



Prof. Dr. Albert Ferrer



Sai International Schools.

**Practical tools for integral education in human values
And pedagogic models.**

**THE MONTESSORI, WALDORF AND SOCRATIC METHOD
TOGETHER WITH THE MAIN CONTRIBUTIONS FROM BOTH
THE WEST AND THE EAST.**



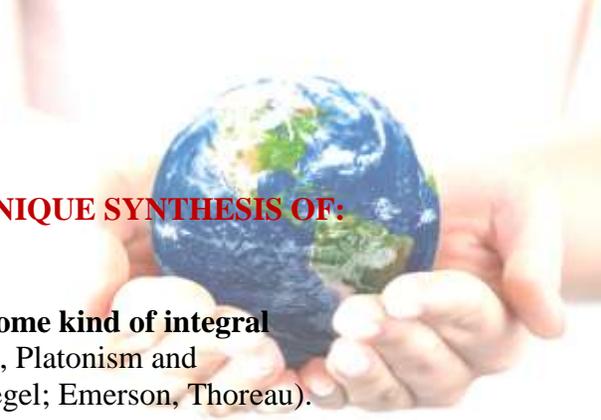
This Project is presented through:

- **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 upper left corner of the image.





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:

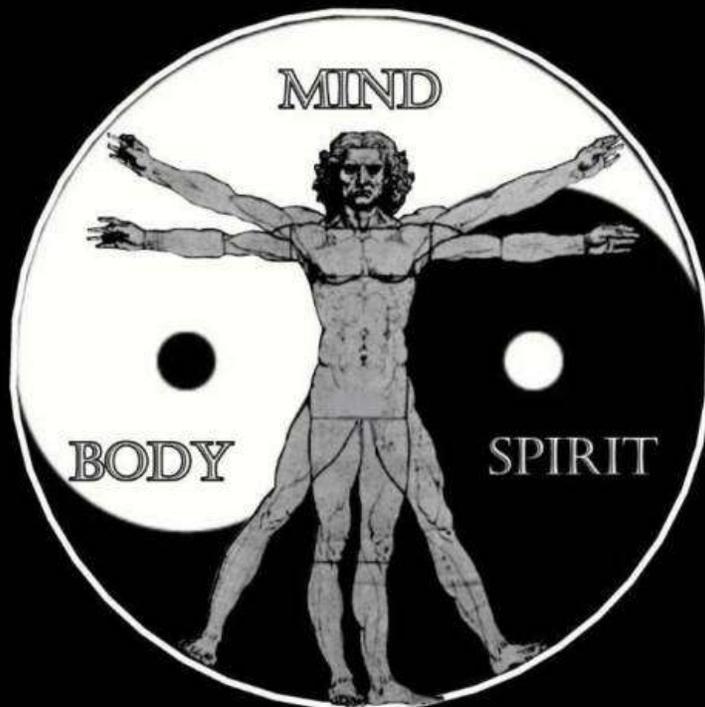
- **The most prestigious and holistic international syllabus: the International Baccalaureate from Geneva (Switzerland),**
- **And the most respected integral value-based education from the West and the East (inspired by renowned sages, philosophers and educationists from both Western and Eastern cultures).**

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.





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.

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 forever, 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.

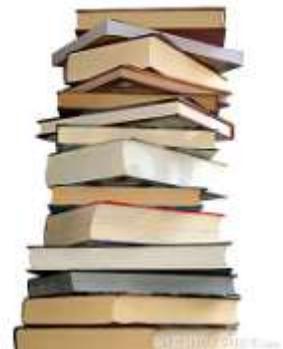
THE DIFFERENT PROGRAMMES FORMING THE PROJECT “INTERNATIONAL EDUCATION FOR A NEW WORLD”.

(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.**





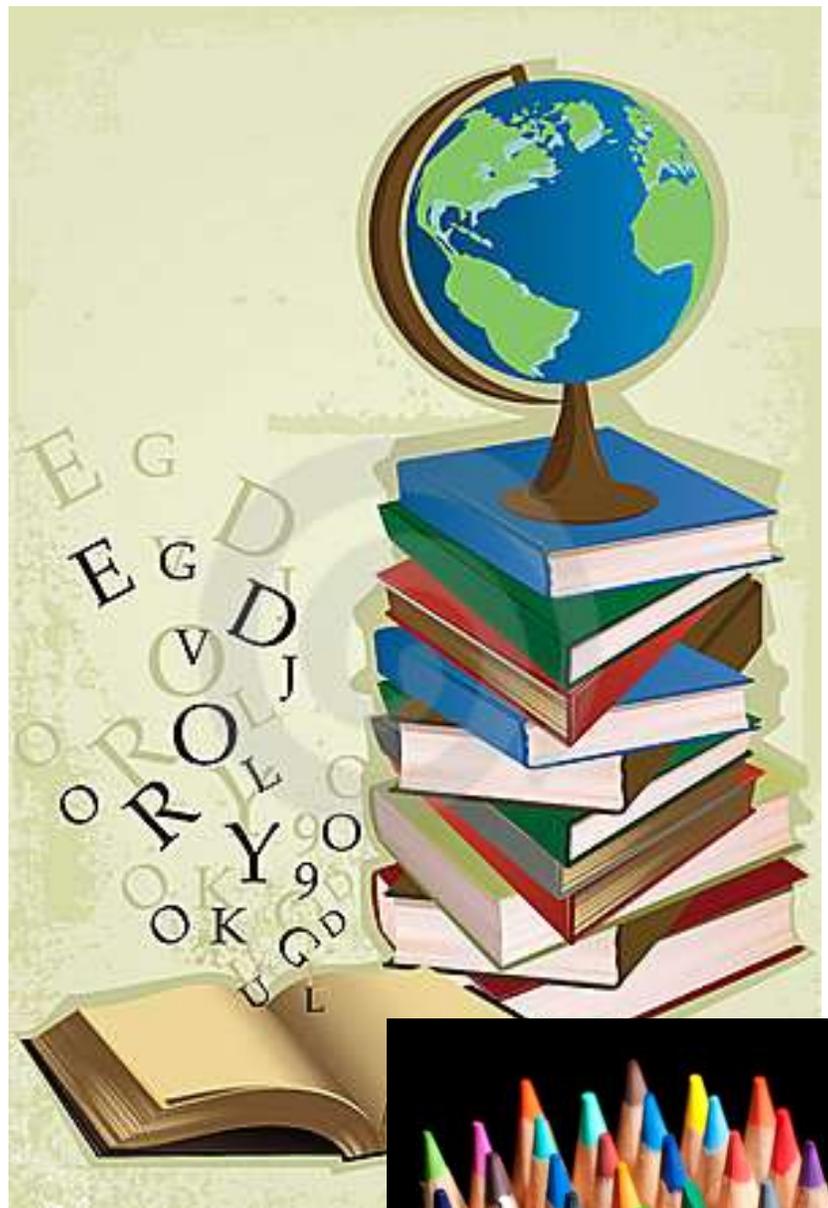
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**PRACTICAL TOOLS FOR INTEGRAL VALUE EDUCATION
AND PEDAGOGIC MODELS.**

**FROM THE ROBOTIC SYSTEM AND ROTE MEMORIZATION
TOWARDS CONCEPTUAL EDUCATION.**

**FROM ACADEMIC EXCELLENCE TOWARDS
VALUE EDUCATION AND SELF-INQUIRY.**

1. The pedagogic principles for the practice of integral education. P. 17.
2. From the Montessori and Waldorf Method to the Socratic Method. P. 48.
3. The crisis of boys' education. P. 77-92.





“Spiritual education brings out the inherent divinity in man.”

Sathya Sai Baba.





**“You are not merely teachers at your own schools,
But teachers of the human race.”**

Sathya Sai Baba.



4.THE PEDAGOGIC PRINCIPLES FOR THE PRACTICE OF INTEGRAL EDUCATION.

- 1. Theories of learning. P. 19.**
- 2. The holistic mindset. P. 25.**
- 3. Experience-based education. P. 29.**
- 4. Self-learning strategies. P. 31.**
- 5. A child-centred pedagogy. P. 34.**
- 6. Value-based education and ethics. P. 37.**
- 7. The Socratic Method or Dialogue. P. 39.**
- 8. The Indian Gurukula and meditation for modern schools. P. 41.**
- 9. From neuroscience to wisdom; technocracy and humanism. P. 43.**





Integral education cannot be imprisoned within a rigid system and formulae fixed once forever.

It must be open to exploration, innovation and questioning –the very essence of Socratic dialogue-

It is a quest and a horizon, not a new catechism with new dogmas.

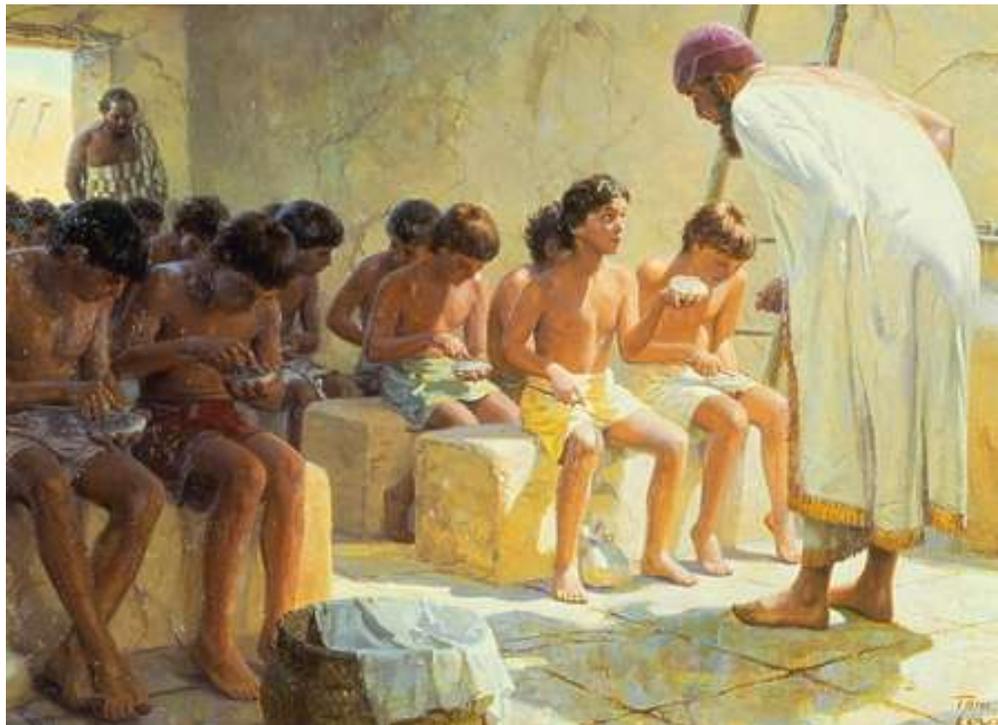
Schools and teachers must be free to investigate, and diversity must be a fundamental trait and ethos of holistic schools.

This Project does not provide an authoritative handbook to be imposed; it is a source of inspiration.



1. Theories of learning.

- **The indigenous tribes in the past knew very well how to educate their children –without neuroscience, educational psychology or scholarly learning theories-. We can assert through anthropology and the contacts established in the early period of colonization –before these cultures were distorted or even massacred- that they did not face the typical youth problems that have become massive today –especially among boys-. Moreover, there is something truly astonishing for modern scholarship: these archaic peoples designed a model of human growth through age groups that is deeply coherent with Piaget and developmental psychology. Why? Because they were human like us and had the same intelligence than us –probably more because they did not devastate the environment as we have done-. They also practised the basic method of science through empirical observation and experience.**
- **The arrogance of modern civilization and scientism must be lowered down. The deepest pedagogic method –ignored or misunderstood today- is thousands of years old: the Socratic Dialogue that lies at the core of the Upanishadic Gurukula in India, and needless to say, that was utilized by Socrates and other Greek educationists.**
- **As Kant emphasized, education is a historical process. Only the blindness of modern technocracy could over-stress the role of educational neuroscience and raise mediocre scholarly presentations while dramatically erasing the wisdom of thousands of years of human experience.**
- **As Prof. R. Panikkar stressed, the cultural imperialism of modernity has fed all the evils of modern societies, which will never be able to solve their problems in depth through the same arrogance, cultural imperialism and technocracy. The modern world must rediscover humility and the wisdom that has been buried below false scientism and technocratic mirage. Modern education could overlook many mediocre theories that have become so trendy nowadays, whereas it should learn important lessons from this accumulated experience of thousands of years and these treasures of wisdom present in all cultures.**





The major Learning Theories in the modern world. (Not necessarily incompatible).

- **Cognitivism and Developmental Psychology. J. Piaget, J. Anderson, etc.**

Learning is based upon **3 stage processing**: sensory memory/ short-term memory and long-term memory. We can still differentiate **other kinds of memory**: semantic/ episodic/ and declarative/ procedural.

Students learn through **mental processing**: how information is processed. Hence **the teacher** must design strategies for students to process information; he/ she must also model thinking tools to challenge students. It is very important to set up a **positive rich environment** for learning.

From the teacher's point of view, it is crucial to attain and maintain the **learner's attention**, and produce positive changes in the student's mental patterns **through various ways, such as**: repetition, rehearsal, review, summary, visual, creative assessment, etc. The **active role of the student** is fundamental.

Piaget designed a whole **theory of cognitive development through four developmental stages** -examined above-: **sensory/ motor** (from birth to 2)/ **preoperational** (from 2 to 7), **concrete operational** (from 8 to 10) and **formal operational** (from 11 to 21 with a turning point around 14/15 in terms of consolidation rather than substantial new development).

