teachers and the whole staff-.

Hence, the Project aims at developing **“healthy schools”**.

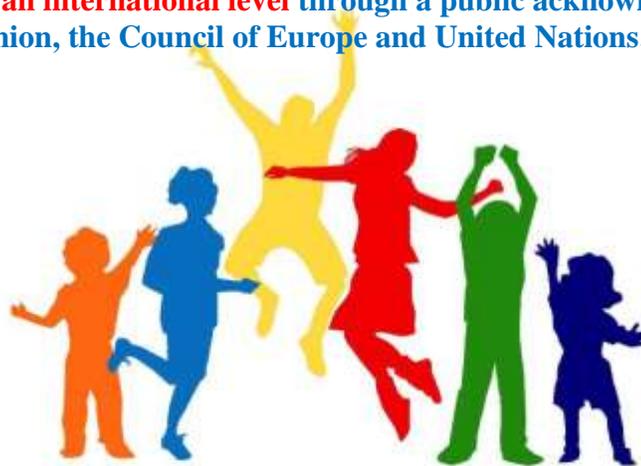
The implementation of the Project includes:

- Training Programmes
- And practical tools.

The Project stresses several points:

- Identification of the concerns and ideals of children and youths.
- Establishment of channels to listen to children and youths and respond to them.
- Promotion of spaces for communication.
- A more concrete definition of mental/ emotional health.
- The formation of self-esteem.
- Control of stress, anxiety, depression, etc.
- Enhancement of positive change in schools.

The ideological foundation of this Project leads to major mutations in the educational arena, and provides a clear support for integral value-based education at an international level through a public acknowledgement by the European Union, the Council of Europe and United Nations.



Healthy Schools

- Already in the 1970s, the International Commission on the Development of Education, known as the **Faure Commission, 1972**, stressed the importance of the ethical and emotional dimensions of the human being together with the intellectual or strictly academic.
- **At the end of the 1990s**, the **Jacques Delors Commission** made one significant step further, and explicitly added the aesthetic and spiritual domains.

This historical tendency towards an official acknowledgement of integral education including the inner dimension has been consolidated at the beginning of the XXIst century.

In Europe, the National Curriculum for the **United Kingdom** has included spiritual education.

In Asia, the Government of **Thailand** wants to build through the National Education Plan a society based upon morality and wisdom.

In **Australia**, the Adelaide Declaration on the objectives of schooling has emphasized spiritual development.



Official recognition in India of Sri Sathya Sai institutes for their implementation of integral education.

“This University is a pioneering and unique seat of Learning; spiritual and ethical values permeate this University.

For myself, I would like to humbly study this Institution, understand the process of how it grew from strength to strength, and then see what can be done to extend the influence and the halo of this University far and wide in India.”

Sri P.V. Narasimha Rao, Prime Minister of India. (Convocation, November 1991.)

“The Sri Sathya Sai Campuses at Prashanti Nilayam, Brindavan and Anantapur are an invaluable asset in the crucial task of promoting Integral Education.

Indeed, these constitute a blessing of far-reaching significance.

There is much to be learnt here by students, teachers, educationists and policy-makers.”

Dr Shankar Dayal Sharma, President of India. (Convocation, November 1992.)

“The purpose of real education is to initiate a learning process that transforms students into good human beings with knowledge and value systems.

Is value-based education possible?

Sri Sathya Sai Institute of Higher Learning has given an answer in the affirmative.

I would like to congratulate Sri Sathya Sai Institute of Higher Learning for this noble education.”

Dr A.P.J. Abdul Kalam, President of India. (Convocation, November 2002.)

Academic survey and official recognition throughout the world.

There has already been some amount of observational research and studies produced by independent evaluators.

- In 1999, for instance, **Dr P.C. Manchishi**, an independent scholar of the **University of Zambia**, conducted **an objective evaluation of the Sri Sathya Sai School** established in the country. The goal was to find out the impact of value education on students, their families and teachers, and to assess the suitability of this kind of holistic pedagogy for the schools of Africa in general. In the words of this African scholar, the most difficult children recruited in the school, who were initially truants, rebellious and bullies, completely changed for better through the implementation of the value system of education. The professor of Zambia University also stressed that in Sri Sathya Sai School there was no vandalism –unlike government schools-. Furthermore, in the conclusions of this independent report, we can see that value education is inseparable of academic excellence, since the school registers the highest performance and success in exams. According to the academic report, the teachers and the parents also changed for better.

In 2005, the **Sathya Sai School in Zambia would be awarded the International Gold Star by the Business Initiative Directions (Paris).**

- **In the same continent, Sathya Sai Schools** received an even more official recognition when **Prof. Kadar Asmal, Minister of Education of South Africa**, publicly supported in 2005 their value system of education and recognized their impressive achievements.



- Travelling from Africa to a very distant country like **Indonesia**, the students of the **Sri Sathya Sai School in Bengkulu** show positive features in terms of attitude and behaviour. (See the **report by S. Harihar and H. Seshadri**, “Educare for Parents, Teachers and Students”, Sathya Sai Books and Publication Trust, Puttaparthi, 2004.)
- Changing again to another continent, we can examine the evaluation of the **Sathya Sai Primary School in Murwillumbah, Australia**, by **K. McNaught**. The assessor concludes that there is abundant qualitative evidence manifesting the sound values-based behaviour of children educated in this kind of integral pedagogy.

- In the **United Kingdom**, we have the report of inspection of the **Sri Sathya Sai School in Leicester** (November 23, 2004), where **an official inspector of the Office of the Standards in Education of the United Kingdom** praises the institute as being a distinctive school. This governmental report in England stresses the personal development of children in the school and the good role models of teachers. Students develop confidence and raise their self-esteem; they are valued as responsible citizens.



- Crossing the Atlantic, **supervisors of the Ministry of Education of Ecuador** have extolled in similar terms the **Sathya Sai School in Guayaquil**.
- Last but not least, Sri Sathya Sai Education in Human Values has been recognized at an international level by **United Nations**. Since 2001, the Institute of Sathya Sai Education in Africa has been assisting the United Nations (**UN-HABITAT**) in implementing a **Human Values-based Water Education Programme in Africa**. An **independent evaluation of the Phase I of the Programme** conducted by the **United Nations in 2004** concludes that this kind of initiative may be vital for the future of Africa, a continent that had the values in its own tradition, but has largely lost them with the breakdown of the last generations.
- Sri Sathya Sai Education in Human Values has also forged new partnerships with other international agencies, like the **South East Asian Ministers of Education Organization (SEAMEO)**, and the **Asian Development Bank (ADB)**.

Sri Sathya Sai Institute of Higher Learning (Deemed to Be University) is the only Institute in India to have received an A++ tag evaluation by the National Accreditation Council of India.



Scholarly research and empirical evidence about the positive results of value-based education in other pedagogic contexts.



There have been a number of academic surveys and publications evaluating the outcomes of value-based pedagogies. Among them we can quote, for instance:

➤ **United States of America.**

- **Benninga J.S., Berkowitz M.W., Kuehn Ph. and Smith K.** have studied the implementation of **value-based pedagogies in the USA.** The major **conclusion of their work** is that values and academic achievement are not incompatible at all; rather, the axiological dimension tends to enhance academic excellence and ameliorate the school ethos and life in general terms. It is well known that there is a concern among private school boards about the introduction of holistic/ value-based methods, fearing that the introduction of this kind of methodologies may jeopardize the academic standards. The authors demonstrate with empirical data that this common fear is unjustified; not only there is no contradiction, but rather a direct positive connection between the more humanistic dimension and the strictly academic contents.

(See “**Character and Academics. What Good Schools do.**”, website.)

- **Davidson M., Lickona Th. and Khmelkov V.** have conducted scholarly research in 24 diverse award-winning **high schools in the USA.** Firstly, they analyze a set of pedagogic tools that foster character in positive ways. In particular, they differentiate **two kinds of character training:**

Performance character, enabling students or individuals to achieve their highest potential;

And moral character, moulding ethical citizens.

From both perspectives, efficient value-based pedagogies help students lead more productive, ethical and meaningful lives. The empirical data drawn from the survey clearly manifest a positive impact of value education in these 24 high schools of the USA in coherence with the research of Benninga J.S. et al. –and still other sociological papers-.

(“**Smart and Good Schools. A Paradigm Shift for Character Education**”, website/ “Education Week”, Vol. 27, Issue 12, pp 32-40).



➤ Australia.

- **Lovat T., Toomey R., Dally K. and Clement N.** have provided quantifiable and scholarly defensible data proving that there is a direct positive link between value-based pedagogies and academic outcomes. **All the case studies** stem from empirical work in situ in schools that have participated in funded projects on value education in Australia; hence, there is a close connection here between scholarly research and educational policies. **This valuable survey shows** with empirical data how value-based strategies have positively impacted the schools in various sectors, **in particular:** teacher/ student relationship, peers interaction, teachers well-being, classroom and school ambience, and even academic standards. (“**Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience**”, University of Newcastle, 2009; Final Report for the Australian Government/ Department of Education.)
- **Steiner’s Waldorf Schools evaluated.** **Gidley J.** has conducted academic research in Steiner’s Waldorf Schools in Australia, after which he can conclude on empirical grounds that Waldorf students show a higher performance when compared to mainstream students in relation to the creative and ethical domains. (“**Imagination and Will in Youth Visions of their Futures. Prospectivity and Empowerment in Steiner Educated Adolescents**”, Southern Cross University, 1997.)

➤ Europe.

- **The Research Institute of Waldorf Education** has performed an academic survey in **Waldorf Schools of Germany and Switzerland**, proving again that Waldorf students are more creative and ethical than mainstream children. Moreover, it is clear from these case studies that Steiner’s integral value-based pedagogy has had a stronger positive impact on students’ personality when compared to mainstream schooling. (“**Alumni of German and Swiss Waldorf Schools. An Empirical Study on Education and Creative Living**”, V-S Verlag, Wiesbaden, 2007.)
- **Ashley M., Woods G. and Woods Ph.** have done scholarly research for the **Government of the United Kingdom** about the **Waldorf Schools** in the country, comparing them to mainstream schools at the same time. **The report concludes that** the integral value-based pedagogy of Waldorf Schools produces positive outputs empirically observable in different areas, for which the mainstream system can learn many things from them towards pedagogic innovation and improvement. In particular, the study stresses the positive relationship between this holistic pedagogy and learning in terms of academic and human development of students. (“**Steiner Schools in England**”, University of West of England, 2005).



PHILOSOPHICAL SUPPORT.

AT THE JUNCTION OF THE WEST AND THE EAST

A VALUE-BASED INTEGRAL PEDAGOGY

TOWARDS A NEW HOLISTIC PARADIGM

AND A NEW HUMANISM.



**“He who perceives all beings
In his Self alone,**

**And his Self alone
In all beings,**

Does not entertain any more fear.”

Isha Upanishad.



**“Better indeed is knowledge
Than mechanical practice.
Better than knowledge is meditation.**

**But better still is surrender
Of attachment to results,
Because there follows immediate peace.”**

Bhagavad Gita.





“Peace

Is your natural state.”

Ramana Maharshi.

OUR PHILOSOPHY OF EDUCATION.

TO GO MORE IN DEPTH INTO OUR EDUCATIONAL PROJECT.

*“Self-realization, the understanding of
One’s basic Reality, should be
The fundamental purpose of education”.*

*“The most desirable subject for study
Is the secret of the soul which is immortal.”*

*“Every effort should be made
To utilize education for the purpose of divinizing man.”*

“Everyone should foster divine qualities.”

*“The purpose of education is to foster the sense of
oneness.”*

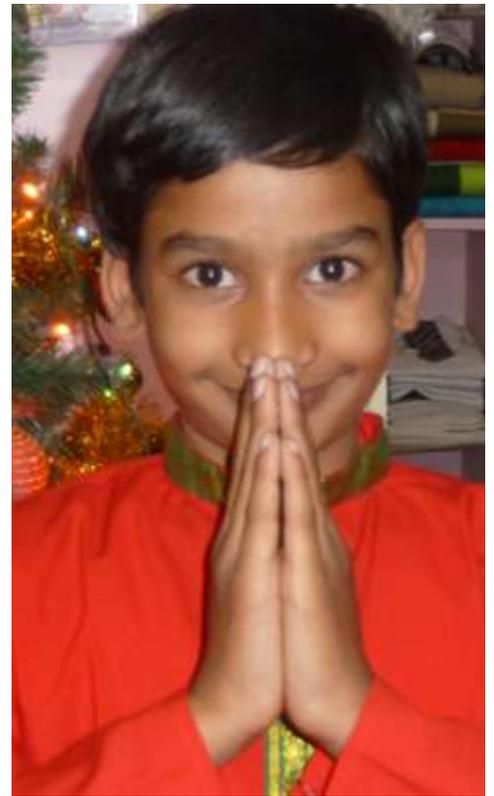
*“A school should not be considered to be just a
commonplace arrangement designed for teaching and
learning.*

*It is the place where the consciousness is aroused and
illumined, purified and strengthened.”*

“The educational process is basically a holy endeavour.”

*“A school is assuredly a sacred place where a holy task is
being put into action.”*

Sathya Sai Baba.





- **Sri Sathya Sai Baba’s Education in Human Values.**

According to the traditions of mystical philosophy and wisdom, everything in the universe is made of **5 fundamental elements –sky/ consciousness, air, water, fire, earth-**, from which spring all the chemical elements that modern science has described.

Each of the 5 basic elements has inherent in it one of the 5 essential human values –truth, love, peace, righteousness and non-violence-, from which derive all the other positive values that we may identify.

Therefore, **the primary human values are not subjective** –depending upon persons or cultures-, **but objective** –they are part of reality-.

In Sathya Sai Baba’s teachings, **human values lie within each human being;** more exactly, they are intrinsically linked with each facet of human personality, and therefore, the main domains of education.

This means that **human values are universal**, transcending distinctions of race, culture, religion, history, etc. They embrace all beings, as their origin lies within each individual.

More evident would be **the connection between the 5 human values and the 5 domains of human personality –physical, intellectual, emotional, psychic, spiritual-**, defining the human being in his or her integrity, whereas the link between values and elements would connect the part to the whole, the individual to the cosmos, the micro to the macro-cosmos.

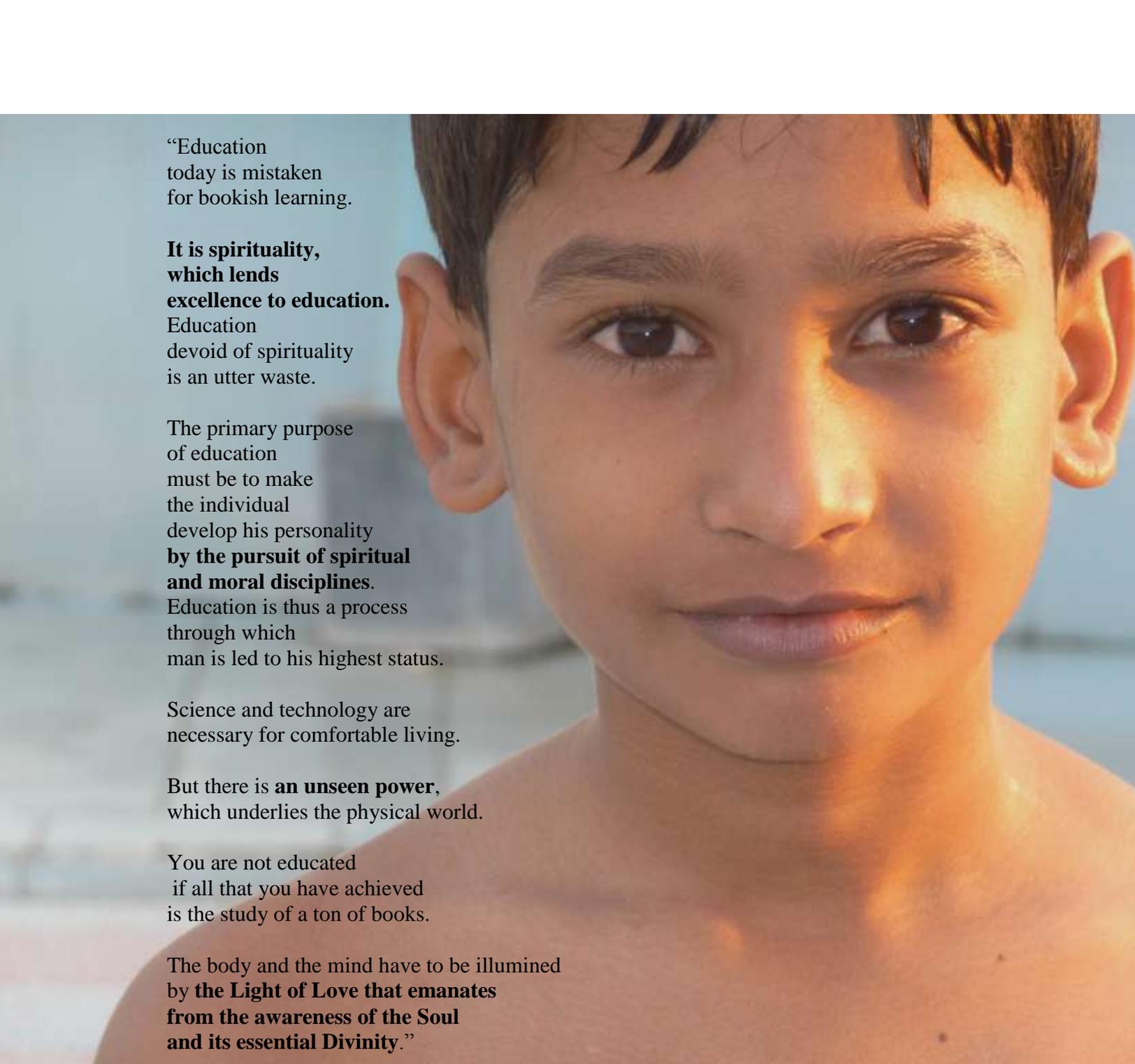
This is **the indivisibility of human personality and its integrated nature;** hence, **the need for a holistic kind of education**, perfect mirror of the already integral nature of Man One with the Cosmos.

The 5 human values, interconnected with the 5 facets of human nature, are linked to the 5 senses and to the 5 primeval elements of the cosmos: the interdependence of everything; Man and Cosmos are One.

Sathya Sai Baba depicts **a vision of interconnectedness, interdependence and underlying oneness deeply coherent with quantum physics.**

This holistic paradigm constitutes the epistemological foundation for integral education in human values.

Elements	Senses	Human Values	Domains personality
fire	sight	righteousness	physical
water	taste	peace	emotional
earth	smell	truth	intellectual
sky/ consciousness	sound	love	psychic
air	touch	non-violence	spiritual



“Education today is mistaken for bookish learning.

It is spirituality, which lends excellence to education.

Education devoid of spirituality is an utter waste.

The primary purpose of education must be to make the individual develop his personality **by the pursuit of spiritual and moral disciplines.** Education is thus a process through which man is led to his highest status.

Science and technology are necessary for comfortable living.

But there is **an unseen power**, which underlies the physical world.

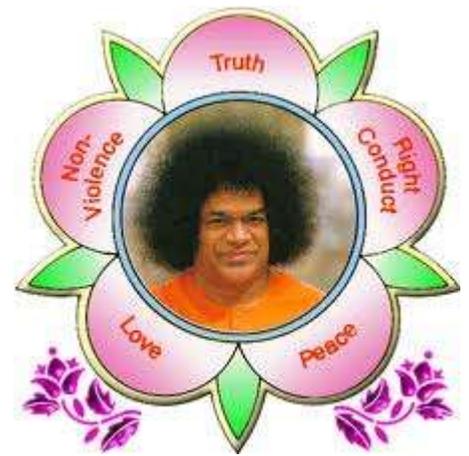
You are not educated if all that you have achieved is the study of a ton of books.

The body and the mind have to be illumined by **the Light of Love that emanates from the awareness of the Soul and its essential Divinity.**”

Sathya Sai Baba.

The greatest spiritual masters of India, such as Sathya Sai Baba, Swami Vivekananda or Sri Aurobindo, have not said that they are God, but that we are God too; the only difference is that they know they are, whereas we do not know. This is the essence of Vedas, Upanisahds and Bhagavad Gita –and all the traditions of mystical philosophy and Philosophical Idealism in all civilizations of mankind-.

In order to help the human mind grasp more easily the depth of His teachings, Sathya Sai Baba has presented **a simple exposition comprising a double five-fold cornerstone.**



The Five Fundamental Human Values –that can be further differentiated into **secondary values**-:

- Truth,
- Love,
- Peace,
- Righteousness or Right Conduct,
- And Non-Violence.

The Five Fundamental Human Values can be put into practice through **a practical pedagogy** which is at the same time:

- integral,
- experiential,
- and transformational.

This pedagogy can be practically implemented through different complementary ways; it has become customary to offer this **five-fold combination of Teaching Techniques**:

- prayers and quotations,
- story-telling,
- group singing,
- group activities,
- and silent sitting or meditation.

In the multifaceted and delicate field of **meditative techniques**, with so many kinds of practices in so many traditions, Sathya Sai Baba prefers to use for children what we call **Meditation in the Light**, which, avoiding the more complicated aspects of Tantric schools, follows the simplicity and depth of Vedantic guidelines.

These basic teachings of Sathya Sai Baba pertain to the individual domain – the process of transformation of each one of us- and also to the educational field – character/ value education on spiritual grounds from the point of view of mysticism and wisdom, not from religious organizations-.

Needless to say, **the teachings** have been not only **theoretical** but also **practical**, so that the whole career of Sathya Sai Baba as a spiritual master can be summarized in his famous saying: **My life is my message. We still do not know how many human beings the Master has helped at the material level, and how many have transformed themselves under His loving and caring guidance. His work has been as huge as silent.**



I. Among the five primary values, the Master would start with **Truth**, warning that this truth is not exactly what most of modern materialistic philosophy would have in mind. It will help us to examine the Sanskrit original word: **Satya**, which is ambivalent, since it can be translated either as **truth or reality**. In Indian philosophy, like in the Pythagorean and Platonist lineage of Ancient Greece, truth and reality would go together in a metaphysical vision close to quantum/ new physics today, but far from the mechanism and materialism prevailing in the modern age.

Mankind faces a catastrophic situation today; nobody with common sense dares to deny it. But the most important is to realize the deepest cause for it: **in the last centuries, human civilization has increasingly alienated itself from Reality –from this multidimensional and interdependent cosmos**, that has very little to do with the mechanistic epistemology of the modern age, but has been better grasped by quantum/ new physics, relational theory or transpersonal psychology.

In conclusion, **the human values taught by a spiritual master like Sathya Sai Baba cannot be apprehended through a modern frame of mind based on subjectivism and relativism**. It is indispensable to comprehend that **Sathya Sai Baba is pointing towards a new paradigm**; otherwise, we will totally misunderstand his message, and we will just recreate new versions of catechism with good intentions in the framework of the materialistic paradigm. Sathya Sai Baba shows the path towards this paradigm shift, which **the dialogue between new science and mystical philosophy** started outlining some decades back. **The paradigm shift is the main task of the XXIst century**. The continuation of the former modern model would end up in the self-destruction of mankind -which is more than plausible if we observe the state of the planet Earth today-.

Far from the mechanistic or utilitarian frame of mind prevailing in the modern world, Sathya Sai Baba defines **truth as the life-principle within each one of us, and without which we cease to exist**. This life-principle would be identified with the human soul –“atman” in Sanskrit-, which in turn would be the resident Divinity within each individual.

The role of the human intellect is to find out this truth, and then, to act in accordance to it: the coherence between thought, word and deed. However, truth would present three distinct levels:

- **Truth as a sense of perception:** corresponding to the empirical reality perceived by the senses and the basic functions of human intelligence; it is true that fire burns.
- **Truth by inference:** rendered by the logical capacities of the human intellect; from observation, the rational mind can reach more general conclusions. Even though we have not seen all human beings die, it is still true that man is mortal.
- **Ultimate or metaphysical truth:** inseparable of self-realization, attained when the ordinary mind is transformed and purified until it becomes that pure Consciousness that is One.

The third level of truth is not a theory as materialistic epistemology would understand it; it is neither a belief or a matter of faith as outer religions would regard it. So, it is not a dogma or a system. As Lord Buddha emphasized, **it is an experience**; that is why we can call it **realization. It is something alive, always fresh and new; it is the very breath of Life.**



From this point of view, we could do **an additional distinction between:**

- **human truth**, which can be relative and contextual (according to culture, society, history, etc);
- and **metaphysical truth**, which is beyond the ordinary mind and hence, ineffable.

There is **a metaphysical dimension of truth** that is immortal, says Sathya Sai Baba, incapable of being destroyed or hurt by human beings in their limitation or imperfection. This eternal truth, which is the foundation of everything, persists and pervades all things and the whole cosmos. **It is static and dynamic, Being and Becoming.**

In any case, Sathya Sai Baba warns us that truth should never be harsh; it should never be used to demean others or to harm them. **Truth should be spoken wisely and with love.** If truth must cause more damage than good, it is better to be silent. Wise men remain often silent: **the silence of Buddha** is one of the most profound facets of this unique spiritual master of mankind.

II. From Satya –truth/ reality-, Sathya Sai Baba would underline the importance of **Dharma** –in Sanskrit-. Dharma, like **Rita** in the archaic Sanskrit of the Rig Veda, would be **first of all the cosmic order itself, Being and Becoming, the very foundation of this multidimensional and interdependent cosmos** that new science is discovering now.

At a second level, Dharma would be **the philosophy or teachings of wisdom** here in our world reminding us of that fundamental cosmic order. In spite of the imperfection of human language and the ineffable nature of the most profound, this human dimension of Dharma would provide mankind with hints for understanding and guidelines for a correct action.

At a third level, Dharma would be **the correct or right action –righteousness-,** that is, human behaviour in accordance with the teachings of wisdom, and therefore, in harmony with the cosmos. Needless to say, **modern civilization has devastated this harmony; hence, the catastrophe that we are facing today.**

This third individual stratum is connected with the Sva-dharma, the Dharma of oneself, pure individuality and personal vocation, the unique deepest nature of every human being that is One with everything.

III. Sathya Sai Baba would also attach a tremendous importance to **Prema –Love-**. This **cardinal human value** has received **many names** through history, and some have been specially prominent in cultural terms: “philia”, “eros”, “agape”, “prema”, “kama”, “karun”a, love, unconditional love, pedagogic love, friendship, compassion, empathy, sympathy, altruism, etc. In all mystical traditions, it has been understood **not only as a vital human value, but more specifically as a cosmic force.**



First, love is the very nature of That which or whom we call God –the foundation and origin of everything, and the very essence of ourselves-. Hence, love would be the first human quality.

Secondly, all human beings have the experience of love; even if ordinary human love is limited and conditional, still it is **a reflection of that unconditional love,** inseparable of that pure Consciousness without cause or explanation -the nameless mystery, that has been called God-. The first thing that comes out from human condition is love. The human being starts loving his mother, father, brothers or sisters, relatives, friends, etc. Then, he may feel love for some animals or Nature in general –like the Romantics-. So, **everybody can experience and understand the language of love.**

Finally, the expansion of love will embrace all human and living beings, and will be melted in **that cosmic consciousness which can be called Divine.**

Sathya Sai Baba has emphasized something that the Romantics grasped very clearly: love is the mightiest force in the universe, and it is truly representative of human nature and God. The psychic domain of the human being is the source of love, which is like a form of Energy/ Consciousness that every individual transmits and receives. It is the power of the Soul, the deepest Self in us; it is the expression of the individual Divinity within each one of us. Love is the principle that creates and sustains the entire cosmos, human community and relationships.

Moreover, love affects positively all forms of life, especially children. That is why it is so important in education. Mystics and sages had always spoken about the importance of love, and recent empirical research, like **M. Emoto’s experiments on water crystals,** or all the experimentation about the effects of music on plants and the nervous system, has provided a scientific confirmation for our rationalistic age.

“Love is of paramount importance among the human values.”

“Love is the highest and purest quality.”

“Develop love more and more.

From tomorrow onwards, talk to everyone with love. Reply to everyone with love.”

Sathya Sai Baba.



IV. Sathya Sai Baba also praises the value of **Shanti –Peace-** in a world so deeply dominated by violence, and where violence has become structural and apparently normal-. Violence disrupts the very rhythm of the Being. Here, the Master makes it clear that **peace is not the pause between two wars, neither an international treaty that will be violated any time by any state. Peace is not the absence of violence either, since it is not something negative; it is positive, it is a state of being, our most profound nature.** Only in peace can we find ourselves. **Violence is ultimately the deepest alienation of the human being, and the shattering of the cosmos itself.**

In Sathya Sai Baba’s words, peace is the end purpose of all human endeavour. Whatever he thinks or does, man is ultimately searching for peace and happiness. Only through inner transformation, going inwards, peace becomes a sound reality within us. Then, it is not a mere idea or word.

The Master also warns about a crucial point: we must finally recognize some day that nothing in this world or in the universe is ever responsible for absence of peace within us. An extreme example would be those men and women who, even in the horror of the extermination camps of the IIIrd Reich, showed an imperturbable peace inside. Nobody or nothing can shiver the peace within. It is our responsibility only, which means that **we can become masters of our own destiny.**

Furthermore, Sathya Sai Baba reminds us that this profound state of peace is not inert or vegetative. **It is a dynamic process** –as everything else in the spiritual path towards realization-. Also, sound peace implies **the awareness that the source of human fulfilment is not outside –in things- but inside –in realization of our own nature-.**

V. Finally, Sathya Sai Baba would renew the old tradition of **Ahimsa** of India – **Non-violence-**, from **Buddhism and Jainism to Mahatma Gandhi.** However, the Master indicates that **non-violence is much more than the absence of violence**, since, **like peace, it is something positive**, not merely negative. The Master suggests that **the plenitude of non-violence is reached when our whole life is imbibed with a dharmic spirit, in the coherence between what we think, what we say, and what we do. In that sense, non-violence would be the culmination of the fundamental human values in a coherent life in harmony with the cosmos; it is respect and reverence for all Creation.**

In Sathya Sai Baba’s words: non-violence is the zenith of human achievement and perfection. It embraces all living and non-living things. When our spirit is awakened, we feel a natural kinship with all beings and the oneness with the cosmos entire. **It is much more than merely not hurting or harming** –which is undoubtedly the first step-. **When we experience the essential oneness of all Creation, there is awareness, realization, which is translated into an attitude of non-violence as a style of life.** Then, not only we do not damage anybody or anything, but we extend our sphere of love to all. **Humanity is fulfilled. This true humanity is also Divinity. Only this is human perfection.**

According to Sathya Sai Baba, **human values cannot be separated, and their intrinsic interconnectedness if filled with love. Interdependence on love constitutes the core of humanity and reality.** In His own poetical expression:



“The first that comes out from man is **Love**.
The same Love is expanded in our words, actions and thoughts.

The reflection and the spark that has come out of Love is called **Truth**.
The same Love, when expressed in action, is called **Right Conduct**.
When Love is contemplated upon, mind attains supreme **Peace**.
When we inquire from where this Love has come, and understand its very source, then we realize the great principle of **Non-violence**.

Therefore, the undercurrent that flows through Truth, Right Conduct, Peace and Non-violence, is **Love** only.

Love in feeling is **Peace**.
Love in understanding is **Non-violence**: respect and reverence for all Creation.
Love in action is **Right Conduct**.

Truth, Peace, Right-conduct and Non-violence do not exist separately. They are essentially dependent on **Love**.

When Love is associated with thoughts, it becomes **Truth**.
When Love is introduced into your activities, your actions become **Right Conduct**.
When your feelings are saturated with Love, your heart is filled with supreme **Peace**.
When you allow Love to guide your understanding and reasoning, then your intelligence becomes saturated with **Non-violence**.

It is this kind of spontaneous **Love** which is the mark of humanness.”

“There is only one law guiding and guarding this world: the law of Love.
Man’s characteristic is Love.
Love is the basis of character.
The greatest virtue is Love.

Love does not seek any return.
Love knows only to give, not to receive.
Love with no expectation in return.
For true Love, Love is its own reward.

Love all beings. That is enough.
Love because your very nature is love.
Man is Love embodied. Love all as the embodiments of the same Divine principle.
Love can transform man into a divine being.”

- **The philosophical and mystical depth of integral education has been emphasized by other spiritual masters and sages of India such as Vivekananda, Tagore, Aurobindo, Krishnamurti, etc.**
- **The educational philosophy of Swami Vivekananda is essentially holistic and value-based.** Education signifies man-making; the formation of **character** is as important as academic training.



In this perspective, **education must be first of all transformative** –the very key of integral education-, which means that the most fundamental goal of education should be awakening the spiritual self wherein –the very foundation of Philosophical Idealism, Socrates’ motto-. Vivekananda said that education implies “the manifestation of the perfection already in man”.

This great sage of India makes it clear that the **Socratic path** includes the removal of a series of negative aspects in order to unveil the depth inside: purifying the ego, liberating oneself from false identifications and ignorance.

When human consciousness reaches the true deeper identity, it realizes the major teaching of all spiritual masters as a living reality: our own self is identical with all other selves of the universe, that is, the **unity** underlying diversity and **cosmic consciousness**.

Since we are in this world here and now, **the spiritual foundation of education should not be achieved in isolation from others or the world**. Vivekananda advocates a humanistic integration of body, mind and soul within our community, when life becomes realization –of our innermost nature- and **service to the community and fellow beings** –who are essentially One with us-.

- **R. Tagore’s pedagogy** is clearly **child-centred**, with pleasurable learning – nothing imposed and repressive as it has often happened- and sensibly individualized to the personality of every child.

The poet’s pedagogy is also **value-centred**, requesting teachers not to emphasize wars or conflict but rather the progress of mankind.

Tagore was very fond of **a Rousseauian pedagogy** with classes held in the open air under the trees nurturing this typically Romantic unity with Nature.

In fact, he had **a quantum mind** “avant-la-lettre”; his world view and pedagogy breathe a spirit of interdependence and interconnectedness, harmony and unity. Coming to the integral nature of the curriculum, Tagore insisted that **the aesthetic part of education** should be as important as the intellectual.

The great poet and pedagogue always encouraged the **creativity** of the children, not only through the arts but also through literature.

- **The pedagogy of Sri Aurobindo and the Mother would be a proposal of integral education for the growth of the soul.**

The human being is seen as an individual soul, a sparkle of the Divine enwrapped in a body and mind, a conscious manifestation of the universal Self.

Hence, education should not be reduced to the body and mind, but should also incorporate **the soul or deeper self**. Education must help the growing child to become aware of his or her deepest nature, awakening all the powers and possibilities of the soul.

Education is conceived as a process of **organic growth**, and each child presents a different pattern of growth, for which any genuine pedagogy can only be **child-centred**, taking into account the rhythm of progression, the inclination and characteristics of every child.

The **Sva-dharma** (inner nature) and **Sva-bhava** (inner disposition) must be acknowledged by any sensible educator.



- **J. Krishnamurti never designed a specific pedagogic frame**, neither did he specify any particular method or technique of education.

The spirit of a Krishnamurti School should be **Socratic** in the way that nobody should impose or dictate what teachers or students must believe in; in this kind of school there should not be any scope for any dogma or final authority.

Furthermore, students –or teachers- are not supposed to blindly accept anything from outside, or to simply believe or imitate what is taught outside. Again, **the purest spirit of Buddha or Socrates** breathes in Krishnamurti's educational philosophy, encouraging both students and teachers to freely inquire by themselves.

The pedagogy of this modern sage is truly **integral**, and Krishnamurti Schools attempt to cover all aspects of humanity and life in a balanced harmonious way, without overstressing any particular aspect to the detriment of the whole.

This pedagogy is also **child-centred**, helping every child to discover his or her own interests and talents instead of mechanically standardizing –as in the mainstream schooling of the modern age-.

Although a Krishnamurti School can be run for day scholars, **residential schools** may be preferable, since they can better develop the fundamental role of **relationship** in education and life, so beautifully expounded by Krishnamurti himself –and one of his major themes, in deeply coherence with Raimon Panikkar's contribution to dialogue-.

The campus atmosphere must be imbued with **care and affection**, so that the child grows free from fear –the main enemy of love, creativity and freedom-.

A Krishnamurti School must create a nurturing **environment** that naturally develops love of **Nature**, sensitiveness for the arts, and curiosity to learn.



ISKCON (INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS).

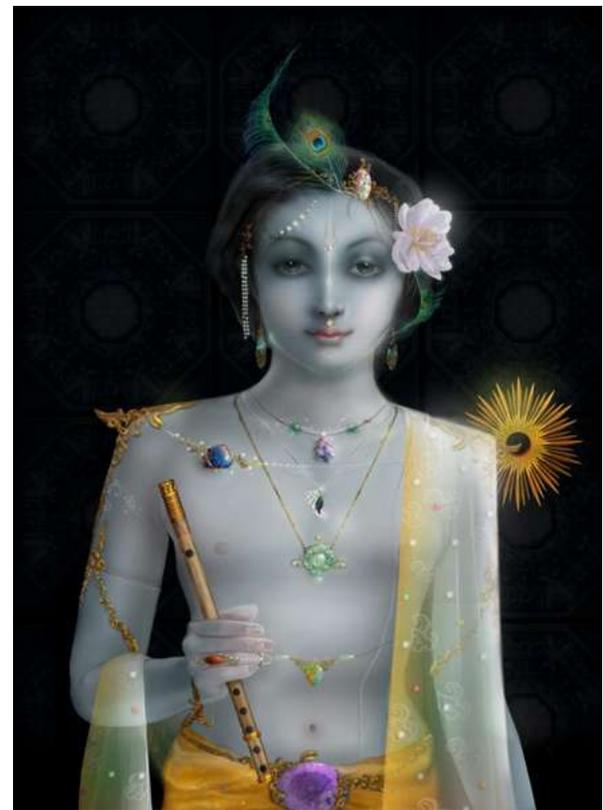
The International Society for Krishna Consciousness (ISKCON) is a Hindu Vaishnava organization devoted to spiritual life and education that has spread all around the world.

It was founded in 1966 in New York by **Bhaktivedanta Swami Prabhupada**. Rooted in traditional **Gaudiya Vaishnavism**, its philosophy is based upon Holy books like the Bhagavad Gita and Srimad Bhagavatam, though the Society also acknowledges the Vedantic lineage coming down to Vedas. For this reason, ISKCON can be regarded as a form of **Vedantic Vaishnavism**, rooted in the oldest traditions of India while open to the dialogue with the modern world in an international frame of mind.

ISKCON has around 400 centres/ temples throughout the globe, with around 60 farm communities and 50 schools. Its activities span 90 countries approximately. **Many human beings have rediscovered a more meaningful life in these centres or communities, and many have felt spiritual devotion and a special atmosphere through the various activities performed in the temples.**

ISKCON has been very active in **inter-religious/ intercultural dialogue**, participating in forums linked to UNESCO; it has helped Westerners to better understand India and Hinduism.

Furthermore, it has developed an extensive **educational task** through schools and other educational/ social services. Some of their schools in India –like the **International Gurukula in Vrindavan**, Lord Krishna's place- have been praised and graded amongst the best schools in the subcontinent, and in general terms, **the Society's educational task constitutes one of the attempts in the last decades to implement integral education from the context of Indian civilization –and also within an international and intercultural horizon-**.



ISKCON's pedagogy has tried to combine the Indian tradition of the Gurukula with some of the best facets of Western education and modernity.

Bhaktivedanta Swami Prabhupada envisioned an educational system which would nurture **Krishna consciousness** in the children, that is, spiritual awareness within the Vedanta Vaishnava tradition. **Bhakti Yoga** (devotion and love to the Supreme) would be **at the centre of this spiritual education** within the frame of this tradition. This kind of spiritual school would try **to reconcile the spirit of Vedas and the Bhagavad Gita with academic excellence and modernity.**

It would also inherit the deepest spirit of the Indian **Gurukula** –the community of the master with his disciples-; hence, this kind of school, called Gurukula, would normally be residential, enhancing community life and the master/ disciple relationship.

In Sanskrit, the “guru” is the master or teacher; the pupil or disciple is called “shishya”. The relationship between them as well as the lineage is called “parampara”. ISKCON Gurukuls have tried to revive in the post-modern age the deepest spirit of **the Guru-Shishya Parampara**, the undercurrent of Indian civilization.

Apart from the proper Gurukuls, ISKCON has been recently involved in running a number of schools teaching the state sanctioned curriculum with some Krishna Consciousness imparted together with the syllabus.

ISKCON offers some other educational programmes for a wider range of children: providing mid-day meal to school children from humble origin, summer camps, etc.