Piaget's developmental theory is fundamental in education; it is the basis for the successive school stages: kindergarten, primary, middle school and higher secondary. It is also coherent with Freud's phases of sexual development and comparative/ cultural anthropology.

R. Steiner proposed a mature frame for integral education that does not contradict developmental psychology, but rather utilizes it in innovative terms in order to unfold all the potential of education in a holistic vision.

- **Behaviourism. E.L. Thorndike, I. Pavlov, J.B. Watson, B.F. Skinner, etc.**

Behaviourism lays stress on the **observable behaviour**. Behaviourists insist on the scientific nature of their discipline, which has been denounced as "**scientism**" rather than science by more prescriptive theories and critical thinking.

In the educational field, it explains the **learning process** through observable changes in behaviour while registering the connections between **stimuli and responses**, inputs and outputs. Learning occurs through expected responses to definite stimuli.

More concretely, students learn through practice and experience, repetition and reinforcement while re-shaping what they learn. **Practice** is the key to learning.

The teacher's role is to prepare a learning process through successive steps with clear goals and tools. The teacher's task is basically that of a **supervisor**. He/ she must foster **desired behaviour**. Learning is observed by a **change in behaviour**. **Feedback** becomes crucial for the teacher.

This theory emphasizes the **reward system** that operates behavioural change, though skills, drills and practice are also welcome.



- **Social constructivism: Learner-centred. L. Vygotsky, J. Bruner, etc.**

Students learn through construction of knowledge, socializing and self-lead. This learning theory is closely connected with **student-centred learning**. The teaching process must be centred upon the child rather than the teacher and his/her pre-conceptions.

Learning also means building knowledge by doing: **Hands on learning**.

The teacher must give questions rather than answers, and encourage team work through relation and cooperation. He/ she is basically **a guide and facilitator**.

This theory encourages projects, group discussion and other tasks where the student is active rather than passive. Educators should guide students in **problem solving** and supervise individual and group **projects**.

The goal of education is to stimulate life-long learning beyond the short-term memory poured down into mechanic tests.

- **Connectivism.**

This theory regards **the learning process** as a creative path through which students connect information and wish to know more. **Interconnectedness** is the key to learning. **Today**, students may learn a lot through informal, networked, technology enabled environment.

The theory stresses the **decision-making** from a **student-centred perspective**, which means that students decide what to learn. Primarily, they must be able to produce something by their own: **learning through actuation**.

In parallel to Social Constructivism, **the teacher's role** is seen as a facilitator; he/she can stimulate connections and encourage the student's creativity.

- **All these are descriptive theories answering to two questions:**
What is learning? How does it work?
Which involves both **the role of the teacher and the student**.
These are proper Learning Theories.
- **There are other theories which are prescriptive, answering to another kind of more philosophical questions:**
What should we teach? Which values should we convey?
What is the purpose of education? Which again imply **teacher and student**.
These are more exactly philosophies of education.
Integral value-based education corresponds to this category, though it must also utilize learning theories and the third kind of theory –instructional-.
- **In between both descriptive and prescriptive theories we still have**
instructional theories designing methods for education to foster learning from one perspective or another. For instance: **Gardner, Bloom, Krathwol, Kolb, etc.**
Instructional theories depend on both prescription –What kind of education do we want?- and description –How does education work?-.

➤ **Gardner's Theory of Multiple Intelligences:**

- Bodily/ kinaesthetic
- Intrapersonal
- Interpersonal
- Verbal/ linguistic
- Visual
- Musical
- Logical/ mathematical



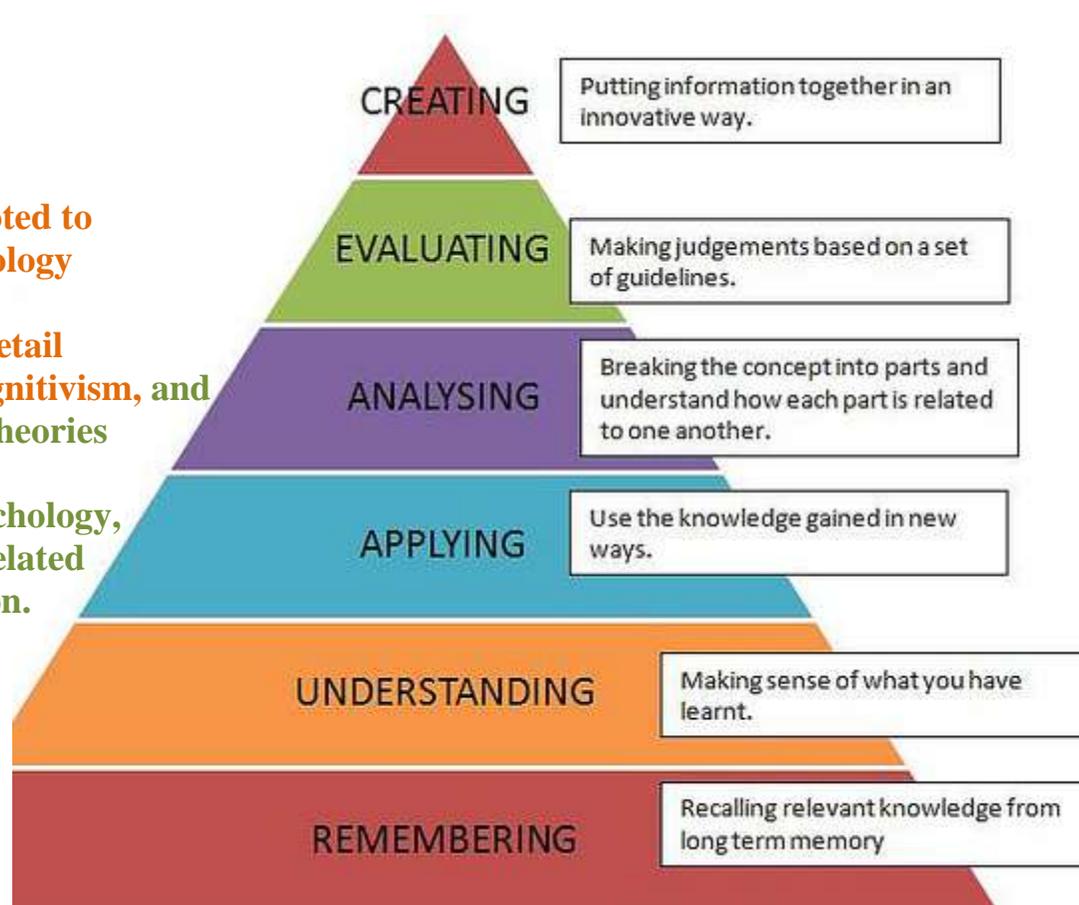
➤ **Bloom's Taxonomy on Learning:**

- Remember
- Understand
- Apply
- Analyze
- Evaluate
- Create

➤ **Krathwol's Taxonomy on the Affective Domain:**

- Characterizing
- Conceptualizing
- Valuing
- Responding
- Receiving

In the chapter devoted to Educational Psychology within this Project we study in more detail Developmental Cognitivism, and we examine other theories such as Gestalt or Transpersonal Psychology, which are closely related to integral education.



Philosophies of Education.

	Perennialism	Idealism	Realism	Experimentalism	Existentialism
Reality (ontology)	A world of reason and God	A world of the mind	A world of things	A world of experience	A world of existing
Truth or knowledge (epistemology)	Reason and revelation	Consistency of ideas	Correspondence and sensation (as we see it)	What works, what is	Personal, subjective choice
Goodness (axiology)	Rationality	Imitation of ideal self, person to be emulated	Laws of nature	The public test	Freedom
Teaching reality	Disciplinary subjects and doctrine	Subject of the mind—literary, philosophical, religious	Subjects of physical world—math, science	Subject matter of social experiences—social studies	Subject matter of choice—art, ethics, philosophy
Teaching truth	Discipline of the mind via drill	Teaching ideas via lecture, discussion	Teaching for mastery of information—demonstrate, recite	Problem solving, project method	Arousing personal responses—questioning
Teaching goodness (values)	Disciplining behavior (to reason)	Imitating heroes and other exemplars	Training in rules of conduct	Making group decisions in light of consequences	Awakening self to responsibility



In the chapter devoted to philosophy within this Project we examine the different schools of educational philosophy that are also philosophical schools in general terms with their own epistemology.

The different theories of learning in educational psychology can only be understood in depth by taking into account their relation to educational philosophy –which implies a whole world view-.



PROGRESSIVISM – in the classroom

- Cross-curricular integration
- Teacher is facilitator
- Many types of materials are employed
 - Including manipulatives
- Individual as well as group work
- Students can move around the room and interact with other students
- Time is more flexible – pacing is determined by student understanding
- Assessment is done more at the individual level rather than group comparisons



Progressivism

- Education should be child-centered rather than teacher- or content-centered
- Stresses the notion of the whole child
- Learning is active rather than passive
- Teacher is a guide who helps students learn what is important to them, rather than passing on enduring truths



2. The holistic mindset.

We should not indulge in the technocratic mirage of mainstream culture:

- **Techniques** –or technologies- are not primary but merely instrumental.
- First and foremost integral education is a certain **vision**; it is related in depth to a **world view**: whereas **modern mainstream schooling** constitutes the pedagogy of the Industrial Revolution, **Steiner’s Waldorf Schools** reflect another world view that is metaphysical/ spiritual and is directly linked to European Philosophical Idealism at the antipodes of modern materialism.
- If we apply mere techniques without the adequate mindset we will just repeat the typically modern mainstream schooling with new colours only.
- The techniques must be instruments of a truly holistic mind. **Integral value education is basically an attitude, a state of consciousness.** J. Krishnamurti unveiled all the depth of the issue, but very few have really listened to him.
- **Unfortunately, integral education has been impoverished and reduced to a set of techniques brilliantly expounded in power points and eloquently presented at Tedx Talks. Socrates never became popular and he was even prosecuted because he was disturbing. We have totally erased him today because we have deeply misunderstood his message –which is both cognitive and metaphysical, and also anthropological through the pedagogic love-. The Socratic Method is not a technique; it is an attitude, a vision, a world view, a philosophy, a state of consciousness. Today everything is about educational technologies; philosophy of education has been replaced by technocracy and scientism. Integral education is not a technology nor a technique; it is a matter of pure philosophy, it deals with consciousness. Most of the presentations in You Tube about integral education, self-learning, experiential learning and child-centred pedagogy dramatically overlook the crucial issue of consciousness that quantum physicists have precisely emphasized. Most of the proposals of integral education have lost the ethos, the philosophy, and have just reproduced the typically modern school with a more cheerful face; but in depth it is still the same old paradigm.**
- **Just go to India, which the cultural imperialism of the Western world never does –in general- and you will be astonished at realizing that India understands integral education in totally different terms as compared to the USA for instance. In India –as it was for Socrates- integral education has a spiritual/ metaphysical foundation, that quantum physicists comprehend but most of progressive schools ignore. As we said before, the modern world will never be able to face the problems it generates through the established cultural imperialism and technocracy. As A. Einstein warned, you cannot solve a problem within the same state of mind that has created it. Most of progressive schools stay within the boundaries of the same old state of mind; there is no paradigm shift at all –there is only illusion at the surface-. There is a paradigm shift when you really trespass the boundaries and go beyond.**



➤ **In India, spiritual masters, sages and poets who were also philosophers of education have promoted integral or holistic education on spiritual grounds: Vivekananda, Tagore, Aurobindo, Prabhupada, Krishnamurti, Maharishi Mahesh Yogi, Sathya Sai Baba, etc, all of them have seen education as:**

- **Multidimensional** in coherence with the multidimensional nature of reality.
- Hence **integral** or **holistic**.
- Also **value-based** with an ethical concern.
- Ultimately **spiritually-based** unfolding the dormant Divine nature of humanity.
- **Transformative** rather than informative.
- Therefore blending academics and values, science and spirituality.

- To educate is to unfold the inner potential: “**educere**” in Latin/ “**bala vikas**” in Sanskrit; not only in cognitive terms but also from a mystical point of view.
- Which means that education can only be **child-centred, experience-based** with **self-learning**. Know yourself: from your talents to the universe and the Gods.
- Integral education understood in depth constitutes **an education for consciousness** fostering higher states of consciousness and vibration.
- This is the only path for a **shift of paradigm**: we cannot change the world; we can only change ourselves, and only this will change the world.

This educational philosophy is old and new; it can be traced back to the Ancient times –Vedas, Upanishads, Buddha, Plato, etc- though it can also be reformulated for the modern world. These Indian philosophers of education are convinced –like the author of this Project- that **this educational philosophy constitutes the only profound response to the problems that humanity faces today. But human beings are free to realize it and make their own decision.** A genuine guru and sage never imposes anything –unlike the common ego-; he only suggests. **As R. Panikkar said: wisdom is an invitation.**

The educational philosophy of these spiritual masters and sages is directly connected with the schools that Western scholarship calls “**Philosophical Idealism**”, present in all cultures –both in the East and the West-. In European thought its major figures would be **Socrates** and **Plato**. **Steiner** is a direct heir of Greek Philosophical Idealism through **Goethe** and the Romantics.

Quantum physicists have turned their attention to this kind of Philosophical Idealism –especially in India through Vedanta-. They have realized that the metaphysics of these schools of spiritual philosophy reached the same conclusions than quantum physics and contemporary astrophysics.

For this, we dare to say in this Project that **genuine integral value-based education constitutes the pedagogy of quantum physics; this historical convergence between new science and millenary wisdom unfolds a new paradigm –with its natural pedagogic translation: holistic value education,** just as modern mainstream schooling has been the pedagogy of the Industrial Revolution and its corollary, materialism and mechanism-.

- **R. Steiner made a proposal for integral education –Waldorf Schools- that is deeply consistent with Indian holistic education,** though Steiner drew his inspiration from European sources only.

The main features of Waldorf Schools:

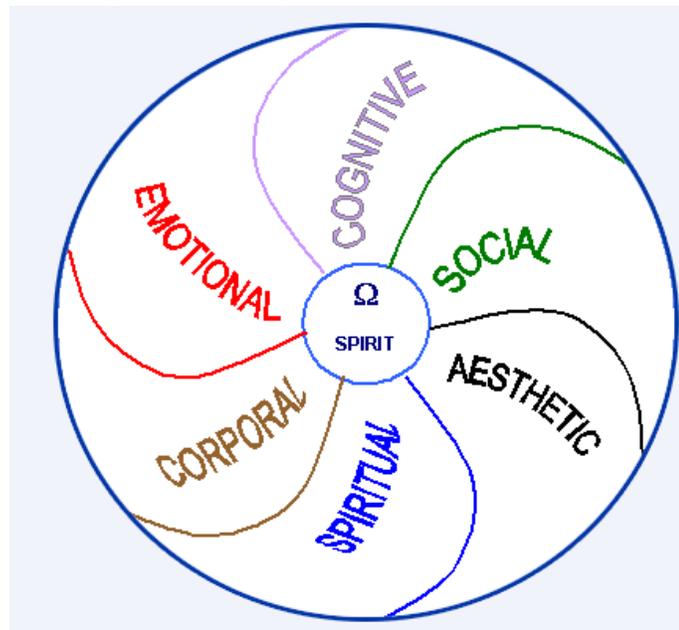
- Integral or holistic education.
- A humanistic and spiritual approach –even metaphysical-.
- Child-centred pedagogy with self-learning.
- Value-based education.
- An interdisciplinary spirit.
- Stress on the pedagogic potential of the arts.
- Emphasis on creativity and imagination.
- The Socratic role of the teacher –in the line of the Indian Gurukula-;
The teacher as mentor.



Steiner aimed at the formation of a free moral integrated human being.

This holistic pedagogy works through a model of child-development in three stages: birth to 7, 7 to 14, 14 to 21. Steiner’s proposal is not incompatible with Piaget’s model of cognitive development. It is a pedagogic adaptation of standard developmental psychology in order to implement integral education in depth.

This kind of education requires special teachers who share the underlying vision; for this, teachers training –in holistic rather than merely academic terms- becomes a fundamental policy of any Waldorf School –and any school of integral education-.



- **M. Montessori designed the famous Montessori Method**, laying stress on **self-directed learning** through self-directed activities with **pedagogic materials of five sorts**: practical life, sensorial, mathematics, language and cultural subjects.

It has often been overlooked –or even denied- that Montessori was a member of the Theosophical Society, but she was indeed, which means that the Montessori Method is related to Philosophical Idealism.

Many Montessori Schools share the materialistic patterns of mainstream schooling and civilization, but Montessori regarded the Child as a Soul, the Child as God.

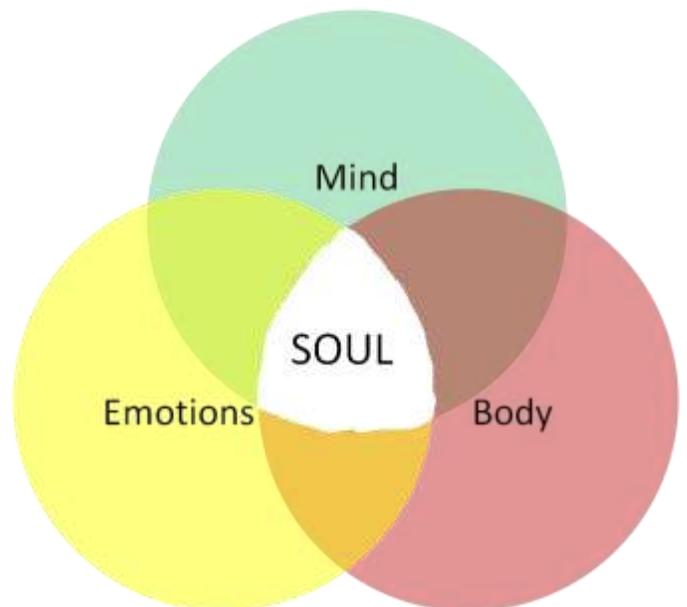
From this point of view, the Montessori Method is not only a strategy for self-learning but a whole proposal of integral education with its proper spiritual foundation.

Quite obviously, Dr Montessori was aware of the weight of the materialistic prejudice, so she was prudent in dealing with the spiritual domain.

Many Montessori Schools have just misunderstood the message of their founder –as usual in the human condition-. We must go back to the life of the Italian educationist to rediscover all the depth of her educational philosophy, linked to both Naturalism and Philosophical Idealism.

In general terms, many advocates of integral education have totally overlooked the inner spiritual dimension because they shared – unconsciously- the materialistic prejudice of mainstream culture. This kind of mutilated integral education –through ignorance or prejudice- stays within the boundaries of the old paradigm; there is no paradigm shift at all.

(We have examined above in more detail the major philosophers of education from both India and the West.)



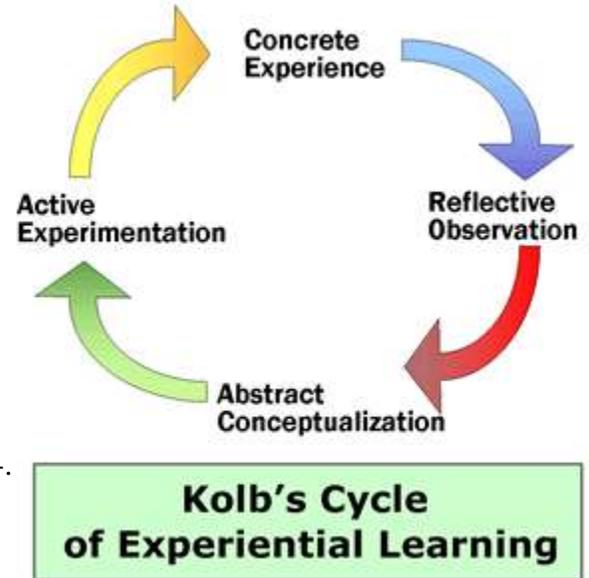
3. Experience-based education/ experiential learning.

Instead of the mainstream frontloading students and teacher demos only:

Acquiring knowledge/ skills/ expertise by doing –not mere listening/ memorizing-.

Human beings learn best from their own experiences –rather than passively following a theoretical discourse coming from outside, teacher or parent-.

- To learn through experience on **doing**.
- And then **reflecting on doing**: feedback.
- Finally to **enhance** or **modify** thought/ action.
- Together with **abstract conceptualization**.



Which means that we learn:

- Through **achievements**.
- By realizing the **consequences** of actions.
- And also by **failing** –and then reflecting/ rectifying-.

This requires:

- **Self-initiative**: students must actively do something by themselves-.
- And **self-assessment**: reflecting/ rectifying through their own feed-back.
- Under the **caring guidance** of the teacher/ adult –who is there to help-.

image by Karin Kirk

The role of the educator: (he/ she does not simply disappear).

- **To prepare** the learner for the experience.
- **To supervise** how the learner selects the experience and goes through it.
- **To monitor** the feed-back/ self-assessment operated by the learner himself.

Benefits from experiential learning:

- Acquiring **knowledge** and **skills** in more efficient terms on the long term.
- Stimulating **motivation to learn** –beyond the common boredom-.
- Providing a sense of **reality** –beyond mere bookish knowledge/ learning-.
- Enhancing **inquiry** and **creativity**.
- Fostering **self-esteem** and **responsibility**.
- Developing **leadership** capabilities.

However, the educator must be prudent:

- Not to indulge in an excess of entertainment that dismisses real education.
- Not to allow students to lose focus on learning.
- Not to rely on predictable results.
- Not to deny negative emotions or outputs that may occur.

Through this wise approach, **experiential learning can be applied to all subjects and disciplines, to all facets of life for all human beings, not only children but adults too.**

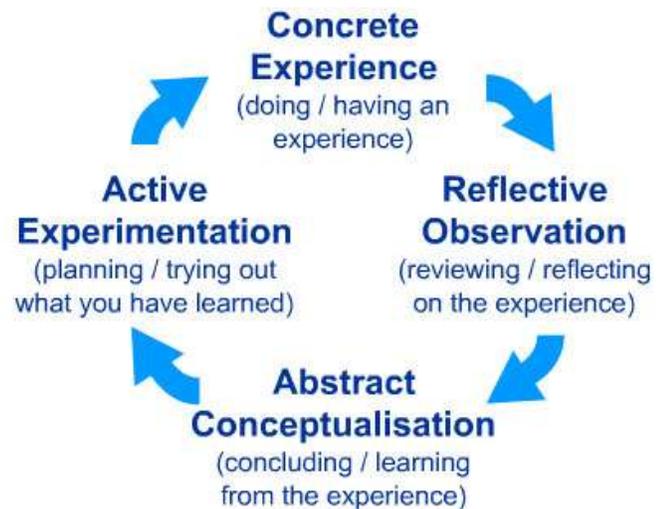
Experiential learning can be implemented:

- At the **individual** level,
- And also at the collective level: **team work**.
Both are obviously complementary.

➤ **Experiential learning does not discard the teacher's presentation/ lecture method.**

➤ **Experience-based education suggests that the educational process should not be reduced to lectures only.**

- The teacher can and must certainly teach –provide students with basic concepts and facts, which is not necessarily a monologue since **it can also be Socratic-**.
- In any case, the teacher should allow the students to do, experience and create by themselves too –which again **does not discard the teacher's role**, since he or she will not vanish but will guide the learning experience-.
- With the teacher's guidance through the learning experience the educational process will be more relational and dialectical, more Socratic and cooperative – **even** the direct teaching can be more Socratic-.



Methods for Hands-On Learning –varying according to subjects or areas-:

- Instead of passive listening to the teacher, students do research by themselves and afterwards a presentation –written or oral, individual or collective-.
- Experimental methods in laboratory.
- Direct observation of Nature and natural phenomena.
- Interaction with the community/ participation in social life.
- Making something, essays, projects, case study, problem-solving, etc.

4. Self-learning strategies/ self-directed learning.

- Education is child's responsibility.
- Then the child must take his/ her responsibility.
- Which means that the adult/ educator must offer self-learning opportunities.



According to M. Montessori, children internally know what is important to them and what they need to do, so they can choose their own activities. Then children will feel that they have to learn and what, and will work and educate themselves.

Post-modern societies have created **a false dichotomy between:**

- Teacher-directed learning
- And self-directed learning.

As J. Dewey emphasized, genuine self-learning constitutes **a middle path in front of this false dualism:**

- The educational process must be self-directed to some extent –not in absolute terms either-,
- While the teacher's role does not vanish but finds its fulfilment.

Then, what is the role of the adult/ educator?

- The teacher is not a mere lecturer nor a judge,
- But a loving caring guide, helper, facilitator, mentor and friend: providing the child with these self-learning possibilities and self-teaching materials -sometimes incorporating play-way methods too-.

The teacher follows, observes and accompanies the child; above all, the educator must believe in the child.

The role of the child himself.

- Every child becomes more active in his/ her own educational process –in ways suitable to the age-group- following his/ her own natural inner guidance.
- **Mixing children from different age-groups** is highly educational for both the elder and the younger –it was normally practised by the Indian Gurukula, the Buddhist Sangha or indigenous tribes-.
- Elder or more experienced children can act as **assistants to teachers** and **monitors to their mates**.

The stages of a self-learning experience:

- **Forethought:** goals and strategies are defined while **designing a learning plan** – not the teacher alone but in collaboration with the learner-.
- **Performance:** engaging through **self-learning activities**; the learner acts by himself under the assistance of the adult –who does not simply vanish but guides and motivates-.
- **Reflection: self-evaluation under the teacher’s supervision**; both the learner and the educator assess the self-learning experience, evaluating the results and examining the whole process in order to continue the learning process.

Self-learning and play-way methods.

- Since playing corresponds to the very nature of the child –in different ways according to the age-groups-,
- Self-learning strategies must incorporate play-way methods –adequate to the age-groups-.

Self-learning can also involve –in ways suitable to the age-groups:-

- Direct experience
- Life tasks
- Problem solving/ case study
- Projects, etc.

M. Montessori arranged self-teaching materials into five groups:

- Practical life.
- Sensorial.
- Mathematics.
- Language.
- Cultural subjects.