Bhaktivedanta International School in Vrindavan, the abode of Lord Krishna in North India, would be **paradigmatic of the ISKCON Gurukul.**

- This prestigious school tries to harmonize the best of both worlds: the traditional and the modern, the Vedic and the contemporary, the spiritual and the temporal.
- The school strives for integral education on a spiritual foundation, hence embracing academic excellence, practical training, humanities and literature, art and music, and at the very foundation of everything, spiritual life and self-knowledge with yoga and meditation –together with outdoor activities, tours to holy places, life skills, social life, and character development-.
- Following the deepest spirit of the Indian Gurukula, the school insists that the teachings should be delivered not dogmatically or emotionally but in an open philosophical/ cultural way, nurturing fine citizens of the world, men of competence and character that can inspire others.





“ There is so much to do in the world (...) to build a totally different kind of society (...) But this can only be when all the morality of present day society is totally denied.”

“Love is something that is new, fresh, alive.”

J. Krishnamurti.



Lord Buddha and pedagogics.

In the holy scriptures known as “**sutras**” or “**suttas**”, Buddha gives a series of teachings often in the form of dialogue that disclose a profound pedagogic method.

Not surprisingly, Buddha’s pedagogy in the “sutras”/ “suttas” could be regarded as deeply Socratic: through the dialogue between master and disciple, the former brings the latter to experience by himself and reach his own conclusions, which constitutes the underlying spirit of any genuine humanistic pedagogy.

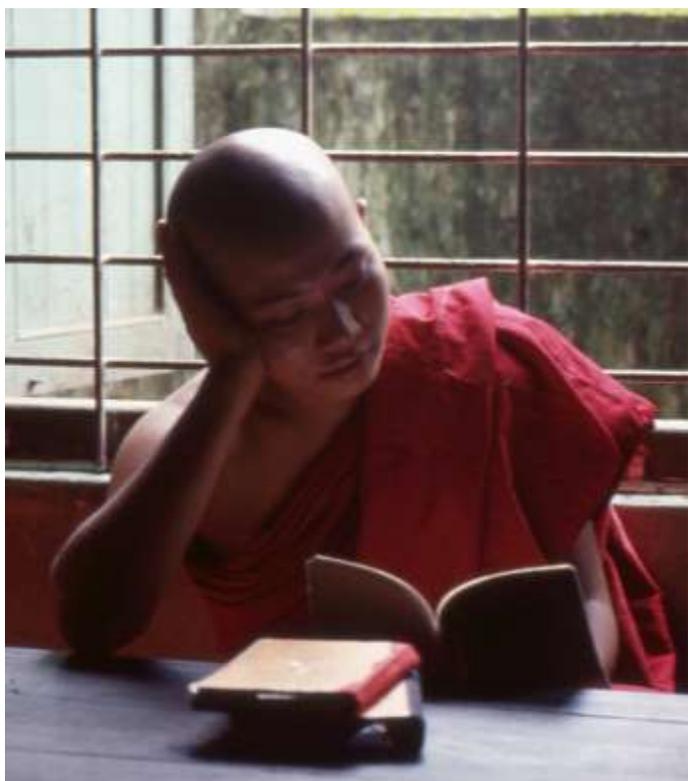


- In the **Kalama-Sutta (Anguttara-Nikaya)**, Buddha requests us not to be subdued to any religious text, authority or tradition, neither by logical arguments nor by the finest speculation.
- In the **Canki-Sutta (Majjhima-Nikaya)**, the master expresses the positive side of the previous request: instead of following anything outside us, we must verify by ourselves. He even exhorts us to examine by ourselves the teachings given by our spiritual master –instead of blindly believing what he has taught-.
- Especially interesting from an educational point of view would be the **Assalayana-Sutta (Majjhima-Nikaya)**, where a young Brahmin, Assalayana, encounters Buddha to defend the cast system that the master has questioned. This beautiful dialogue constitutes a masterpiece of Socratic education. Whenever the young Brahmin presents the traditional brahmanical point of view, the master replies with a fact or a reflection that questions the doctrine and manifests its lack of proper foundation. It is important to realize how Buddha deconstructs the casts’ ideology: instead of frontally attacking the discourse or the person behind it, he brings the young Brahmin to ponder over it and realize by himself.
- The **Uttiya-Sutta (Anguttara-Nikaya)** conveys more insights into Buddha’s pedagogy. This Sutta presents Uttiya, a “paribbajaka” who comes to see Buddha. The “paribbajakas” were young mendicants from Brahmin origin with scholarly knowledge and metaphysical curiosity. Uttiya asks Buddha some metaphysical questions, in front of which the master replies with ambiguity, which means that Buddha is reluctant to provide a doctrine about the ultimate truth that would obviously be translated into a system of beliefs by the ordinary human mind. Instead, the master brings the human mind –Uttiya- towards self-inquiry –the cornerstone of integral education-. Before the metaphysical questions of the young Uttiya that seek for clear answers, doctrines and systems of beliefs, the master replies with silence –the silence of Buddha, which is the deepest pedagogy, an invitation to shift from doctrines to self-inquiry, from outer beliefs to the inner experience of oneself, and ultimately, from alienation to freedom.



“Find your own light.”

Buddha.





- **We want to underline here a crucial philosophical issue that has produced so much confusion in the modern age.**

We cannot deny the influence of the physical body, natural environment and social context on the individual's consciousness, which, by definition, is rooted in this world and incarnated in this body.

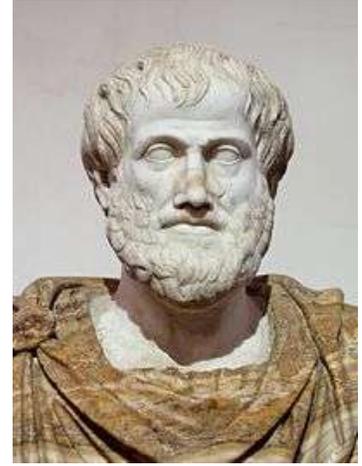
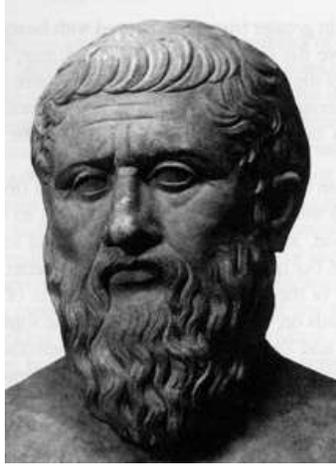
But we do believe that this kind of influence is not absolute nor decisive. We still have some free will, and even more important, we can transform ourselves. We can free ourselves from the environment to some extent, and we can change our mind and life. We have many examples to prove it. Hence, consciousness is the key –in spite of the physical conditions and natural/ social context-; and the relation between them is dialectic – interdependence-.

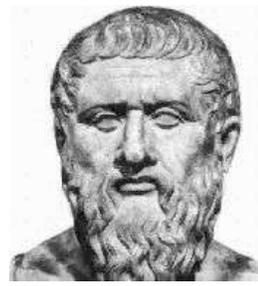
This has been the fundamental conclusion reached by quantum physics and new science through the XXth century in dialogue with the traditions of mystical philosophy and wisdom and Philosophical Idealism. This historical convergence is also coherent with Kant and Enlightened philosophy. This is the very core of integral education in human values, which is a Socratic education for consciousness –still rooted in this world to act in it-. From Socrates to Hegel: the Spirit through history to work here and now.

We do not believe either in dialectic materialism or in structuralism; in fact, we try to unfold in this book and project the fallacies of modern materialism and mechanism. We are deeply convinced that humanity needs to awaken to a new quantum/ holistic paradigm parallel to higher states of consciousness; integral education in human values is the pedagogic translation of this paradigm/ consciousness shift.

**“Oh Man
Know yourself
And you will know
The universe and the gods.”**

Temple of Delphos





- **The greatest philosophers of Europe have also defended an integral value-based form of education deeply coherent with the sages of India.** This applies in particular to: Plato/ Neoplatonism, Kant/ Enlightenment, Rousseau/ Romanticism, and Hegel/ German Idealism. **Hence, holistic value education is supported not only by the sages of India but by the major philosophers of Western civilization too.**

- **Plato, the disciple of Socrates. The foundation of Western Idealism.**

Plato's dialogue known as the "Republic" –which includes the famous **Cave Analogy**- appears to be an example of **Socratic education**. However, many of Plato's dialogues are concerned with pedagogics, which the illustrious philosopher was certainly very interested in. **His legacy has inspired Western thought for 25 centuries. The most comprehensive holistic pedagogy of modern Europe, Steiner's Waldorf Schools, has been deeply influenced by Goethe and Plato.**

Especially significant for education would be the **Cave Analogy**, presenting prisoners in a cave, chained and unable to turn their faces, seeing only what is directly in front of them, that is, shadows cast by objects behind them which are illuminated by firelight behind; the objects are carried along a low wall at the back of the prisoners, and the bearers of the objects are hidden at the other side of the wall. This well-known metaphor refers to the **metaphysical illusion** of human consciousness, explained by the eminent philosopher of India, **Shankara**, through the metaphor of the rope and the snake. In Plato's parable, the shadows of artefacts constitute the only reality that people in this situation would recognize.

The implications for education are tremendous: mainstream schooling teaches students about the shadows, whereas a more profound kind of education –integral or holistic- helps the growing human being to become aware of the illusion and grasp the deepest truth. The prisoners of the cave do not realize that they live in an illusion, cut from truth or reality –both concepts are expressed by the same word in Sanskrit, "satya"-. **True education** must bring the growing human being from illusion to truth or reality –to its deepest metaphysical layers-. In this educational process, the approach must be holistic, and here philosophy acquires a prominent role.

Even the exercise for the body –"**gymnastike**"- is primarily aimed at the soul, and of course cultural studies –"**mousike**"-: story-telling, poetry, music, singing, dance, should instil in the youth's soul rhythm, harmony, grace, good character and love of beauty. Nonetheless, **mathematics** and **philosophy** play a primordial role to operate this shift in consciousness from illusion to the ultimate truth.

In conclusion, "gymnastike", "mousike", mathematics and philosophy would be complementary facets of a **holistic pedagogy**, successive steps in the educational process or upward journey helping the prisoner/ human mind move up and out of the cave/ illusion into the light of day: metaphysical truth or reality. Here lies the **major goal of education** according to Plato, which corresponds to the transformative aim defended in this project: the transformation of the human being towards higher states of consciousness.



- **Kant and Enlightenment. The Project of Human Emancipation.**

The XVIIIth century of Enlightenment has been described as **the age of pedagogics**. Just like many other Enlightened thinkers, Kant turned his sharp attention to education. The major legacy of European Enlightenment would probably be **subjectivity**: to see the human being as a free subject. Heirs of the XVIIIth century like **A. Renaut** acknowledge that **Enlightened subjectivity has been degraded into individualism** by the lowest tendencies of the modern age. This was not the Enlightened dream of human dignity; we owe Kant a debt of gratitude for his loftiest formulation of the human subject above the misery of individualism.

As a professor in a faculty of philosophy, Kant was required to give lectures on education. Especially meaningful would be his lecture “On Pedagogics”. **The double cornerstone of integral education is already present in Kant’s pedagogy.**

- The **transformative** basis of holistic pedagogics becomes explicit in Kant’s philosophy when he argues that children should not be educated simply to achieve the present level but towards a better future level of the human race. In his own words, it is delightful to imagine that human nature can be increasingly enhanced through education.
- The **axiological** foundation of integral pedagogics becomes clear in Kant’s statements on education when he concludes that good education is itself the source of all that is good in the world.
From his point of view, the educational process must develop in the growing child an attitude so as to choose **good purposes** only –that is, those which may at the same time be the purposes of everyone, and therefore may secure **universal approval**-. To mould the **moral character** of children by imparting **moral rectitude** should be one of the major functions of education.
- Furthermore, anybody in the field of integral value education will share Kant’s Enlightened dream of **human dignity** lying in a mature **subject** that has reached the **historical majority of age**.
For Kant, human dignity is **universal**; education must teach rich children to give the same respect to poorer kids. Compliance with universal human rights must be at the very roots of value-based education.
However, Kant is aware that this constitutes a **historical process**, in which education has a major role to play. Then, good education can bring about a **gradual** improvement of mankind. It is a task for many generations, each taking one step further towards the perfection of humanity.
- Finally, the international spirit of the project expounded here is also present in Kant’s philosophy of education. For him, educational strategies must follow a **cosmopolitan spirit** with a commitment to all that is best in the world.

In conclusion, integral education in human values finds a solid support in Kant’s philosophy and Enlightenment -which is considered to be the foundational philosophy of the modern Western world-.



- **The precursor of Romanticism: Rousseau.**

Jean-Jacques Rousseau (1712 - 1778) wrote the most influential treatise on education after Plato's "Republic": "Emile". Basically, Rousseau identifies a **developmental process** common to all human beings. This constitutes a **natural** path that any sensible pedagogy must take into account without pre-imposing upon the child artificial constructs made by adults or society. From this point of view, **Rousseau anticipated developmental psychology –Piaget- and Naturalistic philosophy of education –Montessori-**.

In his major work, "Emile" (1762), Rousseau warns against **the negative influence of corrupt society**, for which he advocates educational spaces removing the child from social life and raising him up in **natural settings**. Many educational institutions in the modern world, especially in India, have followed this typically Romantic mood. Rousseau is convinced that human beings are **inherently good**, but they become corrupted by the evils of society. For this, he recommends everyone to be in touch with **Nature** and to be as natural as possible.

Education should try to preserve **the original perfect nature of the child**. Through education we must make the citizen **good**, says Rousseau. His model will always be Nature –a great Romantic theme-, and here, his influential philosophy will stress **wholeness** and **harmony** –the very roots of integral education-.

Holistic pedagogies reacted against the overemphasis on the academic lecture method in mainstream schooling, and also against the child's treatment as a small adult irrespective of the characteristics of the different age groups.

Rousseau anticipated this historical revolution brought by the major educationists of the XXth century such as Steiner, Montessori or Dewey. The Enlightened philosopher put forward **a view of children as different from adults**, innocent and naturally good, entitled to freedom and happiness. He also insisted on the idea that the growing child develops through **different stages**; hence, complementary pedagogies must be designed for the different periods according to the features of each age group.

Another main feature of integral education would be its **child-centred** orientation. Rousseau was one of the first intellectuals in the modern age to defend that the educational process must be individualized in order to unfold the unique nature of every child.

Moreover, Rousseau strongly advocated the **self-education** of the child, especially after the age of reason, that is around 11/ 12, something that has been incorporated by the schools of holistic education in the XXth century.

Finally, Rousseau, always underlined the importance of developing ideas by ourselves and make sense of everything in our own way. He rejected the authoritarian role of the teacher, while claiming the etymological meaning of the Latin "auctoritas" –closer to the spirit of the Indian Gurukula-. In his immortal novel, **the boy, Emile, is encouraged to draw his own conclusions from his own experience –which lies at the core of the International Baccalaureate and holistic pedagogies-**.



- **Hegel and the German Bildung –the European Bala Vikas-**

The main figure of German Idealism, Hegel, was certainly **influenced by Goethe and the neo-humanism of his age**. In particular, Hegel was first and foremost concerned with the notion of **Bildung** in terms of a double process: the self-development of the individual human spirit inseparable from the self-development of human society.

Some scholars have read Hegel's major work, "The Phenomenology of Spirit", as a **Bildungsroman** or novel of formation. The core of Hegel's philosophy deals with the individual's as well as humanity's self-development from within –"**bala vikas**" in Sanskrit, **the timeless horizon of Philosophical Idealism and integral education-**. As is typical of a Bildungsroman, Hegel shows in his "Phenomenology" the self-development of a sensitive soul in a complex corrupt society that lacks fundamental values. The protagonist, to some extent typically Romantic, encounters a variety of experiences, through which he unfolds his deepest personality or self.

We can easily realize that Hegel's **Dialectics** constitutes a form of **Bildung** or **integral education**. Periodically the self faces an obstacle to its inner project outside, which Hegel terms a negation. Through analysing this negation, the self designs solutions that will affect the object and will modify its project. Then, consciousness can be reunited, and the self can resume its inner project with some kind of progress or growth. The self gradually unfolds from experiences of this kind, not only reunited but also enlarged, since it gains experience and vision. Through his dialectical philosophy, **Hegel forecasted some major themes of quantum physics, like the Observer Effect**. For the German philosopher, there is no subject/ object dualism, because the self is one with its environment.

- In Hegel's views, knowledge is basically drawn from **experience**, something that may justify the **experiential methods** in learning within the frame of holistic pedagogies -in front of the abuse of the chalk and talk lecture method predominant in the mainstream school system-.
- Furthermore, learning involves **activity**, which supports the **active role** of the child in integral pedagogies.
- In Hegel's standpoint, learning requires an ardent search for truth; it is conscious self-development involving **personal effort and responsibility**.
- For the father of German Idealism, the educational process is tantamount to **self-knowledge** or knowledge of the self, of our own nature and deepest inclinations – another major theme of integral education-.
- Finally, Hegel showed **the desirable middle path in education**. While he was Rector of the Nuremberg Gymnasium (Higher Secondary School) he treated students with respect and encouraged discussion in class –which was quite innovative at that time-; but he would never give students complete freedom as in Neill's Summerhill School.

Above all, Hegel always put forward **the main goal of integral education**: liberation from alienation and oppression towards a self-formed person, though Hegel warned about **the social nature of the self**, unable to totally transcend its social context and realizing itself within this context.

In conclusion, Hegel’s pedagogy is totally integral. While being sharply critical with the pedagogic system of his age, he promoted a kind of education that integrates the physical, the academic/ cognitive, the active/ ethical, the aesthetic, and the transformative/ spiritual domain.

Hegel was a Higher Secondary School Principal and University Lecturer –like Kant-. From this practical experience, **he made a decisive contribution to philosophy of education that has unfortunately been overlooked by narrow-minded prejudiced scholarship.**

In front of the purely academic mechanical pedagogy of Industrial Revolution promoting selfishness and alienation, **Hegel shares Kant’s Enlightened dream of human liberation and realization**, which is at the core of integral education. **That is why he did not like the Sophistic pedagogies of Ancient Greece**, which reduced all the depth of pedagogics to merely individualistic, selfish, valueless and strategic interests –without any deeper system of reference-. **Hegel wanted to bring back to modern education some deeper system of reference, and he found it in Plato and Greek Philosophical Idealism.**

Like in Kant and Rousseau’s works, **his educational philosophy criticizes the mainstream schooling of the modern age and opens the door to a more humanistic, holistic and spiritual kind of education.**

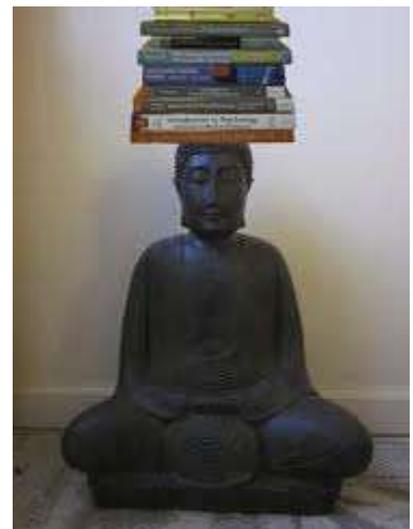
Hegel opposed (in his own words) “the misery of endless inculcating, reprimanding, memorizing”, etc. He earnestly advocated the respect for the student and his freedom of thought.

Still more important, **he brought back to education that philosophical depth that was at the core of Plato’s pedagogy, but was totally lost by the advent of a materialistic soulless civilization, modernity.**

The German notion of Bildung, typically Romantic and Hegelian, constitutes the European formulation of the Indian concept of “bala vikas” –the unfolding of the boy/ child from within-.

Can we deny that Western civilization has a profound spiritual/ humanistic foundation?

Can we overlook the fact that integral education is supported by the greatest philosophers of Europe: Plato and Hegel –together with Kant and Rousseau-?



**“In the soul is the awaking of
Consciousness.”**

“The true is the whole.”

Hegel.



- **R.W. Emerson and North American Romanticism/ Idealism: An early advocacy of integral value-based education.**



Ralph Waldo Emerson was born in 1803 in Boston, USA; he died in 1882. He is considered as a lecturer, essayist, philosopher and poet, and also as a major educationist, pioneer of the **Transcendentalist movement** of the mid-19th century, forefather of North American **Romanticism**, and pioneer of **holistic education** in the USA. He clearly moved away from the religious and social beliefs of his time, and outlined a genuine and original Idealistic philosophy –Transcendentalism- in his famous essay, “Nature”.

Emerson never got stuck to dogmatic tenets; however, he stressed certain ideas such as individuality, freedom, human potential, and the relationship between the soul and the cosmos. In his own words: "Philosophically considered, the universe is composed of Nature and the Soul."

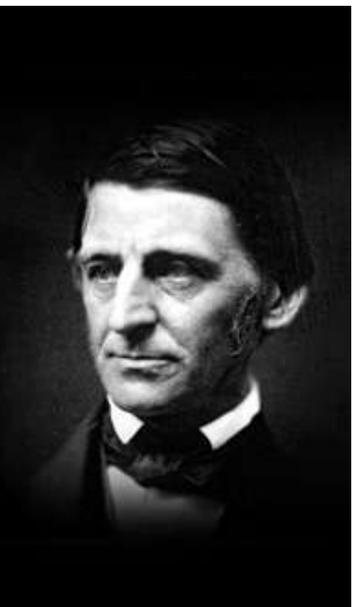
Emerson travelled to Europe in 1833. In the old continent, he met with many leading figures of European thinking, such as J. S. Mill, W. Wordsworth, S. T. Coleridge, and Th. Carlyle –not surprisingly, some of the major figures of **British Romanticism**-. Carlyle in particular had a strong influence upon Emerson. In 1837, Emerson befriended a young intellectual who would become one of the main authors of North American Romanticism and Idealism, **H. D. Thoreau**. Another famous American Romantic, **W. Whitman**, published “Leaves of Grass” in 1855 and sent a copy to Emerson, who responded very positively; Emerson’s support certainly helped the first edition of “Leaves of Grass” arise a general interest.

Emerson became acquainted with Indian philosophy through the works of the French philosopher **Victor Cousin**. In 1845, his journals show that he was reading the **Bhagavad Gita** and Henry Thomas Colebrooke's “Essays on the Vedas”. There can be no doubt that Emerson was influenced by the **Vedas**, and much of his works breathe a spirit of **Advaita –non-dualism-**.

One of the clearest examples would be his essay “The Over-soul”. This great Romantic author of North America was **a pioneer of intercultural dialogue and Orientalism**.

“To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.”

- Ralph Waldo Emerson



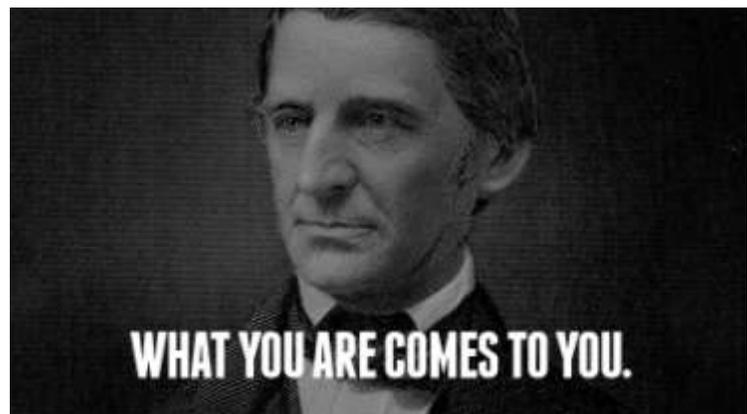
Being aware of these relations and interests, we cannot be surprised to realize that **Emerson's philosophy of education is deeply integral and value-based.**

In "The American Scholar," Emerson maintains that **the scholar, and hence the human being, is educated by nature, books and action.**

- Nature is the first in time (it is always there) and the first in importance too. In this respect, Emerson's philosophy of education is totally akin to J.J. Rousseau, R. Tagore or J. Krishnamurti. The American intellectual sees Nature itself as a moral educator promoting **self-discovery** towards **self-realization**.
- The defence of books in Emerson's pedagogy does not imply at all the dry bookish knowledge that has clouded modern mainstream schooling. The correct utilization of books is that of the creative reader who takes books as a stimulus to attain "his own sight of principles." From this point of view, books can inspire the soul, an idea that was beautifully expressed by J.R.R. Tolkien too. Emerson proposes **a humanistic and creative curriculum** at the service of self-discovery and self-realization.
- The third component of education would be action. The true scholar speaks from experience, not from mere imitation. In Emerson's words, we must "walk on our own feet" and "speak our own minds". In the educational field, this means that we must incorporate **experiential methods**, direct experience and the **self-education** of the child into the curriculum.

Emerson returned to the issue of education later in his career in the essay called "Education". Here, **his integral value-based approach is clearer than ever.**

- For instance, he argues that the secret of education lies in **respecting the pupil**. It is not for the teacher to choose what the pupil must know and do, but for the pupil to discover his own secret, his own vocation and talents. At this point, Emerson outlines an educational philosophy that is coherent with the main tenets of **Swami Vivekananda** in India. Emerson's pedagogy constitutes a Western modern reformulation of the timeless Indian concept of **Bala Vikas**, unfolding from inside, parallel to the etymological meaning of the Latin Educare/ Educere.
- According to Emerson, **the teacher** can only be a guide, another major topic of Philosophical Idealism, both in the Indian tradition and in Western civilization.
- The teacher should never encourage repetition or imitation, which mainstream schooling basically does, but rather he should try to **unveil the unique potential** that each child can bring to the world.
- In conclusion, Emerson's educational philosophy is totally **child-centred** and **value-based**.

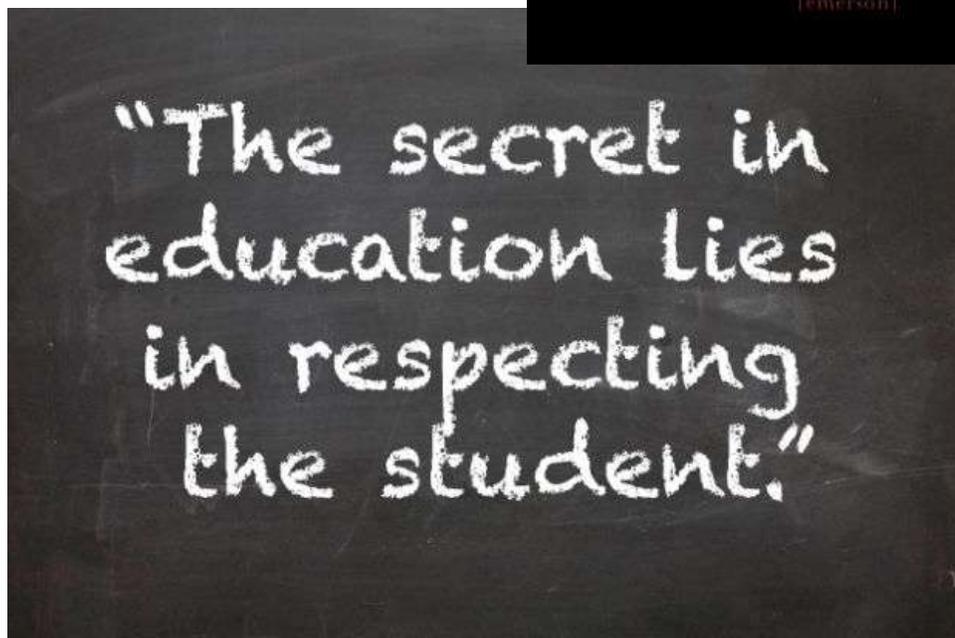
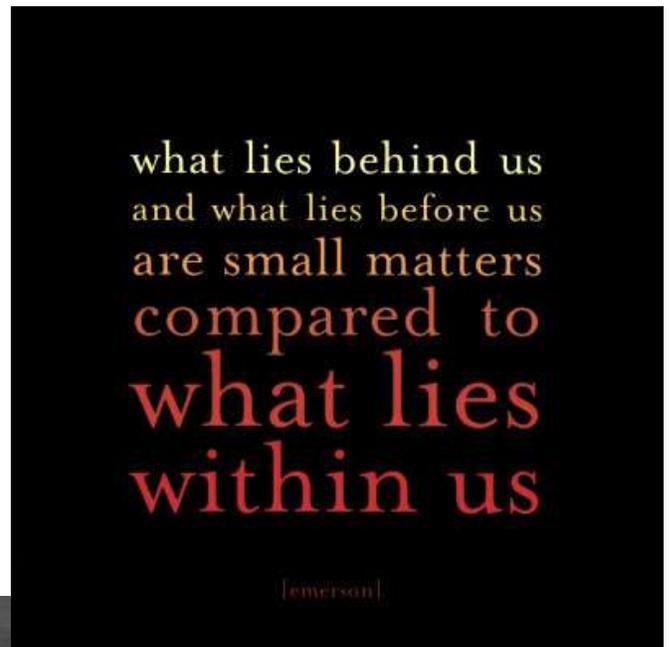
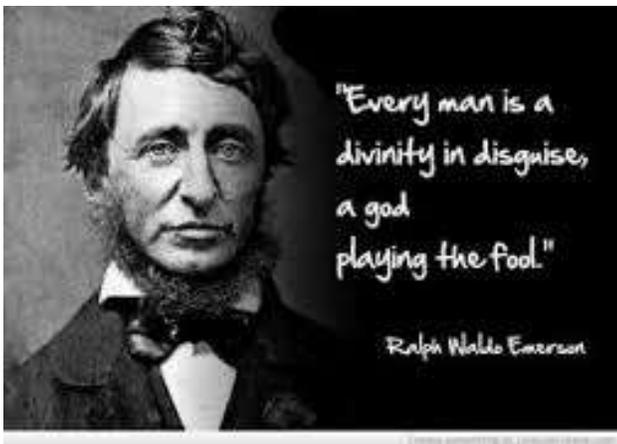


Needless to say, **the fundamental aim of education is sacrificed in mass education**, as exemplified by mainstream schooling and all those modern schools running like factories. Instead of educating masses, **we must educate “reverently” one by one,**” stated Emerson.

The main purpose of education, according to him, **is that the student achieves self-discovery and self-realization, the immemorial educational vision of Philosophical Idealism from Vedas to Vivekananda, from Socrates to Steiner.**

Emerson’s pedagogy also stresses **the role of imagination and inspiration, a major point in Steiner’s Waldorf Schools, also emphasized by Albert Einstein.**

Ultimately, Emerson’s child-centred and Idealistic pedagogy strives for the balance between the intellectual and the contemplative in the growing child, which again lies at the core of integral education on spiritual grounds.



- **H.D. Thoreau.**
Emerson's friend and heir.



Henry David Thoreau (1817 – 1862) was a North American intellectual, poet and educationist, born in Massachusetts like Emerson. Just like him, he can be considered as **one of the major figures of American Romanticism and Idealism, and one of the forerunners of integral education in the USA.** Thoreau joined **Emerson** in leading the **Transcendentalist movement**, which was some sort of Philosophical Idealism adapted to the context of XIXth century North America. Thoreau is especially famous for his book “Walden”, deeply akin to Rousseau’s works for its love of Nature, and for his essay “Resistance to Civil Government” (equally known as “Civil Disobedience”), a plea for resistance to an unfair government –Thoreau was himself imprisoned for refusing to pay taxes on ideological grounds-. His advocacy of civil disobedience influenced the thoughts and actions of **Mahatma Gandhi** and **Martin Luther King.**

His humanistic philosophy of education was already firm and resolute when he was young. After graduating in 1837, he started teaching in the Concord Public School, but resigned shortly after since he could not endorse corporal punishment. He and his brother John then opened a grammar school in Massachusetts in 1838 -called **Concord Academy-**, which incorporated **progressive pedagogic concepts**, such as nature walks and other outdoor activities –which were rather innovative at that time-.

In Concord, Massachusetts, Thoreau met **Emerson** through an acquaintance. They became good friends, and Emerson personally supported Thoreau’s career. In fact, their ideas were strikingly similar, both in terms of general and educational philosophy. Quite soon, Thoreau participated in the movement called **Transcendentalism**, an Idealist philosophy developed by Emerson and other North American intellectuals. Basically, they defended -in coherence with **Platonism** or **Vedanta**, which they had studied- that a deeper spiritual reality lies at the core of the physical/ empirical realm, and that one may realize and manifest it through personal intuition and self-inquiry rather than religious dogmas. Then, Nature could be seen as the outward sign of the inward Spirit, something typically Rousseauian and Romantic, knowing that Romanticism was a modern reformulation of perennial Philosophical Idealism.

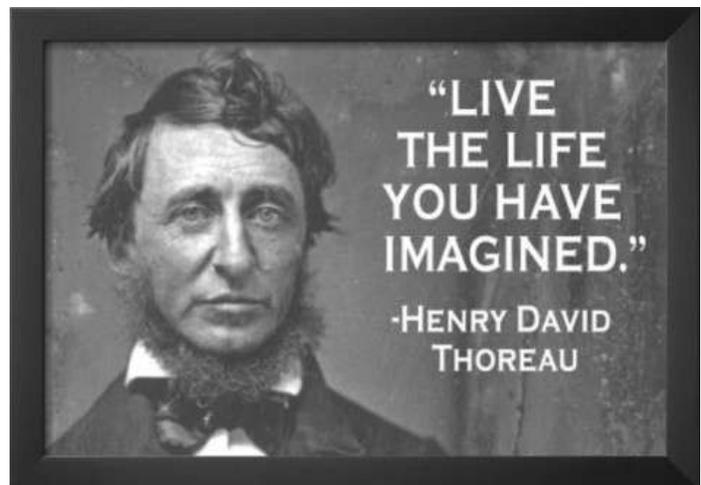
The relationship between Emerson and Thoreau was so close that the latter lived in the house of the former with his family, acting as tutor of his sons, editorial assistant, and even gardener.

In 1845, Thoreau started a pretty classical experiment of simple living; he settled down in a tiny self-built house -on land owned by Emerson again- in a forest around **Walden Pond**. In 1854, he published his most famous work, “Walden, or Life in the Woods”. Thoreau’s love for Nature was so intense that he developed a passion for Natural History, and admired Charles Darwin's “Voyage of the Beagle”.

His humanistic views led him to fight against slavery, and he supported the **abolitionist movement** more publicly and actively than his friend and well-wisher, Emerson. Similarly, he condemned the **American-Mexican War** and the oppression of **Native Americans**. **He was always critical with materialism, consumerism, mass entertainment, and an excess of technology, anticipating major themes of XXTh century critical thinking while putting forward the purest Romantic spirit of the XVIIIth and XIXth centuries.**

Just like his friend and mentor, Emerson, Thoreau felt **a fascination for India and Hindu Philosophy**; he even followed various Hindu practices, including a diet of rice, playing the flute like Lord Krishna, and yoga. On the other hand, it is well known that **Mahatma Gandhi** read “Walden” and “Civil Disobedience” in South Africa, and was deeply impressed by Thoreau’s ideas and writing.

In terms of pedagogics, Thoreau was **deeply critical with overwhelming bookish knowledge and school authoritarianism**. As we have seen above, he refused to endorse physical punishment, resigned from traditional schooling, and started a progressive school with his brother -the **Concord Academy**-. Thoreau’s educational philosophy would be very similar to his friend and mentor, **Emerson**. **Together, they can be regarded as the forerunners of integral value education in North America**. As it has happened so often through history, in India, Europe or North America, the defence of integral value education is inseparable in Emerson and Thoreau from **Philosophical Idealism**, which they reformulated as **Transcendentalism**, imbued with a Romantic spirit typical of the XIXth century.



**Psychology of education,
Jungian/ Transpersonal Psychology
and Neuroscience.**



EDUCATIONAL PSYCHOLOGY.

Modernity has been dominated by materialism and mechanism, and this predominant ideology of the age of Industrial Revolution has arrogantly despised any other kind of paradigm –in the West or in other civilizations-.

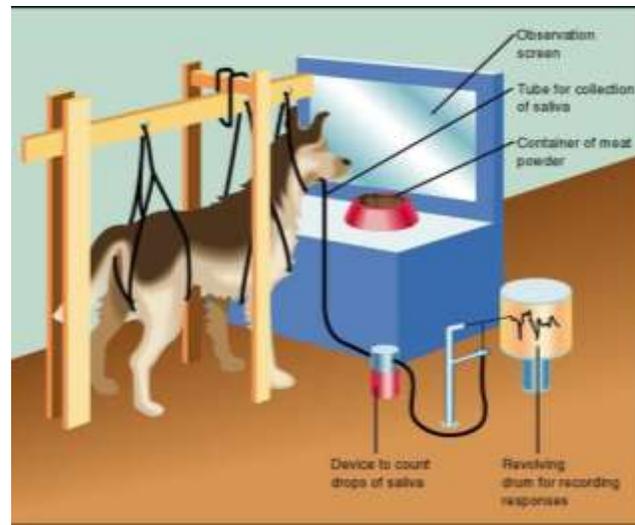
After the advent of quantum physics and new science, the absolute reign of this ideology has been questioned in depth and its fallacies have become more evident, although a historical inertia persists preserving materialism and mechanism in many spheres of the academic and scientific world.

The aberrations of the modern paradigm become even more shocking in the field of **educational psychology**, where the school called **Behaviourism** has played a major role, ruling over the academic arena, especially in Anglo-Saxon countries, and fiercely rejecting more humanistic or spiritual approaches under the terrible accusation of not being “scientific”.

- Behaviourism lays stress on the **observable behaviour**. In the educational field, it tries to explain the learning process by studying observable changes in behaviour. Basically, this school of psychology observes **connections between stimuli and responses** in any person or organism.
- In fact, this kind of thought understands human and all living beings as **machines** –the biggest monstrosity of the predominant ideology of modernity, radically undermined by quantum physics and other branches of new science.
- The inherent limitations of this mechanistic approach to learning and the psyche become even more evident when we put in plain sight the fact that Behaviourism has supported its theories upon experiments with animals. Even a small child could respond to Behaviourism that a human being cannot be reduced to an animal –neither to a machine-.

The different branches of Behaviourism in Educational Psychology.

- **The Trial and Error Theory of Learning** by **E.L. Thorndike**, which compares children or human beings to cats.
- **The Theory of Classical Conditioning** by **I. Pavlov** and **J.B. Watson**, according to which children are supposed to behave like dogs.
- **The Theory of Operant Conditioning** by **B.F. Skinner**, where students would be like rats and pigeons. Here, what is conditioned is the operant behaviour and not the respondent behaviour –as in the case of classical conditioning-.
- **The Contiguous Conditioning Theory** by **E.R. Guthrie**, a stimulus-response theory of association by contiguity.
- **The Reinforcement Theory of Learning** by **C.L. Hull**, postulating that some kind of reward or other reinforcement is necessary in order to establish the stimulus as signal.



Cognitive Theories of Learning have developed as a clear response to behaviourist mechanical machine-type approach to learning and hence children.

- **Gestalt's Theory** by several authors: Ch. von Ehrenfels, M. Wertheimer, W. Koehler, K. Koffka, and others; this is mainly a psychological theory from the Berlin School, with roots in **Kant** and **Goethe's** thought. **With Koehler's experiments**, children are upgraded from rats or cats to chimpanzees. Beyond concrete experiments, this psychological school has brought a more profound approach to the human psyche and the learning process compared to the mechanism of Behaviourism.

To start with, this school apprehends the brain and psyche as something **holistic**, which is obviously coherent with **integral education**. The whole is greater than the sum of its parts; the human brain and mind seize the whole before analysing the parts.

Gestalt means in German "configuration"; it can also be understood as an organized whole, or the essence or shape of an entity's complete form.

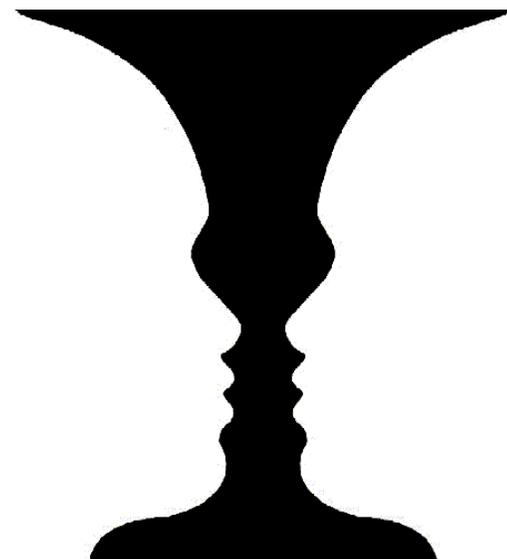
Not surprisingly, profound similarities between Gestalt Psychology and **quantum physics** have been pointed out.

According to this theory, while **learning** the learner tries to perceive things as a whole; it analyzes the different relationships and then makes a proper decision in an intelligent way.

One of the Gestaltists, Koehler, used the term "**insight**" to describe such type of learning in his experiments with chimpanzees. That is why the theory is also called Insightful Learning.