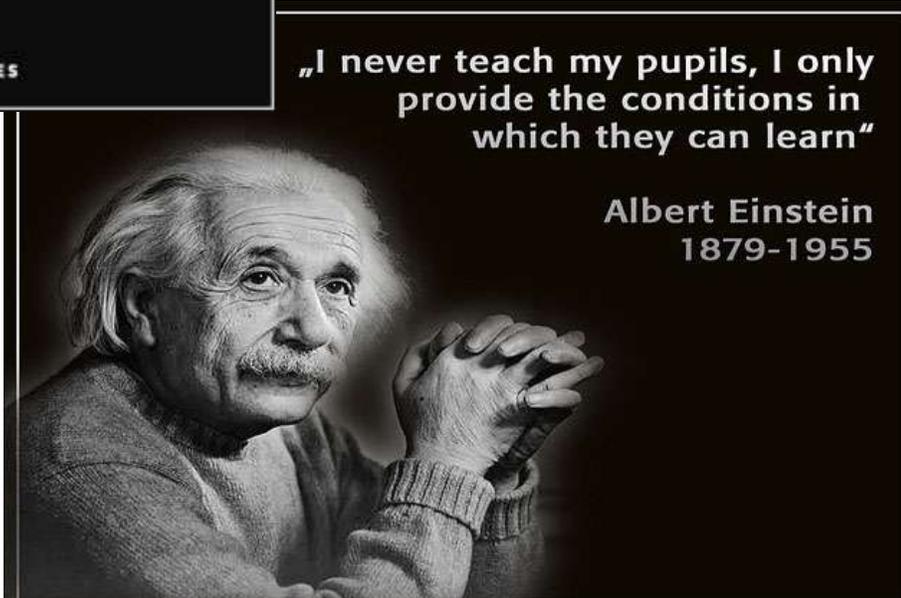
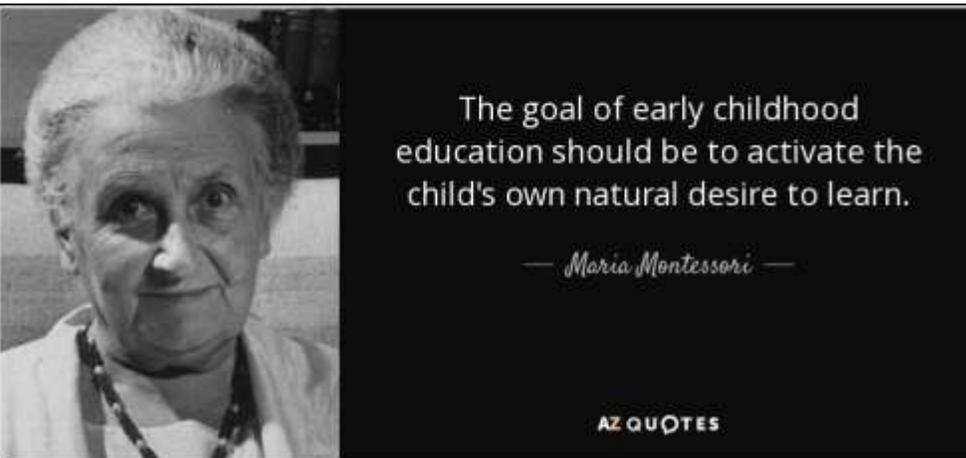
The features of a self-learning experience:

- To motivate the student.
- To enhance his/ her autonomy and maturity.
- To strengthen his/ her talents and skills.
- To unfold internal incentives/ passion for learning/ curiosity/ imagination/ creativity.
- To adapt the self-learning experience to the nature and vocation of each student.

➤ **Self-learning is inseparable from experienced-based and child-centred education, which constitute but different facets of the same integral or holistic philosophy of education, which will also be value-based since it cannot get rid of values as an essential part of the whole educational process.**

- First of all, self-learning will be **experience-based** by definition, since the learner will make his/ her own experience through the self-learning process.
- **Needless to say, some learners will require more supervision and some less, and not always in the same way;**

Which means that self-learning will always be **child-centred** from the point of view of the adult's guidance, watchful of the student's characteristics, inclinations and talents.



5. A child-centred pedagogy.

Teacher-centred.

Standardized teaching

Adults decide everything

Rationalism/ scientism/ mechanism

Monologue from teacher to student

Lowest communication

Passive students

Mechanical/ robotic learning

Bookish learning

Learning = abstract/ artificial

Teaching = giving answers

Separate subjects

Class learning only

Information-based

Curriculum-based

Teacher as lecturer/ judge

Only student viewed as learner

Assessment = academic/ external

Mechanical scored assessment

Evaluation monitors learning

External/ coercive **discipline**

Valueless utilitarianism

Individualism/ competitiveness

Strictly academic instruction

Teaching a student

Informative instruction



Child-centered Education

Child-centred.

Personalized attention/ care

Students take ownership

Multiple intelligences

Student self-learning

Relation/ (Socratic) dialogue

Active students

Creative learning

Experiential learning

Learning = concrete/ real life

Teaching = raising questions (by students)

Transdisciplinary/ interdisciplinary

Learning anytime/ anywhere

Competency-based: skills

Student-based: potential/ talents/ vocation

Teacher as guide/ facilitator/ mentor

Learning as a life process (adults too)

Global **assessment** with student himself

Creative assessment

Evaluation stimulates/ guides learning

Internal/ **self-discipline**

Value-based education

Relation/ dialogue/ community

Holistic/ integral education

Educating a human being

Transformative education

- **A child-centred pedagogy implies self-learning and experiential learning; these are the three inseparable features of integral education.**

- **In mainstream schooling.**
 - The teacher knows everything in front of students who do not know anything.
 - The teacher does all of the work in front of passive –bored- students.
 - The teacher imposes itself upon students: even if students participate, he/ she will interrupt, correct, finish.
 - The teacher is ultimately a judge giving marks and judging behaviour.

- **Child-centred education with self-learning/ experiential learning.**
 - Motivates students and helps them to know themselves: their own skills, talents and vocation.
 - Engages students in constructing their own knowledge and the very knowledge of themselves –till the deepest inner Being-.
 - Regards students as active participants in their own learning process.

 - Encourages students to research and create by themselves while also expressing themselves: **learn how to learn + creative/ critical thinking.**
 - Helps them to reach informed opinions and share/ communicate them.

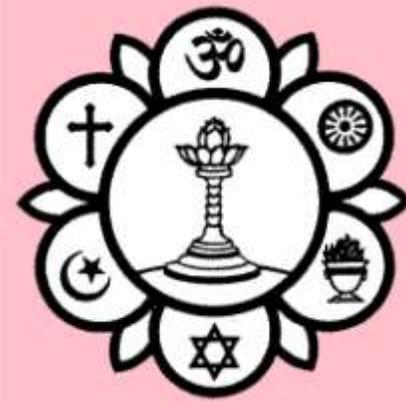
 - Is strongly **project-based with all sorts of tasks performed by students themselves:** case-study, problem-solving, decision-making, commentaries, dissertations, oral presentations, various forms of projects, etc.
 - Gives **different rotating roles to students:** information selector, researcher, illustrator, summariser, culture connector, dialogue coordinator, value-stimulator, etc.
 - With **peer-teaching:** students as assistants to teachers/ monitors to their mates.
 - And **collaborative/ team work** –without dismissing **personal effort-**.



- Ultimately promotes **respect, trust and affection among students –instead of bullying- and between students and teachers together with a sense of cooperation and community.**
- **The teacher helps students** to access information, interpret, understand, organize and use knowledge to solve problems or create something by their own.
- He / she considers the views of students, takes their needs into account, and makes them feel included.
- This kind of integral education also **involves the parents and the community: systemic approach;** the ways can vary according to the context and situation.

Teachers Centered V/S Learner-Centered Curriculum

Teacher-Centered	Learner-Centered
• Focus is on instructor	• Focus is on both students and instructor
• Instructor talks; students listen	• Instructor models; students interact with instructor and one another
• Students work alone	• Students work in pairs, in groups, or alone depending on the purpose of the activity
• Instructor monitors and corrects every student utterance	• Students talk without constant instructor monitoring
• Instructor chooses topics	• Students have some choice of topics
• Instructor answers student's questions about language	• Students answer each other's questions, using instructor as an information resource
• Classroom is quite	• Classroom is often noisy and busy
• Instructor evaluates student learning	• Students evaluate their own learning; instructor also evaluates



6. Value-based education and ethics.

Integral education is not only child-centred with self-learning and experiential learning.

It is also value-based, since values are inherent to the holistic nature of the child or human being.

However, this matter requires a clarification that is especially important for educators trained in mainstream scholarship.

- **The predominant scholarly discourse in the modern world** regards values from a materialistic point of view in intellectual, ethical, aesthetic and emotional terms. Even when spirituality is acknowledged, it is understood within the framework of conventional faith and orthodox religion. In the prevailing liberal ideology values are seen as **subjective**, although it can be accepted that there are some common assumptions in social life. In the modern mindset, subjectivism is the corollary of **relativism**: values would be relative in geographical and historical terms. **Basically**, values are human or cultural constructs changing through time and space; therefore, they are subjective and relative –in spite of social contract with its standard values-.
- **In the educational philosophy of spiritual masters of India such as Swami Vivekananda, Sri Aurobindo or Sri Sathya Sai Baba**, human values lie within all human beings; hence they are universal, transcending distinctions of race, culture, religion, history, etc. **That is why** values such as love or peace are present in the teachings of spiritual masters and holy books from all spiritual traditions: Hinduism, Buddhism, Christianity, Islam, Judaism, Taoism, etc. This kind of Philosophical Idealism **experiences** a cosmic consciousness and an underlying oneness. From this world view, the fundamental human values are **not subjective nor relative but objective and universal**; they are inherent to humanity and to reality. Human values have a cosmic and divine dimension.

Of course, Philosophical Idealism would acknowledge that **some values** may be subjective and relative, being the product of the human mind and culture. But the spiritual masters of India unveil **deeper dimensions of reality** not taken into account by the materialism and utilitarianism typical of the modern age. There are **fundamental human values** –such as love or peace- that are universal and cosmic –ultimately divine- since their origin is not the most superficial mind but the deepest strata of consciousness –which are not individual but universal or cosmic-. These fundamental values have **an ontological texture**; they are inherent to the very divine nature of humanity. What can certainly be relative is the **cultural expression** of the values.

From this Idealistic/ mystical perspective, ethics incorporates a metaphysical dimension, and only this deeper ontological nature of ethics can really form the moral emancipated subject that was the dream of Kant and Enlightenment.

- **These fundamental human values can only be unfolded through some kind of inner work, meditation, etc.** They do not belong to the most superficial mind; we must go within and unveil them from that depth inside us.

This is called “e-ducere” in Latin/ “bala vikas” in Sanskrit: to elicit from within; to bring out the true nature of humanity from within. The fundamental human values such as love or compassion naturally arise through this “sadhana” - process of self-realization-, which means nothing else than coming back home, manifesting the dormant potential of the human being that was already there.

- According to Sathya Sai Baba, **education must be integral or holistic and child-centred, with self-learning and experiential learning; at the same time, it must be value-based. Education means education in human values; it is an education for consciousness that unveils the deepest potential of the child: “e-ducere”/ “bala vikas”.**
- From this kind of perennial Philosophical Idealism, **Sathya Sai Baba makes a simple yet profound pedagogic proposal.**

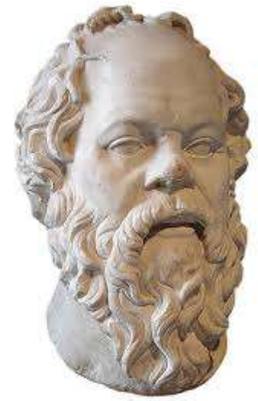
The fundamental human values can be put into practice through **a pedagogic process that is:**

- Integral
- Experiential
- And transformative.

This value-based pedagogy can be implemented through complementary **teaching techniques:**

- Prayers/ quotations
 - Story-telling
 - Group singing
 - Group activities (from drama to social service)
 - And silent-sitting/ meditation.
- There must be a **direct teaching** of human values in the class-room.
 - However, the value-based perspective must also be incorporated into the **academic subjects** and the **artistic disciplines** –that may become powerful tools of value-based education-.
 - Finally, human values should permeate **the whole life and ethos of the school.**





7. The Socratic Dialogue or Method. (See the Upanishads too.)

“I cannot teach anybody anything. I can only make him think.” **Socrates.**

This basic Socratic statement has been totally misunderstood in the modern world. Socrates –and Plato- had in mind **two levels of reality or consciousness**, but mainstream culture and even scholarship have stayed at the first level only due to the materialistic bias of modern civilization.

There are two stages in the Socratic inquiry and dialogue:

- **The cognitive stage** of inquiry: to think by oneself –critically- at the intellectual level and to know oneself at the common –superficial- levels of the personality.
- But many today forget that Socrates –and Plato- were not heirs of modern materialism; for them there was a second deeper stage of inquiry at a **meta-physical level**: self-realization and awareness in a cosmic/ mystical plane.

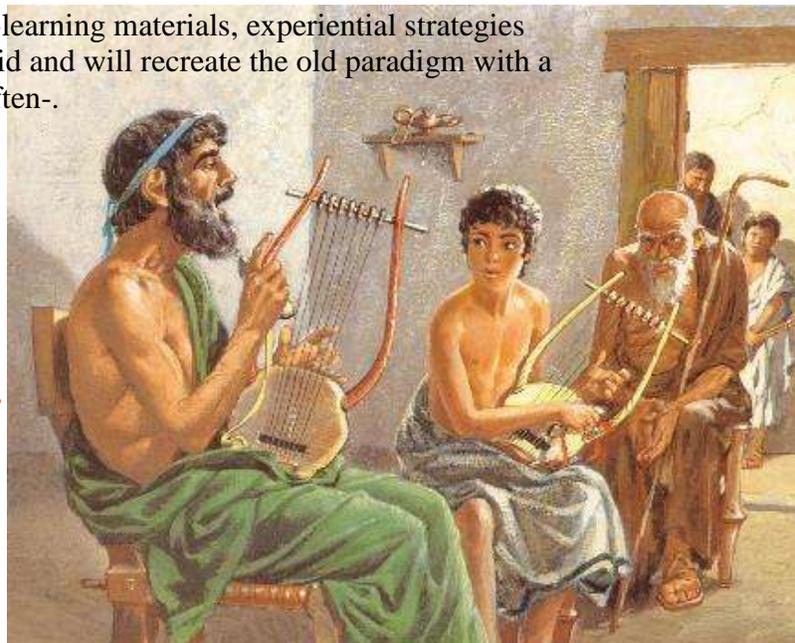
Know yourself and you will know the universe and the Gods.

In both stages, how does Socratic Dialogue work? (After the Socratic legacy, some modern philosophers, such as Buber, Panikkar or Krishnamurti, have cast light upon the fundamental matter of dialogue.)

- Instead of giving answers –as most teachers do- you ask **questions**. At the same time you allow **the other person –student-** to really ask questions too.
- You are **active** but **your interlocutor** must be active too, not passive.
- You engage others in critical questioning of their own bias and social bias, but you must be ready to do so yourself too; **you must be the first example**.
- You do not give to others –and students- a set of finalized truths; they must search **by themselves**, and truth will come out **through the dialogue**.
- You do not impose your point of view to others, even if you are convinced that it is right –even if it is really so-; they must **realize by themselves**.
- When there is true dialogue, both **really listen** to each other, to what the other person has to say -what is his vision, what is his background- with respect and empathy; otherwise there is **discussion** and **confrontation**, but not dialogue.
- Then, you must be really **open to modify** your previous views because **you learn** something from the other person; otherwise you are a fanatic or just narrow-minded. Dialogue is at the antipodes of **dogmatism**.
- The open empathic mindset of dialogue is imbued with **love and compassion**; it is a **state of consciousness**.
- This unconditional love for all will **forgive** even stupidity, even fanaticism.

- **Real Socratic Dialogue might be uncomfortable and subversive, because it will question everything, all prejudice and assumption to go to the very roots of the issue and to unfold the deepest truth. It is critical thinking in earnest.**
 - **True dialogue does not seek power, money, fame, but truth/ understanding. It is not meant for the glorification of the ego, but for the glory of the soul. Socratic dialogue does not look for verbal victory but the victory of truth.**
- **Eristic** is a sophistic utilization of apparent –false- logical contradictions. This is not an honest search for truth. Socratic dialogue has nothing to do with this.
- **Protrepitic** is an exhortation that tries to persuade.
- The Socratic teacher does not impose, nor does he persuade; he only **suggests**.
Wisdom is an invitation only; the others are free to take it –or not-.
- **Sophistry in general** lies at the antipodes of Socratic Dialogue.
- Sophistry can use many **fallacies**; Socrates seeks the **truth** only.
 Sophistry may become a **business**; Socrates teaches out of **love for humanity**.
 Sophistry is **at the service of the ego**; Socratic dialogue serves **the soul**.
- Our world is full of Sophists, just as Athens. Today Socratic Dialogue is as rare as it was in Athens. As we said above, Buber, Panikkar or Krishnamurti have given deep insights into the issue of dialogue; but they have been widely ignored just as Socrates or Plato have been culturally forgotten.**
- **Genuine integral, child-centred education lies upon Socratic Dialogue.**
- Many educators have just missed the main point. The foundation of integral child-centred education is not about class-room arrangement or pedagogic materials/ techniques; the foundation lies in the intention, in the state of mind: the Socratic mindset that delves into the mystery of the soul.**
- Even in the most horrible mainstream class-room a Socratic teacher will be able to practise integral child-centred education to some extent.
 - Without the Socratic spirit, all the self-learning materials, experiential strategies and new class-rooms will be totally void and will recreate the old paradigm with a more cheerful face –as it is done too often-.

Thinking by oneself has become a cliché; everybody will pretend it.
But if you examine things in depth, you will realize how people are conditioned –more than ever-.
Socratic Dialogue is a real challenge.



8. The Indian Gurukula and meditation for modern schools.

As Patanjali stresses in the *Yoga Sutras*, yoga is nothing else than meditation.

Then, what is meditation?

- It is not a set of techniques, that can be utilized but will always be merely instrumental.
- It is basically a state of (higher) consciousness unfolding from within.

The next question would be: **How do we reach those higher states of consciousness?**

- Though they sometimes manifest in some individuals in spontaneous ways,
- There are paths of inner work and techniques that will help.

There are manifold paths of inner work and techniques, but **some basic features would be common to any genuine process of meditation leading to the meditative state.**

- Many spiritual masters in India have underlined the royal path to go within: **following the breathing.**
- It can be twinned to a simple process of **relaxation.**
- If thoughts come in we just observe them, as we **witness** all what happens without sticking to it; watch and let it go.
- Many spiritual masters have also recommended the repetition of a **mantra** –or a **divine name**- as a central tool to shift from the average mind to other levels of consciousness.
- Another possibility is to focus the mind on some **holy image** (or a whole process of **visualization**).
- All spiritual traditions have emphasized the visualization of the **(inner) light.**
- Some schools or masters recommend to send this light to others and ultimately to all and to the entire universe –cosmic solidarity/ unconditional love-.

- **We must always close the session as we started by following the breathing.**
- **It is important to finalize it by being again aware of our body here and now.**
- **The guidance of a genuine master is fundamental: the Indian Gurukula, the house of the master, the master with his disciples.**



Since this is something very real and fundamental for the future of humanity, it can neither be overlooked nor taken easily.

Educators must rely on consolidated traditions and schools of inner work, and those who guide the meditative process must have enough experience and maturity.



- **All spiritual traditions have their own paths of meditation –not only Hinduism or Buddhism, but also Christianity or Islam/ Sufism-.**
- **There are modern adaptations that have been serious, profound and very effective, such as Mindfulness launched by J. Kabat-Zinn or Sophrology designed by A. Caycedo.**
- **Some Indian traditional paths have become very well-known in the Western World; for instance, Transcendental Meditation taught by Maharishi Mahesh Yogi or Meditation in the Light instructed by Sri Sathya Sai Baba.**
- **If properly comprehended, the Indian tradition of Yoga constitutes a gold mine for humanity to unfold the inner dimension in depth.**

9. From neuroscience to wisdom; technocracy and humanism.

- There has been a fashion in the last decades about **educational neuroscience**, falling into **the technocratic mirage**—once more- presuming that “science” has the key to the human condition and reality, and hence education.
- **Quantum physicists** have turned their attention to the traditions of spiritual philosophy and wisdom, and have concluded that **consciousness is the key**.

As both Indian and Greek culture emphasized: **philosophy** is more important than science, because (true) philosophy precisely deals with the secret of consciousness, which goes beyond the frontiers of proper science.

- **Aesthetic and spiritual neuroscience** have produced enthralling research that manifests on scientific grounds the capital role of the arts –aesthetics- and spirituality/ meditation.

In fact, many neuroscientists from these fields of research have corroborated the conclusions of both quantum physicists and mystics.

- **Educational neuroscience** can also be helpful and valuable by showing what happens in the brain through the learning process –just as **spiritual neuroscience** observes what happens in meditation and **aesthetic neuroscience** describes what occurs through the aesthetic experience-.
- **But spiritual neuroscience cannot tell us how to meditate or what is spirituality, and aesthetic neuroscience cannot tell us how to create artistically or what is art. Similarly, educational neuroscience cannot tell us how to educate or what is education. To pretend it is epistemologically false; it presumes an extrapolation that is not valid.**
- **First of all, serious neuroscientists warn that the results of educational neuroscience can only be utilized through educational psychology and educational philosophy.** Neuroscience cannot overlook a whole discipline with scientific foundations such as **educational psychology**. It cannot invalidate either the issue of the world view and the role of **educational philosophy; consciousness is the key, and consciousness cannot be reduced to the brain at all –as many quantum physicists and neuroscientists have stressed-.**

Moreover, as Kant warned, education is a historical process based on the observation, experience and wisdom of many generations through centuries. Montessori or Piaget’s invaluable contributions are based upon empirical observation –evidence-based- and are valid though prior to neuroscience.



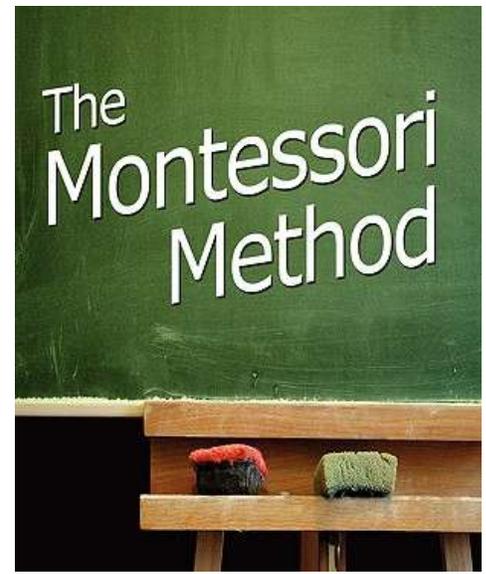


- **Neither neuroscience nor science can answer to the question: What is the purpose of education? Which values do we teach? These are philosophical issues, and it is a matter of conscience.**
 - **Even “How we teach?” cannot get rid of psychology, philosophy and this Kantian concern for learning from history through practice and experience.**
 - **Finally, any pedagogy lies upon a world view and a set of values –consciously or not- and this is not a scientific matter but a philosophical issue.**
-
- Neuroscience can tell us **how the brain works** –in a meditative state, in an aesthetic experience or in the ordinary learning process-.
 - It can help to **debunk groundless fashions** such as “learning styles” –which is totally different from something much more serious, “multiple intelligences”-.
 - Neuroscience has questioned another pedagogic ideology –**the global way of learning to read and write**- showing that **the traditional analytical method** was better. Even ministries of education fell into the mirage and ignored neuroscience.
 - **Ultimately, neuroscience can describe how the learning process occurs, which should be taken into account by the educational system. However, neuroscience will only confirm –scientifically- what was already observed by sensible educators through the pedagogic practice long time back.**
 - Mainstream schooling teaches children **to write and learn mathematical tables in kindergarten** when it is premature, when the brain is not ready yet for such abstractions. Children spend years struggling with it, and this pedagogic aberration produces more dyslexia than ever. Finally the brain catches up and it becomes easier. In both cases –alphabet and tables- the child is forced to learn something prematurely when the brain is not ready for that abstraction; the brain is forced to deal with something without intermediate steps, which creates barriers and blocks. From scans on the brain, **neuroscience** would suggest that it is better to teach writing and tables at the age of six to seven when the human growth is ready for it. Then, what other children in mainstream schools would take several years to learn, children at 6/ 7 pick up in several months because the brain is ready for those skills. By the way, **R. Steiner** knew all this very well and proposed it without any neuroscience yet.
 - When children are forced to study for a long time, they are full up and cannot take anymore; neuroscience shows that this is very real. A sensible educational system must allow children **to stop and go out and play** from time to time.
 - When we first learn something new, the information goes into the temporary memory; when we stop learning and go out and play, the brain starts organizing the materials from the temporary memory and puts them into the permanent. The real learning occurs not in the classroom but in the garden. **Neuroscience scans** will advise teachers not to pressurize children for too long but **respect the way how the brain works**. Again, this was realized by **some educators long time back**; neuroscience will only provide a modern scientific verification.

- When we make children follow **successive subjects through short periods without breaks** –as in mainstream schooling-, the materials from the previous period that are kept in the temporary memory are replaced by the information from the second period and erased, because there was no break to allow the passage from the temporary to the permanent memory -and so on through all the periods of the day-. That is why **ancient pedagogies** followed the same subject for longer periods of time while allowing prudent breaks and hence assimilation. This overload of information becomes even worse with the flickering screen of the **television**, changing images every few seconds, hyper-stimulating and hypnotizing the brain.
- **Neuroscience confirms that education must allow the child to I. absorb, II. assimilate, meditate on it, experience it, and then, III. re-express in its own way.** The educational system must give enough time to complete the loop and operate the whole process, which the mechanical succession of short periods without breaks will never allow. We must extend the duration of the class and bring in these three steps. Then, students can learn more efficiently in less real time; mainstream schooling wastes so much time in erasing layers of information.
- **Integral spiritually-based education constitutes the underlying paradigm for this kind of learning experience suggested by educational neuroscience –and already practised by ancient pedagogies-.** Through Philosophical Idealism, everything naturally falls into place. From the vision of the child as a soul in evolution, already having everything within, the educational process is seen as unfolding from within; **then the three steps of the learning experience emerge spontaneously and can be easily implemented in the school.**
- **Ultimately, what is the foundation for the educational process?** Neuroscience or educational philosophy, science or philosophy? Here we dare to say that the foundation for integral education -or just education- will never be science but philosophy. This constitutes the major challenge for the present technocratic civilization: to shift from scientism to humanism –within which genuine science will always keep its role, but not more than its proper role-.
- **In conclusion, neuroscience cannot get rid of the philosophical foundation or the psychological dimension of education, and needless to say, it can never replace the real pedagogic experience –with the whole historical background, accumulated experience and treasures of wisdom-.**
- **Technocracy has discarded conscience and buried wisdom. Here we make a philosophical proposal from technocracy to a new humanism.**

This has nothing to do with science; it is an ethical decision –being aware that technocracy is an ideology, a nefarious and fallacious ideology that has fed all the evils of this world while alienating humanity more than ever-.





“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 forever.



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 infantile treatment of adolescence –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.