Koehler could scientifically demonstrate that **chimpanzees do not resort to blind trial-and-error mechanism; hence, chimpanzees are not simply machines.**

- **The Field Theory** by **K. Lewin**, which studies the reorganization of one's life space or field to bring changes in one's cognitive structure by using cognitive abilities.
- **The Theory of Sign Learning** by **E.C. Tolman**, which considers learning as a process involving complex cognitive abilities, **instead of the simple mechanistic stimuli/ responses connections of Behaviourism.**
- **Cognitive Developmental Psychology** by **J. Piaget**, somewhat connected with Naturalism among the schools of educational psychology, and which brings meaningful inputs to education.
- **Cognitive Developmental Psychology** by **J.S. Bruner.**



Cognitive Theories of Learning, especially with Piaget, represent already a clear improvement compared to the mechanism of Behaviourism when we think of education in more humanistic and holistic terms.

Still, Cognitive Developmental Psychology or Gestalt Theory have been enriched by other academic schools or lines of research which bring a more direct support for integral value-based education; namely, these would be:

- **Gardner’s Theory of Multiple Intelligences**
- **Goleman’s Theory of Emotional Intelligence**
- **Zohar/ Torralba ‘s Spiritual Intelligence**

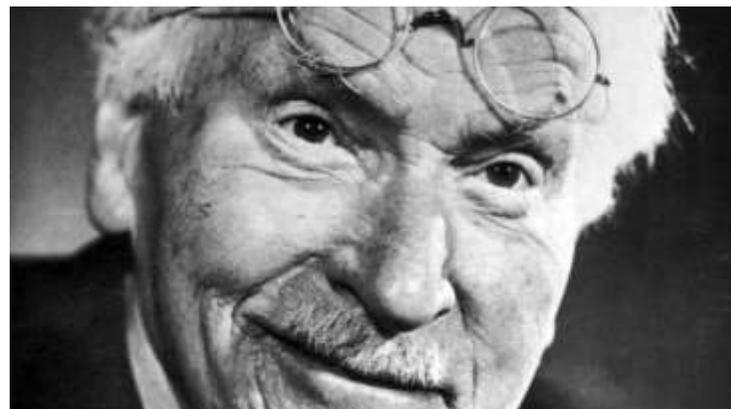
- **Jungian Psychiatry** –based on **C.G. Jung-**
- **And Transpersonal Psychology**, with main authors such as **Wilber, Maslow, Grof**, etc.

Due to their significance for an academic support of integral value-based education, we analyze below in more detail all these scholarly trends.

- Especially important would be **Wilber’s** work, “The Atman Project”, where this major author of Transpersonal Psychology blends the most significant schools of Western psychology with the major traditions of spiritual philosophy through a theoretical framework of human consciousness and its timeless evolution and aspiration towards higher stages –the Atman-.

- Before him, **Carl Jung** made a decisive contribution towards a more humanistic psychology that can endorse integral value-based education.
Beyond Freud’s negative unconscious, made of repression, Jung defined a **Collective Unconscious** made of **Archetypes**, which is somewhat grasped by spiritual traditions through mythology and symbolism.
Another important concept in Jung’s work would be **Individuation**, that is, the process of integrating the opposites, like conscious/ unconscious, etc.
Furthermore, Jung clearly postulated that **life has a spiritual purpose beyond material goals. Our major task**, he believed, **is to discover and fulfil our inner spiritual potential –the major aim of Philosophical Idealism and integral education on spiritual grounds-**.

These schools or lines of research are coherent with new scientific disciplines such as epigenetics, affective/ aesthetic and spiritual neuroscience, the mind’s new science, sophrology, etc, and among all of them, quantum physics, **which constitutes a collective multi-disciplinary movement, sometimes called “new science”, that brings further scholarly support for integral value-based education.**





- **Carl Gustav Jung** (1875 – 1961) was a Swiss psychiatrist **founder of a school of psychology and psychotherapy on humanistic and spiritual grounds**. To some extent, he can be considered as **the godfather of Transpersonal Psychology**.

As a practicing clinician and scientist, universally recognized, he explored the areas forgotten by mainstream science –inherently materialistic and mechanistic-, such as Western/ Eastern mysticism, literature and art, and even astrology or alchemy.

His academic interest in mysticism and the occult was based upon a personal quest, and he has been regarded by many as **a mystic himself**.

Jung met **Freud**, and they undoubtedly influenced each other. Nonetheless, Jung withdrew from Freudian psychoanalysis, which he considered to be too materialistic, and promoted a more humanistic and spiritual kind of psychiatry and psychology, that would certainly nurture **Transpersonal Psychology**.

Main contributions of C.G. Jung.

- **Individuation:** the psychological process of integrating the opposites, primarily the conscious and the unconscious, or the masculine and the feminine, though the opposites still maintain some relative autonomy. According to Jung, individuation would be the central process of human development.
- The **Collective Unconscious**. **Jung's disagreement with Freud** stemmed from their differing concepts of the Unconscious. From Jung's standpoint, Freud conceived the Unconscious in exclusively negative and repressive terms. This may constitute a certain **Personal Unconscious**. But Jung was convinced of the existence of a second form of Unconscious, far deeper and underlying the Freudian notion. He termed it the Collective Unconscious.
- This Collective Unconscious is made of **Archetypes**, which are represented in mythology and symbolism in all the spiritual traditions of mankind.
- This means that the Collective Unconscious is intimately connected with deeper spiritual layers of reality, and also with their cultural expressions through the myths and symbols of spiritual traditions.
- Therefore, Jung also made important contributions to **dream analysis** and the **study of symbolism**.
- The **Persona** would be a consciously created personality out of the collective psyche through socialization and experience. Originally, **the "persona" in Latin** implies the mask which the actor bears. Jung's Persona is like a mask for the collective psyche that pretends individuality and plays a role in society.
- From Jung's point of view, the human psyche is by nature spiritual; hence, he made **spirituality** the focus of his profound and invaluable research. He travelled to India, where he avoided a contact with the famous yogi and spiritual master, **Ramana Maharshi**.

Jung's work, scholarly sound and deeply humanistic, can always be used in support of integral value-based education.

Transpersonal psychology can be defined as a form of psychology that studies the human mind and psyche from an integral or holistic perspective that includes the transpersonal, transcendent or spiritual aspects of human experience. Hence, transpersonal psychology is interested in higher states of consciousness beyond the common mental states, and also in the highest potential of man beyond the conventional views prevailing with the mechanistic model.

The most recent transpersonal psychology from the last decades owes many things to **Carl Jung**, who was deeply concerned with the spiritual domain; it is also intimately linked to modern forms of humanism in Western thought. Apart from Carl Jung, we should mention **William James** among the precursors. Later important figures would be **Ken Wilber, Abraham Maslow, Stanislav Grof, Roberto Assagioli, Anthony Sutich**, etc.

- **Ken Wilber** (born 1949) is a North-American author commonly considered as one of the major figures of transpersonal psychology. He has also developed some interest for integral education from the point of view of a holistic theory. Wilber's **holism** has become one of the key concepts of transpersonal psychology. Wilber developed the idea of the **holon** from **Arthur Koestler**'s work, according to which every entity shares a dual nature: I. as a whole in itself, and II. as a part of another whole. He is also well-known for his **AQAL Theory (All Quadrants All Levels)**; only such an account can be called integral. AQAL would be one suggested architecture of the Kosmos.

Individual Interior Intentional	Individual Exterior Behavioural
e.g. Freud Psychoanalysis	e.g. Skinner Behaviourism
Collective Interior Cultural	Collective Exterior Social
e.g. Gadamer Hermeneutics (the collective consciousness of society)	e.g. Marx Economics/ sociology



Wilber has also popularized the **Pre/ Trans Fallacy**, warning against the confusion between pre-rational –childlike or primitive- and post or trans-rational states –which is true mysticism-.



Other contributions of Ken Wilber to Transpersonal Psychology that may support integral value-based education.

- **The three eyes of knowledge.** While restating mystical philosophy, Wilber proposes that there are three epistemological modes or eyes of knowledge: the sensory, the intellectual and the mystical.
Modern materialism has committed the epistemological error of reducing the three eyes to the senses and intellectual understanding only, and finally denying the existence of the third epistemological mode.
- **The Spectrum of Consciousness.** According to Wilber, Consciousness is like the spectrum, whose bands of colours are composed of a single underlying reality, light. Likewise, he suggests that human consciousness presents a spectrum of levels or states, **in deep coherence with Bohm's interpretation of quantum physics and the traditions of mystical philosophy** –both describing a cosmos made of various layers-.
Wilber points out that different schools of psychology or philosophy refer to different levels of the spectrum; hence, all these different schools are not necessarily contradictory but complementary.
This is exactly what we defend in this book in relation to the different schools of educational philosophy.
- The **Atman Project** outlines a theory of developmental psychology integrating major authors such as **Freud, Jung** and **Piaget** together with Eastern sources. This transpersonal developmental model covers the full spectrum of human growth from infancy to enlightenment.
- **Up from Eden.** Here Wilber turns his attention to human evolution in terms of consciousness: the evolution of human consciousness.
The different stages of evolution have been marked by different predominant states, which are reflected in culture, religion and society.
The general trend, however, would be a gradual development and freeing of consciousness. This process includes the identification with the body and the various components of the human mind.

Wilber's theory is **cosmological**, and it is obviously **linked to perennial philosophy and Eastern traditions like Indian philosophy.**

Through involution, consciousness descends into matter, and then it evolves through successive levels –physical, mental and spiritual- towards self-recognition or self-realization.

Here, we can draw a parallelism between Wilber's Up from Eden and the evolution of consciousness as described by **Sri Aurobindo** or **Theosophy**.

In this human/ cosmological process, Wilber identifies **two complementary lines of evolution:** that of the average or collective consciousness, and that of pioneers, such as mystics, sages, philosophers, artists, etc.



- **Abraham Maslow** (1908- 1970) is another major figure of transpersonal psychology. Born in New York, he collaborated with **Alfred Adler**, one of Freud's colleagues. He was also acquainted with **Gestalt psychology**. He finally became one of the world's leaders of humanistic psychology, writing extensively about the hierarchy of needs, peak experiences, human potential, etc.

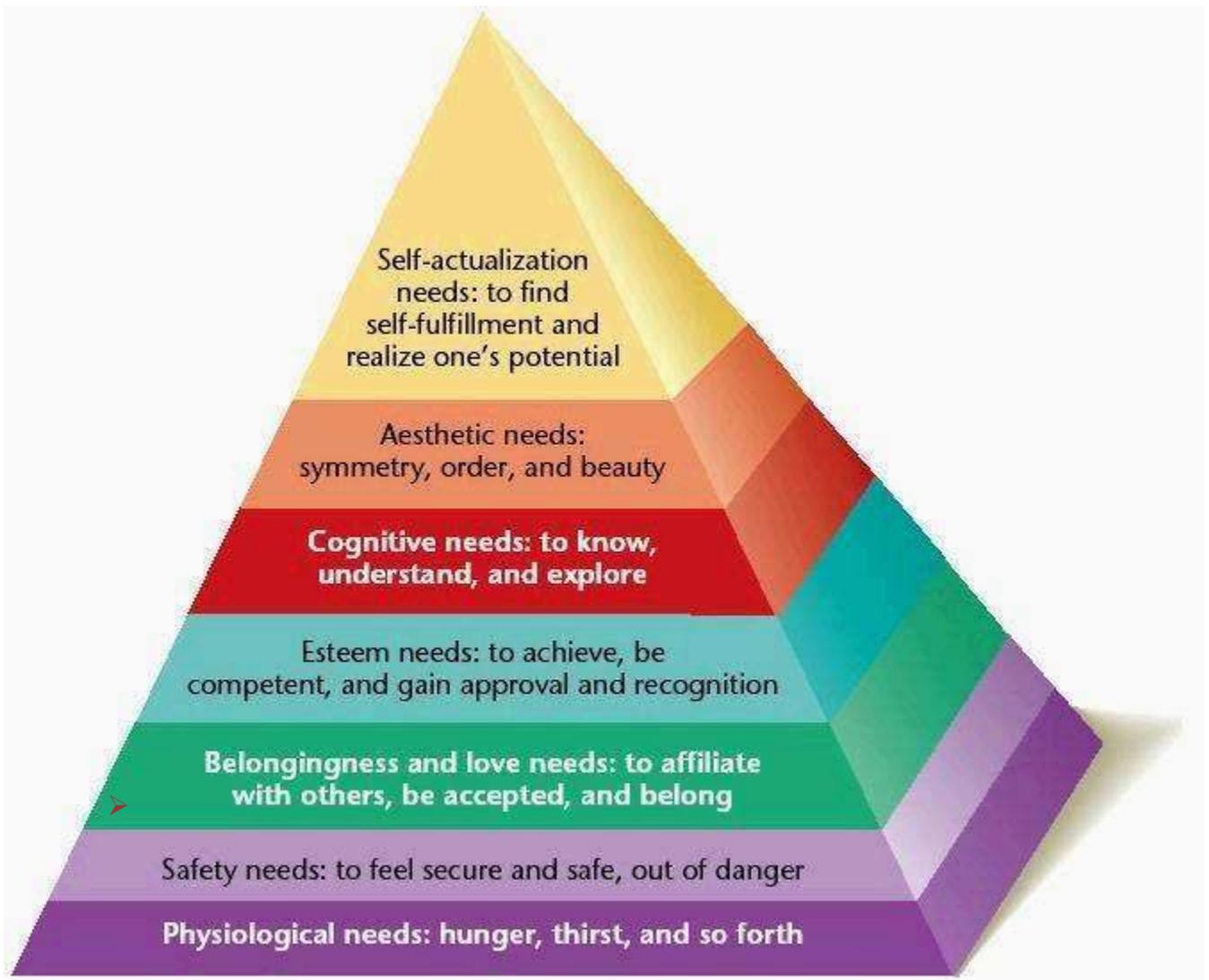
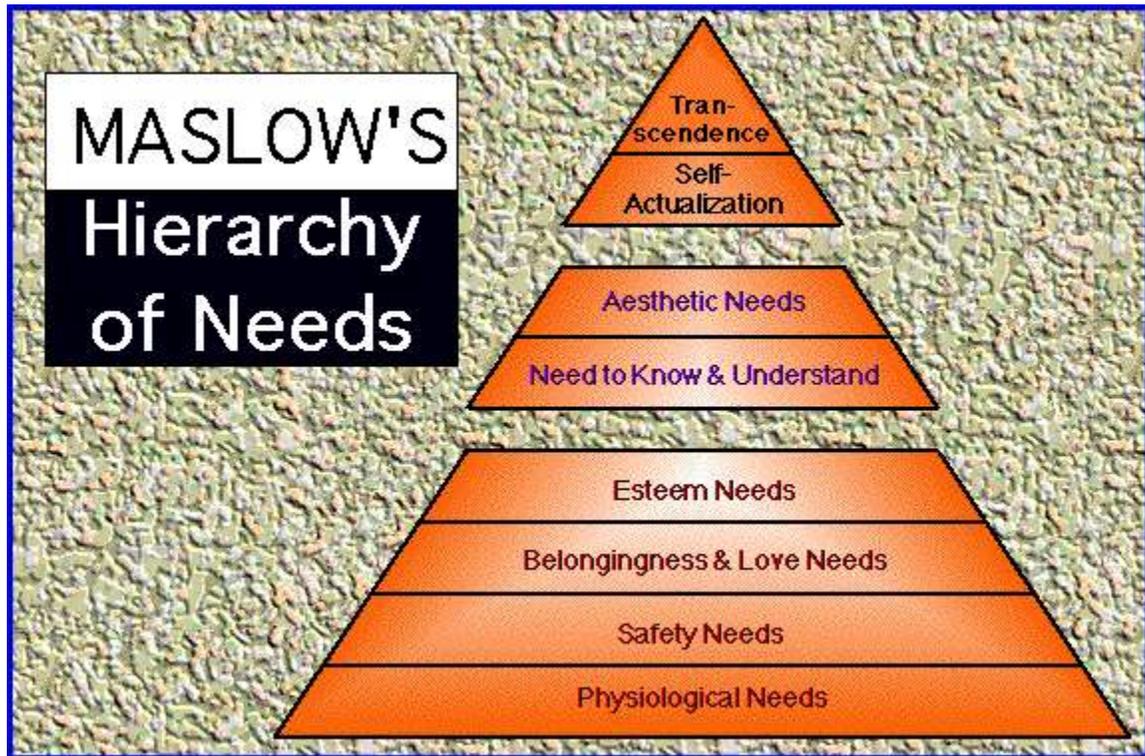
His **Humanistic Psychology**, as he himself called it, postulates that every human being shows a strong tendency to realize his or her full potential, which is called "**self-actualization**". Human beings are not simply reacting to situations, but try to accomplish something greater. Maslow's Humanistic Psychology evolves a psychological understanding of the millenary message of **Philosophical Idealism**.

The Hierarchy of Needs is closely connected to self-actualization, since it depicts a pyramid of levels of human needs, both physical and psychological, from lower to higher. When the human being ascends the steps of the pyramid, he or she reaches self-actualization.

B-values constitutes another attempt to provide a scholarly psychological comprehension of the mystical experience and spiritual life by studying accounts of **Peak Experiences** and hence identifying **Being-values**, such as wholeness, completion, love, joy, beauty, goodness, truth, etc. Here Maslow brings into the academic arena the fundamental message on human values of great spiritual masters of India such as **Vivekananda** or **Sathya Sai Baba**.

- **Stanislav Grof** was born in 1931 in Prague, and later moved to the USA. He has been a pioneering researcher of **non-ordinary states of consciousness** and **studies of LSD** and its effects on the psyche. Ultimately, he would outline a **whole cartography of the human psyche**. He also discovered through meditative techniques that the states of mind produced by LSD could also be reached through natural ways like breathing exercises, meditation, etc.

Grof has distinguished **two modes of consciousness: hylotropic and holotropic**. **The hylotropic** refers to the common everyday experience of empirical planes through the normal senses and intellect with well-known emotions. It corresponds to the Indian concept of "**nama- rupa**" (the realm of name and form). **The holotropic** refers to other states beyond the common mind, usually experiencing wholeness, unity, the totality of existence and profound ineffable feelings of love, joy, beauty, etc. It is the field of **the mystical experience or meditative states**. It corresponds to the Indian concept of **Atman- Brahman**. Some of these mystical traits can be experienced in **artificial psychedelic states** produced by drugs like LSD. **Grof's understanding of higher states of consciousness transcends the traditional prejudice of modern psychology considering Atman- Brahman as pathological/ psychotic. His contribution has been therefore decisive to open the narrow-minded reductionism of modern materialism and mechanism.**



➤ **R. Assagioli.**

Roberto Assagioli was born in Venice, North Italy, in 1888 and died in 1974. This renowned Italian psychiatrist is considered to be **a pioneer in the fields of humanistic and transpersonal psychology.**

He founded the psychological school known as **Psychosynthesis**, which is still being developed today by psychologists from various areas.

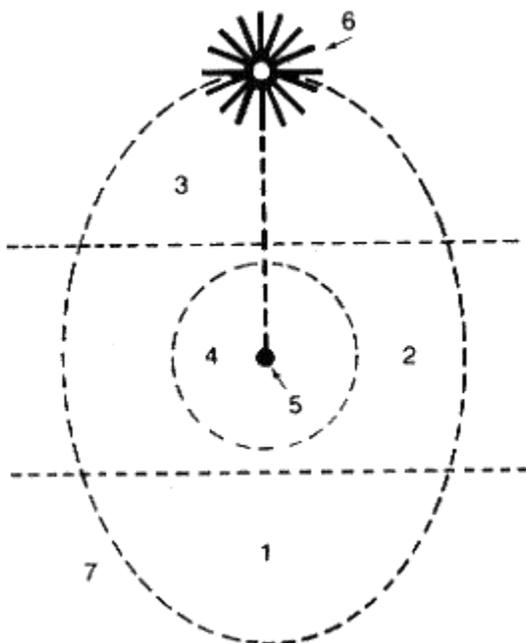
Basically, his work stresses **the progressive integration of the personality around its essential Self through the use of the individual's will.**

Psychosynthesis has been defined as a spiritual and holistic approach to psychology originating from psychoanalysis. Assagioli was certainly inspired by **Freud's idea of the repressed Unconscious** and **Jung's theory of the Collective Unconscious.**

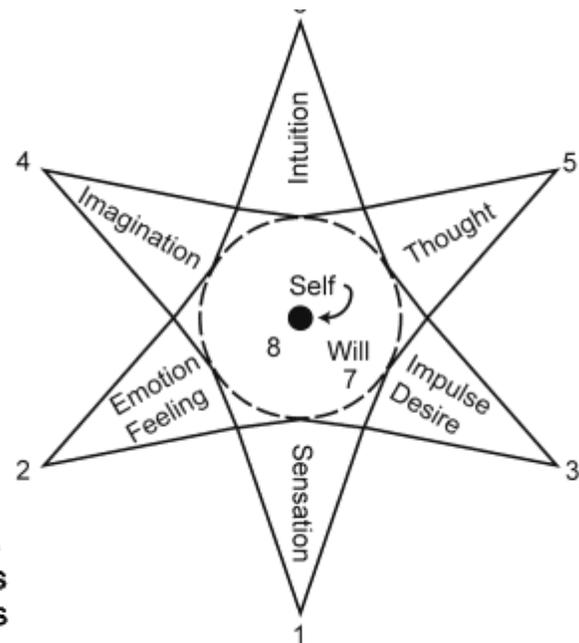
Trained in psychoanalysis but unsatisfied by its inherent limitations, Assagioli felt that love, creativity, spirituality, etc, constitute fundamental components of the human psyche that should be taken into account by psychiatry or psychology.

Just like Jung, Assagioli reacted against Freud's reductionism and neglect of the positive and deeper dimensions of the psyche. Hence, Psychosynthesis incorporated the aesthetic, ethical, altruistic and spiritual potentials of the human being.

From this point of view, **Assagioli's Psychosynthesis would be more in alignment with Carl Jung and Transpersonal Psychology.** All of them, Assagioli, Jung and the forerunners of Transpersonal Psychology, recognized **the importance of the spiritual foundation of humanity.**



1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious or Superconscious
4. The Field of Consciousness
5. The Conscious Self, or "I"
6. The Transpersonal Self
7. The Collective Unconscious



Transpersonal Psychology and Education: Transpersonal Education.

Although Maslow's works seldom discuss education, **D. Rothberg** has advocated that **education constitutes one of the major fields of application of Transpersonal Psychology.**

Still, **Transpersonal Education**, as it has been called, has been dormant in relation to the school system, probably due to the conservative nature of the school system and its reluctance to change and adopt more integral and humanistic patterns.

General principles of Transpersonal Education.

- According to **B. Moore**, transpersonal education should combine the cognitive, affective and psychomotor domains, so that the mind and body should no longer be considered as separate entities.
- Such mind/body integration is similarly promoted by **Th.B. Roberts/ F.V. Clark.**
- **Rothberg** goes beyond the previous authors, and defends that transpersonal education should unite the aforementioned domains while also integrating the spiritual realm.
- For transpersonal education, the pedagogic process must accompany the growing child through the ascending pyramid of **Maslow's Hierarchy of Needs**, bringing the growing child from **Jung's Persona** to **Self-actualization** and **Transcendence**;
- Which implies an awareness of the **Collective Unconscious** with its **Archetypes** and a process of **Individuation** and awakening to **B-values** and **Peak Experiences.**
- Transpersonal education must cover the full **Spectrum of Human Consciousness** as clarified by **Wilber**, from infancy to Enlightenment. Transpersonal Education implements **Wilber's Atman Project** while integrating the **Three Eyes of Knowledge.**
- Such a holistic attempt to integrate the various domains of human personality supports **Maslow's assertion that the purpose of education is for the child to become a self-actualised –or self-realized- adult.**
- To promote this kind of transformation, Maslow always stressed the need for **parents and teachers to transform themselves too**; otherwise, their old patterns of thought and behaviour will still be conveyed to the children.



Specific principles of Transpersonal Education.

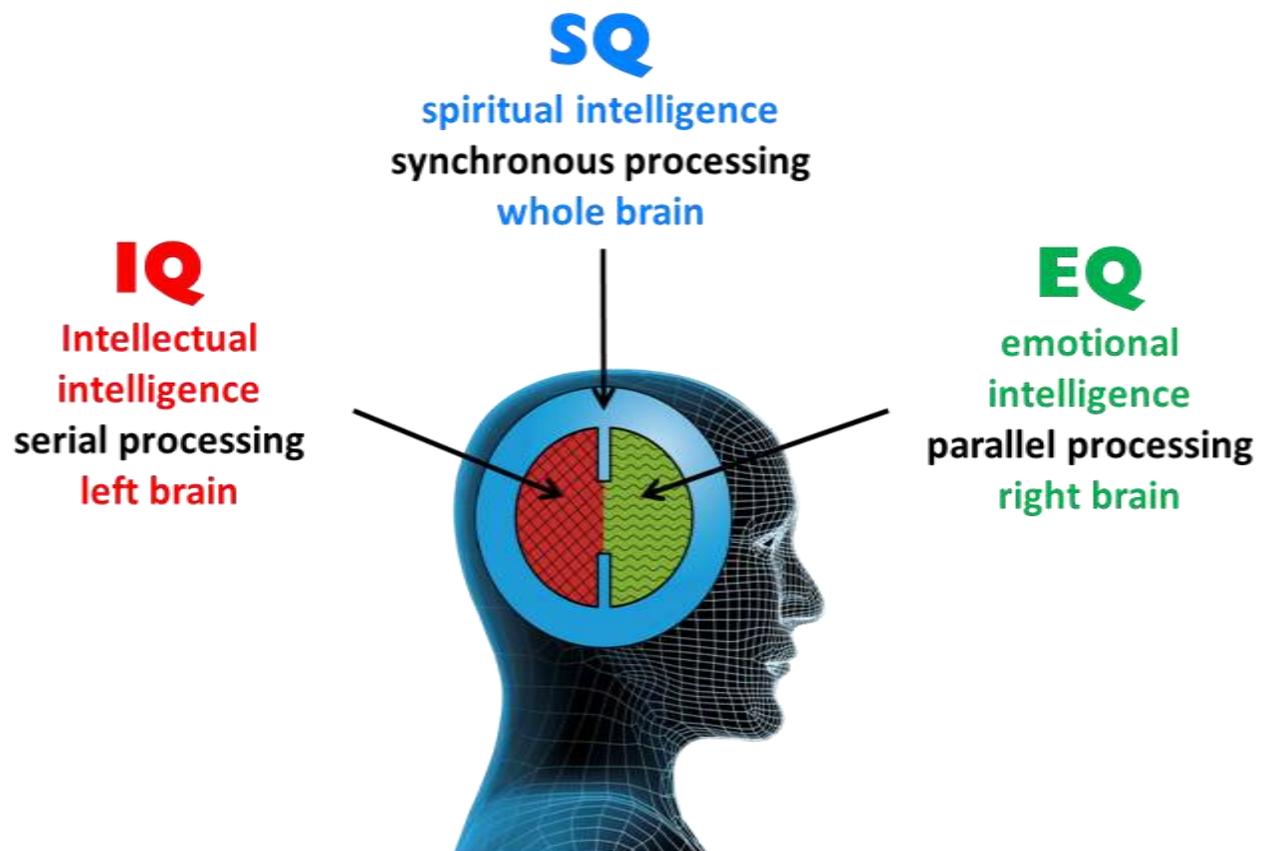
- The self-discovery of the inner depth of the human being.
- To promote an appreciation of awe and beauty.
- To awaken the sense of interrelation of all things, what **Maslow** terms a “**unitive experience**”.
- Hence, to awaken the feeling of oneness of everything.

- An aperture to experience –experiential methods-.
- A pragmatic approach linking theory and practice.

Pedagogic Methods of Transpersonal Education.

- Beyond the proper academic curriculum
- And also beyond the arts and humanities:

- Relaxation, meditation, mindfulness, etc;
- And other transpersonal practices based on perennial philosophy.



AFFECTIVE NEUROSCIENCE. SCIENTIFIC UNDERSTANDING OF THE EMOTIONAL DOMAIN.

Affective neuroscience has tried to provide a scientific understanding of emotional life in relation to the brain and nervous system.

In a long history of neuroscientific research, **P.D. MacLean** has become famous for his **description of the brain as a triune architecture**:

- **The reptilian brain**, the oldest and hence the first evolutionary step.
- **The old mammalian brain** with the **limbic system**, also called **emotional brain**, which constitutes a second evolutionary step.
- **The new mammalian brain**, basically consisting of the **neocortex** and associated with **cognitive intelligence**, the last step.

MacLean's limbic system concept survives to the current day as the predominant conceptualization of the emotional brain, and the different areas identified by him within the emotional brain have been object of mainstream research in affective neuroscience.

The different areas in the human brain and nervous system directly connected with emotional life.

Two parts in particular seem to be especially significant: **the limbic system and the autonomic nervous system.**

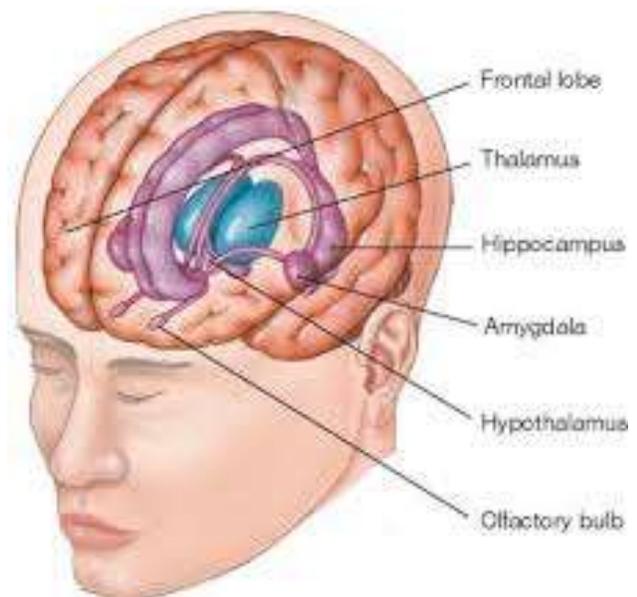
➤ **The Limbic System.**

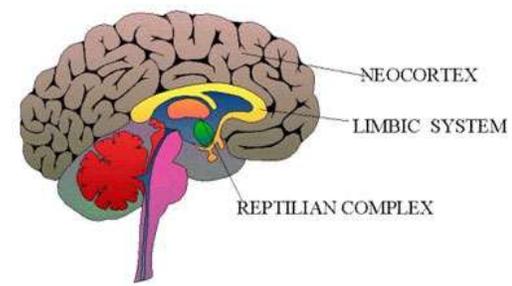
It is a complex set of structures on both sides of the thalamus below the cerebrum. It includes the hypothalamus, the hippocampus, the amygdalae and other areas.

Neuroscience has discovered that it is directly involved with emotional life, and also with the formation of memories.

• **The hypothalamus.**

It is responsible for regulating basic vital functions such as hunger, thirst, pleasure, sex, anger, etc. It also regulates the **autonomic nervous system**, which in turn controls breathing, pulse, blood pressure, etc. On the other hand, the hypothalamus receives inputs from several sources. The hypothalamus seems to be part of an extensive reward network in the brain.





- **The hippocampus.**

Consisting of two horns that curve back from the amygdalae, it appears to be very important in converting short-term memory into long-term memory. If it is damaged, we cannot build new memories.

- **The amygdalae.**

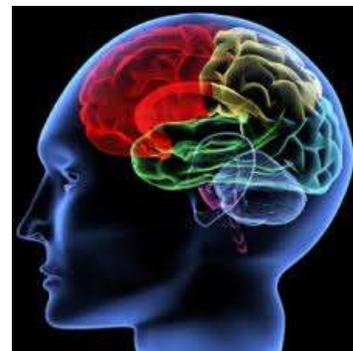
The amygdalae are two almond-shaped masses of neurons on both sides of the thalamus at the lower end of the hippocampus. If it is stimulated electrically, animals respond aggressively, and if it is removed, they become very docile and indifferent to various stimuli, including fear and sex. The amygdala is involved with the processing of emotional facial expression and fear, and also in the consolidation of long-term emotional memories.

- **The autonomic nervous system.**

The second part of the nervous system directly connected with emotional life is the autonomic nervous system, which is composed of two parts.

- The first is the **sympathetic nervous system**, starting in the spinal cord and travelling to different areas of the body. It prepares the body for “fight or flight,” that is, running from danger or facing it and hence fighting. The sympathetic nervous system also receives information about pain from internal organs.
- The other part is called the **parasympathetic nervous system**. It has its roots in the brainstem and in the spinal cord of the lower back. It basically brings the body back from critical situations released by the sympathetic nervous system.

➤ **The Catalan neuroscientist, Dr Jordi Montero, has proved on a neuroscientific basis that fondness and strokes are fundamental for the emotional health of the human being –for both genders and for all age-groups-. Physical contact through caress and fondling is as old as humanity, and it is present in all mammals. Dr Montero and other scholars acknowledge that this loving bond through caressing has been deeply repressed through human history by social and religious ideologies –especially in the modern age and very especially within the male society between boys and men– through manifold lies and distortions under a false moralistic disguise. This historical repression that still continues is deeply connected with the major evils of our world, since this kind of physical and emotional repression produces a profound imbalance at the individual and social levels that can only nurture alienation, frustration and ultimately violence. Now we can assert on neuroscientific grounds that fondling is something necessary and unique, a primary form of emotional communication that is directly linked to the most capital human value, love. The nature of the brain is not only rational but also and foremost emotional. Repressing emotions and physical fondling implies a whole repression and alienation of the human being.**



However, the main question for neuroscience would be: **how do the different brain regions implicated in emotion interact with each other?**

Theories of how the functional neuroanatomy of emotion operates systemically.

- Ranging from **single-system models**, according to which the same neural system underlies all emotions;
- To **multiple-system models** suggesting a combination of several common brain systems across all emotions.

The conclusion of neuroscience.

- A historical analysis of affective neuroscience manifests that many more brain areas than initially supposed are involved in the processing of emotion.
- Many papers have been published about the role of individual areas of the brain, such as the amygdale, in emotion processing.
- Nevertheless, there is little consistent research about the interactions of these areas as part of a broader emotion system.
This constitutes a challenge for the future of neuroscience.

Repercussion in the educational field.

- The mainstream schooling of the modern age has produced a hypertrophy of one of the three brains described by Mc Lean: the neocortex or new mammalian brain responsible for cognitive intelligence.
- However, it has been academically acknowledged with **the Emotional Intelligence and the Multiple Intelligence Theories (Goleman, Gardner, etc)** that we cannot reduce humanity and hence education to the cognitive domain; other dimensions involving other areas of the brain must also be integrated.
- Neuroscience has identified a whole emotional brain, though its systemic functioning is still quite mysterious to science.

Can the educational process ignore the existence of this whole emotional brain and only develop the cortex –the cognitive brain-?

The systemic functioning of the emotional brain is still mysterious, which manifests the limitations of any materialistic approach, and puts forward the conclusions of quantum physics and the Mind's New Science about human consciousness: that it has a foundational and primordial role and cannot be reduced to the material/ mechanistic modus operandi.

This foundational and primordial role of consciousness must be at the core of integral value-based education.

Dr Servan-Schreiber, for instance, has proved that the cortex cannot cure in depth emotional traumas that can be deeply cured, instead, by the emotional brain.

This requires a kind of therapy or pedagogy that surmounts the hypertrophy of the cognitive brain/ intelligence, and unveils emotional intelligence connected with this emotional brain and its still mysterious systemic network.

That is why therapies or pedagogies cultivating emotional intelligence will have an important role to play from now onwards.

It is clear today that profound processes in therapy and pedagogy do not involve the cortex or the cognitive mind, but other areas of the brain and nervous system and other dimensions of human consciousness.

This is what a serious approach to integral education must evolve and bring to the scientific and educational arenas.

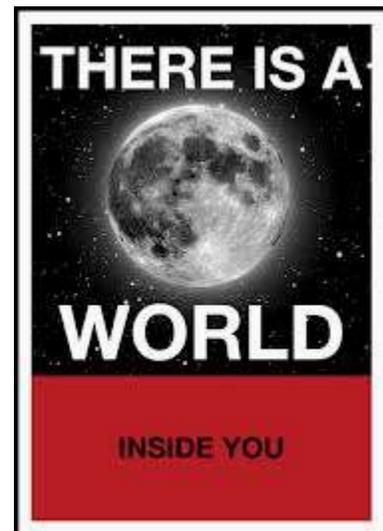
Since the modern mind always asks: **How (can we do it?)** this book reviews **a set of scientific, therapeutic and pedagogic developments** that bring a broad and open horizon of research and innovation as an answer.

We can mention, for instance, the Mind's New Science, the Theory of Multiple Intelligences, the Theory of Emotional Intelligence, Sophrology, new forms of Mindfulness, Focusing, the neuroscientific study of art and meditation, Art-Therapy and the millenary paths of meditation, etc;

Together with the experience of more than hundred years of integral education in the West and the East, with Waldorf Schools, the Montessori Method, progressive schools following Dewey or Kilpatrick, the International Baccalaureate, the Ramakrishna Mission, Santiniketan (R. Tagore), holistic schools following Sri Aurobindo, ISKCON schools, Krishnamurti Foundation, Sri Sathya Sai Education in Human Values, etc.

However, this educational project does not pretend to fix up a system closed once forever. It has not been inspired by one single source either.

It acknowledges a diversity of sources of inspiration both in the West and the East, and it is open to a manifold educational process, flexible enough and with aperture of mind, mirror of the flow of Life itself.



Beyond some oversimplifications, neuroscience has realized that **the two hemispheres of the human brain have different styles and see things differently** while they clearly manifest structural differences. **More than what they do, it is about how they do – differently-. However, language and imagination, thinking and feeling -or art-, imply both, not the left or the right separately or exclusively.**

➤ **The left cerebral hemisphere.**

- Develops a rational mind capable of logical connections between cause and effect.
- Is highly analytical and can easily calculate, categorize or classify.
- Its approach is essentially linear and sequential, operating from the particular to the general and easily falling into dualistic oppositions between extremes.
- It works through the space/ time frame and the sense of “I”-ego-.
- Basically proceeds by steps –one by one- and can be very efficient.
- Is naturally inclined towards order and security; it can be very mechanical.
- Thinks that it knows whereas it is not aware of what it does not know.

➤ **The right cerebral hemisphere.**

- Involves a deeper perception or integral experience –puts into global context-.
- Recognizes the implicit and the intuitive, uniqueness and the ultimate meaning.
- Unfolds the deepest meaning of existence, and hence, introspection.
- Its mode of expression is rather symbolic –though it is also involved in language-.
- Its connections are of an associative kind.
- It is synthetic rather than analytical, unveiling the vision of unity and wholeness.
- It proceeds from the general to the particular and can see the whole picture.
- Its vision is more relational, multidimensional, integral or holistic.
- It sees in terms of relations, interconnectedness and interdependence.
- It can envisage or do several things at once.
- It more easily transcends the space/ time frame and the ego.
- Hence, it is open to other deeper dimensions and standpoints.
- This means that it is more easily open to the spiritual domain.
- From self-introspection, it can defy external authority and search for freedom.

The left brain understands the meaning of words, but the right better grasps metaphors or the sense of humour. The left brain identifies musical notes, but the right can better perceive rhythm, melody and harmony.
The left brain can easily manipulate and try to control and dominate –from the ego-, while the right can more easily feel the communion, harmony and unity of all.

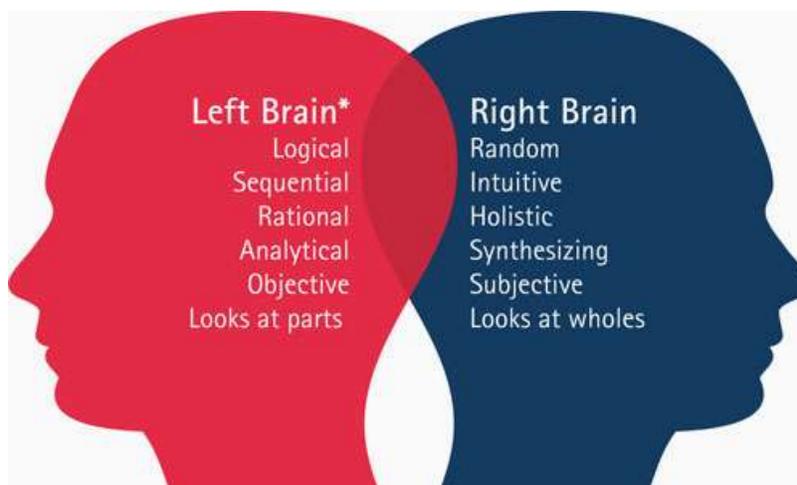
According to Dr I. McGilchrist, the right brain is the real master and the left its emissary, whereas the technocratic modern world has wrongly understood reality - because it has overstressed the products or styles of the left brain within a mechanical and utilitarian world view based on the ego, manipulation and domination-. This might be at the core of many typically modern pathologies.

Human realization implies a profound harmonization of the two brain hemispheres disclosing the integral nature of humanity.