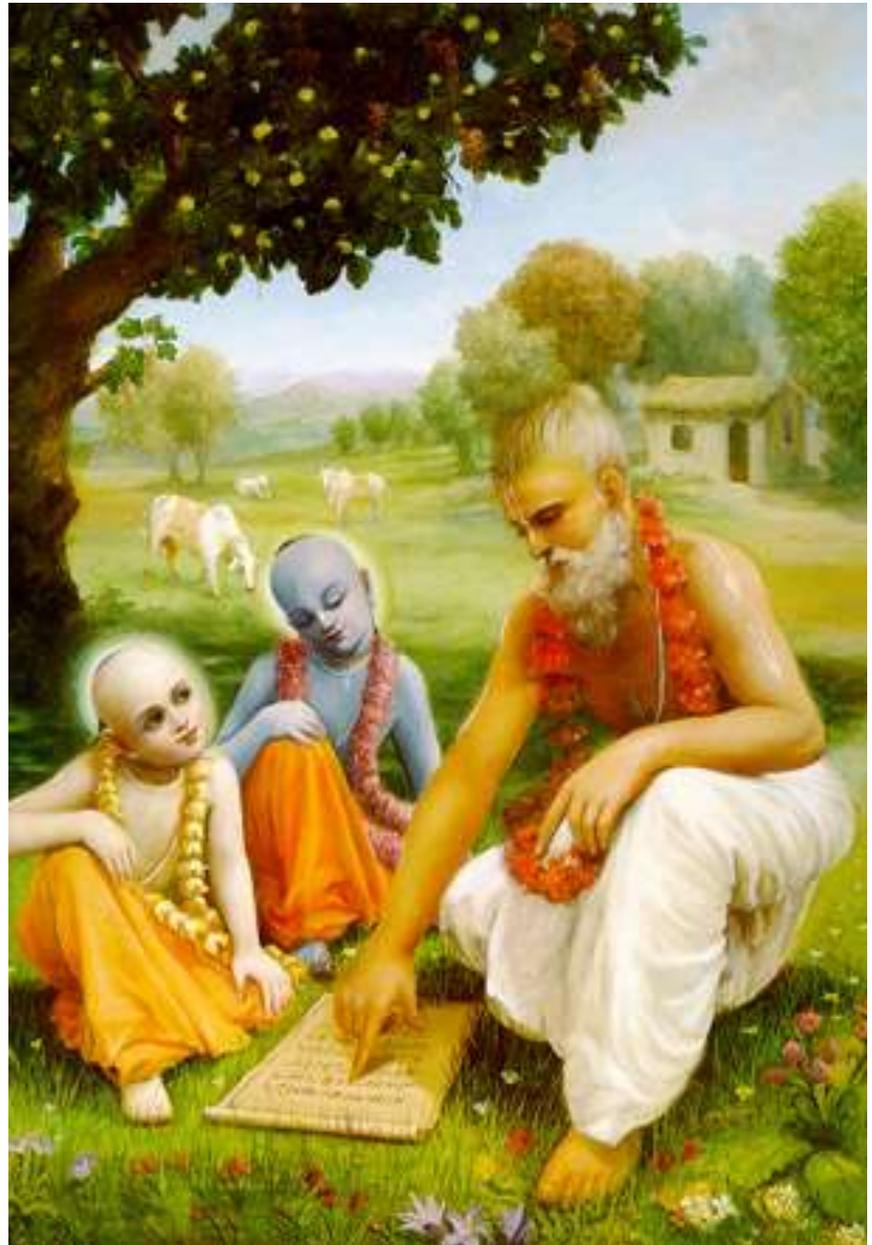




**“I am the path and the goal,
the master who watches
and takes care of you,**

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

Bhagavad Gita.



THE MONTESSORI METHOD.

From anthropological research, **Dr M. Montessori observed children in natural settings such as home, playground, etc.** She concluded that children grow and learn **from inside out** –which not only Piaget but also Philosophical Idealism would endorse, from Socrates to Vivekananda-.

There is a **natural development** of the child, which the educational process must respect. Children learn of their own accord, and teachers/ parents must nurture this natural process through their loving and prudent guidance.

An excess of external inducements –as in mainstream schooling- produces dependence on authority and need of approval.

- **Conventional schools:** children are forced to learn and need incentives to learn. If they do not respond they are punished. Punishment and prize are inseparable from forced unnatural effort.
 - **Montessori schools** assume the opposite: children do not need to be forced to learn; they are naturally interested in learning.
 - Still, we must be aware that **M. Montessori did not arrange a legal trademark or brand name –whereas R. Steiner did- which means that anybody can use Montessori’s name quite freely –whereas it is legally not possible under the names of “Steiner” or “Waldorf”-.** This is the reason why there are around 2000 Waldorf Schools in front of around 20 000 Montessori Schools. On the other hand, there can be very different interpretations of the Montessori Method –which may have pros and cons- in front of the standardization of Waldorf Schools through the educational franchise –which again may have pros and cons-.
- **The three foundations of the Montessori Method:**
- The normalization of the child’s natural development
 - To cultivate the autonomy of the growing child as a subject
 - To educate the whole child –integral education-.



According to M. Montessori, **the classroom environment** must be arranged so that it facilitates **interaction and experience through activities** –amongst children themselves and between child and teacher-.

Children must be able to move around and interact amongst them and with the teacher; pedagogic materials must be easily accessible.

The classroom is not run by the teacher unilaterally –as in mainstream schools- but experienced by the children under **qualified freedom** –freedom for the child to learn by himself or herself under the caring guidance of the adult-.

Montessori stressed that the classroom environment is as important as the teacher.

- Many Montessori classrooms look pretty original -a large space where all children move around selecting educational materials under the observation and guidance of teachers-;
- whereas some Montessori classrooms –especially with older children- look more conventional with desks in front of the blackboard –and here the Montessori Method is also implemented in some way-.

Mixing age-groups; elder students as mentors to the younger and leaders.

The younger see what the elder are doing and seek for explanations. These are naturally given, which is highly educational for the young ones. At the same time, the elder are happy to teach what they know and this is also educational for them.

Teachers should not face the children frontally all the time but move around the classroom to pay an individual attention to students one by one or in small groups.

The teacher must follow the child, instead of the child following the teacher.

The teacher is a guide.



Experiential learning.

The school must teach basic skills -such as reading, writing, arithmetic, etc-, but basically through **educational activities** with a practical dimension that affects life and which is meaningful to children. To learn by doing.

Teachers must give to students **constructive and practical tasks** to complement mere intellectual learning from outside –given by adults-.

- **Bio-sciences teaching** becomes a naturalistic inquiry, rising questions from experience with the world.
- **Physical sciences** might be taught through practical application.

For small kids **play-way methods** are more suitable, since playing constitutes the natural way of learning for the young child. Montessori schools have developed many **practical play-way tools and educational toys** –which are in fact as old as mankind; two centuries back **Froebel** already designed educational toys for young children-.

Self-learning.

Adults must give a chance to the children to learn on their own. Children must be self-motivated and find their own interests.

Teachers must allow students to choose what they want to learn and then guide them. When the child exhibits interest in learning something, he must be guided by the teacher in his own learning process.

Life is based on **choice**. So children must learn to make their own decisions. They must choose and decide in their own educational process.

Learning through obedience to external commands is contrary to life.

Imagination awakens the natural interest of the child.

Together with free choice through individual or group projects, children must be taught **self-responsibility through practical tasks** while taking care of the educational tools, materials and space.



The pedagogic practice must **allow children to see a bigger picture of knowledge and their own process of learning**, so that they can take ownership of their education, which fosters the child's natural desire to learn.

This can be facilitated when younger students observe what elders are doing by mixing the age-groups.

Mental activities and higher functions are connected to physical movement; it is aberrant to force children –and even more boys- to sit down in front of a blackboard for the whole day –as in mainstream schooling-. The learning process requires **freedom of movement and the natural movement of the child**.

We must set the energy of the children free. **Freedom in education means freedom for the creative energy**, which is the urge of life towards the natural inner development of the individual.

However, there must be **some organization in the school**. Freedom does not mean lack of organization.

Freedom requires a structured environment.

Organization is necessary for children to work freely.

It is also important that **the school/ classroom incorporates plants and animals**; the contact with Nature is fundamental in education.

Children must work in the garden and observe Nature directly; there can even be plants in the classroom. The contact with animals is also highly educational; it has been proved that many psychological troubles improve through it –see for instance the experiments with equino-therapy-.



While giving freedom to the child and allowing self-learning, **the teacher must provide material means, guidance and understanding.**

The teacher's role is indispensable.

Hence, teachers should not apply non-interference when children behave in naughty ways; then, they must stop them and make them realize what they are doing so that they positively transform themselves –which is something very different from negative criticism or coercive punishment-.

In the Montessori classroom **materials are organized into five areas:**

- Practical life
 - Sensorial
 - Language
 - Maths
 - And Cultural.
-
- These five domains would be complemented by other activities, namely the various artistic disciplines, performance, gardening, activities into Nature, games and sports, etc.

Many videos are available in the net showing a diversity of materials from the five areas and how they work.

Needless to say, **Waldorf Schools** utilize similar tools; other educational organizations and some commercial companies have also produced this kind of educational toys, which **Froebel** already anticipated two centuries back.

The materials must be easily accessible to the children in furniture especially designed for them –not for the adults-.

The utilization of the materials by the children allows self-learning, experiential learning and problem-solving. This pedagogic practice is obviously child-centred, and **teachers move around like the children themselves** paying individual attention to them one by one or in small groups.



THE WALDORF METHOD.



Unlike M. Montessori who focused on young children only, **R. Steiner draw a whole map of human development through stages and elucidated the pedagogic principles and tools of education at every stage.**

Year by year the Waldorf system prepares the growing child for the next step through a scaffolding of human growth parallel to pedagogic practice carefully designed by Steiner –something that Montessori, in spite of her valuable contribution, did not do-.

Through this process, Steiner underlined **the interdisciplinary nature of knowledge.**

We do appreciate the remarkable contribution of Steiner –like that of Montessori-. Both were decisive to break the rigidity of the dehumanized mainstream school system. But sticking to them and their time without free inquiry and innovation is in fact contrary to their spirit and aperture of mind.

In our schools we may get inspired by them –and by other great educationists from both the West and the East- but we will not get blocked at them. Decades have passed and the journey continues. As we said, **they are the beginning, not the end of the path,** which means that their innovation must be reinvented and exploration must go on in an open spirit, not in dogmatic terms.

Steiner himself rarely used the term “Waldorf Method”; it was institutionalized by **his followers**, who recreated a closed system out of his philosophy of education that was still open to ongoing inquiry. As usual in history, the followers have made something that the founder did not do. In fact, Steiner did not pretend to be original and extensively quoted his sources of inspiration. His followers only have established the “uniqueness” of the Waldorf Method. For Steiner it was not unique and there was no Waldorf Method even.

Steiner’s model of human development through successive age-groups requiring specific pedagogic approaches.

- **From birth to age 7. Early childhood.**
During this period physical development is key, and children learn through play. Hence, sensory training is very important because learning occurs basically through the senses. Magic is also crucial since the young child’s world view is essentially magical.
- **From 7 to 14. Later childhood and early adolescence.**
Proper academic instruction starts here because the elder child or young adolescent is more intellectually prepared and more aware of the environment and the world. Here imagination and creativity are fundamental, and the elder child or young adolescent needs a legendary horizon that is inspirational and morally educational.
- **From 14 to 21. Later adolescence.**
In this period the elder adolescent thinks more in depth and develops abstract thinking –which already awakens from 11 on-.
The Waldorf School must prepare elder students for college or professional life.

Through this developmental approach, the Waldorf Method would be based upon the following principles.

- We must educate the whole child: physically, intellectually, emotionally, morally, socially and spiritually. **Holistic/ integral education.**
- Not only should we integrate all the dimensions of humanity in the school; also, the educational process should evolve from the whole to the parts through an interdisciplinary spirit in all subjects or activities.
- Students must be taught **how to think –freely- rather than what to think.**

- Children must learn by themselves on their own pace: **self-learning.**
- Learning must occur through direct experience and practical activities/ projects: **experiential learning.**
- Teaching must be linked to **reality and the practical aspects of life.** Steiner opposed the abuse of mere intellectual, abstract bookish knowledge that becomes overwhelming and finally useless in mainstream schooling.
- Teaching can be delivered **in ways that are more creative and artistic,** using movement, games, even dance, music or the arts; obviously this may be more suitable for the younger students in simple ways, but even in higher grades the same philosophy can be implemented in more mature terms combining different disciplines in an interdisciplinary pedagogy.
- **For the lower grades, even maths** can be taught in more visual and artistic ways that use geometrical forms for arithmetic –the holistic approach that integrates different aspects of knowledge ad reality-.
For the higher grades, maths can be linked not only to science bu also to philosophy and obviously to social issues –again the interdisciplinary spirit that can imbibe everything in the educational process-.

- Education must be **child-centred: teachers must follow children, not children following teachers** –as in mainstream schooling-; **the teacher is a friend, philosopher and guide.**
- Every student must unfold his/ her own potential and vocation.

- Through education the individual must find himself; **the Socratic heritage.**
- This means that education must be **transformative rather than informative.**



- In Waldorf Schools, **students and class teacher stay together and grow together through a whole seven years cycle** –which might be questioned-.
- **There is no hurry for academics** –in front of the mainstream pressure in terms of academics-. Students may not begin **reading** until grades 2/ 3 and even 4 – which again may be questioned; not too early, not too late-.
- **Before learning to read and write**, young children become familiar with shapes or forms through drawing and painting that will bring to the alphabet later. Steiner favoured a slower more integrated approach very different from conventional academic methods in mainstream schooling.
The historical process through which humanity discovered literacy –oral tradition, images, shapes, symbols, alphabet- **may ease the way for children to learn to read and write**. Children will first listen to a fairy tale, then they will review the story by creating images, later they will explore shapes, forms and symbols, and finally they will progressively learn the letters of the alphabet. Letters may be linked to words/ ideas -B for bear- or objects/ images -T like a tree-. Hence, the growing child will do the experience of the human process itself.
- Subjects are taught for three to four weeks.
- Children are able to learn and explore **at their own pace**.
- **Students are not given standardized tests and marks**. Their progress is measured globally through observation. Teacher’s observation must be discreet not to produce anxiety in the child.
Tests and grades are only introduced in the higher classes as a preparation for college.
- **Teachers work with parents to set goals to students**.
- **In conclusion**, Waldorf education wants **to unfold human potential in depth with all its capacities, and educate the whole child**. The school must stimulate both the intellectual/ rational and intuitive/ artistic side of the student in equal measure –unlike mainstream schooling that hypertrophies the intellect to the detriment of the more intuitive or aesthetic skills-.



Let us see in more detail the pedagogic tools of the Waldorf Method
Through the successive stages of human development.

➤ **The first stage (birth/ 7): kindergarten/ early childhood.**

Teachers must create a **warm, beautiful and loving environment**, which is as important as the pedagogic method itself. The physical setting must be pastel in colour to create a calming effect.

Furniture should be simple and made of solid wood.

The educational toys should also be made of wood and natural materials.

The classroom must be like a home.

Routines must be regularly set and followed (daily, weekly, seasonally and yearly routines).

At this stage Steiner emphasizes **domestic or daily real life tasks, playing and artistic activities** that children can engage in.

It is important to adapt the activities **according to the calendar, the natural rhythm of Nature and the cultural/ spiritual festivals of the year.**

Fairy tales, fables, poems and folklore are cherished by Steiner for this age-group; they should be told aloud by teachers –as it would be customary in the olden days-.

Learning must basically happen through a **hands on student led approach.**

For this age-group, **sensory training, imitation, play-way methods and educational toys** must prevail; Steiner always preferred to use natural materials and objects from Nature, which children themselves can collect.

Waldorf Schools –like Montessori- utilize a **wide range of educational games and toys** since playing is the natural way for children to learn. Waldorf Schools combine movement, speaking and singing in circle group as a creative/ artistic way of teaching more suitable for the nature of the young child.

Free-playing is also important; we must avoid the excess of adult interference characteristic of modern societies that becomes over-protective.

Sensory training is equally fundamental at this stage, developing coordination and evoking the sense of a deeper harmony.

Movement is crucial for human growth; that is why Steiner encouraged **dance** –not only for girls but also boys, not only for young children but also adolescents-.

With professional assistance, Steiner developed “**eurhythmy**” –the good rhythm- that incorporates all the senses, movement, gesture, music, arising the natural movement of the child, balance and a deeper harmony.



First and foremost, the adult must awaken **the sense of wonder** in the young child; this will be the basis for an eagerness to learn through academics in higher grades. Teachers –and parents- must also foster the child’s natural **power of imagination**, which can be refined by story-telling, poetry, the arts, etc. Hence, **fantasy playing** is very educational for small kids.

Teachers must develop problem-solving in peers relationships while nurturing the sense of brotherhood, community and unity.

Children must be encouraged **to work in groups.**

Mixing age-groups is highly educational: the younger students look up to the older and the older have a responsibility towards the younger.

Activities in natural settings must be organized regularly while awakening the feeling of beauty and awe. The direct contact with Nature is deeply educational too. **Gardening** should constitute a normal routine in the school.

➤ **The second stage (7/ 14): Primary and Middle School.**

Language must be based on **world literature and myths**; Steiner stressed both the intercultural and mythical dimensions of language and culture. **Legends** are as important as history.

Children must get to know about **the world’s main civilizations, religions and cultural contributions** –in a horizon that is mythical, far from the materialistic world view that has alienated humanity and impoverished culture-.

Here we must remember –and celebrate- Steiner’s roots in Theosophy and Philosophical Idealism and his metaphysical “Weltanschauung” –world view- contrary to the prevailing materialism of the modern age.

Science teaching must cover all the areas: geography, biology, chemistry, physics, geology, astronomy, always in ways adequate to the age.

In science subjects students must observe and describe scientific concepts in their own words and drawings; **experimental activities and practical tasks** can be basic tools for science teaching –instead of mere bookish intellectual learning-.

Mathematics must also cover all its branches: arithmetic, algebra and geometry.

Physical education and gardening become an integral part of education, not mere extra-curricular activities.



Steiner especially emphasized **the educational value of the arts** in all the various artistic disciplines -and also the different **crafts**-.

Following Plato, he stressed the importance of **dance** –not only for girls but also for boys, not only for small kids but also for teenagers-; with the assistance of professional advice, he developed **eurhythmy**.

Community life with relationship and respect for others should also be an integral part of education.

Though prudent in a pathologically materialistic culture, Steiner dared to introduce **the metaphysical aspects of reality and knowledge**, more easily acceptable through great figures such as Plato, Dante or Goethe –for instance-.

This metaphysical/ spiritual dimension introduced through culture can unfold intellectual/ academic teaching like geometry, history or science.

Steiner tried to work out **the interdisciplinary nature of knowledge parallel to the holistic nature of reality**, not only through bridges amongst the academic disciplines, science and humanities, but even by linking academics and the arts.

For instance, a group of students will perform some dance –eurhythmy- that will evoke the dawn of agriculture or the first civilizations. **Through this practical activity –self-experiential learning- the educational process will integrate:** history, culture, music, dance, performance, etc, and sometimes literature, even philosophy or science. The children can make the tools for the performance themselves, hence integrating crafts.

This holistic experience constitutes the very essence of integral education.

Not only the school must incorporate all the facets of education; moreover, these different facets must be integrated within the educational experience itself -self/ experiential learning-.

There must be freedom in the classroom, which means **freedom of thought** –in front of the unilateral and therefore authoritarian discourse of the teacher in mainstream schooling-.

Learning must be basically **experiential and self-directed**, which means that the learning process may include teachers' lessons but also practical activities that allow students to experience by themselves.

Imagination and creativity, emphasized by Steiner, must always be stimulated through the educational process –in front of the mechanical routine imposed by mainstream schooling-.



Each pupil has his or her **main lesson book** where they write all what they learn in their own words with their own drawings. Students must find joy in learning. They must enjoy what they do and what they learn.



Teachers must love what they teach and care deeply of their students. Steiner kept alive the old tradition of the teacher **as a friend, philosopher and guide**. He was **closer than Montessori to the Socratic spirit**.

As an heir of Socrates, Steiner was convinced that the true teacher must bring the student **to question** not in negative or nihilistic terms but in positive or constructive ways, **to know himself and hence the world and others**.

Then belief can only come through experience. The Waldorf School cannot teach any catechism or dogma; it must accompany the growing child to question and inquire, to experience and know through his or her own experience.

For Steiner –heir of Philosophical Idealism and hence heir of Socrates and Plato through Goethe- **education must be essentially transformative** –something that constitutes the very basis of integral education for the great educationists and sages of India that Steiner unfortunately did not know very well-

As usual in Philosophical Idealism, the inner life as understood by Steiner unfolds the communitarian dimension, **the “polis”**. Education must internally transform the growing child, and this inner transformation is inseparable from **social service and community concern, brotherhood and unity**.

➤ **Through the third stage (14/ 21) in higher secondary school,**

Learning will be more individual, intellectual and scholarly; But still it must be creative, utilizing, for instance, research projects and thesis.

Free creative critical thinking will be encouraged. Student must find their own world view and voice.

- **Waldorf kindergarten classrooms** look very much like Montessori’s kindergarten, since both Montessori and Waldorf are very close to each other in depth.
- However, **Waldorf classrooms in higher grades** may look more conventional quite often, with desks in front of the blackboard as in mainstream schools. This is probably inevitable to some extent, since the higher grades require an academic function from the side of the teacher that cannot be implemented in the progressive kindergarten scenario. Still, Waldorf Schools –like other schools of integral education- try to implement the pedagogic principles of self/ experiential learning and child-centred education even in the higher grades with classrooms that apparently look more conventional. There are ways to do it, and this is what Waldorf and other schools explore.



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

Albert Einstein.



Holistic education in India and Europe/ the West. Pedagogic models.

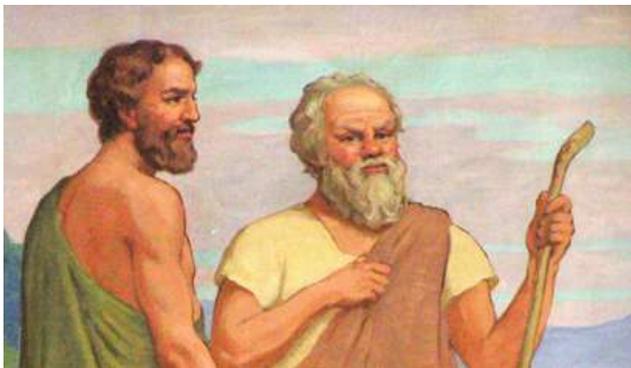
**The experience of Sri Sathya Sai Education in Human Values.
Ramakrishna Mission, R. Tagore, Sri Aurobindo and
ISKCON.**

Theosophy and J. Krishnamurti.

Steiner, Montessori and Piaget in Europe.

Dewey and Kilpatrick in the USA.

Recent developments: Gardner, Goleman and Zohar/Torralba.



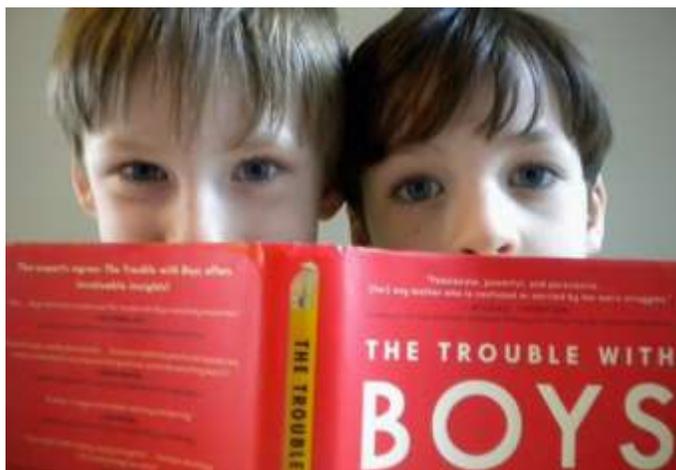


The crisis of boys' education.



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.

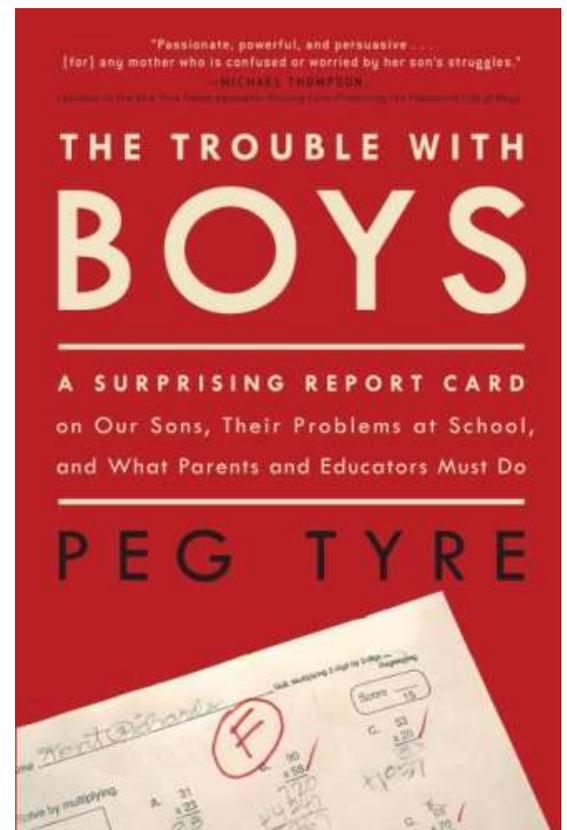
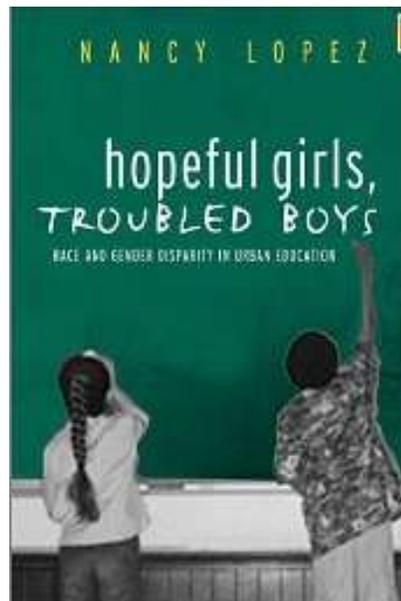
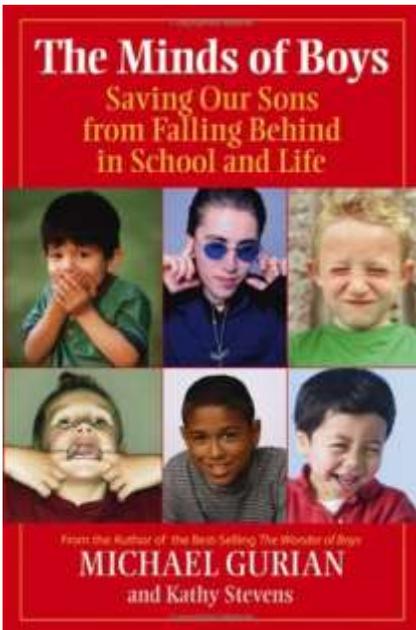
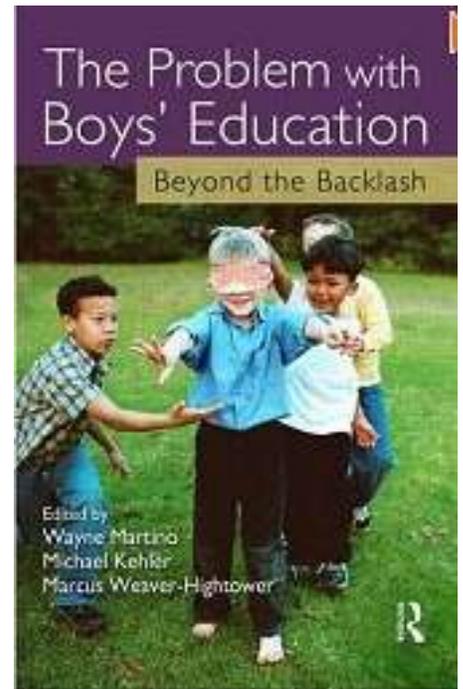
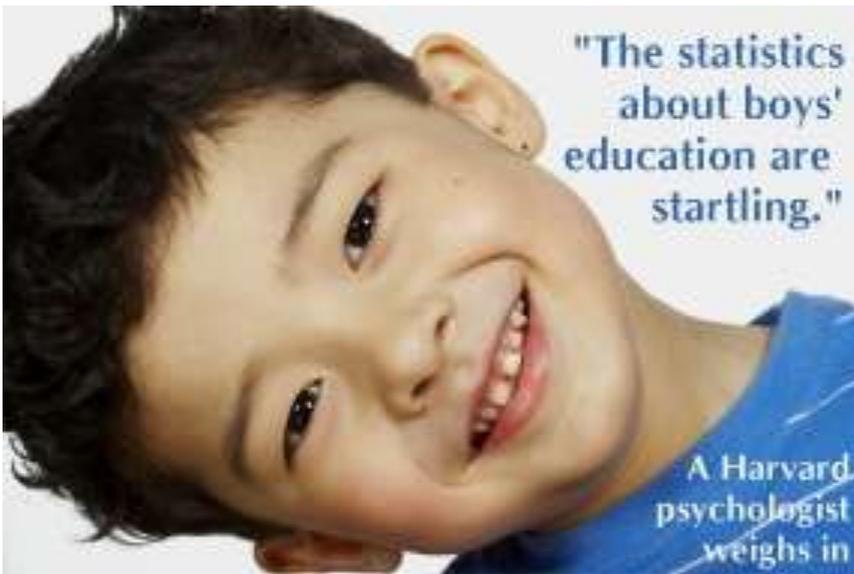
The boy crisis manifests not only structural problems within the present school system but also negative cultural patterns affecting boyhood and the male gender in the culture of the last decades.