- **The mainstream of modern education** has excessively emphasized the products and styles of the left hemisphere to the detriment of the right, making many children suffer who would more naturally develop the vision of the right hemisphere.
- **Integral or holistic education** is essentially **multidimensional**, which means that its most essential goal must be **the harmonious development of both brain hemispheres and their integration -while respecting the natural inclinations of every child, that is, its own genius or vocation-**.

The Hemi-Sync Theory (Hemisphere Synchronization) of Dr. R. Monroe has postulated that the harmonic synchronization of the two hemispheres:

- Activates special organs like the pineal gland, hence releasing positive processes in the organism and mind.
 - Allows a special flow of **Alpha and Theta waves** in the brain. (Alpha waves are associated with meditative states, and Theta waves with imagination and dream).
 - Fosters the highest performance of the individual and its own genius.
 - Promotes the deepest creativity in all the fields.
 - Facilitates the awakening of higher states of consciousness.
- **From the typically modern hypertrophy of the left hemisphere produced by the pedagogy of Industrial Revolution with its intrinsic reductionism and technocracy;**
- **Integral education in human values must evolve a harmonious holistic pedagogy towards this Hemisphere Synchronization, Which implies the realization of each human being in its multidimensional nature and its own genius or vocation.**

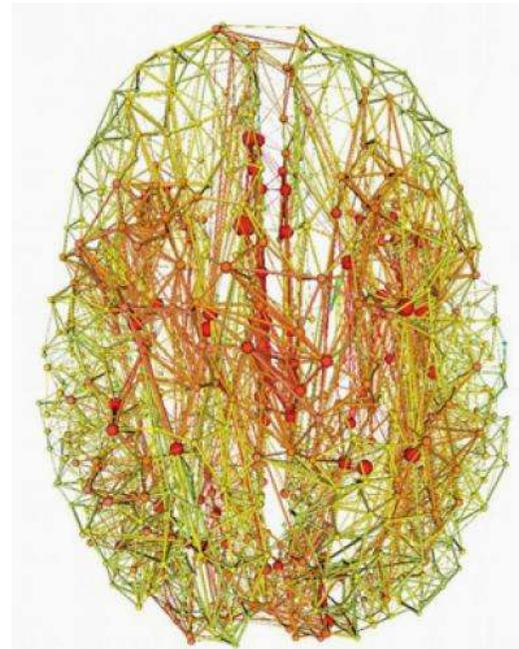


Neurological connections between the two brain hemispheres.

- Some recent scholarship has tried to minimize or even discredit the differences between the two brain hemispheres. Still, some neuroscientists such as Dr I. McGilchrist have insisted that the two brain hemispheres do exist and present undeniable differences –both in terms of structure and style- just as there are areas within each performing specific tasks.
- However, it is also clear that the two brain hemispheres do not work separately but together since there are neurological connections between both. Ultimately there is one brain, not two. Also, there have been misconceptions or oversimplifications, like those stating that the left hemisphere thinks and is all about language whereas the right, which would be visual, basically feels. The truth is that many basic functions involve both.
- Recent neurological research has realized that **the neurological connections are not finalized at birth or at the end of physical growth in strictly biological terms; they can be developed through education, culture and experience – which makes us human beyond mere biological inheritance-**
- This fundamental acknowledgement enhances **the capital role of education once more. A humanistic form of education will harmoniously develop the two brain hemispheres in interdependence, nurturing more balanced and self-realized human beings.**

The differences between the male and the female brains in terms of neurological connections. | Calling for specific pedagogies for boys and girls respectively and special attention to be given to boys in terms of Hemisphere Synchronization.

- A research team from the **University of Pennsylvania** led by **R. Verma** has studied the neurological connections in the male and the female brains.
According to the results:
 - The male brain shows more connections within each brain hemisphere;
 - While the female brain shows more connections between the two hemispheres.
 - Only in one area of the brain, the cerebellum, can we observe that men have more connections between the two hemispheres.
 - Although young children from both genders show similar neurological patterns, from puberty onwards the differences between the two genders become more and more visible –in spite of the predominant school system based on coeducation that denies any difference-



- **The female neurological patterns** explain why women seem to be more capable than men to deal with several tasks at the same time;
- While **the male neurological patterns** confirm that men have higher psychomotor skills and coordination, and can more easily and deeply concentrate on one task.



These empirical results drawn from neurological research tend to confirm some traditional images of manhood and womanhood beyond the dogmatic egalitarian ideology prevailing in the last decades, which tends to overlook any possible existing differences and gives the same standardized treatment to all irrespective of any specific characteristic of each gender.

In future, the legitimate principle of legal equality between both genders and all human beings will not deny the existing anthropological differences, and a sensible educational system will not give an artificial standardized treatment for both genders anymore.

In this perspective, a standardized form of education as implemented by mainstream coeducation seems to be less suitable and scientifically questionable.

Since the neurological patterns differ between the two genders, the pedagogic process must take into account these biological differences instead of denying them, and from the acknowledgement of the real differences it must give the needed specific treatment to boys and girls respectively, which means that boys shall deserve special attention in order to build more neurological connections between the two cerebral hemispheres.

In the last decades, all the focus has fallen upon girls only and boys have been openly and massively neglected, which has produced **the most profound crisis of boys' education in human history**. Both public authorities and educational institutes will have **to take into account the education of boys too** –not only girls- and their specific context and needs.

In the frame of a desirable Hemisphere Synchronicity, the education of boys deserves special attention and care, since male neurological patterns seem to produce less neurological connections between the two brain hemispheres –except in the area of the cerebellum-.

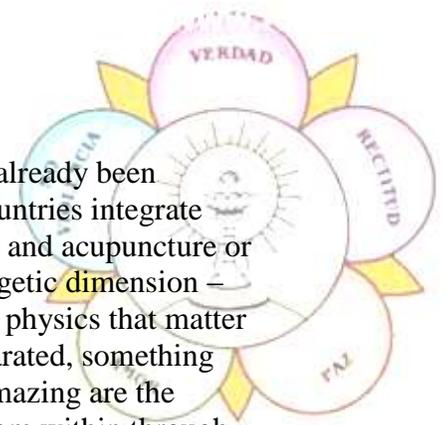
A sensible educational process that takes into account the characteristics of boyhood and its needs will find adequate ways to stimulate a higher Hemisphere Synchronicity for boys, which obviously requires **separate educational spaces for boys and girls instead of** the artificial standardized system prevailing in the last decades. Coeducation has been imposed on purely abstract ideological principles that have totally denied any evidence of real anthropological differences between the two genders while they have overstressed the fate of girls and openly neglected that of boys.

Mankind always shifts from one extreme to another; the average mind is like a pendulum and history repeats itself. **A humanistic form of education will pay attention to all –not only girls, boys too- and will finally acknowledge the real differences together with the basic equality in legal terms.**



Scientific foundation.





- **On the medical stage,** how many cases of self-healing have already been recognized. An increasing number of hospitals in Western countries integrate energetic therapies as diverse as Chinese traditional medicine and acupuncture or reiki. But there is still something more amazing than the energetic dimension – which is not surprising anymore after realizing with quantum physics that matter is but a form of energy, and that mind and matter are not separated, something that psychosomatic studies have clearly shown-. Still more amazing are the innumerable cases of persons who have healed themselves from within through some kind of inner work after being scrapped by conventional medicine. **Furthermore,** with a sensible use of relaxation many tablets can be avoided –that finally produce side effects on the body, and become an unsustainable burden for the public health system-. It has been proved that in a state of meditation the brain works in different and new ways, and biological processes are released which may have astonishing effects on the body towards an enhancement of health.
- **In the field of education,** many psycho-pedagogic studies have empirically revealed the tremendous benefits of inner work –relaxation, meditation, etc- and value education, not only in terms of improvement of health, which is important enough, but also in terms of better behaviour and attitude, promoting positive values and actions instead of tension, conflict and the anti-social patterns that ravage the modern world. Even academic standards improve with the introduction of techniques of inner work. **In Sri Sathya Sai Schools, for instance,** we find many cases of children from difficult contexts being transformed –and then transforming their families- with the help of Sri Sathya Sai Education in Human Values. In Brazil, Colombia, Zambia, Thailand, India, United Kingdom, etc, innumerable and fascinating cases are available to realize that holistic value education **really works**. Needless to say, in similar institutes we could find the same kind of positive and astonishing results. Even government schools have shown very positive results when the same patterns have been introduced.
- **In business and management,** it has also been understood that the introduction of values and the practice of inner life can ameliorate the health of the staff, redress conflicts, and civilize and humanize the world of economy not only for the benefit of society but even of companies and the people working in them.

The last financial crisis provides a meaningful example. In front of the collapse affecting both America and Europe, India has not come out with flying colours, but it has certainly been much less affected than the Western world. Why? Undoubtedly, the Indian financial and banking system indulged much less in the flagrant aberrations of the West, and being to some extent more conservative, integrated more clearly a set of values and ethical principles. The lack of values and ethics in economy will only redound to economic chaos and crisis –as it has happened, not only in 1929 but again now-.

**“My religion consists of a humble adoration
of the illimitable superior spirit**

**who reveals himself in the slight details
we are able to perceive with our frail and feeble mind.”**

Albert Einstein.



THE NEW SCIENCE OF CONSCIOUSNESS AND INTEGRAL EDUCATION.

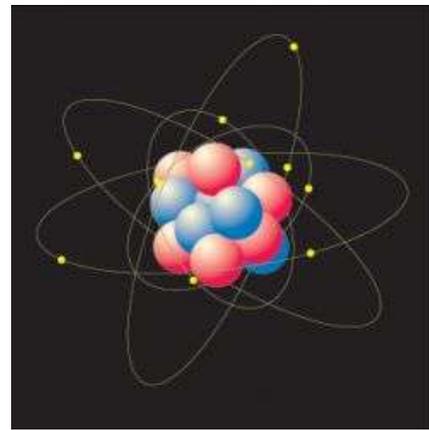
- **L. McTaggart** has become a renowned researcher for her study on **the experiment of intention**, showing how thoughts affect our health and body, the material world and the course of our lives. **In the same spirit**, H. Gardner published a classical reference book: “The Mind’s New Science”, followed by other works like S. Blackmore, “Conversations on Consciousness”, P. Drouot, “The Revolution of Integral Thought”, etc.
- **In parallel to this mind’s new science, epigenetics** has demonstrated that our lives are not mechanically determined by genetic inheritance, since our mind and life style can negatively and positively affect the DNA and our whole body. Another scientific therapy like **sophrology** has designed positive channels for the mind to heal the body and live more meaningful lives.
- Much before this vast bibliography and fascinating research, **the forerunners of quantum physics** shattered the foundations of deterministic materialism with their astounding **Observer Effect**, which radically questioned the pretensions of neutral objectivity and the separation between subject and object. More recently, **S. Sheldrake** culminated this scientific self-questioning through “The Science Delusion”. The development of quantum physics and new science has put forward the crucial role of consciousness and the underlying unity behind the apparent diversity of things through interrelatedness and interdependence.
- In the last decades, new scientists in the field of quantum physics, like **A. Goswami**, have proposed **a quantum integration of science and spirituality** that was already outlined by the fathers of quantum physics. Within the same emergent paradigm, **F. Torralba** elucidates in scholarly terms the notion of “**Spiritual Intelligence**”, concluding that the spiritual dimension is inherent to reality and humanity. This essential postulate of mystical philosophy has become today an undeniable scientific fact that only obstinate prejudice can continue to deny.
- But here a warning of paramount importance must dissipate the shadows of the modern mind. **The spiritual dimension in this quantum integration is not that of religious organizations**, with their social hierarchies, dogmas and systems of beliefs, **but rather that interior depth within the human being that can only evolve through free Socratic self-inquiry and dialogue. The spiritual path is nothing else than the work on consciousness. Human realization implies pure consciousness. Spiritual life is the process of a real, ontological transformation of the human being towards higher levels of consciousness and vibration.**





- **Integral education is based on a long history of Philosophical Idealism from Vedas, Upanishads and Vedanta in India, from Plato and Neo-Platonism in the West.** In the modern age, great philosophers such as **Kant, Rousseau and Hegel** protested against the limitations of the prevailing educational system. **Goethe and the Romantics** outlined an integral pedagogy and a holistic paradigm alternative to materialism and mechanism.
- At the beginning of the XXth century, **Rudolf Steiner** put forward a coherent proposal of integral education, **Waldorf Schools**, inspired by **Platonism, Goethe** and **Theosophy**, with rapid success in Central Europe and later on expanding throughout the world: 3600 educational institutes -including kindergarten-.
 - Another heir of Theosophy, **Maria Montessori**, established a humanistic child-centred pedagogy that would also become very successful by providing, like Steiner, a sound alternative to the reductionism inherent to the mainstream school system. Around 20 000 schools worldwide follow Montessori's approach.
 - From a different background –**Pragmatism**- and another continent –North America-, **John Dewey and Kilpatrick** made a strong case for education as a process to learn how to live and realize one's full potential, while enlarging the educational scenario from the strictly academic and rationalistic limits of modern schooling. Their ideas have been deeply influential in the USA, helping to transform the American educational system in more open and humanistic terms.
 - More recently, intellectuals such as **H. Gardner** or **D. Goleman** have brought new contributions to broaden the narrow limits of the typically modern school. Gardner's **Theory of Multiple Intelligences** has become the framework for new educational strategies, whereas Goleman's **Emotional Intelligence** has produced a silent revolution in Western pedagogy and psychology.
 - **Jon Kabat-Zinn** is well-known for his design of new paths and techniques of **mindfulness**, with excellent therapeutic results not only in the medical arena but also in social and educational contexts. His blend of oriental wisdom –yoga and Zen- with Western science has provided efficient tools that show empirical results, with a tremendous scope for the pedagogic process.
 - **E. Gendlin** has developed a theoretical framework, the **Philosophy of the Implicit**, opening new avenues to integrate the interaction with the environment, experience and perception, beyond mere intellectual thinking dominating modern civilization. He is best known for new strategies of inner work, **Focusing** and **Thinking at the Edge**, that also offer a huge potential in educational terms.
 - **It has been scientifically observed that the new behaviour of some animals in one part of the planet is soon replicated by other specimens of the same species in another corner of the Earth. Amazing for mechanistic science, but comprehensible for new science with theories such as the Akashic Fields and Morphic Fields. Can we imagine the potential for value-based education when fostering positive changes in character and a transformation of consciousness towards higher levels of humanity?**

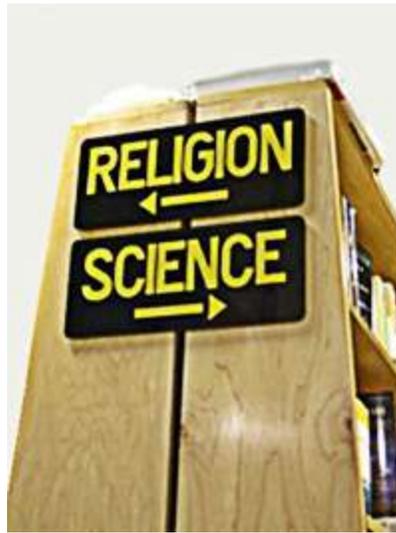
- **In the scientific field, astounding developments from the very end of the XIXth century until today have questioned the fallacies of modern materialism/ mechanism in deep coherence with ancient spiritual philosophy and integral education. New science in dialogue with wisdom offers an epistemological foundation for integral education in the horizon of a new holistic paradigm.**



- **Einstein** certainly represents a milestone in this historical process of **paradigm shift**. However, there has been a long lineage of scientists that have contributed to the advent of **quantum physics**: **Faraday, Rutherford, Thompson, De Broglie, Planck, Heisenberg, Bohr, Schrodinger**, etc, with famous conclusions like the **Particle-Wave Duality**, the **Copenhagen Interpretation**, **Quantum Jumps**, the **Uncertainty Principle**, the **Observer Effect**, etc.

Later developments have enlarged the fascinating spectrum of new science towards a new holistic paradigm:

- **Strings Theory/ M. Theory, the Unified Field and Theory, the Zero Point Field/ Quantum Vacuum, the Higgs particle and field, etc.**
- **David Bohm's Implicate Order**, in parallel to his passion for **dialogue** from his personal relationship with the world-famous sage, **J. Krishnamurti**.
- **Ervin Laszlo's Akashic Fields, Quantum Consciousness, Macroshift Theory and Paradigm Shift.**
- **Michael Talbot's Holographic Universe.**
- **Michio Kaku's Parallel Worlds, Hyberspace, Superstrings and M. Theory.**
- **B. Haisch and A. Rueda's Mysteries of Light and God's Theory.**
- **Jung and Pauli's Synchronicity: from psychology to quantum physics.**
- **Amit Goswami's work on quantum physics**, clearly directed towards the **new holistic paradigm and the unity of science and spirituality.**
- **Fritjof Capra's Tao of Physics, the Unity of All Things, Dynamic Universe**, etc, among other contributions to new science and the new paradigm, with an earnest interest for education. His "**Science of Leonardo**" reminds us of another world view with a living Cosmos –not a dead machine-, recognizing the unity of the universe and life and the fundamental interdependence of everything.
- **F.D. Peat's Interaction, Harmony and Gentle Action** towards new horizons in new science: a **Theory of Everything.**
- **Relational Theory: Rosen, Bateson, Kineman**, etc.
- The new findings of **Epigenetics**, questioning biological determinism.
- **Lovelock's Gaia Hypothesis and Sheldrake's Morphic Resonance/ Field.**
- **The Mind's New Science** and the last developments of **spiritual neuroscience.**
- **Jungian/ Transpersonal Psychology: Grof, Maslow, Assagioli, Wilber**, etc.
- **Dr Alfonso Caycedo's Sophrology; scientific experiments on meditation – Transcendental Meditation**, etc-.
- The therapeutic evidence brought by **Mindfulness, Focusing**, etc.



**“Science without religion is lame.
Religion without science is blind.”**

“All religions, arts and sciences are branches of the same tree.”

Albert Einstein.

➤ **The Mind's New Science and neuroscience.**

Neurological evidence of the positive effects of meditation and inner work.

- **G. Hein and T. Singer's research on empathy manifests striking results with decisive consequences in the educational arena.** Clinical research shows that empathy, that is, the ability to share the other's feelings, causes specific activity -empirically observable- in the nervous system of the person who experiences the empathy. **It is also empirically observable** that there is internalized brain activity of the other's mental state, which means that our attitude or behaviour is internalized by others and affects their brain function and nervous system as well.
- **D. McClelland's research provides further evidence to support integral value education, and manifests the power of compassion and positive thinking while revealing how noticeably it affects the human body.** Through this astounding study, it became empirically evident that persons watching Mother Theresa healing out of unconditional love manifested a significant increase in immunoglobulin –salivary IgA-.



Can we recognize all the potential for value education from this undeniable scientific evidence?

Several scientific studies have been done in relation to spiritual life.

This kind of experimental research has made evident that spiritual practice does have positive transformative effects on the mind and health.

- **Some clinical studies have described how the immune system is positively affected by constructive psychological factors among which spiritual life.** It is obvious that the brain system is very sensitive to immune system changes, for which the brain will also be affected by these beneficial factors.
- **H.G. Koenig's team realized in 1999 that spiritually-inclined people live longer than people with no spiritual feeling at all.** These astonishing results are still largely ignored by materialistic societies that seem to be incapable of getting rid of the prejudice established through the modern age.



There have been a number of neuroscientific experiments in relation to meditation.

All these studies intended to check whether there are specific brain changes which accompany the practice of meditation.

To start with, meditation implies a profound relaxation of the body which is translated into decrease in blood pressure, pulse rate and cortisol.



- **V. Ives-Deliperi's team** performed laboratory research on the contemporary practice of **mindfulness**. This neuroscientific team was able to show that there is a network of areas close to the midline responding during the meditation with clear signals.
- **B.K. Hoelzel's team** also made neuroscientific research with **mindfulness** meditation, and again found that meditation was undoubtedly affecting several brain areas.
Even more significant, this research demonstrated that meditation produces an increase of brain size, in particular for the medial orbital frontal cortex.
- Another neuroscientific team, led by **Aftanas and Golocheikine**, observed the electrical changes of the brain during **yoga meditation**. It was empirically observable that long-term meditators increase theta and alpha activity centrally and frontally.
Still more enthralling, this neuroscientific study evinced that during the peak experience of bliss –inherent to profound meditative states- high power in the theta band clearly manifests frontally. The same observation could be done in meditative states with no thought or reduction of thought.

All this neuroscientific research proves on scientific grounds that there is another state of consciousness between sleeping and waking –which is obviously more positive, since it positively enhances mental and physical health-

This higher state of consciousness is the very goal of integral education.

Can it be ignored anymore by educational authorities and professionals of education, when neuroscience has provided all the needed scientific evidence that this exists and positively affects the human being?

- **J. Kabat-Zinn** has used **modern forms of mindfulness in clinical practice** in Massachusetts. It has become quite evident that meditation practice linked to group therapy produces a significant improvement in most of the patients – suffering from anxiety, depression, panic, etc-.

Can we continue to deny the tremendous potential of meditation in the educational arena to help children to positively transform themselves?

Neurological evidence of the positive effects of art contemplation and teaching of art.

- **Prof. S. Zeki from University College London** has conducted neurological studies to see what happens in the brain when we contemplate beautiful paintings. The magnetic resonance imaging (MRI) scan measured blood flow in the medial orbitofrontal cortex –the brain area associated with pleasure-. **Quite clearly**, the aesthetic contemplation increased blood flow in this part of the brain. When we look at art, there is strong activity in the area of the brain related to pleasure; the reaction is immediate.

In conclusion, neurological brain scans reveal today the power of art and its direct impact on the brain.

To put it in other words, **we have a scientific neurological basis today to understand why spiritual masters or philosophers like Plato or Sathya Sai Baba have so strongly emphasized the role of beauty and its pedagogic potential.**

Can we just overlook all the scope for the future of education?

- **Rauscher and Shaw** have provided physiological explanations on how classical music affects the human brain and enhances children’s intellect.

Similar studies have been conducted by **J. Thompson**, who has observed the effect of sound from a therapeutic point of view. **Sound can be used to alter the brainwave pattern and hence states of consciousness**, which becomes empirically observable on brainwave mapping equipment (EEG). Apart from brain scanning, the positive effects of sound on the body can be checked through blood test, bio-feedback equipment and other technologies.

If sound and hence music can produce observable wave changes in the brain, can we continue to disregard the transformative potential of music for better –towards positive changes in character and general intellectual development-?

Can we continue to dismiss the fundamental role of music and art in the educational process?





Let us see how blind or narrow-minded public authorities have been in relation to art and education.

In the USA the new “No Child Left Behind Act” pressurized schools to improve reading and mathematics achievement. However, budgetary restrictions led the same authorities to cut down the funds for artistic instruction first of all. **Meanwhile, an increasing number of scientific publications were demonstrating with neurological evidence that artistic training produces a positive impact on the brain and strengthens cognitive development – together with social and emotional skills-**

This flagrant contradiction is certainly fruit of ignorance; we must still make it clear that this has been the prejudice of a technocratic world view that has produced the present economic, ecological and anthropological crisis of mankind. This technocratic prejudice –that has no more future ahead- has considered art as merely aesthetic and emotional.

Neuroscience has evidenced that art is deeply cognitive.

- **Arts develop thinking tools** –such as pattern development, mental representation of what is observed or imagined, metaphoric/ symbolic representation, abstraction from complexity, etc-.
- Still more important, the aesthetic experience can be regarded as **a form of knowledge** –like spirituality or philosophy- as valuable as science. Art –like spirituality or philosophy- can speak of other dimensions of human consciousness and reality not apprehended by the scientific method, which, by definition, is limited to a certain scope of the physical world. **The new paradigm stresses that science is not the only form of knowledge, but one among others.**
- More in particular, neurological studies have confirmed that spatial-temporal reasoning improves after listening to classical music such as Mozart’s. This has been called by the media as the **“Mozart Effect”**. However, the media often forgot to say that after 10 minutes the Mozart Effect vanished, which does not deny at all the neurological impact of music on the brain, but rather supports **the need for artistic education on a regular long-term basis.**
- **Brain scans** have shown that the neural areas activated by music change according to the kind of music played; while melodic tunes stimulate areas evoking pleasant feelings, ugly dissonant sound stimulates other areas evoking unpleasant feelings. **If we aim at a positive transformation of the human being –instead of a negative evolution- it is scientifically evident that education and culture must utilize good music and beauty.**
- Of all academic subjects, mathematics is the most directly connected to music. **Different studies have proved that students receiving musical training perform better in maths in the course of their schooling. Similarly, neurological and pedagogic studies have drawn an equation between music and reading skills, indicating that musical training improves the reading capacity of students.**

Another major scientist of the XXth century, **Sir Arthur Eddington**, clearly evidenced **the intrinsic limitations of mechanistic science**.

Beyond the veils of materialism and the shades of the physical realm, **he linked the deeper layers of reality behind the apparent physical world to consciousness itself**. Finally, he openly defended **the mystical vision**, and even more, **the profound coherence between the mystical vision and quantum physics**.

To the astonishment of materialistic scientists, Eddington concluded that **matter is an illusion since the physical world is made of mental stuff or consciousness**. He further clarified that this mental stuff implies interconnectedness; it is a web of relations.

The mystical experience goes far beyond any scientific consideration. It stems from the inner depth of the human being.

There is an inner Light that comes from somewhere else.

Quantum physics has demonstrated that things are not what they seem to be according to the physical senses. At this quantum level, there is a profound coherence with a vaster concept of consciousness.

Then, the mystical experience becomes more intelligible; it is saying something about other dimensions of reality beyond the physical world –which is but the surface of a deeper and vaster reality-.

Similarly, the physicist **Alan Wallace** has concluded that **science and spirituality are now coming together**.

Quantum physics and Buddhism reach the same conclusions:

subatomic particles are void, they only exist in relation to the measurement and the observer.

Our self and everything is perpetually evolving. Neither the subject nor the object exist independently.

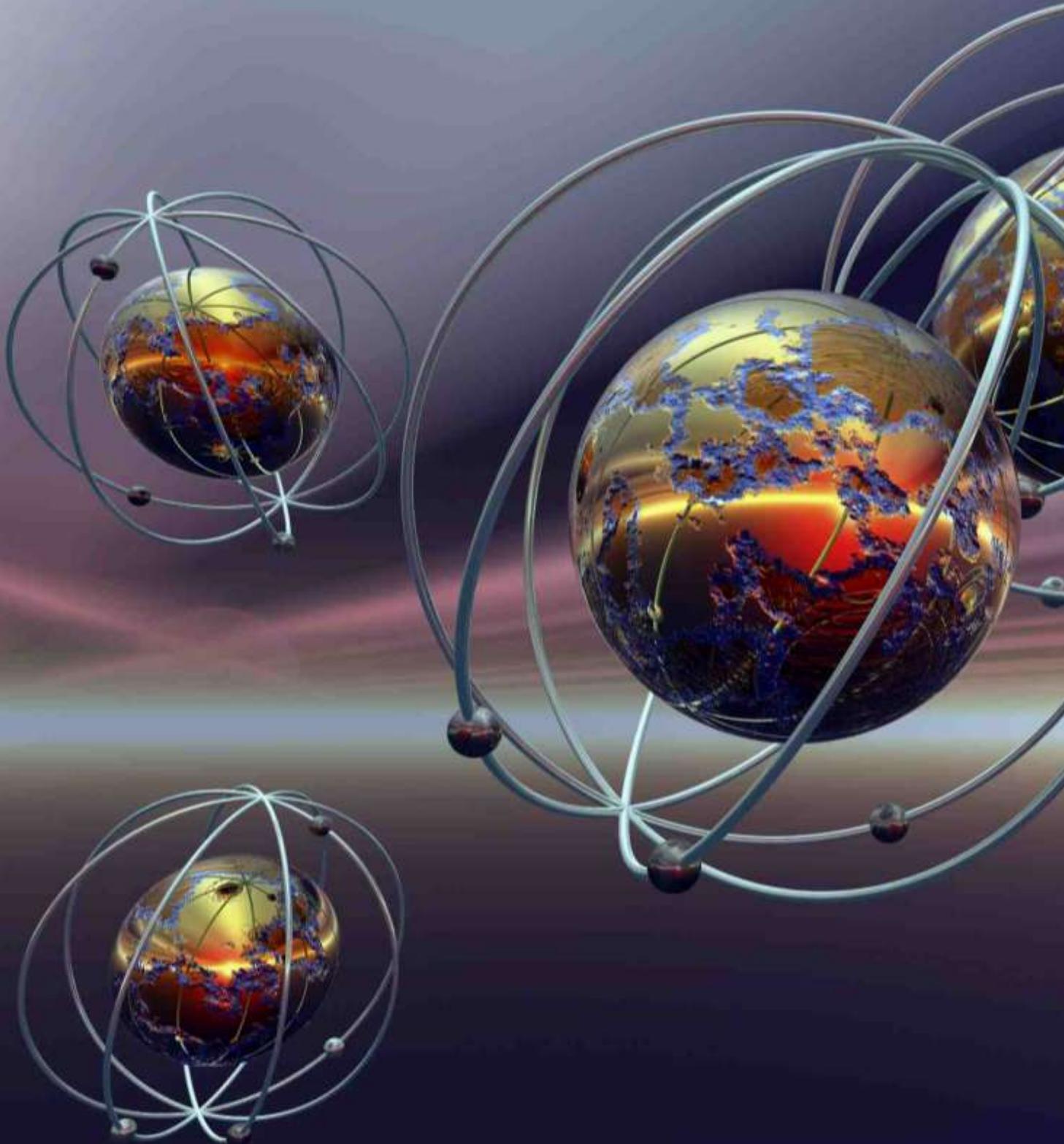
The implications are clear enough: my welfare is related to the others' welfare.



For all this, Alan Wallace left pure physics, became a Buddhist monk and founded an **Institute for the Study of Consciousness**.

Reality is merely an illusion,
Albeit a very persistent one”.

Albert Einstein.



As **Stuart Hameroff** has pointed out, reality seems to be very strange, with **two sets of laws ruling the universe**.



* **At the macroscopic level**, from ants to stars, things can be understood according to **the laws of Newtonian physics**, and the 3 laws of motion seem to work.

* But, when we reach **the level of atoms and the sub-atomic world**, the Newtonian laws stop working, and a whole new group of laws emerges: **quantum laws**.

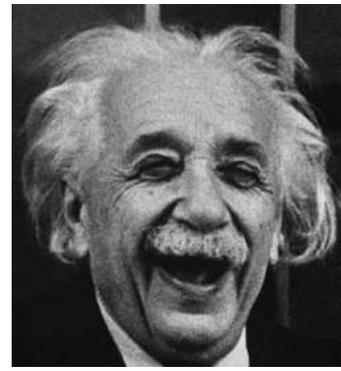
- Classical physics regarded light as wave and the electron as particle. Heisenberg and Schroedinger showed that light exhibits properties of particles whereas the electron exhibits properties of waves.
- Quantum physics has evidenced that one particle can be in more than one place at the same time. This turns out to be astonishing for Newtonian science, but it seems to be as real as the fall of an apple from the tree.
- Einstein said that nothing can travel faster than light. But quantum physics has evinced that sub-atomic particles communicate instantaneously.
- Einstein still believed –like Newtonian physics- in the existence of an objective reality independent from the observer. Quantum physics concluded that any phenomenon is but an observed phenomenon, which means that there is no phenomenon independent from the observer.
- Moreover, the Newtonian kind of certainty –still cherished by Einstein- was replaced by quantum probabilities.
- Maybe that is why **Einstein** felt upset with the new quantum theory, for which he said that God does not play dice with the universe; **Niels Bohr** replied: - Stop telling God what he must do.

Newtonian physics was **deterministic**, pretending that we can determine the evolution of things from the established laws that rule matter. Quantum science is **probabilistic**; we can never know for sure the evolution of (microscopic) things.

Newtonian physics was **reductionistic**, reducing the vast and multi-dimensional nature of reality to a small part of it only, but still pretending that this reduction was the whole. Quantum science is **holistic**, acknowledging a multi-dimensional universe based on interdependence and again open to the mysterious, the ineffable and the sacred.

Quantum physics has identified the minutest indivisible unit of electromagnetic energy: the **quantum**, as described by the **Quantum Theory through 5 main ideas**:

- Energy is not continuous, but comes in discrete units –quanta- that jump from one energetic state to another one through discontinuous quantum leaps.
- The elementary particles behave both like particles and like waves.
- The movement of these particles is inherently random.
- It is physically impossible to know both the position and the momentum of a particle at the same time.
- The sub-atomic world is nothing like the macroscopic world.



I. The mechanistic order was radically shaken when the advance in physics demonstrated that the apparently solid matter is in fact made of atoms that are inside mostly empty: vast regions where tiny particles move. Newtonian physics thought that atoms were solid –like snooker balls-. Quantum physics discovers **Emptiness** at the level of atoms, the pillars of the physical universe, mostly void at the core of solid matter, even in a stone! **Any Buddhist monk would kindly smile at the astonished face of the materialistic scientist: Shunyata.**

II. The Newtonian pattern was even more deeply questioned when the new research in physics set forth that the **sub-atomic particles** –the parts of the atom- have a **dual nature**, which means that they can be seen both as **particles** and **waves**. **A mostly empty atom made of waves!** At the subatomic level, matter does not exist with certainty at definite places, but rather shows tendencies to exist, and events show tendencies to occur. In quantum physics, these tendencies are formalized as probabilities and are associated with mathematical quantities that take the form of waves. Hence, particles can be seen as probability waves. In the quantum realm, there are only probabilities of finding any particle in a specific place. **Any Vedantic sage would lovingly smile at the perplexed mechanistic scientist: the cosmic dance of Shiva.**

III. If all this was not enough to break the classical rules of the “logical” and seemingly reasonable reality of mechanism at the macroscopic level, quantum physics discovered something even more puzzling: when the electrons move around the nucleus through different orbits, they do not travel through space and time as normal objects of the macroscopic level, but instantaneously and discontinuously through what has been called **quantum jumps**. Furthermore, scientists realized that it was not possible to determine when and how the electrons would jump –while **determination** was one of the pillars of the Newtonian paradigm at the macroscopic level-. At the most, scientists could calculate –as Schroedinger tried to do- **probabilities** about the movement of electrons. **How far this quantum vision of reality from the mechanistic pattern, and how close to the vision of mystical philosophy!**

IV. In front of the pretension to exactly **measure** everything, as postulated by mechanistic science, quantum physics has put forward the principle of uncertainty, especially through the work of W. Heisenberg, which irritated Einstein and most of mechanistic scientists. The **Uncertainty Principle** means that we cannot know at the same time the impulse of a particle and the exact value of its position.

Especially important in quantum theory would be the **Particle/ Wave Duality**, which brings to the famous **Copenhagen Interpretation by Niels Bohr**. Sometimes a particle acts like a particle, sometimes like a wave. So, which is it? From Bohr’s point of view, the particle is what you measure it to be; when it looks like a particle, it is a particle. But when it looks like a wave, it is a wave. In conclusion, nothing is real unless it is observed, a crucial point where quantum physics meets mystical philosophy. Amazingly enough, the duality between particle and wave in quantum physics reminds us of the **duality between Being and Becoming in mystical philosophy**; the same reality can be seen as Being or Becoming, depending on how we observe it.



According to the **Newtonian paradigm**, there was a clear **distinction between the observer and the object of observation**, which means that we can know scientifically or just through the senses an **objective world**.

Quantum physics has manifested through the scientific method that there is **no separation** between the observer and the object of observation, because we mould ourselves the world that we perceive, something that, once more, was already explained by the traditions of wisdom of mankind. This is known as the **Observer Effect**, which has become even more evident through the **Double Slit Experiment**.

- When the scientist studies a **particle**, he is modifying it through the observation.
- Similarly, **the human eyes** do not see an objective world per se, but a specific world as it is presented and filtered by the structure of the eyes.
- Recent **psychosomatic studies** and the analysis of stupefying cases of **self-healing** have proved how real can be our capacity to create our own reality, which certainly questions the vision of a mechanistic kind of medicine. It has been medically proved that negative thoughts promote illness, while positive ideas enhance health –until the capacity of healing oneself-.
- All this has been corroborated by **psychoneuroimmunology**.
- Even more enthralling, **neuroscience** has identified the “**mirror neurons**” that are activated both when an animal or human being acts and when it observes the same action performed by another. This kind of neurons mirror the action performed by the other as though the observer were itself performing the action. **For instance**, when we are contemplating a film it is as if we were ourselves there in the film living that story. **The conclusion of this astounding discovery in neuroscience corroborates the Observer Effect of quantum physics**, and consolidates -on scientific grounds- one of the major tenets of the new holistic paradigm: **there is no separation between the observer and the object of observation, between subject and object –whereas the typically modern epistemology was built upon a sharp separation** that seems to be fallacious today.

The Double Slit Experiment shows that particles replicate the same pattern when we add a second slit through which they are shot, hence producing two bands on the screen instead of one. But waves behave in a different way when we add a second slit; instead of two bands they produce an interference pattern of many bands. **What happens when we go to the quantum realm** and we fire electrons –which seem to be tiny particles/ objects-? When shooting electrons through one slit they behaves like particles producing one band on the screen. But when we shoot electrons through two slits we do not get two bands –as it happens with particles/ objects- but an interference pattern of many bands – as it happens with waves-. It turns out that tiny particles/ objects –electrons- behave like waves when we add the second slit. **When we fire electrons one by one** instead of all together, the same wave-like interference pattern appears after some time, which implies that the single electron behaving like a wave goes through both slits and interferes with itself. **Still more enthralling**: when we install a device to observe/ measure which slit the electron goes through, even through the two slits the electron behaves like a particle producing two bands instead of the interference pattern typical of waves, which means that the observer collapsed the wave function simply by observing.

**The quantum dimension:
beyond the frontiers of Newtonian physics.**



At the subatomic level, the components of matter and the forces that interrelate them constitute a net of relations or **interconnectedness** and a unified field. **Interdependence** lies at the very core of reality, something that coincides in depth with **the traditions of spiritual philosophy and wisdom**, which stated that things are connected rather than caused. This quantum world evolves **beyond the common parameters of space-time characteristic of the macroscopic realm. The ordinary tri-dimensional world view and the classical laws of Newtonian physics collapse at the threshold of the quantum dimension –though they work at the level of senses-**

- The quantum field works upon connections that are **non-local**. The famous experiment of **Alain Aspect** corroborates the non-local nature of the quantum net of interconnectedness, showing that both photons in the experiment instantaneously “know” what the other has done. Still more fascinating, the last developments of **neurology** suggest that the functioning of the brain is also non-local or quantum. The relation cause-effect is absent in this quantum non-local dynamism; this **non-causality** coincides with **Jung’s** concept of **synchronicity**. **F. Capra** has developed this aspect of the quantum field in his famous “Tao of Physics”.
- The non-locality of the quantum field is closely related to another fundamental feature, its **holographic nature**, which means that every component already contains all the information of the whole. The quantum dimension is a cosmic hologram containing unlimited information within the energetic field itself. We know, for instance, that **each cell** of the human body contains a replica of the whole original DNA. Reality is holographic from particles to cells.
- The principle of non-locality and the holographic nature of the quantum dimension put forward **the multidimensional nature of humanity and reality, something that the traditions of spiritual philosophy and wisdom clearly understood, and lies at the very core of an integral form of education that mirrors the deeper quantum dimension of reality.**
- The traditions of holistic medicine have described the holographic pattern of energy of the human body, which we may call **bioelectromagnetic, bioenergetic** or **subtle body**, and which is parallel to the multidimensional **spectrum of consciousness**. We have examined these topics above, but we want to insist here that **the holographic and multidimensional features of the quantum realm are present at three levels of reality: the human body, human consciousness and the cosmos**, something astounding that manifests the **underlying unity** stressed by the traditions of spiritual philosophy and wisdom.
This historical convergence between new science and spirituality outlines **a new paradigm beyond the limitations of the mechanistic and materialistic world view**. In this book we try to elucidate **the consequences for education, which unfolds all the depth of integral or holistic education.**

David Bohm's Implicate Order and Laszlo's Akashic Field.

The historical convergence between quantum physics and mystical philosophy.

David Bohm's Implicate Order.

According to the renowned physicist D. Bohm, **what we perceive through the senses and has been apprehended by mechanistic science –a visible, tangible and stable world- is but an illusion; in fact it is dynamic, multidimensional and holographic.**

What we see is the explicit order, unfolded from an underlying order that we may call **“the implicate order”** and is the father and mother of the second generation order that we see. There is a certain parallelism with DNA. The implicate order would be like the DNA, containing all potential life and directing its deployment. Needless to say, in the implicate order such notions as space and time are simply non existing.

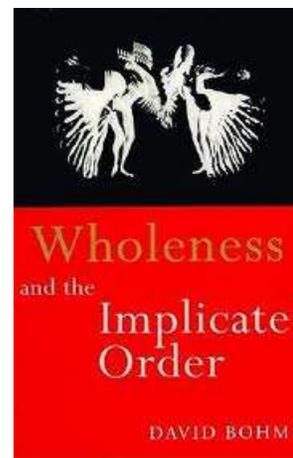
As we can easily realize, Bohm's philosophical interpretation of quantum physics is strikingly similar to **Plato's Theory of Eternal Ideas** to be unfolded down to the physical world; it is deeply akin to **Philosophical Idealism** in general, that suggests in all the major spiritual traditions the existence of higher planes containing the potential display of lower levels till the physical realm perceived by the senses. **With Bohm's Implicate Order, the convergence between new science and mystical philosophy becomes clearer than ever.**

Bohm goes still farther in his theory, and postulates that any element of the universe contains the totality in itself: **the holographic nature of the cosmos.** Still more important, this totality **includes both matter and consciousness.** Here, Bohm reformulates the old philosophical idea according to which **the micro and the macro-cosmos are ultimately inseparable.**

Matter can be seen as field, and any field can be seen as a content of information that is objective and active, since the activity of this information is to some extent similar to our subjective experience. From this point of view, **matter behaves somewhat like rudimentary spirit.** When mystical philosophy was saying that the Spirit lies everywhere, the sceptics from materialistic mechanism would laugh. With Bohm's scientific work, they could not laugh so easily anymore.

Bohm's **Implicate Order** is totally **holistic, multidimensional** and **interdependent,** an evolving cosmos in process where everything is connected with everything, and where any individual element contains information about every other element and the whole. Bohm's world view depicts –in his own words- **the unbroken wholeness of the totality of existence.**

The Implicate Order is closely connected with Laszlo's Akashic Field, the Zero Point Field/ Quantum Vacuum and the Unified Field. Space unites everything; but space is not empty at all, and it is multidimensional and holographic.



Bohm was puzzled like other quantum physicists by the amazing behaviour of subatomic particles, capable of interacting instantaneously at a speed higher than light – which was impossible according to Einstein-. This phenomenon is called **EPR Effect** – named after the Einstein, Podolsky, Rosen experiment-. Bohm suggests that this puzzling effect may be caused by unobserved subquantum forces and particles. This hiddenness is then reflecting a deeper dimension of reality, the **Implicate Order**.

Within this deeper dimension, everything is interconnected, and every element can reveal information about any other element and the whole: the holographic nature of the cosmos from this hidden deeper oneness. In fact, **the hologram** would be Bohm's favourite metaphor to describe the Implicate Order.

Bohm makes it clear that this holographic Implicate Order implies **a multidimensional reality** –one of the major topics of new science, **in parallel to the very nature of integral education**-.

When we go deeper into the **Implicate Order**, Bohm speaks of **enfoldment**; when we go to the **Explicate Order** of the manifest empirical realm, Bohm uses the term **unfoldment**: the physical world flows out, unfolds from deeper dimensions of reality; at the same time, everything in the universe is enfolded within the Implicate Order.

The layers of this Implicate Order can go deeper and deeper to the unknown and unfathomable –**a major mystical theme**-. In this process Bohm identifies the **holomovement**, the fundamental ground of all matter. At the very root of all existence there is a special **energy**, an immense background of energy –as Bohm describes it-, something that has been felt by mystics and is **reported in mystical traditions**-. This energy is linked to one whole and unbroken movement, the holomovement.

Hence, the ultimate ground for existence is not something static but **universal flux**. This dynamic picture of the cosmos was already outlined by **Philosophical Idealism**.

The holomovement is the extension of the Implicate Order into a multidimensional reality.

The world-famous physicist insists that the manifest Explicate Order is secondary or derivative, while the Implicate Order would be primary –**something that Plato would totally agree on, and with him, all the traditions of Philosophical Idealism, both Western and Eastern**-.



Bohm distinguishes **three basic levels in the Implicate Order:**

- The continuous field with its holomovement.
- A superfield of information that organizes the quantum field.
- The underlying cosmic intelligence or consciousness supplying the information. The deepest level obviously corresponds to **the traditional idea of God**, although **the Indian concept of Brahman** would be closer to it than the bearded old man from the Sistine Chapel.

We can also give a more detailed picture of **Bohm's multidimensional world view through 5 layers of reality –deeply consistent with mystical philosophy-:**

- The empirical manifest explicate order.
- The fundamental building-blocks of matter: the subatomic particles.
- The holomovement of immeasurable energy.
- The Implicate Order as a superfield of information.
- The underlying intelligence or consciousness –God or Brahman-.

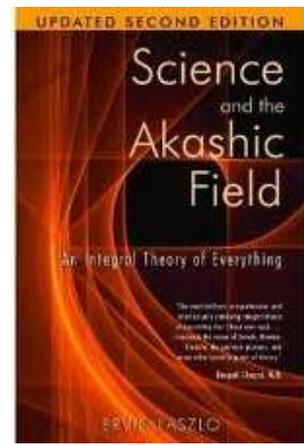
The ultimate level, **the Cosmic Apex, the Subtle-Nonmanifest**, something akin to Spirit, is the real **mover or player**.

It is also part of the Implicate Order, through which Bohm avoids dualism and embraces **the “advaita” or non-dual vision of mystical philosophy -so beautifully expounded by Raimon Panikkar-**.

Needless to say, Bohm's three-fold or five-fold Theory of the Implicate Order is strikingly coherent with the cosmivision of mystical philosophy in all spiritual traditions, suggesting a cosmos with several layers of reality from the explicate to the underlying through the implicate.



With the extraordinary work of D. Bohm, the convergence between quantum physics and mystical philosophy becomes more mature and detailed, and the unity of science and spirituality more comprehensible.



Ervin Laszlo's Akashic Fields.

In 2004, E. Laszlo published a book that has become famous: “Science and the Akashic Field. An Integral Theory of Everything”, where he suggests the existence of a field of information at the foundation of the cosmos –an idea closely related to **Bohm’s** structure of the cosmos in several layers as examined above-.

Laszlo’s theory was somewhat prefigured by one of the forerunners of modern integral education, **R. Steiner**. Centuries back, mystics and sages from different traditions already suggested the existence of an interconnecting cosmic field at the very root of reality conserving and conveying information. This kind of field was already called as **Akashic Records**.

Borrowing the Sanskrit term **“akasha”**-which means ethereal space or higher sky, from the verb “kash”, to shine or radiate-, Laszlo coins the word **“akashic fields”** to signify these energetic information fields that Bohm also considers in his structure of the cosmos. The Akashic Fields inform not only the present visible universe but all universes past and present –collectively called **“metaverse”**-.

Such an information field explains why the universe forms galaxies, stars and planets, and also life and human beings. Hence, cosmic and life evolution are informed, not random, processes.

Through the Akashic Fields Laszlo tries to comprehend critical issues in quantum physics such as **non-locality** and **quantum entanglement**. In fact, the Akashic Fields Theory is linked to the discovery of the **Zero Point Energy Field or Quantum Vacuum** in quantum physics. Quantum scientists have recently discovered a new field called Quantum Vacuum or Zero Point Energy Field: a super dense cosmic medium carrying energy, light and universal forces.

Laszlo would connect this recently discovered field with his theory of the Akashic Field, but he would make it clear that this kind of field is not only a super dense ocean of frictionless **energy**, but also a sea of **information** generating the holographic medium that is the memory of the universe.

The Akashic Field is like **a subtle communication network underlying physical reality, connecting everything in a relational interdependent oneness.**

This quantum field consists of a subtle sea of fluctuating energies from which everything arises, from atoms to galaxies, from microorganisms to human beings, and hence also consciousness. This Zero-Point Akashic Field is not only the ultimate source of everything, but also **the memory of this present universe and all universes, past and future**. The Akashic Fields keep the records of all that has happened in this cosmos in relation to all that has yet to happen. It contains the historical experience of the cosmos and its future; it contains all the information of the cosmos and life.

Laszlo further suggests that this kind of **Akashic Field is holographic** in nature. The eminent philosopher of science shares the holographic vision of many forerunners of new science such as Bohm, Talbot, Gabor, Pribram, Grof, Floyd, etc.



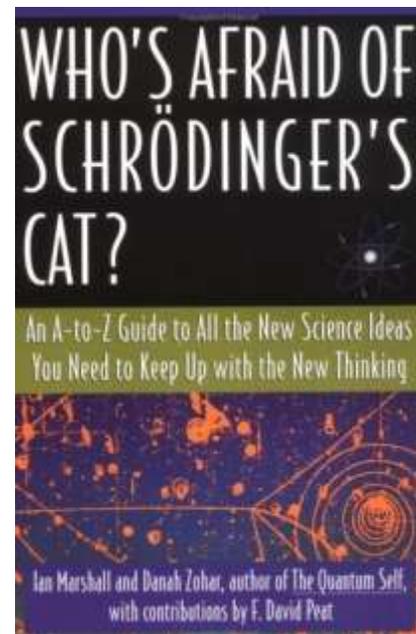
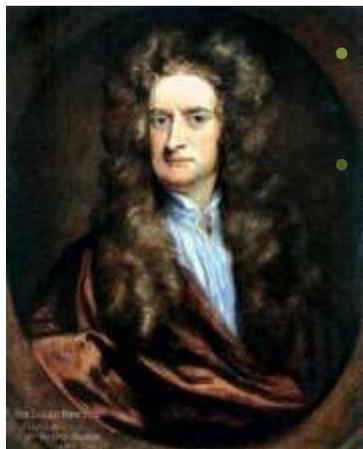
**“See all beings as manifestations of the same divinity,
The God within.”**

Sathya Sai Baba.



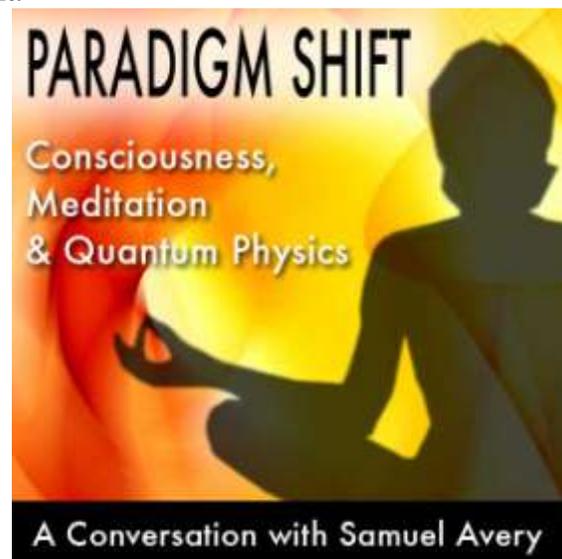
➤ Before examining in more detail the new insights of quantum physics and new science opening the door to a new quantum/ holistic paradigm coherent with mystical philosophy and wisdom, **let us clarify some fundamental issues to avoid any misunderstanding.**

- The advocates of the old mechanistic frame stress that all the disturbing discoveries of quantum physics are related to the microscopic level only, while at the macroscopic level mechanistic physics is still valid.
- This is partly true, and it is obvious that **mechanistic physics has its own scope and role to play; in particular, it helps to make machines.**
- **But what we cannot accept anymore is that this kind of mechanistic physics goes out of its natural boundaries and becomes a world vision. What is a fallacy is not mechanistic physics as such, but its extrapolation to everything –included life and human society- and its conversion into a paradigm.** This historical extrapolation was produced by Industrial Revolution, capitalistic expansion and the modern state.
- **Even if the provoking principles of quantum physics apply to the microscopic level, we should not forget that this constitutes the very foundation of the macroscopic level.**
- **Moreover, the portion of the macroscopic cosmos to which mechanistic physics applies is only 4% of the universe; the rest is made of energy and dark matter, and here, the functioning seems to me more quantum too.**
- **In addition, it is not true that the new concepts of quantum physics are related to the subatomic level only. There is a whole branch of astrophysics with scientists such as Michio Kaku that understands the cosmos as a multidimensional holographic multiverse that is more quantum than mechanistic.**
- **Bohm's Implicate Order, Laszlo's Akashic Fields, Talbot's Holographic Universe, Kaku's Multiverse, Pauli and Jung's Synchronicity, Haisch's God Theory, Capra's Tao of Physics, Relational Theory, Sheldrake's Morphic Fields, the Gaia Studies, etc, suggest a quantum cosmos far beyond the subatomic realm.**
- **Moreover, the latest research of quantum physics already outlines the bridge from the micro to the macroscopic level: from Strings/ M. Theory to the quantum field/ vacuum and the bioelectromagnetic field unifying energy and consciousness/ physis and psyche.**
- **Even the human brain is now considered by the latest developments of neuroscience as a quantum medium, not a machine. Photons emission is also quantum in nature.**
- **Finally, quantum physics has opened new avenues of technological application, from quantum medicine to quantum computers; this is only the beginning of a new quantum technology and science.**



- **In addition, there is a whole field of new science together with quantum physics: other fields of new physics and astrophysics, and still other disciplines such as relational theory, spiritual/ aesthetic neuroscience, new biology, Gaia studies, epigenetics, the mind's new science, sophrology, Jungian/ transpersonal psychology, etc.**
- **The whole vast and fascinating spectrum of new science, not only quantum physics at the subatomic level, has concluded that reality or the cosmos is holistic, multidimensional and holographic, not the dead machine in the materialistic/ mechanistic vision of Newtonian physics.**
- **Furthermore, in this new quantum reality consciousness is the key within an interdependent unity of psyche –mind- and physis –matter- while physis is not the inert matter of the Newtonian age but a dynamic continuum of matter-energy inseparable from information, and hence consciousness.**
- **The unity of physis and psyche and the primacy of consciousness: from the Observer Effect to the intrinsic link between the spectrum of consciousness and the spectrum of the bioelectromagnetic field.**
- **The perception of the phenomenon by the mind; from the phenomenon to the “noumenon”: consciousness is the key.**
- **These fundamental conclusions of the whole field of new science open the door to a new world view, a new paradigm, essentially holistic, that is far beyond the mechanistic views.**
- **All the main figures of new science –not only quantum physics- have agreed that their discoveries unfold a new paradigm after realizing that the mechanistic world view was false as a world view; it can only be a specific field of research and technological application, not a world view. Here, in the paradigmatic extrapolation lies the fallacy.**
- **It is clear today that the subatomic realm is not mechanistic, neither the Cosmos as such –which is pure energy up to the 96% of its composition-, nor life, the human body, the brain, the psyche or human society.**
- **In these fundamental conclusions and in the horizon of this new holistic paradigm, quantum physics and new science deeply converge with the traditions of mystical philosophy and wisdom and Philosophical Idealism.** Again, the forerunners of quantum physics and new science have been aware of the historical confluence and have spoken about it.
- **It is precisely this unity of science and spirituality that unveils a new paradigm, which will be essentially relational and dialectical as well as holistic, multidimensional and holographic; to sum up in one word: quantum.**

Let us follow now the historical development of quantum physics, new physics and new science, unveiling a new paradigm through the dialogue with spiritual philosophy and wisdom.





Towards the new holistic paradigm.

Prof. Anton Zeilinger, Director of the Institute for Quantum Optics and Information (University of Vienna) has stated that: **Quantum physics opens a totally new world view** -when compared to the modern materialistic paradigm produced by an extrapolation from Newtonian physics-. **All the major figures of quantum physics/ new science have been convinced of this same fundamental point.**

Humanity, Life and the Cosmos as a whole are not machines, and cannot be treated as such. To reduce everything and the entire reality to a machine was the aberration of the age of Industrial Revolution. **Not by chance, biology was born from the Romantic circles, for whom any basal science –provided that we need it- should not be physics but biology; as some recent research has suggested, the Earth is not a dead machine but a living organism –Gaia-, and the Cosmos thought/ consciousness. The Biocentric Universe Theory shows that life precedes the physical universe.**

Beyond mechanistic physics, other branches of science in dialogue with other disciplines are in a better position to approach other facets of reality and the holistic interdependence of this fascinating and still mysterious multidimensional universe, inseparable from a multidimensional human being with an inconceivable potential within. Humanity and the Cosmos are not machines; they are multidimensional and holographic, a continuum of matter/ energy inseparable from consciousness, that offers infinite possibilities and will never be trapped in any predetermined pattern. **Mechanistic materialism has been reductionistic and dualistic; we can see it both at the cosmic and the human level –in particular regarding love/ Eros-. Modern materialism has operated a tabula rasa in relation to reality –cosmic and human-; its artificial nature can also be seen in the new coeducated school dogmatically despising the anthropological differences in learning. The whole reality has been denied, reduced to a much poorer world view at the service of factories and imperialism; materialistic scientism has become the new church, economy the new kingship –humaneness and divinity have gone-.**

In the horizon of a new holistic paradigm, mechanistic science must be dethroned from the abusive position that Industrial Revolution and capitalistic expansion had given to it. It must accept a more humble, yet needed and efficient role. This new role cannot be paradigmatic anymore; it cannot be the basis for a paradigm, only for a specific field of research and technological application. Mechanistic physics cannot be the basis for a whole world view since reality as a whole is not a mechanism; only some aspects of macroscopic matter obey to mechanistic laws; reality is much more than this. Other dimensions of reality and its holistic nature should not be the concern of mechanistic science; they correspond to other branches of science and other disciplines, which, with no claim of absoluteness but rather in dialogue, can bring hints for a new paradigm, holistic and open like reality itself, keeping in mind that there will always be something remaining unfathomable, since Reality is not different from Life, and Life is always Becoming.

In any case, there is something sure: the problems which mankind faces today, generated by this abusive paradigm, will compel human beings through the XXIst century to realize the urgent need for a shift of paradigm.

The new paradigm in emergence:

Will be federalist in nature, far from any absolutism, **based on the dialogue** between different branches of science and different disciplines and forms of knowledge, and also based on the dialogue between different cultures and spiritual traditions.

Ergo, **the new paradigm will be dialogal** –to use the term coined by **R. Panikkar-**, like reality or life itself, which is diversity within unity, interconnectedness and interdependence.

Hence, **the new paradigm will be relational** –which constitutes the cornerstone of relational theory-. **Dialogue implies relation.**

It will also be dialectical. Quantum physics has proved that a defined universe is an observed universe; the properties of particles depend on the observer, which means that we create the world. However, quantum physics also shows that the Unified Field produces everything from strings and particles to galaxies; so, the world also creates us. **Reality is essentially dialectical as well as relational and dialogal –or dialectical-**.

The new world view will never constitute a fixed, concluded system as the modern age has created –through the abusive extrapolation of mechanistic physics-; that is why absolutism has been inherent to modernity.

The new world view, that is already rising in the horizon of the XXIst century, **will be more federalist and democratic, also more tolerant, since it will be founded on dialogue/ relation between many things:**

* the complementary contribution of different branches of science, and different disciplines or forms of knowledge, including traditions of spirituality and wisdom, and schools of philosophy and art;

* the dialogue between personal experiences, visions and insights, that is, different **Logos** –that is why, the new paradigm will be **dialogal/ dialectical.**

The new paradigm will not imprison the Being in a dogmatic system –to be imposed, of course, under whatever name, God, progress, or science-.

The new paradigm will be open and fluid, like life itself, a clear translation of the very rhythm of Becoming –verb rather than noun-.

Far from any dogmatism or imposition, it will be open to research, discovery and sharing,

being aware of our own limitations and the limits inherent to any human formulation, knowing that everything is in process,

being conscious that what is finished is dead, while life is always recreating itself at every moment.



Historical development of the new paradigm from the dominance of modern materialism.

We can present today strong empirical evidence manifesting the fallacies of modern materialism, and opening the scope of science and human knowledge to a wider and deeper vision of humanity and reality.



- W. Reich and Orgone Energy; N. Tesla's research
- Electrography/ water crystals
- Synchronicity. From Jung/ psychology to Pauli/ Quantum Physics
- After-death/ near-death experiences
- Higher consciousness: meditation, hypnosis, ayahuasca and LSD
- Neuroscience on meditation and art
- Human-Machine Anomalies and Remote Perception
- The Mind's New Science and transpersonal psychology
- Holistic Medicine and Self-healing
- Vibrionics/ quantum medicine
- Psychosomatic studies/ Psychoneuroimmunology
- Therapeutic effects of paths of inner work: Transcendental Meditation, Mindfulness, Focusing, Sophrology, Past Reality Integration, Seitai, Reiki, etc.

We can summarize **the modern world view** by stressing that it has been characterized by **a sharp division between the objective physical realm and the subjective psychic realm, with the first one clearly dominating the second one** –the mind being ultimately reduced to neurological processes governed by physical laws-.

This modern paradigm was not really created by Newton, and it should not be confused with mechanistic physics strictu sensu. Although this kind of physics was developed by Newton and his contemporaries and successors, it was its extrapolation to other domains and the whole reality as a world view that converted it into a materialistic/ mechanistic paradigm; this was deeply coherent with capitalistic expansion: Industrial Revolution applying Newtonian physics in the factories to dominate Nature and humanity. Newtonian physics has its own scope; the epistemological fallacy and the ethical aberration lie in the abusive extrapolation as a world view. The cosmos is not a machine, neither life, nor humanity.

Although materialism and mechanism provided the prevailing paradigm to the modern world, they could not prevent **other alternative visions to express themselves**. Romanticism would be the most significant in historical terms, but we could also mention **Theosophy, Anthroposophy**, and other mystical/ esoteric schools, often linked to the major Romantic current. **However, these alternatives would be ridiculed by the arrogance of the ruling world view, and could never succeed in really challenging the dominance of modern materialism.**

We have followed in the previous pages the historical process through which the development of quantum physics and new science in dialogue with the traditions of mystical philosophy dismantles materialistic mechanism to its very roots and outlines a new holistic paradigm that is essentially multidimensional and spiritual.



The new paradigm reverses the modern materialistic fallacy at two levels:

- Not only the objective physical and the subjective psychic realm are not separated;
- But in their essential interconnectedness what is primary is certainly the second one: the primacy of consciousness put forward by quantum physics, biocentrism and new science in deep coherence with the traditions of wisdom. The properties of matter have NOT an objective existence independent of observation and therefore the observer, that is, the psyche.

Hence, consciousness becomes the most crucial issue for the future of humanity on Earth. It also appears to be the very core of the educational process in a new holistic and value-based education as we defend here.

Our whole book tries to show that integral education is the pedagogy of the new holistic paradigm -evolved through the convergence of quantum physics/ new science and spiritual philosophy/ wisdom-

Both integral education and the holistic paradigm blend science and spirituality, and acknowledge the primacy of consciousness in a multidimensional cosmos where there is no separation between matter and mind.

- **Einstein's Relativity** and **quantum physics** questioned fundamental tenets of mechanistic physics such as space, time, movement, matter, energy, locality, causality, determinism, and the whole nature of the Cosmos. These tenets could work at some macroscopic level but not at other levels.
- The new findings of quantum physics would become coherent with later research in the **bio-sciences and biocentrism**. **R. Sheldrake's Morphic Resonance**, for instance, would corroborate **D. Bohm's Implicate Order** and parallel theories such as the **Akashic Fields** and the **holographic** nature of the cosmos. **Relational Theory**, initially stemming from the bio-sciences, would continue to open the fascinating spectrum of new science.
- **In parallel to** this revolution in the domain of physics –the very core of the modern mechanistic paradigm- and afterwards in the field of the bio-sciences, **new developments in psychology** introduced the issue of human consciousness into the scientific arena in terms that could not leave the prevailing materialistic views unquestioned.

New disciplines such as Epigenetics, Sophrology, the Mind's New Science, etc, would endorse the revolution brought by **Jungian and Transpersonal Psychology**. The astonishing results of neuroscience, in particular the so-called **aesthetic and spiritual neuroscience**, would bring supplementary evidence to scientifically challenge the fallacies of materialism and support the major arguments of the new paradigm.

**The new paradigm in psychology:
From Freud to Jung and Transpersonal Psychology.**

- **S. Freud** already shook modern culture by putting forward a psychological **unconscious** that could be deeply irritating to the bourgeois morality with all its sexual implications adequately buried by XIXth century Puritanism.
- But the main revolution in the psychological arena would be brought by **CG. Jung**, not by Freud. The unconscious as presented by Freud could be uncomfortable to the bourgeois prejudice, but it would never question the materialistic assumptions of modern civilization, whereas Jung's **Collective Unconscious** and **Archetypes** with their transpersonal implications and spiritual depth presupposed a psychic reality that did challenge the very roots of the materialistic understanding of humanity and reality.
- Furthermore, Jung's **Synchronicity**, evolved in dialogue with the quantum physicist **W. Pauli**, evidenced that the deepest levels of the unconscious transcend the modern –false- distinction between psyche and matter, pointing at a deeper “**implicate order**” –called **Unus Mundus** by Jung and Pauli- strikingly akin to the subtle and causal realms of mystical philosophy.
- Later on, **Transpersonal Psychology**, with eminent figures such as **K. Wilber, S. Grof, A. Maslow, R. Assagioli**, etc, would further elucidate the new perspectives of Jungian psychology and deepen into their spiritual foundation and also into their pedagogic consequences –the main purpose of this book-.

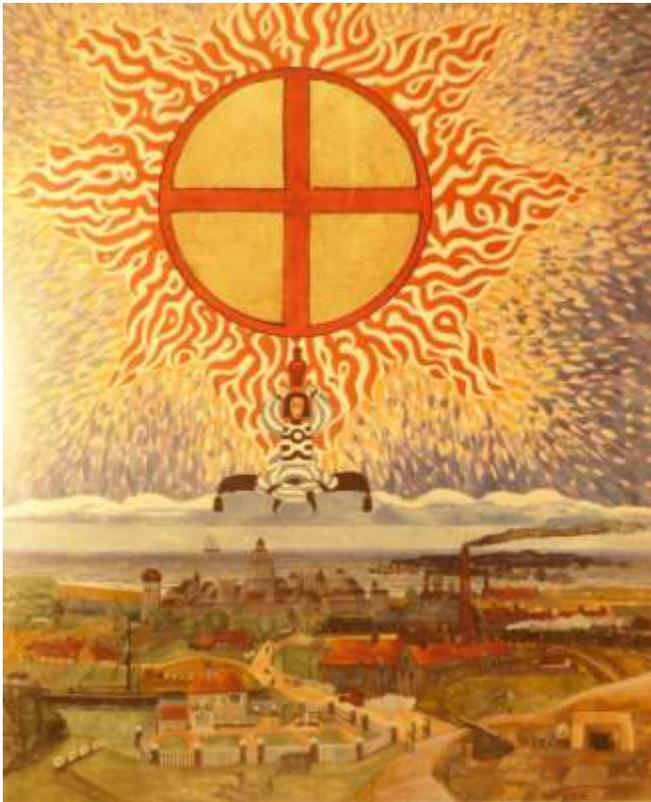
After-death/ near-death experiences have always happened throughout history, but they have been scientifically recorded in the last decades; even more, new science has provided a theoretical frame to understand these experiences and also parallel phenomena: **spontaneous mystical states** and **similar altered states of consciousness**

induced by psychedelics or hypnosis.

The outstanding conclusion is that **consciousness can exist without or beyond the brain –and hence matter-**, which the mystical traditions of mankind had always suggested. In these higher states, **consciousness manifests supra-empirical capacities open to other dimensions.**

In dreams as well as in meditation, consciousness can visualize places that the waking mind had never seen, travel through space and visit other worlds or dimensions, and even forecast future events that the ordinary mind could never know. **Meditation** still unfolds a much deeper potential than **dreams.**

Can we deny the wonder and the primacy of consciousness far beyond the typically modern materialistic reductionism?



The most lucid minds of the XXth century have realized that the advent of quantum physics and new science in dialogue with the traditions of spiritual philosophy has opened the door towards a new paradigm that is radically different from the previous world view based on an extrapolation of Newtonian physics and which sustained the Industrial Revolution and capitalistic expansion.

- The new paradigm outlines a **participatory and dialectical cosmos** from which we are not separated, where the observer is intimately intermingled with the object of observation, whereas the modern world view established a rigid –fallacious– separation between subject and object.
- This means that the new paradigm is based upon a **dynamic binomial** or an **interdependent unity of physis** –continuum matter/ energy- **and psyche** – information/ consciousness- where consciousness is the key –**primacy of consciousness**-, hence reversing the materialistic fallacy.
- The typically modern world view depicted a cosmos that was rigidly fixed and finalized once forever, whereas the quantum/ mystical paradigm unfolds from an unceasing **dialogue or dialectics** between the subject and the object, from **relations** between all the parts of the whole in **interconnectedness** and **interdependence**. Mechanistic science illusively defined separate objects and overlooked the deeper relation between them. Quantum physics has unveiled a reality made of relations rather than objects in a vision of dynamic interaction.
- The modern paradigm was dogmatic –in spite of its superficial and sometimes hypocrite discourse on freedom- whereas the new paradigm is essentially **relational** and **dialectical**, always open to innovation and flowing like life itself.
- Modern civilization implied a hypertrophy of the left brain hemisphere –and hence the intellectual/ rational mind- to the detriment of the right hemisphere, which produced alienation and disharmony reducing the multiple dimensions of humanity and the cosmos to a repressive technocracy and a soulless materialism. The new paradigm is essentially **multidimensional, holistic and holographic**, recognizing all the dimensions of humanity and reality, and **integrating the left and the right brain hemispheres** in a vision of harmony and realization.
- **The mainstream school system has been the pedagogy of modern materialism**, and hence, the Industrial Revolution and capitalistic expansion. That is why the prevailing school system has reduced the multidimensional nature of humanity to a rational mind overstressing science –mechanistic science-, and has reduced reality to matter and objects, while it has encouraged competition, the ego and boundless desires of things.

The new paradigm summons a totally different pedagogy, that is essentially multidimensional and holistic as the new paradigm itself. This new pedagogy can only be child-centred, acknowledging the multiplicity of geniuses and the uniqueness of every child or human being in a vision of underlying unity.



In 1935, Einstein and some of his colleagues at Princeton University tried to demonstrate that some tenets of quantum physics were logically unsustainable. Nevertheless, the XXth century has consolidated the main principles of quantum physics.



- **Einstein** wanted to prove that there is an objective reality independent from the observer or from any theory, and which can be objectively and accurately described by the scientific method.
 - **Quantum physics** has concluded that it is impossible to describe the properties of a system independently from the context and the process of observation. **At the sub-atomic level**, it is clear that the elementary particles do not exist as independent objects per se; they only exist in relation to the process of observing them. Any quantum event starts and ends through the process of observation; it does not exist without the very participation of the observer.
- **Modern physics has described the universe as a machine.** At the time of Newton the common metaphor was that of a **clock**, and more recently that of a **computer**. Even the human body and brain have been compared to machines. These modern metaphors and their mechanistic basis are **suspiciously consistent with the world view of Industrial Revolution and technocracy**. However, the development of quantum physics has evidenced that the modern metaphors are inadequate, and their mechanistic foundation questionable.
- **With the emergence of quantum physics, many physicists have realized that the universe is not a machine. For them, the Cosmos would be a living organism –Gaia/ Biocentrism- and also thought/ consciousness.** A number of physicists have concluded that **consciousness is primary and the creative basis for the material world; at the same time, we are also a product of the world. Since we are not separated, the relationship is dialectical. In any case, life precedes the physical universe. Metaphysically, consciousness would be the masculine principle –Shiva-; Gaia would be the feminine –Shakti-.** The views of new science would be **deeply coherent with the main tenets of the traditions of wisdom: a radical turnabout compared to the Newtonian age.**
- The astrophysicist **J. Jeans** advanced a non mechanical world view more than eighty years back, while he already dared to compare the cosmos to thought. In the same period, **A. Eddington**, another reputed physicist who worked out Einstein’s Theory of Relativity, would add that the real content of the universe is nothing else than our own consciousness. One of the most renowned fathers of quantum physics, **Schroedinger**, also suggested that the basis of reality cannot be found in matter but in consciousness. The conclusions of Jeans, Eddington and Schroedinger can be regarded as **pure Vedanta**, the prominent Indian philosophic school that never denied the reality of matter, but warned that the illusion consists of reducing everything to it, while the foundation of everything lies in consciousness –exactly what quantum physicists have also understood-.

Can the educational process continue to ignore the primacy of consciousness when the development of science has emphasized it?

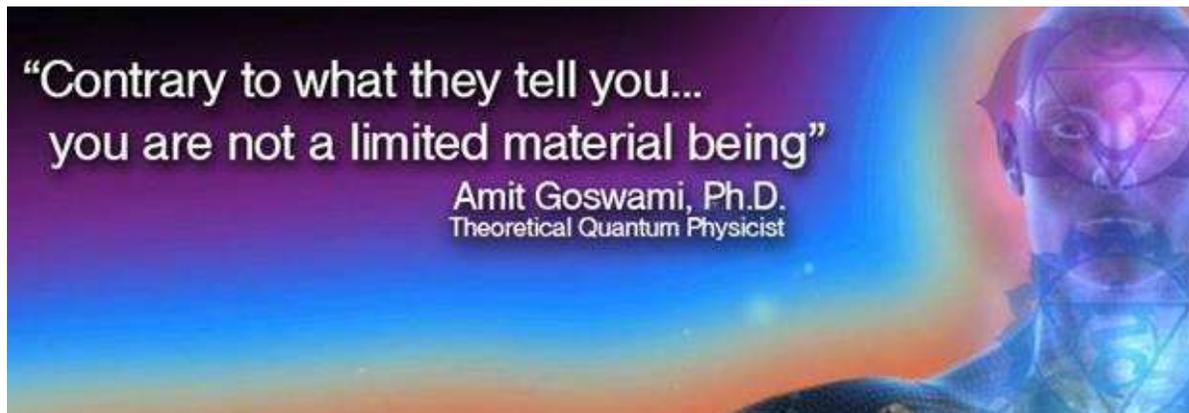
The new quantum or holistic paradigm outlined by quantum physics and new science in dialogue with the traditions of mystical philosophy and wisdom.

Summary -with main points-

- We do not observe an objective reality from outside, since the mind is inseparable from the reality it observes. There is **no separation between subject and object**, which puts forward the participatory character of the observer in the process of observation. Reality is made of an intrinsic **dialectical relation** between the subject and the object, between the observer and the object of observation.
- Reality does not exist without **the participation of the observer**, which means that the human being is not a mere spectator watching a separate objective reality, but a participant and co-creator. Reality depends on our participation; there is a dialogue between the subject and the object that is active and creative.
- **The cosmos is an interdependent binomial: the continuum energy/ matter inseparable from information/ consciousness; the underlying unity of physis and psyche in a holistic, multidimensional and holographic Cosmos.**
- Since there is no separation, **our own realization is inseparable from the realization of the cosmos.** The Romantics already understood that human realization fulfils the cosmic process; R. Panikkar would later restate it.
- The participatory character of the subject supports on scientific grounds the most fundamental teaching of the traditions of mystical philosophy and wisdom: **“advaita”** in Sanskrit, **non-duality**. The mystical experience dissolves all the dualisms, in particular the dualism between “I” and the others or the world. Quantum physics also realized the fallacy of this deeply-rooted dualism. **There is a profound convergence between quantum physics/ new science and spiritual philosophy, and this historical dialogue will gradually unfold all the depth of the new holistic paradigm. Still, mysticism goes far beyond quantum physics. The mystical non-duality implies a step further from the Observer Effect: from the dialogue between the observer and the quantum realm to a total fusion of the self with everything and the Source of everything.**
- The typically modern epistemology thought that we can only know through a mere logical and linear kind of thinking, cold and distant, and it often despised the emotional dimension, consigning it to the private sphere and the literary/ artistic domain. Quantum physics and new science acknowledge **the epistemological and metaphysical dimension of love**. We cannot know if we do not love, something that naturally derives from the participatory character of the observer. Knowing is inseparable from loving –the very essence of the ultimate reality in the traditions of wisdom, and the major force of the cosmos according to the Romantics-.

**“Contrary to what they tell you...
you are not a limited material being”**

Amit Goswami, Ph.D.
Theoretical Quantum Physicist



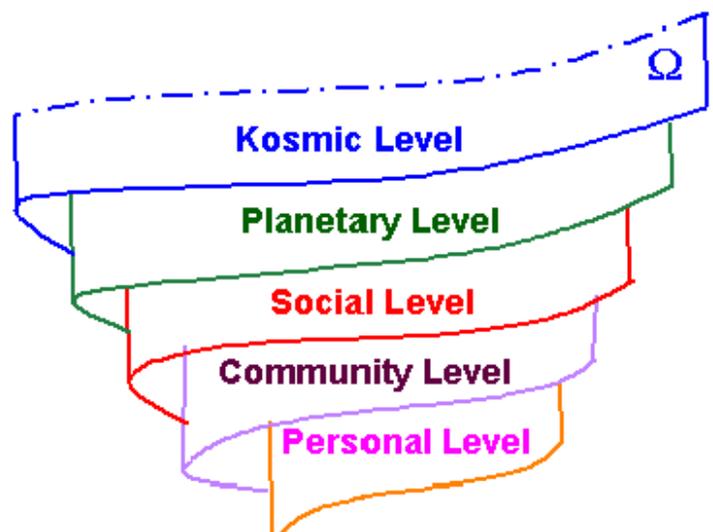
- The very basis of the universe is not matter, even not energy, but **consciousness**, which totally coincides with the traditions of wisdom, Vedanta in particular.
- Hence, **the intention of the mind** is fundamental, something that Vedanta and Buddhism always underlined, stating that there is no “karma” -action/ consequence- without intention.
- Reality is made of **relations** rather than objects; therefore, **human knowledge and education** must be essentially relational rather than objective, understanding relations and interdependence rather than describing and classifying objects.
- **Relational thinking** is more profound than linear thinking –that identifies definite objects and searches for fixed structures and systems-. The Cosmos is much more than structures or systems; it is made of relations and interconnectedness.
- Relation implies **dialogue**: from the dialogue between the quantum physicist and the subatomic realm through the Observer Effect to dialogue at all levels of human and social life. Hence, the role of **Socratic dialogue** for education and life.
- Reality –as a relation- occurs **in the present**, here and now- another crucial point where quantum physics/ new science agree with mystical philosophy-.
- **Modern mainstream schooling has often consisted of lists of things to be memorized. A quantum kind of education will foster creativity and a relational mind. At the same time, it will essentially be an education for consciousness, since this, consciousness, constitutes the basis of reality.**
- For this reason, education must accompany the growing child **from the external world to the inner being**, where consciousness unveils itself in depth in the present. Meditation/ inner work must be at the heart of the educational process.
- **Modern schooling implied a hypertrophy of the left brain hemisphere to the detriment of the right, whereas a new quantum education will be integral –as its underlying paradigm-, which means that holistic education will foster the harmony and integration of the two brain hemispheres, left and right.**
- **Modern schooling promoted competition, since its basal ideology had to justify the domination of other continents by Europe or North America and the domination of Nature by Man. Quantum/ holistic education will replace competition by cooperation in a deeper vision of unity and harmony.**

As Prof. A. Zeilinger, renowned quantum physicist, has stated:

Information is more important than reality, which means that information is more important than material existence –something coherent with Laszlo’s Akashic Fields or Sheldrake’s Morphic Fields-. At the same time, the observation determines the object of observation. Prof. Zeilinger concludes with the Bible: In the beginning there was the Word.

INTEGRATION IN HOLISTIC EDUCATION

LEVELS OF CONSCIOUSNESS



The most famous physicist of the XXth century, **Albert Einstein**, withdrew from the vision of a personal God that condemns and punishes like a supreme judge. But he sought for **Truth, Goodness and Beauty –Satyam, Shivam, Sundaram** in Sanskrit-, which he found in the lives and teachings of mystics and sages. He was truly convinced that **at this level –mysticism, not organized religions or priestly hierarchies- there is a space for interaction between science and spirituality.**

According to **Prof. Alois M. Haas**, renowned Swiss Professor and expert on mysticism: **Science already speaks the language of mysticism.**
Einstein himself had stated: Mysticism is the source of any true science.



From the previous developments about the new paradigm, we can outline the common grounds underlying all the disciplines that converge as complementary forms of knowledge into the new holistic world view.

This may be the foundation for a unified theory of knowledge – which will be relational, dialectical, systemic, holistic and holographic-; it can also be regarded as the epistemological basis for integral value-based education.

- **Truth = reality** (Sat/ Satyam in Sanskrit) is relational; hence, the new paradigm evolves from the unceasing dialogue between complementary disciplines and aspects of reality. Complementarity is another crucial concept.
- Both the Cosmos and humanity manifest a unity of physis and psyche –matter, energy and mind-. In this inherent interconnectedness and interdependence, consciousness is the key; however, consciousness is inseparable from vibration.
- Both the empirical world and higher strata of consciousness/ reality unveil the capital role of the **Light**, which constitutes the common stuff to which everything is ultimately reduced: physis and psyche, empirical and subtle, manifest and potential.
- Both reality and the knowledge of it ultimately stem from **Love** –another common stuff which the cosmos and consciousness are made of-. **Light is also love.**
- All human knowledge and experience ultimately unfold the awareness that: the I is We, and that We are That from which everything emanates.

“It seems that there are numerous conscious selves; however, the world is One.”
“The self is identical to the Whole.”