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 or boy crisis in education has been the subject of increasing attention across a number of OECD countries.

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.

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 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.

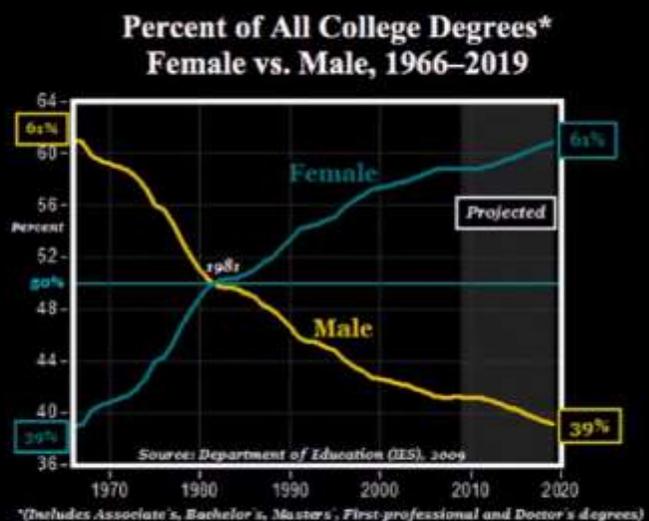
Still, these 70 most developed nations and the entire human civilization persist to ignore the global boy crisis and the serious male troubles all around the globe. Till when will human civilization be blind?

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)

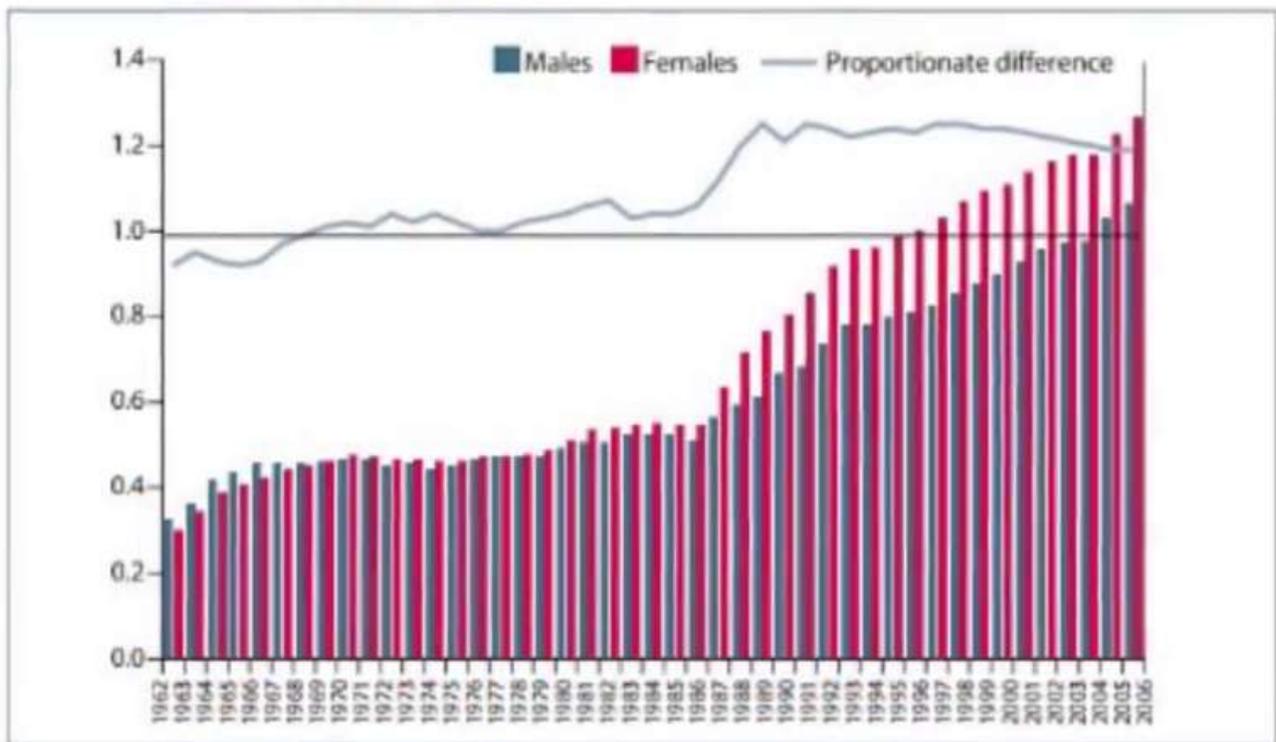
- 1. Father-deprived boyhood: deprived of father, male mentors, positive male role models, love within their own gender, and the initiatory dimension of boyhood in anthropological terms, ultimately deprived of their own identity, which feeds frustration, alienation and antisocial/ self-destructive behaviour.**

- 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.”

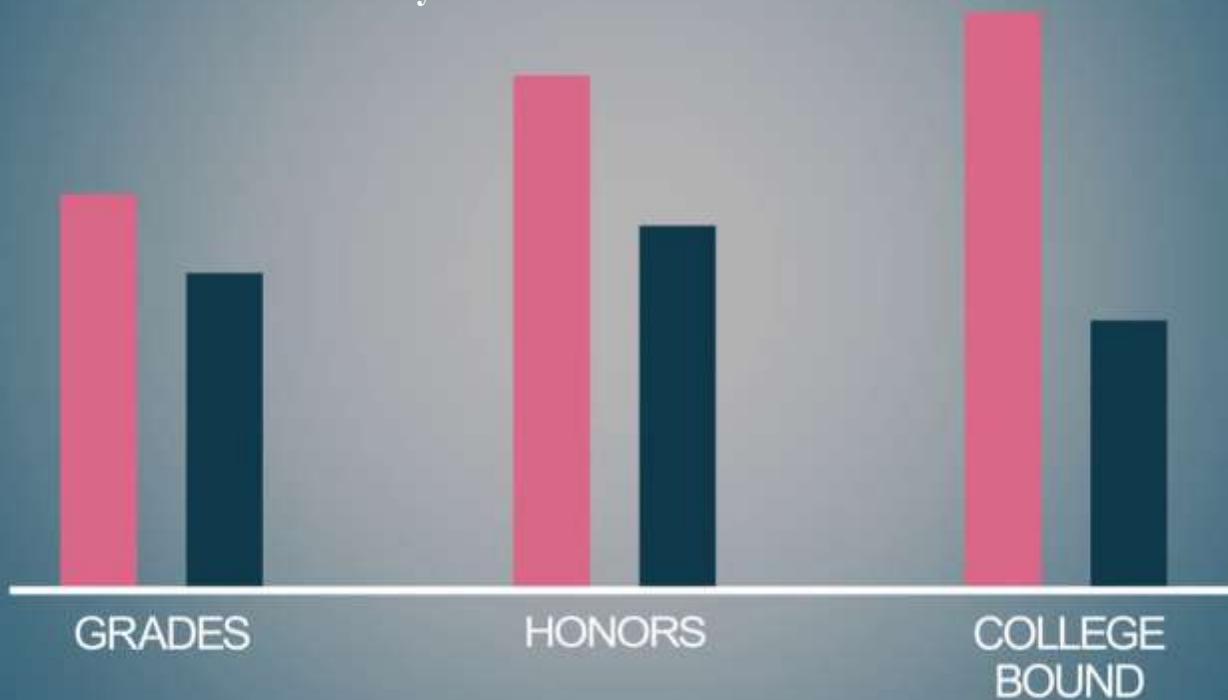
(Dr M. Gurian (“The Good Son”.)

- 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.

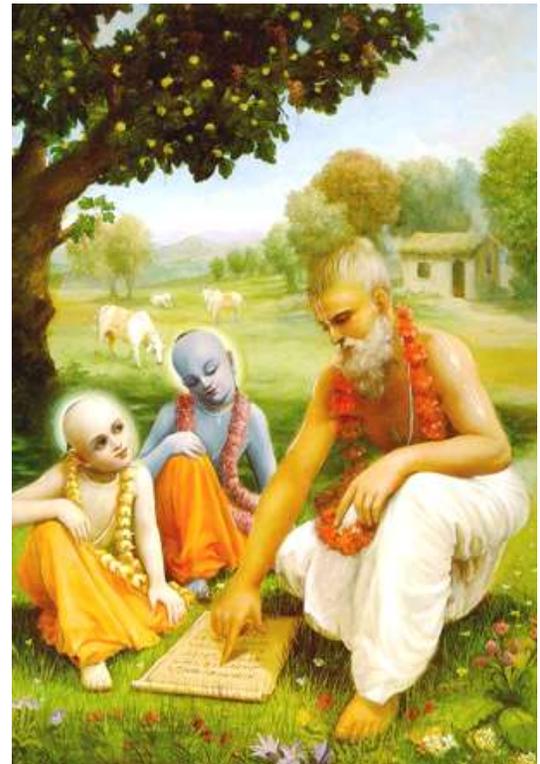
A survey commissioned by the Training and Development Agency for Schools in the United Kingdom concluded that:

- 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.

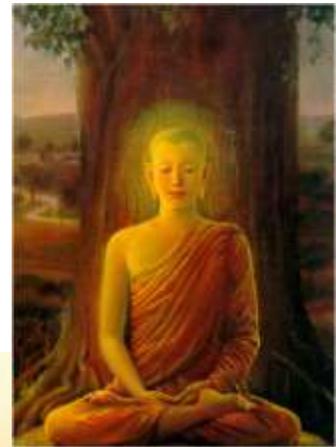
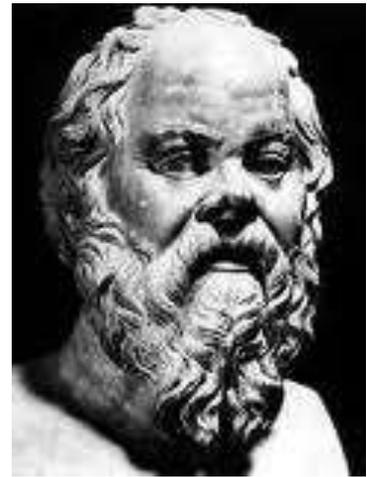
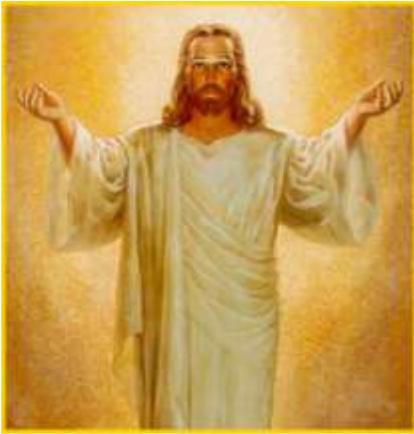
Even if boys’ settings seem to be more suitable for the education of boys, while girls’ settings may also be suitable for girls, boys’ schools can create partnerships with girls’ schools for common activities of all sorts –arts, community service, etc-. Moreover, boys’ and girls’ schools can share the same campus and gardens, and even, boys’ and girls’ classrooms can be arranged under the same roof.



**“The 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