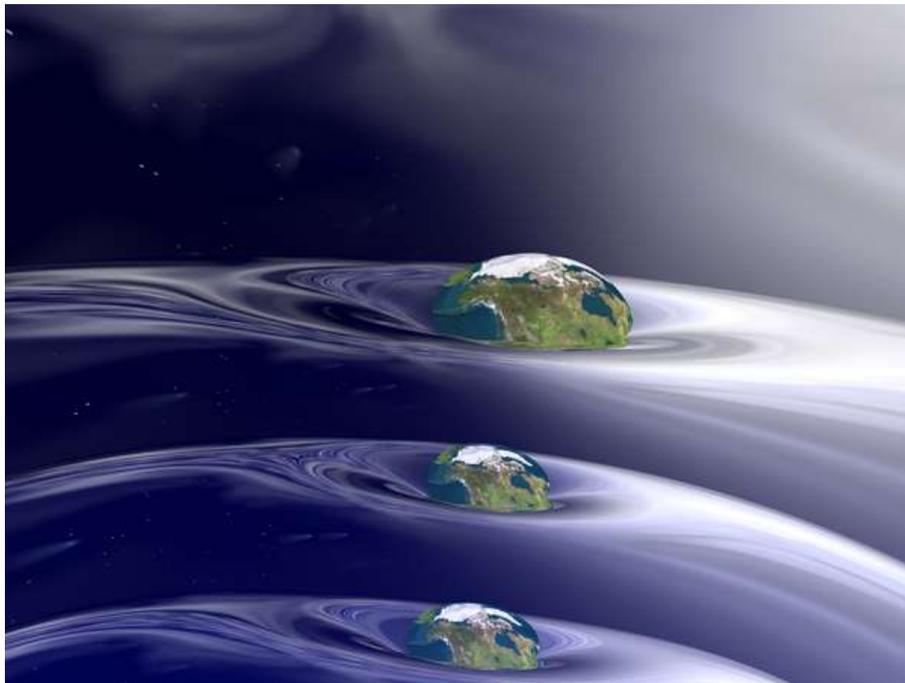
Who spoke like this? A mystic?

Not exactly, but rather a physicist, **Erwin Schrodinger**, one of the fathers of quantum physics, who postulated, with mystics, **the unity of consciousness and reality and the identity between the self and God**. Diversity is only apparent; in fact, it is illusory, it is not real. **Unity constitutes the deepest truth or reality.**

Schrodinger finally defended **a mystical vision and the deep coherence between quantum physics and mysticism.**

By reading the Upanishads, this world famous scientist understood **the unity of consciousness and the unity of consciousness and the Cosmos**. He fully realized that quantum physics was walking in the same direction than mysticism; **the Observer Effect** –discovered by quantum physics but very well-known by spiritual philosophers- decisively opened the door.

Schrodinger concluded that my consciousness and that of others are made of the same stuff, while this universal consciousness and the universe are also made of the same stuff: the ontological unity of mysticism –reappraised by quantum physics-.



In this quantum/ mystical reality, consciousness is the key though it is inseparable from physics –the physical world-. And physics is not the solid matter and clockwise machine of the industrial age but a dynamic multidimensional continuum of matter-energy inseparable from information, and hence consciousness.

From the Observer Effect to the last discoveries about the spectrum of consciousness and the spectrum of the bioelectromagnetic field: the unity of mind and matter through energy.

The limited perception of empirical phenomena by the mind; from the “phenomenon” to the “noumenon” –the thing by itself, reality as such-: higher states of consciousness grasp the “noumenon”, so consciousness is the key.

Conclusion.

States of consciousness and civilization.

The paradigm shift and transpersonal consciousness.

Before a joint session of the Congress of the United States of America in 1991, the President of Czechoslovakia, **V. Havel**, stated:

“Without a global revolution in the sphere of human consciousness, nothing will change for better (...) and the catastrophe which this world is heading for –the ecological, social, demographic and general collapse of civilization- will be inevitable”.

Major figures of new science such as **E. Laszlo** have underlined the essential link between a shift in consciousness and a shift in civilization. Only a higher state of consciousness, that some authors call as “**transpersonal consciousness**”, shall bring about a new holistic and more humanistic paradigm.

For this, it is necessary that **a sufficient number** of human beings achieve a higher stage in the process of self-transformation towards a transpersonal consciousness. When this number reaches the level of a critical mass, major changes shall occur at a larger scale.

Without this **paradigm shift** inseparable from the inner transformation, history will continue to repeat itself as it has happened till now, and the collapse will be sooner or later –probably sooner than later- unstoppable.

Only the **transformative scenario** can change direction from a –now probable- **break-down** to a –more desirable- **break-through**. A new civilization, more humanistic and more holistic, can only evolve from this transformative process of break-through or **macro-shift**.

The very core of this book deals with the capital role of education for this transformative break-through. Only the deployment of effective forms of integral value-based education can precipitate the transformative break-through, at least for a sufficient number of human beings reaching the level of the critical mass.

In parallel to that, we may remember that we are never left alone, and **maybe the cosmos will bring all the needed help to accomplish the most fundamental task of our time: the shift in consciousness towards a paradigm shift.**



Travelling back to Earth on board of Apollo 14 after having walked on the Moon, the astronaut Edgar Mitchell had an experience that was not foreseen and that changed his world view for the rest of his life.

As he approached our beautiful blue planet, he was filled with **an inner deep conviction: that the Earth to which he was returning is part of a cosmic living system, harmonious and whole, and that we all participate in it, as he expressed it later, "in a universe of consciousness."**

Trained as a scientist and astronaut, Dr Mitchell was educated in the frame of mechanistic science still prevailing in our world. Yet the return to Earth on Apollo 14 produced **an unexpected turnabout, after which Captain Mitchell shared the basic assumptions of the new holistic paradigm stressing that the key lies in consciousness.**

In spite of science's technological achievements, Dr Mitchell realized that **mankind has barely begun to apprehend the deepest mystery of the universe: consciousness itself. He became convinced that this is the next frontier to explore,** for which within two years of his expedition he founded the Institute of Noetic Sciences.



Mechanistic science exclusively focused on matter from the perception of the physical senses. **Quantum physics later discovered the subatomic realm below apparent matter and the senses, and through the Observer Effect, it asserted the primacy of consciousness.**

The new holistic paradigm confirmed the basal role of consciousness in dialogue with spiritual philosophy.

The adventure of consciousness as Sri Aurobindo disclosed would require the same respect and attention than the material world seized by the physical senses.

From here unfolds a new science of consciousness in a new holistic paradigm. This constitutes the epistemological foundation for integral value-based education.

The major question for the future of humanity: What is Consciousness?

Peter Russell, a renowned scholar who has explored the nature of consciousness, acknowledges:

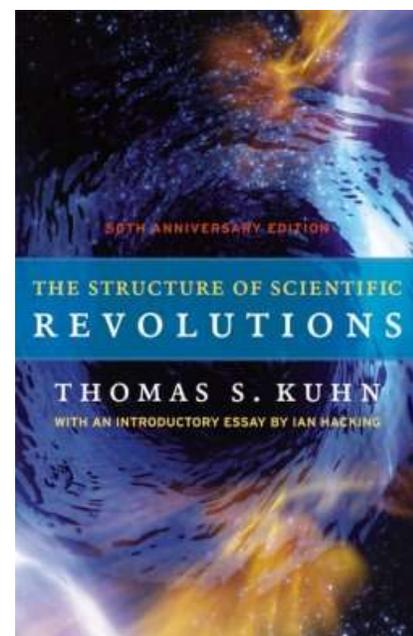
“Today, after thirty years of investigation into the nature of consciousness, I have come to appreciate how big a problem consciousness is for contemporary science.”

(“From Science to God”, p. 17.)

Th. Kuhn pointed out that a **paradigm shift** occurs when the basic assumptions behind the prevailing world view are challenged by some pioneers of a new world view, who, however, will be scorned and rejected by the old establishment.

This kind of paradigm shift happened in the Renaissance period, and it is happening again in our time. The **physical cosmos** was at stake during the Renaissance shift; today, it is **consciousness** that is at stake –although the present paradigm shift postulates the unity of physis and psyche-.

- **The modern paradigm**, initiated by Copernicus, Galilei and Kepler, and consolidated by Descartes, Bacon and Newton, pretended that the physical world is the only real world, made of matter, energy and space/ time –the mind being the mere result of physical processes of the brain-.
- This modern paradigm was based upon a series of fallacies that were hidden for two or three centuries. There had always been **rebels** or **alternatives** who were ridiculed by the establishment –the Romantics for instance-; and there had always been **anomalies** that the prevailing paradigm could never explain, for which they were adequately buried or stigmatized as pathology –namely the mystical experience, also near-death experiences, and even dreams-.
- The development of **new science** through the XXth century would gradually put the anomalies forward, analyze them within the scientific framework, and unveil the fallacies that had been overlooked for several centuries. We follow all this fascinating process in this Project, **with the astounding findings** of quantum physics, relational theory, new biology, epigenetics, the mind’s new science, aesthetic and spiritual neuroscience, sophrology, holistic medicine, etc. Nonetheless, **quantum physics** would be the most prominent among all the new disciplines; since the modern materialistic paradigm was basically defined by physics –Newton- its questioning could only come from physics too.
- From the new perspectives open by the different complementary branches of new science, the major anomaly and pathology of the materialistic prejudice, **spiritual consciousness**, would be radically reappraised, better understood and even integrated in the new holistic paradigm -a new world view that opens a historical dialogue between true science and mystical philosophy and lays down the unity of science and spirituality for the future of mankind-.





Although **Descartes** was a pioneer of modernity, he emphasized the capital role of consciousness, which is at the core of the new paradigm. His famous **“Cogito ergo sum”** –“I think, therefore I am”- reveals the foundational nature of consciousness, a mystery and an uncomfortable burden for mechanistic science, yet the key for the new paradigm.

The foundational role of consciousness has been asserted by a set of instances.

- Quantum physics puzzled and irritated the advocates of materialism by confirming that the act of observation does impact upon the reality that is observed.
- Further developments of quantum physics with D. Bohm and E. Laszlo suggested the existence of a cosmic ocean of energy inseparable from fields of information.
- New biology -with R. Sheldrake- postulated the existence of these fields of information moulding living beings in the biological domain.
- Epigenetics has proved that the DNA is not deterministically deciding our lives, since a change in our mental patterns can modify this biological determinism.
- Sophrology has evidenced how a constructive psychological therapy can positively affect not only mental health but even the human body.
- Psychosomatic studies and psychoneuroimmunology have demonstrated that the state of mind does have significant effects on the person’s health –in both negative and positive ways- and hence on the ability to heal itself.
- The PEAR/ ICRL research (Princeton University) has empirically verified that the mind does alter the functioning and outputs of various machines.
- Spiritual neuroscience has produced scientific data showing that the spiritual experience not only exists but even influences the whole organism.
- Near-death experiences manifest that consciousness exists beyond the brain.
- Spontaneous mystical experiences and altered states produced through psychedelics or hypnosis also manifest consciousness independent from the brain with supra-empirical capacities open to other dimensions of reality.

In the new paradigm, consciousness cannot be reduced to matter - neurological processes-; it becomes a fundamental component of reality within a profound unity of physis and psyche –matter/ energy and consciousness-; it is the key due to its foundational role: everything we know manifests from consciousness.

Various scientific findings confirm this foundational role of consciousness.

- The prevailing materialistic world view has operated a confusion between the reality as such and the reality as perceived by the mind. This confusion corresponds to the Vedantic idea of **“maya” –illusion or delusion-**. The illusion/delusion consists of thinking that we perceive the world directly as it is.
- Today we know that the human eye is sensitive only to the light of a narrow frequency range from 430 000 to 750 000 gigahertz; at lower frequencies we find infrared radiation, at higher frequencies ultraviolet rays, and beyond them X and gamma rays. **We also know that** many animals have access to other bands of the electromagnetic spectrum, which means that they perceive a world pretty different from our perception. For example: with their sonar, dolphins have a perception of things more similar to that of the ultrasound scan.



In conclusion, one thing is reality as such –**Kant’s “noumenon”**-, another thing is what we experience, the reconstruction of reality by our perception –**Kant’s “phenomenon”**-. **At the level of the phenomenon, consciousness appears to play a foundational role. As we said, everything we know manifests from consciousness.**

The new holistic paradigm unveils the “maya” –illusion/ delusion- of modern materialism or common assumptions, **and opens the scientific arena and human knowledge to a wider, richer and more accurate vision of reality.**

- **In the materialistic world view**, only the material realm was acknowledged, and the mind was reduced to matter –to neurological processes-.
- **In the new holistic paradigm**, consciousness is an essential component of reality within **the fundamental unity of physis and psyche** –as we develop below-.
- In this fundamental unity **the key lies in consciousness**, since the ordinary mind does not know the “noumenon” but the “phenomenon”, something that is scientifically evident today, while the mystical experience –scientifically studied by neurology- manifests an aperture of consciousness exposing the mind to other “phenomena” of the “noumenon” that were already existing though they were overlooked by the gross mind –like many areas of the electromagnetic spectrum-.
- Therefore, in the new paradigm consciousness appears to be **multidimensional and holographic**, much vaster and deeper than the flat monolithic reduction of materialism. This has been the conclusion of a major psychiatrist, **Dr S. Grof**; according to him, the common perception is limited by the physical senses, whereas in transpersonal states of consciousness, either meditative or induced by LSD, those limitations vanish and the mind perceives a range of phenomena unknown to the ordinary mind, which means that transpersonal consciousness opens itself to the multidimensional and holographic nature of reality.
- In its multidimensional and holographic nature, consciousness is inseparable from the physis or cosmos, from the binomial matter/ energy. Both psyche and physis are holographic and multidimensional and constitute One reality beyond the limitations of the ordinary mind and the physical senses. **The relation between physis and psyche, ourselves and the world, is essentially dialectical.**

We have also discussed above in the section about psychology of education the issue of **the two brain hemispheres –left and right-**.

- We have already stressed that the modern materialistic world view overemphasized the left hemisphere to the detriment of the right in its general policy of alienation of the human being.
- The new paradigm and its crucial reappraisal of consciousness will foster the harmony between the left and the right hemispheres, with a balanced interconnected development of both –this is the task of **integral education** as defended in this book-. The harmony between the two brain hemispheres will nurture a richer and deeper psyche and higher states of consciousness, and hence, more holistic human beings living in harmony with the Cosmos.



**At the junction of deep psychology and quantum physics.
The unity of physis and psyche in a multidimensional reality.**

The quantum physicist **W. Pauli**, who worked out the concept of Synchronicity with **C.G. Jung**, emphasized the “**complementarity**” of **psyche and physis, consciousness and matter, as twin aspects of the same holistic reality in an integral world view**. In fact, **complementarity would apply to other fundamental notions of the holistic paradigm**. Seemingly mutually exclusive pairs of concepts must be used to characterize quantum or holistic phenomena in all their aspects in a multidimensional reality. At the same time, **Jung warned** that any conceptual formulation that tries to apprehend the deepest levels of this multidimensional cosmos will be imperfect, and hence metaphoric or symbolic –not literal-.

Quantum physics has proved that any defined universe is an observed universe; the properties of particles depend on the observer: **the Observer Effect**. So, it is true that we create the world. However, quantum physics has also shown that **the Unified Field** generates everything, so we are also created by the world. **The relation between the world and ourselves is dialectical. Reality is essentially dialectical.**

Parallel binomials for the complementarity of psyche and physis.

- **In physics:** the wave/ particle duality;
- **In psychology:** the unconscious/ conscious duality.

The parallelism between physics and psychology would be striking, strongly suggesting the integral nature of reality.

- The wave is the unobserved aspect of physis, just as the unconscious is the unobserved aspect of psyche;
- The particle is the observed aspect of physis, just as the conscious is the observed aspect of psyche.
- The wave function represents probabilities in contrast to the actualized particle;
- Similarly, the archetypes of the unconscious represent psychic potentialities while the conscious mind is an actualization of these potentialities.

This comparison between structures in physics and psychology evidences the most crucial point of the new holistic paradigm: **the interconnected unity of physis and psyche -matter, energy and mind-, the two or three of them constituting inseparable aspects of the same One reality**. (Einstein already understood that matter is but a form of energy.)

This profound truth shakes the biases and fallacies of modern materialism, but it was well known by the traditions of spiritual philosophy. In the Indian world view, for instance, Brahman, the Ultimate Reality, foundation for all that exists, is both Shiva and Shakti, Cit and Citti, that is, Consciousness and Energy/ Matter, Father and Mother, Heaven and Earth. The integral view of the ancient traditions has been reappraised by the development of new science in our time.

Then, **the deeper Implicate Order of reality – Bohm-, the Unus Mundus –Jung-**, could be seen as a potential world nurturing the empirical and psychic phenomena of the physical/ conscious realm, the “explicate order”.

The Implicate Order or Unus Mundus can be understood as a deeper realm of unified potentiality beyond spatial separation and causal connection in time, a unified ground for mind and matter.

The universe constitutes a gigantic endless flowing from this integral multidimensional whole with various degrees or levels of implication and explication –**nothing to do with** the flat limited views of modern materialism-.

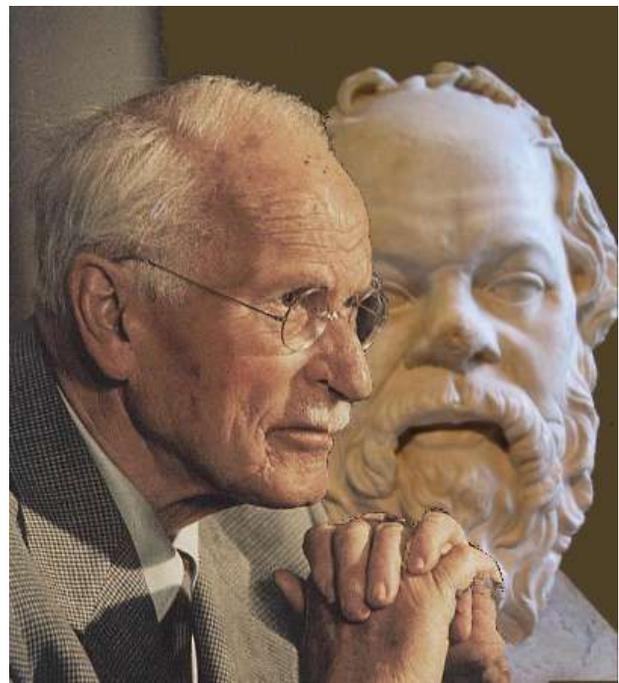
This deeper level of reality comprises not only potentiality but also orderedness and meaning; there, vibration/ energy and information/ intelligence are inseparable. It is a world of Logos prior to and basis for the physis and psyche of the manifest realm. But this Logos is also a boundless ocean of energy. It is the very source of Life.

Linked to **Jung’s Collective Unconscious** and **Bohm’s Holomovement** or field of energy/ intelligence, **the deeper Implicate Order suggests a multidimensional depth of consciousness and reality that goes far beyond the limitations of mechanistic materialism.**

- The key to understand the new reality is the interdependent unity of energy and matter, of physis and psyche, knowing that this dynamic unity is essentially multidimensional and holographic as the phenomenon of synchronicity manifests.
- The interdependent unity of the new holistic paradigm is not only the unity of psyche and physis –mind, energy and matter-, but also the unity of the implicate and the explicate, of the potential and the manifest, the dynamic and the static, the particle and the wave, the conscious and the unconscious.
- Furthermore, this holistic living unity cannot be reduced to a polarity between implicate and explicate realms, but rather as a multidimensional holographic continuum with a whole series of strata of consciousness/ reality.

The mystical traditions of mankind had explored and systematized this enthralling spectrum of consciousness/ reality, stressing that every layer of the spectrum is at the same time a level of consciousness and a field of reality, an integral world in a multidimensional multiverse of parallel worlds. **Then, the very essence of human realization would be the ascent from the lower to the higher states of consciousness and planes of reality, being aware of the dialectical relation between ourselves and the cosmos.**

The development of new science with Jungian/ Transpersonal Psychology and quantum physics has provided a modern scientific understanding of these millenary accounts of reality and humanity.





Mystical consciousness.

In the new holistic paradigm, the mystical experience acquires a totally different consistency: from being ridiculed or accused of pathological by the materialistic prejudice to being **the key to enter the mystery of consciousness.**

Just as many animals have the perception of strips of the electromagnetic spectrum that the human senses do not grasp, **the mystical experience** opens consciousness to dimensions of reality that the ordinary mind does not see. The visualization of the aura, energetic fields or the Light of lights implies the existence of realms of reality that exist at the level of the “noumenon” though the ordinary mind does not have a perception of it as a “phenomenon”. But the “phenomenon” exists for the mystical consciousness. **Mysticism broadens and deepens human consciousness:**

- By opening it to other strata of **“phenomena”** beyond the gross mind or reality;
- By ultimately allowing it to perceive the **“noumenon”** itself through “advaita” – non-duality-, when Pure Consciousness is One with everything and the source of everything, something that Kant did not experience but mystics do.

Already in 1901 the British doctor, **R.M. Bucke**, published a classic of mysticism, “Cosmic Consciousness”. Another famous author, **W. James**, studied it in “Varieties of Religious Experience” and “A Suggestion about Mysticism”. Later on, the renowned writer, **C. Wilson**, expounded the mystical extension of ordinary consciousness in “Super Consciousness”, and the reputed philosopher, **R. Panikkar**, presented it in scholarly terms for the modern mind –always in an intercultural perspective East/ West-.

- **The typically modern prejudice against mysticism cannot be sustained anymore** by any scholar or scientist today after the huge amount of research and scholarship already published. **However, the materialistic prejudice has changed its strategy;** instead of attacking mysticism and considering it as pathological, it ignores it –it is still puzzling and it can only question the materialistic fallacy-.
- **Quantum physics and new science have gone far beyond the accusations or the silence of materialism.** Not only they have acknowledged the reality of the mystical experience, but they have even integrated it into the new world view as a higher state of consciousness parallel to deeper levels of reality corroborating and illustrating the new multidimensional cosmovision.

The higher states of consciousness that may be called “mystical” unfold all the depth and purity of human values such as love, compassion, peace, etc. They also manifest **a healing capacity** that cannot be denied anymore after the clinical study of Reiki or the astonishing results of spiritual neurology. Certainly, they develop **other supraempirical powers** that should never be searched per se –as wisdom warns-.

In conclusion, the rise of mystical consciousness will disclose all the potential of the human being, while it will nurture ethical persons capable of living in peace on Earth and capable of cooperating and creating -instead of fighting and destroying-.

The Light of Consciousness.

Mystics have often spoken of the experience of the Light. The fact that the same experience is described by spiritual books and traditions from different continents and periods of history gives it an objective consistency that must be seriously considered by scientists and scholars.

From Upanishads, Buddhist Sutras, Plato's Dialogues or Sufi stories to Sri Aurobindo, J. Krishnamurti, A. Huxley or C.G. Jung, all of them speak of the same Light, unfathomable, more real than anything else, identical to our own self.

That is why Sathya Sai Baba, following the Vedantic tradition, has proposed the Meditation in the Light for children in an integral spiritually-based education.

Spiritual scientists such as P. Russell stress the profound parallelism between the inner light of the mystical experience and the light of new physics.

The Light of lights appears to be a major recurrent theme in mysticism, while light has been a major topic in XXth century physics –we have mentioned above the fascinating research of **B. Haisch** for instance-.

- The light of new physics has no mass and is not part of the material world; similarly, the mystical light is immaterial and reveals deeper realms of reality.
- Physical light seems to be fundamental in the cosmos described by new science, just like the inner light is likewise fundamental in higher states of consciousness.
- Distance and time ultimately disappear from physical light; in parallel to that, the mystical light is beyond space and time.
- Every photon of physical light constitutes an identical quantum of energy, while the Light of consciousness shines in all in the same way.
- Hence, renowned figures of new science such as **P. Russell** wonder whether there is some deeper significance in these similarities, **whether there is some profound connection between the light of the physical world and the inner light of higher consciousness.**
- If there is such common ground between the two lights, something that Russell and Haisch believe, **then the common basis for the cosmic unity of psyche and physis would be light -inseparable from consciousness-**, something already discovered and understood by mystical philosophy in all cultures of mankind. Some scientists reach the same conclusion at the end of the XXth century.

That is why **the Genesis** commands:

-“Let there be Light.”





A contemporary quantum physicist, Dr Teresa Versyp, concludes that light and consciousness are intimately intertwined. The path of evolution consists of projecting the experience of light from the gross level to the highest.

From quanta to bio/ electromagnetic fields.

- According to quantum physics, energy is radiated in individual packets of energy called “**quanta**”. **M. Planck** and **N. Bohr** demonstrated that electrons jump from one energetic state to another through **discontinuous quantum jumps**. **Though the senses perceive natural phenomena as linear and continuous, they are in fact the product of discontinuous processes.** This was another revolution put forward by quantum physics together with the other major tenets examined above. The concept of **quantum** has become very important in the last development of physics, since it constitutes **the smallest indivisible unit of electromagnetic energy. It also represents the bridge between the consciousness of the observer and the quantum realm.**
- **According to conventional physics, light is propagated through an ondulatory movement on a straight line. In fact, light is an electromagnetic wave that consists of two complementary propagating fields: an electric and a magnetic field perpendicular to each other and to the direction of propagation. Light offers a vast spectrum of frequencies out of which the human eye can only see a limited part corresponding to the rainbow –some animals can see parts of the spectrum unseen to the human eye-. We live amidst invisible energies or electromagnetic waves that many mystics had already felt and even “seen” through the awakening of supra-empirical capacities of human consciousness –this is another point where new science coincides with mystical philosophy-.**
- **These invisible waves cover a vast spectrum of wave longitudes beyond the physical realm felt by the ordinary senses.** The human beings whom we call mystics have been able to perceive these other levels of reality; today, new physics speaks about it. **The lower the wave longitude, the higher the frequency and hence the vibration and energy.** From the Source of everything until gross matter and the hardest stone, everything is perpetually vibrating.
- **The human body is also an energetic system that is always vibrating through manifold interacting energies** –something that again the traditions of wisdom knew very well, for which they carefully elaborated different forms of energetic medicine or healing-. Molecules are vibrating, atoms are vibrating, subatomic particles are vibrating. Every organ and every cell of the body is vibrating through its own frequency, a pattern of vibration in harmony with the pattern of vibration of the whole body –disharmony produces sickness-. **That is why energetic medicine or healing works; today it has a scientific basis. The time it was ridiculed by the arrogance of materialism is over.**
- In the words of **Christian Boukaram**, top specialist in nuclear physics, oncology and neuropsychology: **Our body interacts with the Cosmos.**



- **This energetic nature of reality means that every system from micro to macroscopic levels evolves in continuous interaction with other systems, larger wholes and the external world. Every atom, molecule, cell, organ and human being has a unique electromagnetic field through which it radiates and absorbs electromagnetic energy. Low frequencies correspond to the density of the physical realm, while higher frequencies offer more intensity of vibration and are connected with more subtle realities. The more we advance in human evolution, the more receptive we become; then, the field of frequencies is enlarged. Then, our perception can be open to higher levels of reality beyond the gross empirical evidence felt by the ordinary senses.**

From light to consciousness. The mind and the bio/ electromagnetic field.

- **This energetic world view has decisive consequences on consciousness. Our capacities in terms of consciousness are directly connected with the field of frequencies of our own body and human existence; the higher the field of frequencies, the vaster consciousness will be, awakening to higher levels of reality. The ascending ladder of existence postulated by mystics can be now scientifically apprehended by the development of quantum physics.**
- Moreover, this historical convergence between new physics and mysticism corroborates **the interdependent unity of physis and psyche** that lies at the core of the new paradigm. **The higher the field of frequencies of our body, the vaster the spectrum of human consciousness will be.**
- This deeper understanding of the unity of physis and psyche brings new insights into the matter of light and the relation between light and consciousness, already postulated by mysticism and now confirmed by quantum/ new physics.
- **Light** is an electromagnetic wave made of interconnected electric and magnetic fields offering a large spectrum of frequencies. **Hence, the vaster the field of frequencies of our body, the vaster the spectrum of our consciousness will be, and the vaster and higher spectrum of light we will be able to perceive.** That is why ordinary minds only perceive the rainbow, while some animals are able to see other colours; mystics have access to higher levels of light, energy and reality.
- **This interconnectedness of energy and consciousness, consciousness and light, opens to a magic cosmos that is multidimensional and holistic, nothing to do with the flat reductionistic universe of modern materialism.**
- **This new unity of physis and psyche opens unexpected avenues for human potential. The highest dignity of humanity is here at stake.**

Christian Boukaram, renowned specialist in nuclear physics, **concludes that the material world is but the manifestation of another immaterial dimension, which is primary**, and where energy and consciousness are intimately intertwined. Thoughts and emotions generate energetic waves that can be materialized at the physical level. Our atoms, cells and body interact with the environment and the cosmos, as **epigenetics** has also demonstrated.



- **Can we foresee the consequences in the educational arena? Do we want to reduce the potential of children through a mechanistic education that limits their field of frequencies, light and hence consciousness? Or can we implement a new form of education –as old as mankind- that will unfold all the potential of humanity by enlarging the field of frequencies and light and hence consciousness?** For these fundamental reasons, on these scientific grounds, we dare to say that **integral education is an education for consciousness -the education of quantum physics and the new paradigm-**.

The importance of coherence.

- The human being constitutes **a quantum complex** with a specific **wave pattern, organized in a coherent way; all the parts must act in harmony.**
- **Interference** consists of the superposition of electromagnetic waves producing interaction, which, to be permanent, requires **coherence** in its turn. The physical medium for consciousness can be seen as a quantum state which is coherent.
- **Can we now better understand all the teachings of wisdom requesting the human being to be coherent in his or her life, and to live in harmony? Instead, modern materialism has nurtured disharmony and incoherence.** Can we now better understand all the mess that human beings have created around? (More than ever in human history, in spite of having more technology than ever, which has so often been destructive.)
- **The more coherence and harmony, the vaster the field of frequencies of our own humanity, and the vaster spectrum of consciousness to be awakened. More potential will be unfolded, being able to perceive and explore higher levels of reality.** Vaster or higher strata of light/ consciousness will be disclosed towards a deeper plenitude and human dignity, and a more meaningful life.

The unity of psyche and physis in an interconnected whole.

After the historical development of quantum physics/ new science, **Christian Boukaram** makes it clear that **matter is but a form of energy, which means that it is made of bundles of energy perpetually vibrating. Moreover, vibrations constitute codified information organized through systems.** In this energetic reality, **resonance** is an instantaneous way of communication. The mind transmits thoughts to cells through this principle, and this affects the atomic dynamism and the DNA. Particles form atoms, atoms molecules, molecules cells, cells organs, organs systems, and systems form the body. Human beings form societies that form humanity on Earth, planets form the solar system, stars galaxies and galaxies the universe. **Each part already contains the whole: the holographic nature of reality.** **Dr Meryl Rose** realized how the arms or legs of salamanders could grow again after being amputated from the information contained in the rest of the body. **We constitute a whole; we are interconnected. Through quantum intertwining, the minutest components interact among them with the rest of the cosmos.**

**The quantum dimension and consciousness.
The unity of consciousness and light.**

- The Spanish quantum physicist, **Teresa Versyp**, is fully convinced that **consciousness arises from the quantum dimension. The knowledge of ourselves and the relation with others do not obey to mechanistic laws but rather to quantum principles. Consciousness is the reflection of the quantum realm.** Consciousness is quantum in nature –not mechanistic-.
- Like the **brain** itself, which also manifests a quantum functioning -something carefully studied by another Spanish scientist, **Sonia Fernandez-Vidal**-.
- A third Spanish scientist, **Ana Maria Oliva**, has proved that **each thought or emotion alters our bioelectromagnetic field** –something that we explain here in detail, and **can be empirically checked through bioelectrography**-. Dr Oliva reminds us that **we are just light: matter is just energy, energy is made of waves and frequencies, many not being visible to the eyes.**

- **The binomial body/ mind, matter or energy/ consciousness, physis/ psyche, is but a reflection of the duality particle/ wave essential to quantum physics.** Every subatomic entity has a double nature and has both the properties of a wave – with an ondulatory nature- and a particle -with corpuscular behaviour-.
- From this point of view, **the mind represents the wave nature or energetic aspect, while the body originates from the corpuscular dimension.** In relation to the correspondence between mind and wave, consciousness and energy, we must recall here that consciousness is linked to the **coherence** of waves.
- When a particle is located we can say that it appears in its **corpuscular nature** as a particle. When it is moving, it behaves as a **wave** and the phenomena of **interference** mentioned above can be observed. **Bohr's Complementarity Principle** states that the corpuscular –particle- and ondulatory principle –wave- are totally complementary.

- **We can now scientifically state that thought can be seen as vibration. According to the lower or higher vibration of consciousness, the human being will perceive more limited or vaster aspects of reality** -of this multidimensional spectrum inseparable from the psyche-. **That is why the ordinary mind only perceives the gross empirical realm, whereas mystics perceive other higher levels of reality.** The higher frequency of their consciousness can apprehend the higher frequency of other levels of existence that are unseen to the physical senses, but that still exist; **when the state of consciousness is higher enough to be coherent with them, then it is able to perceive them.**
- **Once more, we can grasp the importance of the concept of coherence.**
- **And once more, we can apprehend the profound convergence between quantum physics and mysticism, science and spirituality –which means a new quantum science far beyond the modern materialistic paradigm-**.



Through the findings of contemporary science confirming Kant's distinction between "phenomenon" and "noumenon", the reconsideration of the mystical experience by the new holistic paradigm sharpens the comprehension of consciousness from the narrow flat materialistic notions to a deeper multidimensional psyche that is ultimately One with the Cosmos.

Can we realize the consequences in the educational field?

The rigid and limited school system of the modern world was the expression of the monolithic conception of the mind of modern materialism.

In the new paradigm, the multidimensional approach to consciousness must be translated into a new kind of education, multidimensional like consciousness and the Cosmos, integral like reality itself.

It is obviously **not through** an external intellectual study of books or the physical world that we can reach higher strata of consciousness/ reality. As the mystical traditions of mankind have explored and explained, this is possible **only through meditation and inner work**, which implies a direct experience –not a mere mental discourse-.

Hence, it appears that meditation occupies a central place in the new paradigm, as a fundamental path to attain higher levels of knowledge and experience.

Can we continue to ban meditation from the educational scenario as mainstream schooling has done until now?

There are higher states of consciousness –which correspond to deeper layers of reality- beyond the egocentric superficial mind linked to the empirical world grasped by the senses –with their limited "phenomena"-.

If humanity must overcome the present crisis and face a positive path of evolution, it must ascend towards these higher states of consciousness, which will disclose higher forms of knowledge, a new quantum science and a new technology of light, and above all, an ethical world view that will be sustainable and fair.



Beyond the separation and conflict of the ordinary mind, higher states of consciousness experience a cosmic Unity and the interconnectedness of everything.

Beyond alienation and violence, higher states of consciousness unfold the deepest and purest human values such as love, peace, compassion, joy, etc.

Beyond the dullness of the most common feelings, pure consciousness experiences the Light of lights from which stems the physical light of this world.

Do we want to perpetuate the present primitive and destructive state of consciousness until the break-down which Einstein, Laszlo or Havel warned about?

Or do we want to have some future ahead and pursue human evolution on Earth?

If mankind must have any future, it must conclude the paradigm shift already commenced.

This requires as a “conditio sine qua non” a radical shift in pedagogy: from the alienating mainstream school system to an integral value-based and spiritually-based education that blends science and spirituality, academics and humanism, in a multidimensional world view that fosters a real positive transformation of humanity.

From this paradigm and pedagogic shift, humanity will unveil higher states of consciousness and higher forms of knowledge parallel to deeper aspects of reality.

Quantum physics is only the very beginning of a new quantum science and technology of light inseparable from ethics, human values and spiritual realization.



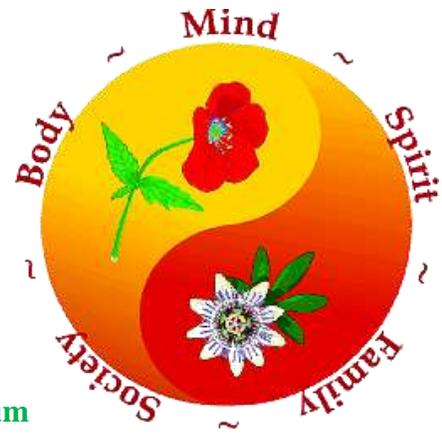


“What is essential is invisible to the eye.”

Antoine de Saint-Exupery.



The confluence of quantum physics/ new science and spiritual philosophy has a direct translation in the field of education: integral education in human values.



Or, to put it in a reverse order: **holistic education will find a philosophical and scientific foundation in this convergence of quantum physics/ new science and spiritual philosophy towards the new holistic paradigm.**

“Man should recognize the cosmic basis of education.”

Sathya Sai Baba.

However, we must underline a fundamental point: integral education may be seen as the pedagogy of quantum physics not exactly through the experimental part of it as pure physics, but rather through the new world view that it certainly discloses, and also through the dialogue that it opens with spiritual philosophy from this new paradigm. The main figures of quantum physics/ new science have been convinced that their discoveries unveil a new paradigm coherent with mystical philosophy, and this is what becomes crucial for the future of mankind. This is what constitutes the epistemological basis for integral value-based education.

* Quantum physics/ new science give a more fluid picture of the universe –like mystical philosophy-, whereas the mechanistic order was founded upon a petrification of reality. Integral education can also expand consciousness to allow **the flux and rhythm of life** flow freely –Becoming rather than Being, verb not only noun, hence relation and dialogue, interconnectedness and interdependence-.

* Meanwhile, the revolution in the medical sciences towards a more holistic vision of health corroborates the Observer Effect of quantum physics, validating therefore the mystical insights. Integral education can unfold here a tremendous potential towards a positive transformation of the human being: **the power of the mind**, helping children and youths to positively direct their thoughts and become masters of their own destiny.

Science and spirituality finally converge, as Swami Vivekananda predicted at the end of the XIXth century together with N. Tesla. Amazingly enough, **the unity of science and spirituality was present in the first civilizations of mankind, like Mesopotamia, Egypt or the Indus Valley.** Some kind of spiritual approach to science was also elaborated by **Vedas and Upanishads** in India, and by **Orphism, Pythagoreanism and Platonism** in Ancient Greece; it was still present in **European Renaissance**, especially in the spirit of the Italian genius: **Leonardo da Vinci**. The last cultural movement to defend it was **Romanticism**. But the Romantic dream was overthrown by the arrogant triumph of the materialistic paradigm that has ecologically devastated the planet and alienated humanity; the ecological catastrophe is inseparable from the massive depression and anxiety of people. **Quantum/ new science in alliance with spiritual philosophy will fulfil the Romantic dream in the XXIst century: the unity of knowledge for the realization of humanity, human emancipation in cosmic solidarity with everything.**

Mechanistic science has been the science of Industrial Revolution and capitalistic expansion –and, of course, colonization-. Europe has dominated and exploited other continents, and Man has exploited and dominated Nature –in the name of progress-. This paradigm has brought mankind to the verge of a break-down.

If humanity wants to survive on Earth and have some future ahead, a radical shift of paradigm is urgently needed. The dialogue between quantum/ new science and the traditions of mystical philosophy and wisdom will lay down the epistemological foundation for this new paradigm –holistic and humanistic, and therefore, spiritual, since human and spiritual cannot be separated, like Man and Cosmos, that cannot be divided either-. **In the new paradigm**, science will be in dialogue with other disciplines such as philosophy and even literature and the arts.

From the previous developments about the new paradigm and the issue of consciousness, **we have outlined above the common grounds underlying the disciplines that converge into the new holistic paradigm.**

As we said, this may be the foundation for a unified theory of knowledge, and also the epistemological basis for integral education.

- **Truth is nothing else than reality itself** (“sat”/ “satyam” in Sanskrit, which means both truth and reality.) This is something relational, so the new paradigm will unfold from ongoing dialogue between different disciplines and dimensions of reality.
- The unity of matter, energy and mind. In this interconnectedness and interdependence, consciousness is the key.
- Both physis and psyche can ultimately be seen as **Light**, the common stuff of the cosmos and everything that exists.
- Both reality and knowledge stem from **Love** –which is inseparable from Light-.
- All human knowledge and experience unveil the awareness that: the I is You and We, and We are That from which everything manifests.

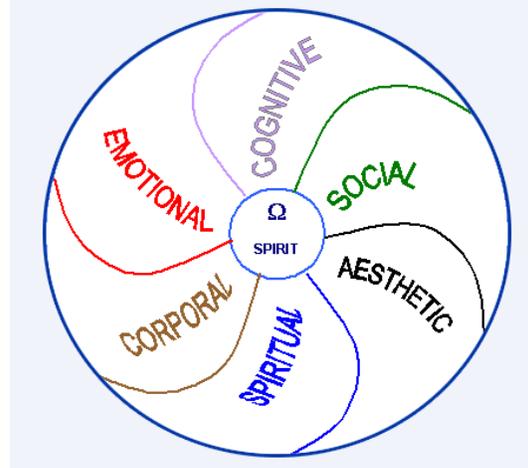


Integral education in human values, linking academic excellence and self-inquiry, will be the philosophy of education and the pedagogy of the new paradigm –both being equally holistic-

It is clear that a new model of civilization requires new patterns of education.

*** The school system that we had until now, and that is presently facing many problems in Western countries, was the education of mechanism and the Industrial Age.**

*** Holistic value education will be the pedagogy of the new paradigm.**



Let us put forward **the main points of this historical convergence.**

- New science and oriental wisdom have spoken of **a multi-dimensional Cosmos**, in parallel with education in human values that is based upon an integral anthropology depicting **a multi-dimensional human being**. The vision of a multi-dimensional reality is truly **holistic**.
- New science and oriental wisdom have overcome **the illusion –“maya”- of materialism**, showing that **there is much more** than the macroscopic empirical matter perceived by the senses, exactly like integral value education, which has stressed that there is much more than the body and the mind, and therefore, much more than physical or intellectual training.
- **The development of quantum physics, in deep coherence with mystical philosophy, has suggested the holographic character of the cosmos:** every part contains the whole, and hence, is linked to any other part. **This notion of interconnectedness and interdependence is essential to integral education.**
- **New science and oriental wisdom have refused to see Man and the Cosmos as machines, in deep coherence with education in human values**, which brings to the pedagogic arena the highest dignity of Man, as expressed by Vedas and Upanishads in India, or by Romanticism in modern Europe.
- **The new paradigm emerges at the junction of scientific research** -like quantum/ new physics and relational theory- **and mystical traditions**; at the same time, **holistic value education** is based upon the intimate link between **academic excellence and spiritual self-inquiry**.

- **Relational theory** brings its name from the decisive role of **relation** in our living cosmos. Similarly, **education in human values integrates the relational and dialectical dimension** as an essential part of its pedagogy: not only the relation of man with his fellow beings, the community and the cosmos, not only the dialogue of a discipline or culture with others, but also the inner dialogue within ourselves and the relation between the different domains of our multi-dimensional being.
- Quantum physics has acknowledged **the open unfinished character of the universe**, made of uncertainty and continuously recreating itself. Education in human values is also **an open pedagogy**, that does not lock the child in a fixed system, but unfolds in front of him or her a path of inquiry that is always evolving like Life itself.
- New science has come back to **the Romantic vision of a living Cosmos that still keeps a sense of the sacred, the mystery and the unfathomable**. Education in human values totally shares this Romantic vision, and invites students to wonder, like the true scientist, at the depth, the beauty and the magic of the Cosmos and Life.

Just like new science, education in human values does not pretend to dominate NATURE anymore, but to live in harmony with others, the environment and the whole universe, participating in the never-ending re-creation of Life.



The coherence between quantum physics/ new science and integral education is particularly striking when we tackle **the fundamental binomial consciousness/ energy.**



- **Integral education is essentially an education of consciousness**, something that the greatest philosophical tradition of India, Vedanta, beautifully expounded, and recent scientific disciplines like **sophrology or epigenetics have further developed. In fact, there is an entire new scientific field which we may call the science of consciousness or the mind's new science.** Quantum physics already anticipated this undercurrent of postmodern science. With the famous **Observer Effect**, the quantum theory could already assert the crucial role of consciousness.
- At the same time, **quantum physics realized that matter is but a form of energy**, and still more important, that **consciousness is inseparable from energy within a vision of underlying unity through interrelatedness and interdependence.** Together with the work on consciousness, **integral education also acts at the level of energy through a sensible use of meditative paths and techniques of inner work.**
- **The profound introspection which is essential to integral education** at both levels –consciousness/ energy- **constitutes a pedagogic translation of the quantum world view** later refined by different disciplines within the new holistic paradigm.
- Therefore, **integral education** shares the astounding conclusions put forward by the different branches of **new science** –quantum physics, epigenetics, sophrology, etc-: **we can build our own destiny and become masters of our lives.** The innumerable and impressive **cases of self-healing** by the destitutes of conventional medicine express this capital statement in more appealing terms than any scientific discourse. When a human being is capable of curing himself from the threshold of death, can we deny anymore the crucial role of consciousness and the work on the energetic realm? **This dormant potential unfolds the highest dignity of the human being, and also the deepest meaning and purport of education.**
- Beyond the fallacious determinism and mechanism of modern materialism, **quantum physics** has given a more fluid and vivid picture of reality: a living Cosmos of **interrelatedness and interdependence**, deeply coherent with **integral education** and its emphasis on **relation and dialogue** –at all levels-. In front of the petrified Being of modernity, based on nouns and systems, **the new emerging paradigm flows like the very Rhythm of Becoming, stressing verbs and relations, open to the boundless recreation of life.**



- From the first atomic investigations, quantum/ new physics have enlarged the picture of a vast **energetic field made of manifold frequencies/ vibrations** even beyond the non-visible colours and the conventional electromagnetic spectrum.



- It is especially fascinating to connect this new world view, so different from Newtonian physics, with **the scientific experiments on meditation** performed in the last decades, for instance in the frame of **Maharishi's Transcendental Meditation**. It has been empirically proved that in a genuine meditative state the brain shows special waves that will never be found in its normal functioning.

- Quantum physics made a true revolution in the scientific arena when it removed the veils of modern materialism: **what seems to be solid matter is in fact mostly empty inside, and it is but a form of energy**. Another revolutionary statement of quantum physics shattered the dualism of mechanistic science by postulating that **the same reality can be seen as particle and wave**.
- All this scientific revolution becomes even more enthralling when it is related to **the functioning of the human brain and the neurological experiments on meditation. The empirical evidence about the new waves present in the meditative brain has tremendous consequences in the educational world.**

- First of all, it becomes quite obvious on empirical grounds that **the energetic dimension of the Cosmos and humanity cannot be dissociated; both the universe and the human being can be seen as energetic fields which are always becoming in interconnectedness and interdependence and inseparable from consciousness.**
- **Moreover, conceiving integral education as an education of consciousness with an impact at the energetic level becomes too serious a matter when we can empirically prove that the brain presents unknown waves in a meditative state. The fundamental goal of integral education, that is, the transformation of the human being towards higher states of consciousness and vibration, gets empirical evidence through the research on meditation, while it manifests a deep coherence with the cosmovision of quantum physics/ new science.**



The quantum world view: consequences for education.

- In parallel to mechanistic science, modern schooling often reduced the process of learning, and hence human knowledge, to lists of things –information-.
- With quantum physics, the educational process must shift from things to relations, from nouns to verbs, from the petrification of the modern age of materialism to the very Rhythm of Life and the dynamism of the Cosmos.
- Following the famous statement of J. Krishnamurti: We are the world. That is, the fundamental concepts of interdependence and interconnectedness.

In this new paradigm, eminent sages like **J. Krishnamurti** and **R. Panikkar** acquire more relevance than ever with their emphasis on **relation** and **dialogue**.

The education of the new paradigm will shift from the mechanical pouring down of information upon the student's mind;
towards understanding and creativity through relation and dialogue –which implies introspection, that is, the Socratic quest for self-knowledge that opens the door to the knowledge of the cosmos and the Gods-.

Interference and coherence: from the cosmos to consciousness.

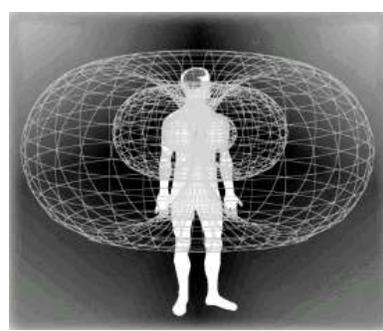
Interference consists of the superposition of two or more electromagnetic waves, which produces phenomena of **interaction**; for this, it is necessary that there is **coherence**, and hence interdependence, between the different waves.

Consciousness can be seen as a quantum state that is highly coherent. From Gurwitsch's experiments, we know that living beings naturally emit photons in the ultraviolet range and other ranges. This radiation of living beings is called **mitogenetic radiation**. It is an energetic field essentially holographic and highly coherent; it constitutes the basis for the **communication** among the different parts of the living organism at all levels. This radiation may have its origin in the **Quantum Vacuum**.

In conclusion, the human being can be regarded as a quantum complex that is essentially coherent, where all the parts interact in unison. This is the physical basis for consciousness, a highly coherent quantum state.

Light helps enhance the coherence; that is why Vedanta and Sathya Sai Baba recommend **Meditation in the Light**. **Colour can also help**; the seven basic colours of the rainbow can influence the seven major energetic centres of the human being. **As we transform our incoherent inputs into coherent ones, the potential of the human brain and consciousness will increase.** When our consciousness acts as focused coherent light, when our mind reaches the state of the inner observer, we have access to deeper levels of information already existent in us and in the cosmos –there is no separation-, which unveils the topic of the **Akashic Fields**.

This is a fundamental part of the inner work towards our transformation, and it should become an essential dimension of the pedagogic process.



The duality matter/ consciousness or body/ mind as a reflection of the duality particle-wave: quantum consciousness and the need for a quantum education.

In “The Quantum Dimension”, T. Versyp remembers that the duality matter/ consciousness or body/ mind is but a reflection of the duality particle/ wave that lies at the very core of reality –at the level of subatomic particles-. The whole human being is an energetic entity or field; **Einstein** already postulated that matter is but a form of energy.

Quantum physics has discovered that any subatomic particle shows the properties of waves, whereas it also manifests a corpuscular behaviour. The mind or consciousness represents the wave/ energetic aspect, whereas the body or matter represents the corpuscle aspect.

Consciousness emerges from a quantum dynamism. Self-knowledge and relation/ dialogue present the same characteristics than the quantum realm.

Quantum physics opens the door to a new world view, radically different from that of mechanism and materialism –the age of Industrial Revolution-. At the same time, the quantum world view is deeply coherent with the traditions of mystical philosophy –both Eastern and Western-.

If there is no separation between particle and wave, matter and consciousness, body and mind, we are an integral part of reality, co-creators within the Cosmos. Then we can be masters of our own destiny –to some extent-. The quantum/ mystical world view unveils a depth of human freedom, a human potential, and a sacred dignity of humanity, that goes far beyond all the limited ideologies of the modern age and all the credos of religious organizations.

Then, we can realize the radical shift in the pedagogic patterns.

- **Modern schooling** established rigid frontiers between age groups, disciplines, subjects and periods, because it was founded upon a dualistic ideology that already separated matter and consciousness, body and mind. Similarly, the modern school has over-emphasized the particle aspect, since its materialistic interpretation subordinated consciousness to matter. For this reason, the modern syllabus has stressed things and nouns –it has often consisted of lists of things-. It has taught what to think rather than how to think.
- **Quantum education** will be integral or holistic instead of dualistic, as it is the reflection of the duality particle/ wave, and hence, matter/ consciousness or body/ mind. This “duality” is in fact “advaita” –non dualistic-. Then, an integral quantum education will mix the age groups –at least sometimes-, will establish transdisciplinary bridges, and will teach about verbs, relation and dialogue; it will be essentially relational and dialectical –hence the importance of the master-disciple model-. It will teach how to think, and it will help human beings to be creative and free –in depth-, in order to know themselves and the Cosmos in interdependence.

Certainly, some advocates of the old paradigm still point out that the disturbing discoveries of quantum physics are exclusively related to the microscopic levels of the subatomic world and fundamental particles. (We have adequately responded to this argument above.)

- Even sceptics must acknowledge that these minute levels constitute the very basis of reality, which cannot be seen anymore as it was understood at the time of Newton or Karl Marx.
- Second, ongoing investigation explores the link between the micro and the macroscopic levels; the development of science through the XXIst century will certainly bring more light into this crucial issue.
- Third, scepticism cannot deny the coherence of quantum physics with other new disciplines like the mind's new science, sophrology, epigenetics, psychosomatic studies, psychoneuroimmunology, holistic medicine, etc, together with the experiments on meditation or the investigation into integral/ value education.

The forerunners of quantum physics openly recognized that their own conclusions had been advanced thousands of years before by the greatest philosophical tradition of India, Vedanta. In this historical convergence, the cosmos and the human being, ultimately inseparable, can be seen as the fundamental binomial Consciousness/ Energy. The consequences for the educational arena are undeniable.

The present educational system, which faces many problems today, is a reflection of mechanistic science and Industrial Revolution. A new holistic paradigm can only evolve an integral kind of education; a new humanism can only promote integral education in human values.

Integral value-based education, as beautifully expounded by Sri Sathya Sai Baba in coherence with Vedanta and quantum physics, **constitutes an education of consciousness having an impact on the energetic realm** -which is the basic stuff of reality-; **this implies an ontological transformation of the human being towards higher states of consciousness and vibration** –knowing, like the philosophy of Kashmir Shaivism, that the ultimate reality is Cit/ Citi: Consciousness that vibrates, the fundamental binomial of Consciousness/ Energy-.



According to the Spanish physicist, **Sonia Fernandez-Vidal**, even **the human brain can be seen as a quantum sort of computer**. This young researcher in the field of quantum physics shares the capital conclusion of the fathers of quantum physics, corroborated by new disciplines like the mind's new science, sophrology or epigenetics: **we can shape reality from our consciousness –to some extent-. The future of mankind on Earth depends upon this simple and profound statement**, where Upanishads and quantum physics, Socrates and sophrology, totally coincide.

Fernandez-Vidal supports the notion of a **paradigm shift** from the scientific revolution brought by quantum physics. **Newtonian physics studied reality as something external and objective, and searched for mechanistic and deterministic explanations. From quantum physics to the new paradigm, reality would be seen as a dynamic continuum from which consciousness would not be separated.**

The present state of consciousness based on egoism, separation and division, nurturing domination and violence, will be seen in the future as **primitive** as the Homo Neanderthalensis today. But the present tragedy of mankind lies in the most explosive combination ever seen on Earth: an ethically primitive state of consciousness together with dangerous technology that can even produce an atomic explosion. Industrial Revolution has transformed the Planet into a polluted garbage where conflict continues to reign amidst all sorts of violence, alienation and fear. Even the economic system built with factories at the time of Industrial Revolution seems to have a dubious future.

In this dull scenario, mankind will have to understand the fundamental conclusions of quantum physics/ new science in dialogue with the millenary traditions of mystical philosophy and wisdom; their pedagogic translation will not be the present school system anymore, but integral education in human values, that is, an education of consciousness with an impact on energy towards an ontological transformation of the human being into a moral being, aware of the underlying unity behind diversity while truly manifesting the fundamental human values.

This is the only path of future ahead; the continuation of the present model will bring mankind towards an announced inexorable break-down.

The future of mankind depends upon a paradigm shift, and this means a radical change in education.





“Regulations have become more important than the warmth of affection.

When there is love, the problem is simple.”

J. Krishnamurti.

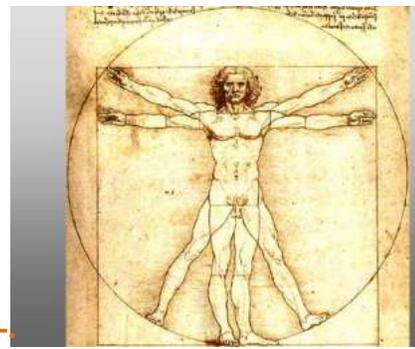


Conclusion.



**“Science sans conscience n’est que ruine de l’ame.”
“Science without conscience is but the ruin of the soul.”**

Michel de Montaigne -one of the fathers of Renaissance humanism-



Can the school system ignore the message of wisdom and humanism given by the greatest sages and philosophers?

Hence, can the educational process teach so many secondary details or instrumental tools and ignore the most important –conscience-?

One of the forerunners of modern economics, Adam Smith, warned that the famous invisible hand in society can only operate through moral beings, and that economy must be sustained upon a concept of sympathy and regard to our fellow beings.

Can the school ignore this sympathy in the classrooms and teach mere techniques?

Can education refuse to form moral beings and provide information only?

A valueless society may be at the root of the contemporary economic and social crisis.

Science without conscience may be at the root of the most serious problems of mankind.

“Information is not knowledge.

Imagination is more important than knowledge.

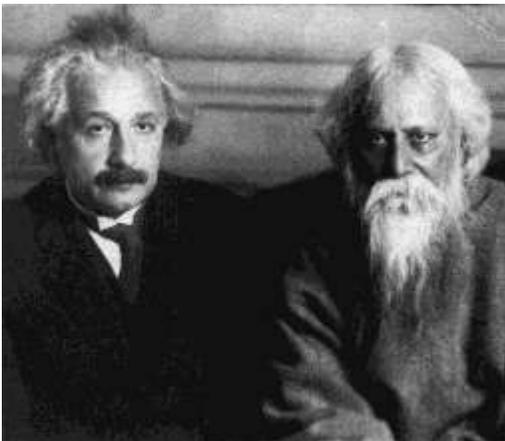
It is the supreme art of the teacher to awaken joy in creative expression and knowledge.”

Who expressed this vision of education? An artist? No. A philosopher? No.

Albert Einstein did –one of the physicists who fostered the scientific revolution of the XXTh century-.

And what did he say about the present educational system?

“It is a miracle that curiosity survives formal education.”



- Any mind shaped by modern materialism, unaware of the scientific revolution produced by quantum physics, epigenetics, sophrology or the mind's new science, could ask:

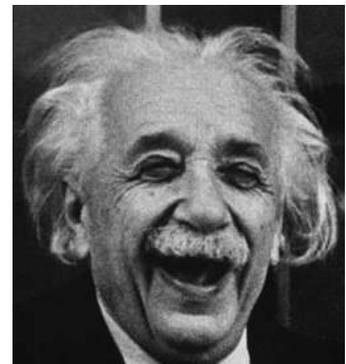
Why incorporating this integral nature of education into the school system, instead of leaving it to adults on a free basis -for those who wish to try it-?

There are three points to appropriately answer to this question:

- **First.** Many things taught in school are secondary or instrumental, while the matter of consciousness, the knowledge of oneself, values or ethics, are undoubtedly primary. Hence, is it coherent that the school system gets stuffed with details while it ignores the most fundamental things?
- **Second,** if the most important things should become optional at the adult stage, why not doing the same with all the secondary details taught in the classroom? Why not leaving for the adult stage on an optional basis the academic subjects too? If academic subjects are compulsory, it is because the idea of education is considered as capital for the sake of the growing human being. But what should be the content of this compulsory educational process? Only purely academic lessons, information and technical tools? What Albert Einstein suggested to be the most crucial dimension in education –imagination, intuition, ethics, conscience- should be out of the school system?
- **Third,** postponing values, ethics and conscience, and hence, the Socratic knowledge of oneself in relation and dialogue, to the adult stage on a free/ optional basis implies making it more difficult for human beings, and creating more problems to mankind–while it is obvious that a lesser number of people will get to know about it-. If we start in childhood/ adolescence within the school system and for all –in adequate ways to the age-groups-, the personal process of transformation that every human being should undergo will become easier, more guided, and more democratic, since it will be for all. Human society will get the benefit on a larger scale and sooner. Humanity urgently needs a radical paradigm shift inseparable from a shift in consciousness within each and everyone; but this will never happen until it becomes the very foundation of the educational process on Earth. Those who do not want this shift in education do not want the paradigm shift.

The solution of human problems is not technical; it lies at the level of consciousness. To ban the fundamental matter of conscience and the knowledge of oneself from the educational process produces the evils that Albert Einstein clearly identified:

“A perfection of means and confusion of aims seems to be our main problem.”



**The metaphor of the body and food.
The need for an education of
conscience.**



- It is commonly agreed that the health of our body is a direct translation of the kind of food we ingest. If our diet consumes many unhealthy ingredients, our health will certainly deteriorate, while balanced hygienic food will obviously tend to enhance health.
- In the metaphor we propose, the mind is like the body, and cultural inputs like food. Hence, if the mind consumes low culture full of violence and abject instincts, behaviour will easily tend towards all sorts of alienation and anti-social patterns.

We need not resort to philosophical foundations or scientific evidence; **basic common sense should be enough to realize such a fundamental fact of human life** – unfortunately, common sense has been lost in the last decades of post-modern evolution-.

Still, we can recall here the astounding conclusions put forward by different branches of new science, such as quantum physics, sophrology, epigenetics or the mind's new science, according to which there is no separation between mind and matter –or energy-, which means that consciousness is the key. Therefore, our patterns of thought certainly determine the course of our lives and the environment around us.

If the predominant mass culture today, filled with violence, vulgarity, low instincts and negative thoughts, is fostering all sorts of alienation and anti-social behaviour that we later deplore;

Is it possible THROUGH EDUCATION to promote higher forms of culture and more positive thoughts in order to help the growing human being to transform himself or herself towards a better human being?

Objectivity has been a major fallacy of the age of mechanism. Through the **Observer Effect**, quantum physics has demonstrated that there is no separation between the subject and the object of observation. **Neutrality is another fallacy of the liberal age;** nothing is neutral in human life, we must make a conscious decision about the content we morally want or socially need.

Then, educators cannot escape from their moral responsibility and pedagogic function when facing the contents to be provided to children THROUGH EDUCATION.

Here lies the Kantian concept of emancipation of the human being and its historical majority. Here lies the Enlightened project of human dignity and the highest ideals of Humanism.

From technocracy to humanism: Human values and self-inquiry.



The present syllabi are still stuffed with an overwhelming excess of information that is not digested by students, only vomited in the exam hall and very easily forgotten when the exams are over, while the capacity of thinking in a free and creative way and expressing oneself is largely underdeveloped.

This general scenario reaches the most dramatic extreme in **Asian countries like India**, where around 80% of the children are forced to memorize without understanding from horrible text books full of mistakes in a pedagogic aberration that has been called “**the robotic system**”.

Not by chance, the eminent philosopher **Raimon Panikkar** warned that mankind is trapped in a blind technocracy that has no future ahead except the destruction of humanity and the whole planet. **The shift from technocracy to humanism constitutes the “kairos” of our time**, a “conditio sine qua non” for the survival and evolution of mankind on the Earth.

In the horizon of this paradigm shift, this Project puts forward a holistic and humanistic pedagogy fostering the deepest facets of the human being, largely neglected by modernity, like sensitiveness and tenderness, creativity and imagination, beauty and love.

In front of the galloping dehumanization, alienation and conflict in the modern world, **Romanticism** was the sole cultural movement to fully appreciate and reassert **these fundamental human values**, which, from a humanistic pedagogy, must be **at the core of the educational process again.**



On the threshold of the terror of extermination camps, where the wardens were torturing and assassinating with academic degrees and even Ph.Ds, a group of friends – Jewish and Catholic, three women and one man- would meet to hear the stirring voice of that Mystika/ Mysterion coming from the depth within.

And from that Heaven inside us –as **Lord Jesus** would say-, from that Brahman at the core of our Atman –as **Sri Shankaracharya** would say-, **the message of Mystika would stay for generations to come to open the doors of a new world that lies inside each one of us:**



- “ Be born, my child,
It is already possible.
There is a thread linking
the old existence to the new one.
Cut it, infant, free yourself.
Here, you are One with Him,
Here, you are Yourself.
What is empty, will be filled.
He who he seeks, will find.

The stone has been raised
towards the sky,
And Life has been trodden.
It is not what He has taught.
The stone will be thrown down,
And Life will be raised.
Every Cathedral becomes a grave
If we only announce the Word.
After the message of Joy,
Reality must come.

Rejoice, you are men!
You will become MAN.
Your task is to accomplish
this degree of being.

In the depth of the heart,
The dawn is raising.
Inside, we can already see it.
Outside, you only see the suffering
of the Earth.
There is only one suffering:
To be outside.

There is darkness only outside.
There is death only outside.
It is inside that there is Life.

Our task is the New World.
You must know
what is your destiny.
To recognize your task
Is to see
In its purity your individuality.
You do what you must do:
You transform yourself.
If you transform yourself,
Matter also
Has to transform itself.

Joy is the sign.
Joy is the air of the new world.
What is peace?
It is not the pause
between two wars.
Peace has never existed,
but it will be.
It does not look like anything old.
Peace is the new vibration.
Joy is infinite.

What is Nirvana?
There where two become One.
There where the parallels join.”



Quotations from one of the most beautiful, profound and inspirational books in the history of mankind: **“Die Antwort der Engel”**, in the special German version presented by **Gitta Mallasz** and published by Daimon Verlag in Einsiedeln, Switzerland.

It has been translated into French as “Dialogues avec l’Ange” by Aubier, into Spanish as “La respuesta del Angel” by Sirio, and into English as “Talking with Angels” by Daimon Verlag. The original Hungarian text was also published by Daimon Verlag.



“Relationship is the most extraordinary thing in life.”

“There is a lack of affection, of warmth in relationship.”

**“Without understanding relationship, action on any level will
only breed conflict.”**

J. Krishnamurti.

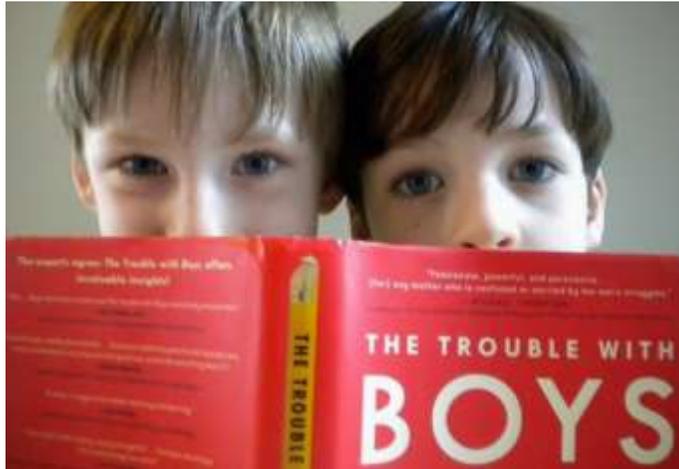


The crisis of boys' education.



THE CRISIS OF BOYS' EDUCATION AND THE ALIENATION OF BOYHOOD.

**Startling facts evidenced by all data in all industrialized countries
in America, Europe, Australasia and Japan;
And already manifesting in Asian/ developing countries like India.**



Education in human values or integral education will never work within a feminized co-educated school with few male teachers that denies the anthropological drives of boyhood while structurally nurturing a boy crisis. The school system must address the deeper drives of boyhood, and only this will solve the global boy crisis; only this will make value/ integral education really work for boys –and also for girls-.

There is today an incoherence between two contradictory phenomena: the pretension to introduce values into the curriculum and the oblivion of boyhood – overlooking the boy crisis and dismissing boys' anthropology-.

Value/ integral education must start at the structural level: the organization of the educational process and the school. At this level, educational authorities and professionals must become aware of all the troubles that this feminized co-educated school has created for boys- while denying the very anthropology of boys' growing process-.

Value/ integral education must start by treating human beings with humaneness, not alienating them. The deepest philosophy of Europe has analyzed the profound human -and especially male- alienation inherent to modernity. The alienation of boyhood has still worsened in the last decades, producing a global boy crisis never seen before.

The denial of boyhood's anthropology lies at the core of this alienation. US psychiatrists claim for the return of male mentors for boys. Many experts all around the world warn that boys do not have positive role models of their own gender. All ancient and indigenous cultures knew the crucial role of the initiation for boys. Lord Baden-Powell learnt it in Africa, and from this awareness he created Boy Scouts – which is a modern form of initiation with mentors-.

Education will have to raise the issue of boyhood again.

The U.S. Department of Education released a comprehensive report in July 2000 called "Trends in Educational Equity of Girls and Women",

that radically questioned the conventional belief that girls were short-changed in the nation's schools. With all the overemphasis in the previous decades about girls' discrimination, even the statisticians who put the data together were surprised by what they showed.

As the study's director, Thomas Snyder, recognized:

"We did not realize women were doing so well. And boys so badly."

From 2001 on, **Senator Hillary Clinton**, a woman and one of the major figures of the Democrat Party in the U.S.,

Warned about the crisis of boys' education

And defended the right for government schools **to offer single-sex classrooms** as private schools can do to offer sound remedies to the boy crisis and an alternative to the problems generated by co-education.

In Australia, documents such as "**Gender Equity: A Framework for Australian Schools**" (1997) still argued in favour of positive discrimination for girls, the assumption being that society was male-dominated and that women were oppressed and disadvantaged.

But from 2000 onwards, what has increasingly manifested in Australia and all around the world with startling data is

a crisis of boys' education;

the figures are striking in all industrialized countries and already start indicating the same boy crisis in developing countries.

When some biased minds were still denying the obvious and worrying reality of the crisis of boys' education, **the official marks in British public exams in 2013/ 2014 were showing a further decrease in boys' performance,** and therefore an aggravation of the already startling gap between boys and girls.

In the United Kingdom, government reports such as “2020 Vision”

have warned that **the poor standards achieved by boys** remain extremely persistent and alarming, **for which boys should be taught separately** to stop them falling further behind girls –as part of an overall reappraisal of the educational system-.

British experts have admitted that the present flaws will persist if we continue to do more of the same; a new approach is required –which this educational Project tries to offer-.

In September 2013, the Education Minister of Germany, MS Annette Schavan, again a woman, warned about **the crisis of boys' education** in Germany –as well as around the world-, and called for **schools to separate boys and girls with new formulae.**

Her request was based on the real anthropological differences in growing up that psychology and neuroscience have confirmed in the last years.

On December 9th 2013, the prestigious newspaper from Barcelona, La Vanguardia, published an article with a meaningful title: **“Boys: the subject left behind”**, below which this renowned newspaper evidenced the serious crisis of boys' education in Catalonia/ Spain within the global boy crisis all around the world, in all OECD countries first and later in developing countries too. La Vanguardia warned that the boy crisis is not only a pedagogic problem but also a cultural or anthropological issue, since the culture of the last decades is not providing positive models for boys and manifests a deeper crisis of masculinity in anthropological and cultural terms.

“In schools it is girls who are doing better, boys who are in trouble –and special programmes for boys are needed.”

Prof. R.W. Connell, University of Sydney.

The boy crisis in education.

A gender gap exists in education all around the world. A higher proportion of girls than boys go on to higher education, girls receive higher grades than boys, amongst whom there is a greater risk of being diagnosed with behavioural problems requiring remedial intervention.

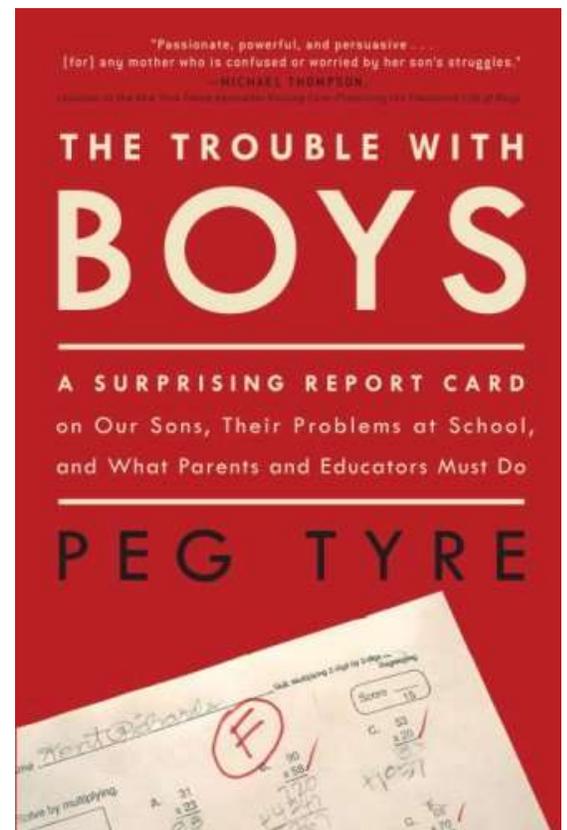
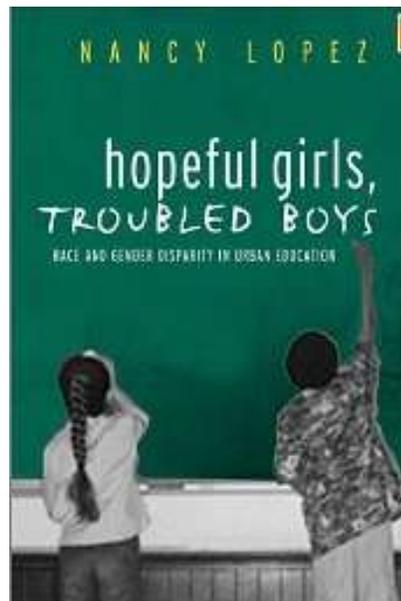
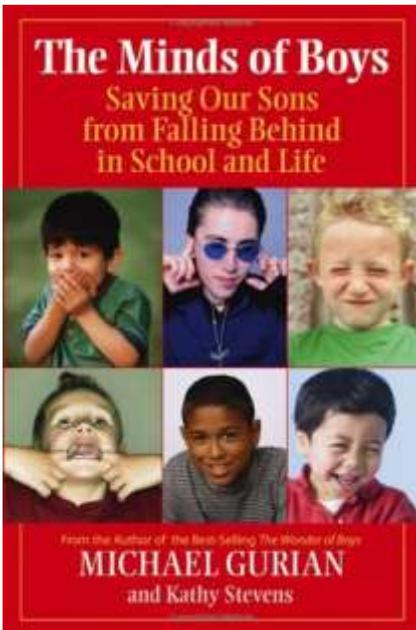
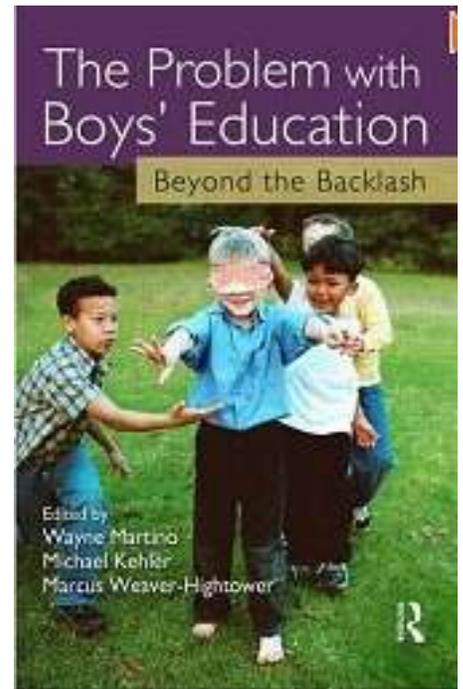
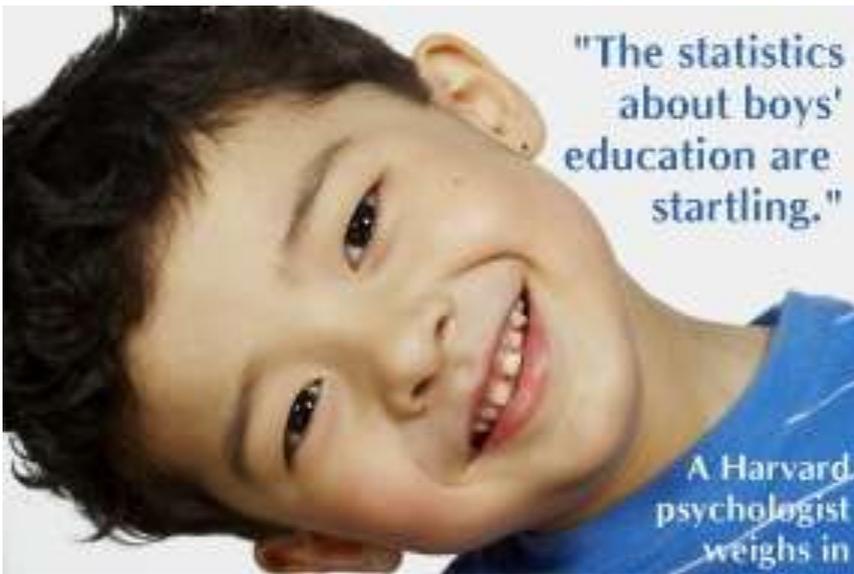
The boy crisis manifests not only structural problems within the present school system but also negative cultural patterns affecting boyhood and the male gender in the culture of the last decades.

These are some of the findings of various reports such as "Boys and School: A Background Paper on the Boy Crisis" (July 2010),

Authored by Professor Michael Kimmel

**For the Government of Sweden,
Ministry of Education and Research,
Delegation for Gender Equality in Schools.**





The New Gender Gap. Exploring the Boy Crisis in Education.

On January 28–29, 2011, a two-day event was held in Berlin, hosted by the Robert Bosch Foundation in partnership with the Canadian Council on Learning (CCL).

The purpose of this event was to bring together a select group of international experts in the field of education and gender.

At this third International Dialogue, CCL presented its new report that was also the focus of this year's discussion: **"The New Gender Gap. Exploring the Boy Crisis in Education"**.

Recently the issue of the boy gap in education or boy crisis in general has been the subject of increasing attention across a number of OECD countries.

The boy gap or crisis starts manifesting in Asian countries like India.

International findings suggest that boys, as a group, are falling behind girls from many academic indicators, and are more likely to have behavioural difficulties or drop out of school completely together with various forms of alienation, hooliganism and violence.

In light of this, during the two-day event, participating researchers, practitioners and policy-makers from Canada, the U.S., the U.K., Germany, Austria, Switzerland and Australia, discussed practical approaches to facilitating improvements in the education and general behaviour of boys.



In February 2012, a 15-year-old boy stabbed his teacher to death in St Mary's Anglo Indian Higher Secondary School in Chennai. **What became so common in the USA first, and later developed in Europe, is now coming to India and Asia.**

Two years before, in July 2010, a 9th standard boy killed his classmate in Saket, South Delhi.

In February 2012 again, threatened by his economics teacher, a 16-year-old boy committed suicide by hanging himself at his own school campus in Udumalpet, Tirupur District.



We could fill several pages with innumerable cases of all sorts of boys' alienation and violence increasing in the modern world. Everybody knows that, in spite of a certain imitation of male patterns, girls do not show this kind of alienation and violence to such an extent. Some day, mankind will address this crucial issue and ask WHY? In order to implement adequate strategies towards a recovery of boyhood in a vision of human/ spiritual values and harmony of the whole while obviously taking care of girls too.



William Pollack, well-known psychologist at **Harvard Medical School, in the USA**, has summarized this new concern in a few words: Boys are suffering; boys are failing irrespective of ethnic or economic strata because schools are boy-uncentred –they are girl-centred after decades of focusing exclusively on girls and women-.

Crossing the Atlantic, **in the United Kingdom**, the **principal** of one of the most prestigious schools in the world, **Eton**, has similarly warned that: Boys are being failed by the British education system because it has become too focused on girls; we do not support and nurture boys. **The UK Government** has acknowledged the same.

In Spain also, **recent reports –even at the governmental level-** are concluding that coeducation has largely favoured girls to the detriment of boys, who are massively performing much lower than girls, to such an extent that nobody can deny it anymore.

In France, **sociologists such as J.-L. Auduc, Ch. Baudelot, R. Establet and M. Fize** warn the society and the government about the heavy problems concerning boys, who manifest around 75%/ 80% of all pedagogic and social troubles.

At the antipodes of the planet, both **the Government and the Parliament of Australia** have conducted inquiries, research and programmes to tackle the problems of boys' education. The Australian Government's Parliamentary Inquiry Report has been seen as a first attempt of **“recuperative masculinity politics”**.

In the province of Cordoba, in Argentina, Montserrat Boys' School was considered as one of the top in the country, forming eminent intellectuals and scholars. After introducing coeducation, all the reports demonstrate that the standards of boys have dramatically fallen down. **There are thousands of cases like Montserrat Boys' School all around the Western World.**

This is only a brief sample of all the materials that could be quoted. After postmodern society has brought the pendulum to the other extreme with visible consequences, **awareness is slowly increasing in the whole of the industrialized world. Still, when the figures of boys' trouble were already glaring, government funds were still provided for girls equity, when the only inequity girls experienced was to do better than boys on most indicators of academic excellence. Still, some deeply-rooted bias refused to acknowledge the reality and objective startling figures all around the world, which ultimately expresses despise towards the male gender.**

Several initiatives have been started, like the IBSC (International Boys' Schools Coalition), and other settings for boys' schools and boys' education, which furnish all the needed information on the topic. **In parallel to that, the world famous Gates Foundation provides the needed attention to the troubles of boyhood that cannot be ignored anymore, and the Gurian Institute in Colorado, U.S., trains professionals and parents about boys' and girls' different needs and learning styles.**





Scholarly research has been produced in the whole of the industrialized world amongst OECD countries, **Showing common basic tendencies all around the so-called “developed” world:**



- Three-quarters of the students who are diagnosed with behavioural problems are boys.
- Three-quarters of students who create discipline problems are boys.
- Three-quarters of the students diagnosed with learning disabilities are boys.
- Boys are twice as likely to have a language/ reading problem as compared to girls.
- Three-quarters of children with hyperactivity disorders are boys.
- In a total of 35 industrialized countries, girls outperformed boys in special tests.
- In the UK girls have outperformed boys at GCSE and A level for 25 years.
- In general, boys score much lower than girls in reading and writing tests.
- Boys earn as much as 80% of Ds and Fs -in the Anglo-Saxon systems-.
- Around three-quarters of drop outs in higher secondary school are boys.
- Boys constitute only around 40% of college students –girls around 60%-.
- In the U.S.A., the percentage of male undergraduate students dropped 14 % from 1970 to 2000 –from 58% to 44%-, and the widening gap continues.

In the last years, India and Asian countries start reproducing the same evils than the Western world.

In general terms: academic failure, learning difficulties, alienation, anti-social behaviour and violence affect boys much more than girls, while girls behave better and get more seats in higher education in comparison with boys and better marks in general terms. WHY?

Boys will deserve attention? –After so many decades focusing exclusively on girls-.

Today, boys not girls are being left behind. Today, boys are in trouble. And yet, the social response is insufficient and many refuse to acknowledge it and care about it, which only perpetuates the problem.

The crisis of boyhood is inseparable from general issues concerning masculinity in anthropological terms, and also negative images and patterns concerning the male gender in the culture of the last decades. Boys do not have positive role models of their own gender in mainstream culture.



An objective look at the facts.

The facts about girls:

- Girls surpass boys in reading.
- Girls surpass boys in writing.
- Girls surpass boys in the arts.
- Girls get better grades and more honours than boys.
- Girls are more engaged in school.
- Girls are more engaged in extra-curricular activities outside school.
- Girls have higher aspirations than boys.
- Girls are more likely to graduate from higher secondary school and from college.
- Today there are more girls than boys in college and university.



The facts about boys:

- More boys repeat a grade.
- Boys are more likely to be suspended or expelled from school.
- More boys leave school at an earlier stage or drop out of school.
- More boys need special education.
- More boys smoke, drink and take drugs.
- More boys suffer from low esteem and emotional problems.
- More boys commit suicide and acts of violence or hooliganism.
- More boys perform all sorts of antisocial or violent behaviour.
- More boys become incarcerated.

The marginal advantage of boys in maths and science looks rather pale in front of a general dull scenario for the male gender as compared to girls.

Can anybody deny that there is a real crisis of boyhood today? Those who still deny it are just replicating in a reverse way the same kind of bias and despise they denounce while they perpetuate the same old state of consciousness.

“Girl behaviour becomes the gold standard. Boys are treated like defective girls. “

Dr. Michael Thompson, renowned U.S. psychologist and educational consultant.

What started in Western countries many years back is already happening and increasing in Asian countries like India. Some awareness has been arising in Western countries in the last years, but it is still limited. When the figures were already showing a crisis of boys’ education, governments were still funding programmes for girls as they did decades back; but now, it is boys not girls that are left behind. The pendulum has gone from one extreme to the other –as usual in human history-. When will we realize it? When will we do something about it?

After previous initiatives, our Project tries to answer to this crucial question: WHY are boys massively failing and misbehaving? It also tries to offer a sound solution for this major problem of our time in a vision of harmony of the whole.

The United Nations finds that boys have fallen behind girls in every one of the largest 70 developed nations.

All PISA Reports of the last decades have been dealing with the startling figures of the world boy crisis.

There must be something common to these 70 nations, something global, that explains this international boy crisis:

A feminized co-educated school that never existed before in human history, that has been created in the last decades for the first time, and that obviously does not respond to the anthropology of boyhood. This, the anthropology of boyhood, must have been devastated all around the globe by postmodern civilization; that is why the boy crisis is deep and global.

Moreover, unilateral claims for women have established a structural oblivion and neglect of boys –and males- and even a new anti-male culture never seen before the advent of these unilateral claims with all its bias –the bias of the ego-.

The simple fact that the boy crisis is largely ignored –like men’s troubles- already constitutes a disdain against boyhood and masculinity in ethical terms, and an unconstitutional discrimination in legal terms –by using the language of women’s movements-. To ignore all this has a cost of billions of euros due to boys’ and men’s anti-social and self-destructive behaviour, failure and alienation –and a huge human cost too-.

In the USA: 700% increase in prison population –MALE- in the last 30 years. One women in jail for 15 men; and the ratio increases.

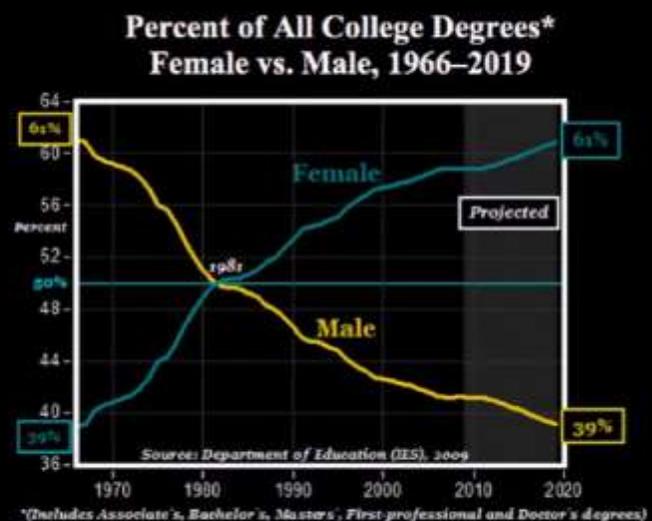
Still, these 70 most developed nations and the entire human civilization persist to ignore the global boy crisis and the serious male troubles all around the globe. Till when will human civilization be blind?

Is there somebody interested in all this alienation and violence?

Down: source: “The importances of having a White House Council on Boys and Men.”

1. EDUCATION

Female college students and female college graduates now far outnumber their male counterparts, a trend that shows no sign of leveling off.



Many experts in the USA and all around the world agree on the main causes for a global boy crisis all around the world as never seen before in human history: (the boys' crisis becoming a men's crisis in one generation)

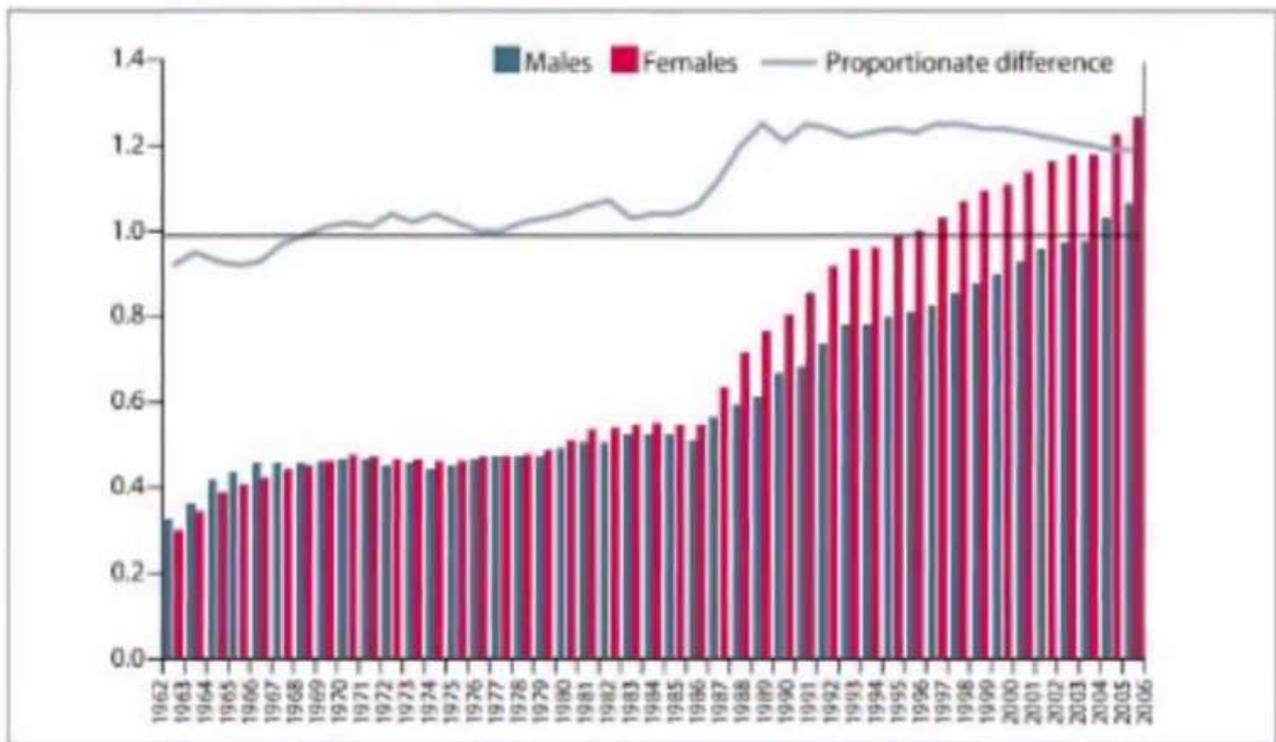
- 1. Father-deprived boyhood: deprived of father, male mentors, positive male role models, love within their own gender, and the initiatory dimension of boyhood in anthropological terms, ultimately deprived of their own identity, which feeds frustration, alienation and antisocial/ self-destructive behaviour.**

- 2. The feminized co-educated school with few male teachers that does not acknowledge boys' anthropology and psychology, does not understand them and does not nurture them.**

- 3. The dramatic lack of positive patterns of masculinity in the society and mainstream culture, with new trends establishing an openly and astounding anti-male culture within a society unilaterally and vehemently centred on women and girls only.**

Down: source: "Examining Male Underachievement in Education."

Figure 7-1 Gender Difference at O-level/GCSE and Proportionate Differences in Female/Male Achievement



➤ **Why has there been a request for the President of the USA to create a White House Council on Boys and Men?**

“By almost every benchmark, boys across the nation and in every demographic group are falling behind.”
(Newsweek, “The Trouble with Boys”.)

After several decades of gender discourses and policies completely unilateral, exclusively centred on girls and women while completely neglecting boys and males –the forgotten gender-, a new reality has been created that never existed before in human history:

A world crisis of boyhood –educational and general- amidst profound troubles of masculinity; gradually expanding through the USA, Europe, and the entire world.

- For the first time in the history of the USA, we have now the first generation of boys who will have less education than their fathers. The same phenomenon is manifesting in all industrialized countries, and it even begins to manifest in developing countries such as India, China, etc, and all around the globe.
- Female college students and graduates now far outnumber boys in the whole world; in many countries, we are reaching 40% of men in university versus 60% of women.
- In the school system, boys lag behind girls on all academic measures. **Though the figures slightly vary according to nations, the USA becomes paradigmatic.**
- Boys massively receive lower grades than girls.
- Boys receive 70% of Ds and Fs on report cards.
- Boys massively score lower than girls on all measures of writing skills.
- Boys massively outnumber girls in all remedial classes.
- Boys are 2 to 3 times more likely to be placed in special education classes.
- 75% of children diagnosed with learning disabilities are boys.
- Two boys are held back in grade for each girl held back.
- Boys make up 80% of behavioural disorders diagnoses.
- 80% of children diagnosed with emotional disturbance are boys.
- 80% of school children on Ritalin are boys.
- Boys make up 80% of school disciplinary referrals.
- 80% of students expelled from school are boys.

In front of this dismal scenario, women demonstrate for their rights on the international day for women, and schools close down to celebrate women's day:

whereas it is boys who are massively underachieving and manifesting all problems.

For how long will civilization be blind to this dramatic reality?

Sociologically, a world ignoring this boyhood-and male- catastrophe will be a hell –see already the state of the world around-.

Ethically, it is enough to recall the great philosopher, Kant: ethics is universal –not unilateral, not only for women, but for males too-. Boys –and men- also deserve attention some day. Egoism is not emancipation –which is universal, not unilateral-.

As Dr N. Johnson has underlined (“Literacy and the Male Brain”), the school system is obviously favouring girls to the detriment of boys, who massively underachieve across all social sectors in all industrialized and also developing nations all around the globe.

The boy crisis is deep and global; it strikingly manifests that something has gone wrong in relation to the male gender in the last decades all around the world.

- Many boys spend their boyhood in female-run homes and feminized schools with few male teachers: without fathers, without male mentors, without male role models, which is tantamount to **denying their male identity**, which in its turn can only feed frustration, alienation and all the rampant evils of the male gender in this world in terms of anti-social and self-destructive behaviour.
- In many industrialized countries, a third of boys are raised in father-absent homes –whereas boys crucially need the father and male mentors for basic anthropological reasons of gender identity.
- As anthropologists recall: unlike girls, **boys are males that come from a women –mother- which makes the building of boys' own identity more difficult and hazardous –it is enough to observe all the troubles of boyhood and manhood-**.

- Many experts have been repeating in the last decades that **jails are places for father-deprived boys:** deprived from fathers, mentors, male role models and ultimately their own identity, deprived from positive patterns and love within their own gender, which can only engender alienation and all the evils we face and deplore.
- On the other hand, anthropologists warn that **boyhood is essentially initiatory**, the history of humanity makes it crystal clear, which means that boys crucially need from 8 and even more from 10 onwards the role model – positive and loving- of the father and mentors. **Can we ban the most fundamental human value, love, from the growing process of boys within their own gender and identity?**
To deny the fundamental anthropological drives of boyhood is equal to devastate boyhood, which then manifests through all the dramatic troubles and evils of boyhood and manhood in this world. Anthropologists and historians have realized that all this anti-social and self-destructive behaviour does not exist or is marginal in ancient and indigenous societies that recognized these deeper drives of boyhood.
- In parallel to that, USA psychiatrists claim for the return of mentors for boys.
- In New York City, the Eagle Academy for Young Men has implemented a mentoring programme through which every boy takes a male mentor in the area. The impact of the mentoring programme has been “beyond profound” in the words of David C. Banks, Principal. All the African American boys of this area have improved academically and in general terms when accompanied by an elder male mentor.
- In general terms, boys with father involvement do better in all areas, and boys with good mentors –apart from the father- also show positive changes for better, more self-confidence and self-esteem. **Human societies knew this for thousands of years, only our postmodern societies are dramatically overlooking basic anthropology.**

“Boys get unfairly labelled as morally defective, hyperactive, undisciplined, or “problem children”, when quite often the problem is not with the boys, but with the families, extended families, or social environments, which do not understand their specific needs as human beings and as boys.”

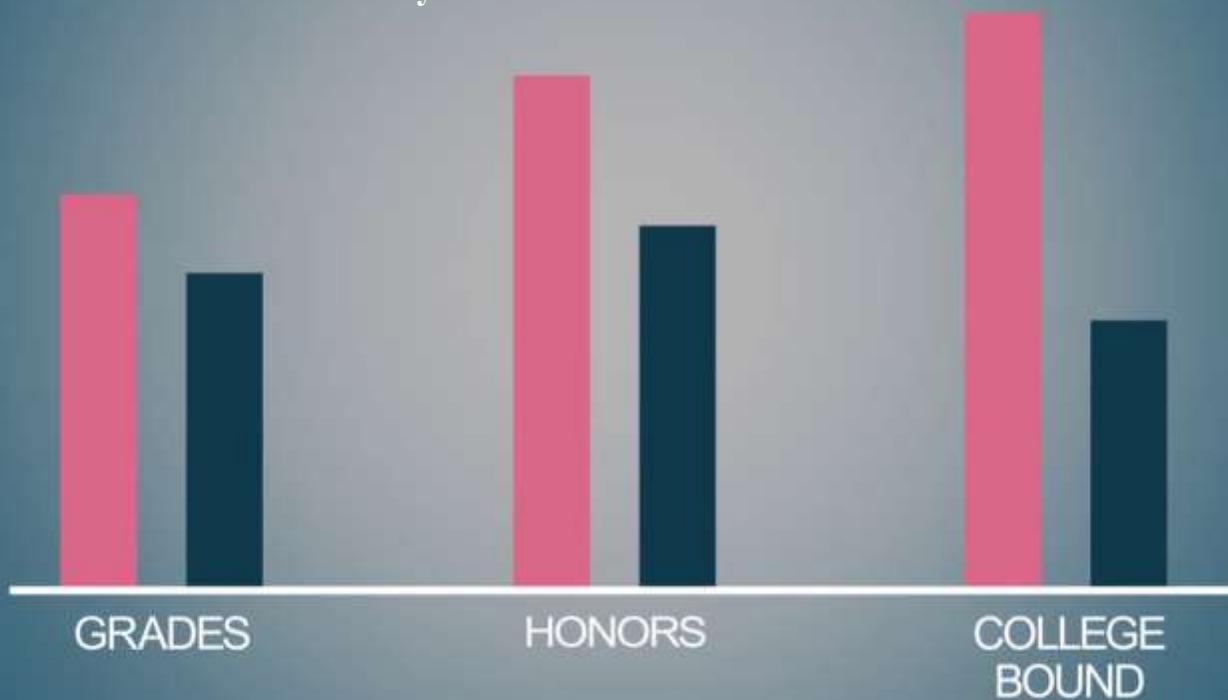
(Dr M. Gurian (“The Good Son”.)

- In the USA and other industrialized countries **the boy crisis is already manifesting as a male crisis at the adult stage** -in terms of unemployment for instance-.
- In parallel to that, in many industrialized countries two thirds in the new generations of academic professions such as magistrates or physicians are women, men only one third.
- This is obviously a direct translation of women visibly outnumbering men in college/ university for the last 40 years; **inevitably, some day this outnumbering at the educational level should be translated into an outnumbering at the professional level.**
- 92% of workplace deaths are men. But there are no special policies for this.
- In the 1920s US males lived 1 year less than women; now they live 5 years less. And still governmental offices for boys' and men's health are non-existent.
- Furthermore, we should not forget **all the social evils manifested by men much more than women such as:** hooliganism, violence, rape, delinquency and crime, alcoholism, drug-addiction, suicide, etc-.
- There is one woman in jail for 12 to 15 men! But governments, societies and the whole postmodern civilization are still incapable of realizing that there is a world boy crisis and profound troubles of the male gender.
- 90% of adolescents in correctional facilities are boys.
- 80% of children and adolescents who commit suicide are boys.
- Postmodern societies integrated women into the workplace but totally forgot to integrate men into the family, the school and even all sectors dealing with human care.
- A society so concerned to have police-women –even as military personnel- that does not care at all to have only 25% of males in the schools system can only be regarded as a deeply sick society. We are paying a high price for it with all the troubles of boyhood and manhood that are still not addressed.

- **Postmodern societies are paying a huge bill for completely forgetting boyhood and the male gender.** The antisocial and self-destructive behaviour rampant in our societies due to this oblivion of boyhood and masculinity costs billions of euros to all developed nations –and also to developing countries now-, apart from the human cost that cannot be calculated in monetary terms.
- **Before women’s demonstrations for the international day of women, the postmodern world must ask itself if it can carry on with this dramatic oblivion of boyhood and masculinity.**
- **Reality is interdependent,** and women will have to learn through suffering the lesson of interdependence and the harmony of the whole: “emancipated” women shouting at their rights amidst a mass of troubled boys left behind and a catastrophic masculinity will never have peace on Earth. Meanwhile, all evils are rampant.
- **Moreover, ethical arguments** will remind us that ethical principles are universal, not unilateral; if they apply to women they must also apply to men and boys.
- **In postmodern societies,** the streets and malls massively show images of women only, voices on the phone or apps are female voices only, all books have special chapters on women only, cultural life thrives with lectures on women only, advertisements and programmes enhance the value of women only.
- Meanwhile, **mainstream newspapers** write that the future is in the hands of women, which is telling boys that their gender has nothing to contribute to humanity. Meanwhile, **official textbooks in India** write that women are better than men.
- In which world are boys growing up today? Where is the value of the male gender in the postmodern world for the new generations of boys?
- Again, let us remember:
 - 80% of children and adolescents who commit suicide are boys.
 - Boys make up 80% of behavioural disorders diagnoses.
 - 80% of children diagnosed with emotional disturbance are boys.
 - 80% of school children on Ritalin are boys.
 - Boys make up 80% of school disciplinary referrals.
 - 80% of students expelled from school are boys.

- Meanwhile, these are the trends in countries like India: -Educate the girl. (Boys are even not mentioned); or they still say: -Girl = to boy. (But not: Boy = to girl).
- Whereas the global boy crisis already manifests in India and all developing countries amidst profound and dramatic troubles of manhood in general terms.
- **But India, the developing world and the developed nations, the whole human civilization, is still ignoring the global boy crisis amidst all the rampant evils of the male gender in terms of alienation, antisocial and self-destructive behaviour.**
- Meanwhile, the world boy crisis persists and worsens amidst all the dramatic troubles of manhood; **which shows how deep is the male alienation inherent to modernity** –as European philosophy has studied in depth-. Why males cannot react in relation to the boy crisis and their own gender troubles? Who is interested in all this alienation?
- As the British Government acknowledged in the “2020 Vision” Report, there is something that societies do not see yet, and hence do not address. **For how long will human civilization continue to be blind?**

Source: “War on Boys.”



Facing the crisis of boys' education in Australia.

- **The House of Representatives/ Standing Committee on Education and Training (Parliament of Australia)** conducted an inquiry in 2002 into the education of boys in Australian schools.

The Inquiry resulted in **several initiatives:**

- As a response to the Inquiry's findings, **the Boys' Education Lighthouse Schools (BELS) Programme** was implemented in two stages over 2003-2005. The programme provided funding to over 550 schools to help improve boys' educational outcomes.
 - **The Final Report of Boys' Education Lighthouse Schools (BELS)/ Stage Two** provided a detailed analysis and discussion of the key findings and experiences of the 550 schools.
 - Success for boys based upon BELS was continued throughout successive years.
- **The Australian Government has sponsored various research projects concerning boys' education.**

- To start with, the Australian Government/ Department of Education, Employment and Workplace Relations requested the research report quoted above addressing the educational crisis and needs of boys.
- The Australian Government was also the major sponsor of the 5th Biennial "Working with Boys. Building Fine Men", held on July, 4-6th 2007 at the University of Newcastle.



Educational Consultants Bret Burkholder and Ed Leitner, founders of Boys' Hearts and Boys' Minds (U.S.A./ California)

Conclude that we must make schools more boy-friendly instead of giving boys more and more Ritalin to make them behave in a system that is not suited to them.

(While Ritalin has serious long-term side-effects stunting physical and mental growth).

Till now teachers and administrators did not pay enough attention to the boys' educational crisis and needs. It is time to face the challenge.

More and more voices request a new separation of girls and boys, not in the state of mind of the past but in a new awareness and with a new pedagogic spirit, which means acknowledging the anthropological differences in learning and caring about all –boys too, not only girls, within the harmony of the whole-.

Denying the anthropological differences in learning through universally imposed an unquestioned coeducation can be seen as another example of the artificial character of modernity, inseparable from denying the holistic multidimensional nature of the Cosmos through the reductionistic materialism of the Newtonian world view. In all the cases, modernity has operated a tabula rasa in relation to reality.

In this Project, not only we put forward a general theory and practice of integral education in coherence with the new holistic paradigm, but **we also propose a new pedagogic formula beyond the crisis of boys' education, that instead of yearning for the past aspires to a better future and harmony in the frame of the new paradigm.**

- From 2001 on, **Senator Hillary Clinton**, a woman and one of the major figures of the Democrat Party in the U.S., defended the right for government schools to offer single-sex classrooms as private schools can do.
- From then, the number of government schools in the U.S. offering single-sex education has rapidly increased under the auspices of the **National Association for Single-Sex Public Education** chaired by **Dr. L. Sax**.
- In the **United Kingdom**, government reports such as “**2020 Vision**” have warned that the poor standards achieved by boys remain extremely persistent and alarming, for which boys should be taught separately to stop them falling further behind girls –as part of an overall reappraisal of the educational system-.
- British experts have admitted that the present flaws will persist if we continue to do more of the same; a new approach is required –which this educational Project tries to offer-.
- In September 2013, the **Education Minister of Germany, MS Annette Schavan**, again a woman, called for schools to separate boys and girls with new formulae. Her request was precisely based on the real anthropological differences in growing up that science and neuroscience have confirmed in the last years.
- **In Russia**, several experts such as **Prof. Vladimir Bazarny** or **Dr Natalya Kuindzhi** have highly recommended that girls and boys should be taught and study separately since they perceive the same information and learn in different ways.
- In some pioneering schools such as the **Harmonia Lyceum** in **Zheleznogorsk, Siberia**, and in 2000 schools following Prof. Bazarny, the segregation of boys and girls has proved to be one of the keys for a new pedagogic success.



In virtually all the cases where new segregated class-rooms have been implemented, either in the U.S., the U.K., Germany, Russia or anywhere in the world, the academic and general performance of boys has clearly improved, the crisis and alienation of boyhood hence showing a tendency towards a net recovery.

Successful single-sex classrooms or schools have **a positive effect on student achievement for both boys and girls.**

- Girls classrooms or schools can overcome old stereotypes and help them attain higher achievement in maths and science.
- Boys' classrooms or schools can overcome the present crisis of boyhood, enhance their self-esteem, and help them attain higher achievement in language (reading and writing) and also in arts or civics.

For a clear and impressive review of the research on single-sex classrooms or schools, we can see: **Peterek Emily**, "Sex in the Middle School.", "Florida League of Middle Schools Journal", vol. 9. For instance:

- In a three-year study in the mid-2000s, researchers at **Florida's Stetson University** compared the performance of single-sex and co-educated classes at an elementary school. When the children took the Florida Comprehensive Assessment Test, the results were striking: only 59% of girls in co-educated classes were scored as proficient, while 75% of girls in single-sex ones achieved proficiency. Even more striking results for boys: 37% of boys in coeducational classes scored proficient, compared with 86% of boys in the all-boys classes.
- In 2000, Mr. Benjamin Wright, the Principal of **The Thurgood Marshall Elementary School in Seattle, U.S.**, separated the school into all-boy and all-girl classes. Before these changes, only 10% of boys met the minimum standards in reading. After the new separation, 66% achieved the standards, while girls also improved. The new separation also ameliorated discipline and enhanced a more positive relationship between boys in terms of camaraderie.
- **The Brighter Choice Charter School in Albany, New York**, was the first charter school in the U.S. to adopt single-sex classrooms under the same roof. With the new separation, all standards have improved, especially for boys –who were doing very badly- but also for girls –who were already doing better-. Only after the separation the school has achieved Adequate Yearly Progress and has been considered in good standing according to the New York Department of Education.

There are hundreds and even thousands of similar examples all around the world.

For how much time do we want to deny the facts and stick to the inertia and bias from the past?



It has been recently acknowledged by educational research that **boys –especially after 8/ 10- learn best with other boys and a male teacher in a master/ pupil relationship (the Gurukula)**, rather than with mixed groups in one big class-room.

Although we provide scientific/ neurobiological evidence about the differences between boys’ and girls’ learning styles, we should not forget the inputs of anthropology through human history, and we should not dismiss the philosophical perspective; neuroscience or the brain cannot tell the whole story.

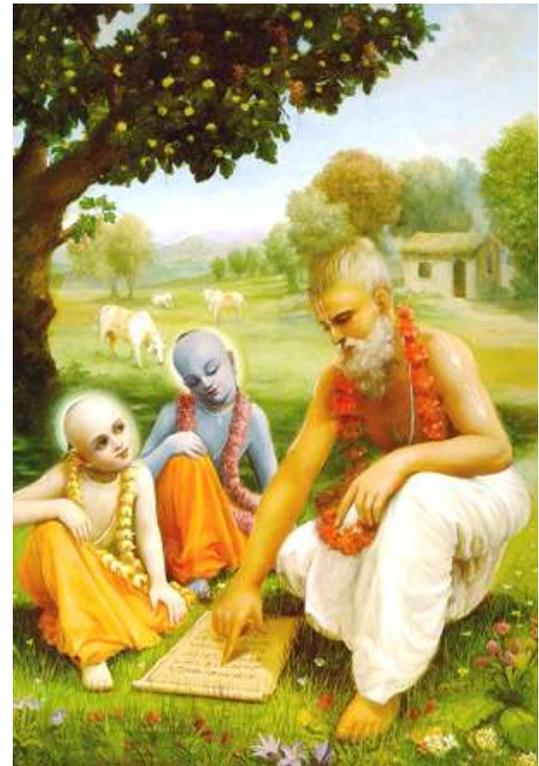
A survey commissioned by the Training and Development Agency for Schools in the United Kingdom concluded that:

- male teachers are crucial role models for boys;
- boys find male school teachers more approachable and an inspiration to work harder;
- boys are also more likely to approach male teachers for personal problems, issues concerning puberty, or problems about bullying.

But according to the Higher Education Statistics Agency, only 23% of those qualifying to become teachers in 2006/ 2007 were men, manifesting, therefore, a widening gulf between the numbers of men and women gaining teaching qualifications and being ready to teach in schools.

In conclusion, there is a dramatic contradiction in industrialized countries between the need of male teachers and role models for boys and the absence of male teachers in the school system, in a general crisis of positive models of masculinity. This is the result of several decades without addressing the issues of boyhood and masculinity.

Even in Asian countries like India, we can find this pedagogic and anthropological bias. Quite visibly, modern India has forgotten its own admirable tradition, where the Gurukula played a major role, and it has just imitated the negative trends followed by the West without being aware of the troubles manifested there.



In front of the problems produced by coeducation –especially for boys- it is necessary to underline the deepest significance of the Gurukula –not only in India but virtually in all former civilizations-; remembering that this community of the master with a small group of disciples around was founded on mutual respect, love and communion, and free inquiry with eagerness to learn.

Even in European Renaissance, the Jesuits perfectly understood this anthropological and pedagogic fact; by implementing an intelligent system of tutors with small groups of boys, they run some of the best schools of Europe, where many among the greatest minds were shaped, like Descartes or Voltaire.



In New York City, the Eagle Academy for Young Men has implemented a mentoring programme through which every boy takes a male mentor in the area. The impact of the mentoring programme has been “beyond profound” in the words of David C. Banks, Principal. All the African American boys of this area of New York have improved academically and in general terms when accompanied by an elder male mentor. The positive male mentor is obviously complementary to a positive fatherhood –after the mother’s role, which will always continue but cannot suppress the need for the growing boy of the father and the male mentor together with peers-.

Our civilization denies the fundamental right of boys to have male role models in their process of growing up and to experience love, the most essential human value, within their own gender. Overruling mothers ultimately deny the male identity of their sons when the father’s role is diminished –especially in case of separation- while real mentors do not exist. Boys grow up with a lack of male role models and love within their own gender; love is already absent from male relationships, whereas women express much more affection among them. All this only nurtures alienation and violence within the male gender. How many more jails for men do we want to build in “developed” societies? Many psychologists/ anthropologists have said that jails are places for father-deprived boys –father meaning in more general terms positive role models within the male gender, not only the blood father-.

“Boys can be especially tribal as they enter adolescence, and their physical development cries out for male mentors and guides. To have an all-male school work, the school needs to be rich in tradition and ritual. The school needs to be a sacred place. Wabash College, for example, is full of traditions promoting male bonding while channelling male energy into spirited and constructive purposes. Separation also creates and encourages a special bonding between members of the same sex. This is especially important today, when males are often not encouraged to articulate and express the full range of their human emotions and needs.” Prof. S.H. Webb (Wabash College, Indiana, U.S.A.). “Defending All-Male Education. A New Cultural Moment for a Renewed Debate.” (Fordham Urban Law Journal, vol. 29, Issue 2, 2001.)

As the history of mankind has proved through millennia, boys learn best –especially after 8/ 10- in a master-apprentice atmosphere –the Gurukula in India- under the mentorship of a positive male figure. They do not learn so well in a big co-educated class with a female teacher. There are anthropological issues concerning gender identity, coming of age and boyhood that have been totally overlooked by the culture of the last decades –focusing on girls exclusively while openly neglecting boys, with political arguments that have denied anthropology and reality-. Needless to say, the intra-generic dimension in the growing process must be interconnected with the complementary inter-generic domain.

Even if boys’ settings seem to be more suitable for the education of boys, while girls’ settings may also be suitable for girls, boys’ schools can create partnerships with girls’ schools for common activities of all sorts –arts, community service, etc-. Moreover, boys’ and girls’ schools can share the same campus and gardens, and even, boys’ and girls’ classrooms can be arranged under the same roof.

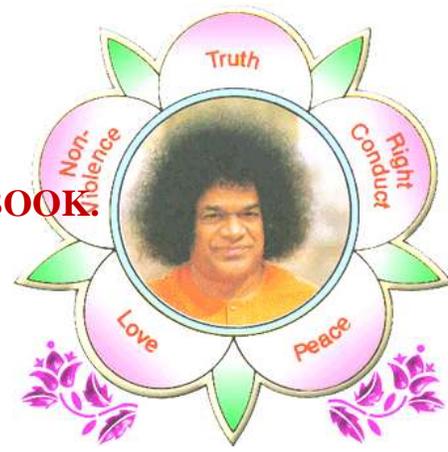


“The practical truth of love and brotherhood.”

Sathya Sai Baba.



GENERAL SUMMARY OF THE 1200 PAGES BOOK.



VOLUME I.

I. THE PROJECT “INTERNATIONAL EDUCATION FOR A NEW WORLD”.

II. THE CREATION OF SAI INTERNATIONAL SCHOOLS.

III. SCHOOL/ COLLEGE MANAGEMENT.

IV. THE SCHEDULE OF SAI INTERNATIONAL SCHOOLS.

V. THE ORGANIZATION OF SAI INTERNATIONAL SCHOOLS.

Main pedagogic guidelines and the running of the schools.

APPENDIX. THE CRISIS OF BOYS’ EDUCATION.

APPENDIX. ARCHITECTURAL DESIGN AND DETAILS.

BIBLIOGRAPHY.



VOLUME II.

VI. THE PEDAGOGY OF SAI INTERNATIONAL SCHOOLS.

The implementation of an integral five-fold pedagogy.

Appendix. From the robotic system to academic and human excellence.

Some practical examples of value-based education.

VII. APPLICATION TO THE INTERNATIONAL BACCALAUREATE (IB).

Appendix. Holistic Education in India and the Western world.



VOLUME III.

VIII. PHILOSOPHY OF EDUCATION.

**A value-based integral pedagogy towards a new holistic paradigm
And a new humanism.**

From Philosophical Idealism to quantum physics/ new science.

IX. AN OPEN CONCLUSION.



**Detailed summary of the 500 pages handbook.
(For the sections not included here.)**

13.Philosophical support at the junction of the West and the East.

Historical antecedents. In the East. Vedanta and Buddhist philosophy.

In the West. Platonism.

Enlightenment and Romanticism: Kant, Rousseau and Hegel; Emerson, Thoreau.

Annexe I. The International Baccalaureate from Geneva in detail.

Application of Sai International Schools to the International Baccalaureate (Geneva, Switzerland).

- 1. The general pedagogy of the International Baccalaureate and Sai International Schools.**
- 2. The Primary Years Programme (PYP).**
- 3. The Middle Years Programme (MYP).**
- 4. The Diploma Programme.**

Annexe II. Schools of integral education in India and the West.

The experience of Sri Sathya Sai Education in Human Values.

Ramakrishna Mission, R. Tagore, Sri Aurobindo and ISKCON.

Theosophy and J. Krishnamurti.

Steiner and Montessori in Europe. Dewey and Kilpatrick in the USA.

Recent developments: Gardner, Goleman and Zohar/ Torralba.

Annexe III.

SOME TIPS FOR THE PRACTICE OF INTEGRAL EDUCATION.

- 1. Theories of learning.**
- 2. The holistic mindset.**
- 3. Experience-based education.**
- 4. Self-learning strategies.**
- 5. A child-centred pedagogy.**
- 6. Value-based education and ethics.**
- 7. The Socratic Method or Dialogue.**
- 8. The Indian Gurukula and meditation for modern schools.**
- 9. From neuroscience to wisdom; technocracy and humanism.**



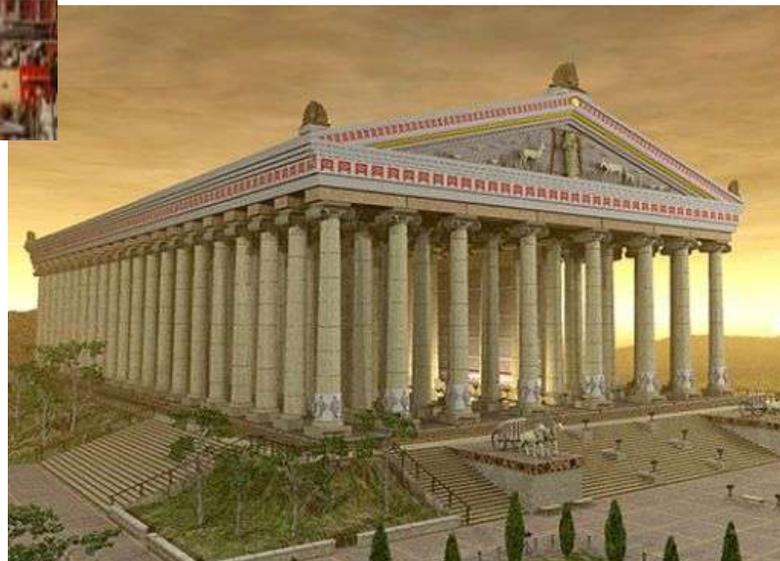
**A new Pythagorean school: more needed than ever 25 centuries later;
Consistent with the Socratic Academy of Plato or the Vedic Gurukula.**

The life and work of the Greek philosopher, Pythagoras, is like a landmark for all we want to do and acquires iconic value for the future of mankind.

Virtually no school/ college handbook mentions that Pythagoras learned philosophy, mathematics and science - and mysticism - in Egypt -which is completely normal, since Egypt was a great cultural centre at that time, and many Greeks went there to study-; but handbooks have forgotten it. Why? We will read even less often in common handbooks that -according to the biographies of his own disciples- Pythagoras went to India! (Where, by the way, he would meet with the Buddha Himself).

When he came back from Africa and the East, Pythagoras was desolated by the limitations of the Greek society, so he fled to Southern Italy where he founded a school: not for adults / philosophers but for boys as young as 10 or 12; a real "paideia" deeply consistent with the "gurukula" of India –or the Socratic Academy of Plato-. This truly pedagogic aspect of Pythagoras -with young boys, with this pedagogic love typical of Greece and India- is again something that has been diluted in the standard presentations of the great philosopher of Greece.

Moreover, the Pythagorean "paideia" or “gurukula” deeply blended the East and the West -Greece, Egypt and India- within a spiritual world view aiming at sowing the seeds for a new -better- world inseparable from a new state of consciousness - higher and loftier-. Pythagoras even suggested –like Plato- to transform politics in depth from the prevailing corruption towards something more ethical and noble.



Twenty-five centuries later, the humanistic dream of Pythagoras –or Socrates/ Plato- remains fully in force -more than ever-; after 2500 years the world has still not changed in depth. The world scenario is appalling.

Our educational project, "International Education for a New World", recovers Pythagoras' dream after 25 centuries, and recreates his "paideia" or "gurukula" in South India with a European background while aspiring again to this unity between East and West inseparable from a spiritual worldview, from that Socratic/ Platonic pedagogic love so akin to the "gurukula" of the Vedas and Upanishads at the antipodes of the school-factory of the modern alienation.

This is the paradigm shift advocated by quantum physics, which perfectly knows that the paradigm shift implies a shift in consciousness.

The conflictual and alienating extreme point reached by post-modern civilization is blindly heading for a collapse, as warned by the President of Czechoslovakia, V. Havel, before the Congress of the United States of America.

But, as the philosopher of science, E. Laszlo, defended with enthusiasm, the breakdown may turn into a break-through. The key lies in consciousness, and this means EDUCATION.

This is the deepest purport of our educational project, "International Education for a New World."

This is the very heart of all our philosophical work half way between Europe and India.

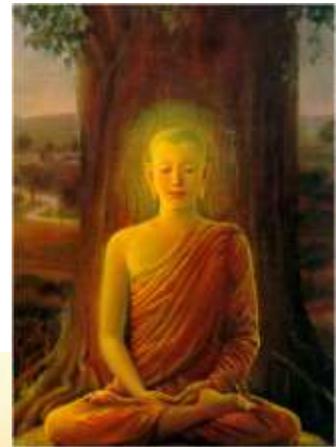
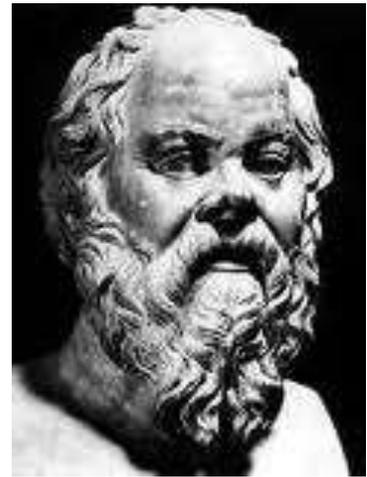




**“The highest form of human intelligence
Is to observe yourself without judgement.”**

“To transform the world, we must begin with ourselves.”

J. Krishnamurti.





“You are the master, you are the Guru.”

J. Krishnamurti.

International Education For A New World

