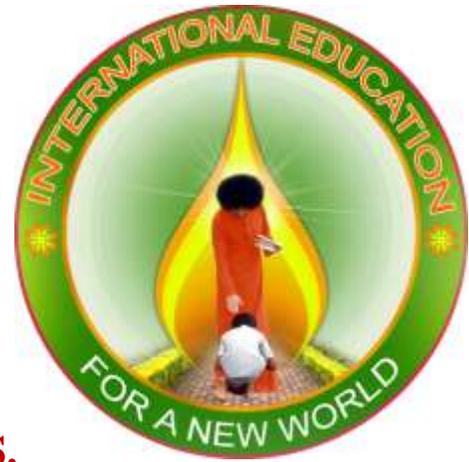




Prof. Dr. Albert Ferrer



SAI INTERNATIONAL SCHOOLS.

Pedagogic Project and School Guidelines.



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.



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THIS EDUCATIONAL PROJECT CONSTITUTES A UNIQUE SYNTHESIS OF:

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

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

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

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

It is also valuable for its articulation of:

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

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



A PROJECT FOR HUMAN DEVELOPMENT IN EDUCATION.

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

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

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

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

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

UNFOLDING THE MULTI-DIMENSIONAL NATURE OF HUMANITY.

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

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

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

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

A NEW HOLISTIC PARADIGM AND A NEW HUMANISM.

TOWARDS THE UNITY OF MANKIND AND A NEW WORLD.

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

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



International
Education For
A New World

The Project.

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



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

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

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

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

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

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

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

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

MODALITIES TO ADOPT THE PROJECT through trademark steward/ licence:

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

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

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

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

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

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

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





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

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

DIFFERENT FORMS OF PEDAGOGIC ASSISTANCE:

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





“Domination exists because of inward poverty.”

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

J. Krishnamurti.

OUR VISION.

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



OUR MISSION IS TO:

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

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

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

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

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



HIGHLIGHTS OF THIS EDUCATIONAL PROJECT:

Why is this Project so unique?

Never before its characteristics have been put together.



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

While shorter presentations for a wider public are also available.

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

Nevertheless, the practical implementation will have to be wisely adapted to the cultural context of every particular civilization, country, region and local area. Still, Westerners may learn many pedagogic ideas from India, and Indians from the West; intercultural dialogue lies at the core of this Project.

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

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

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

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

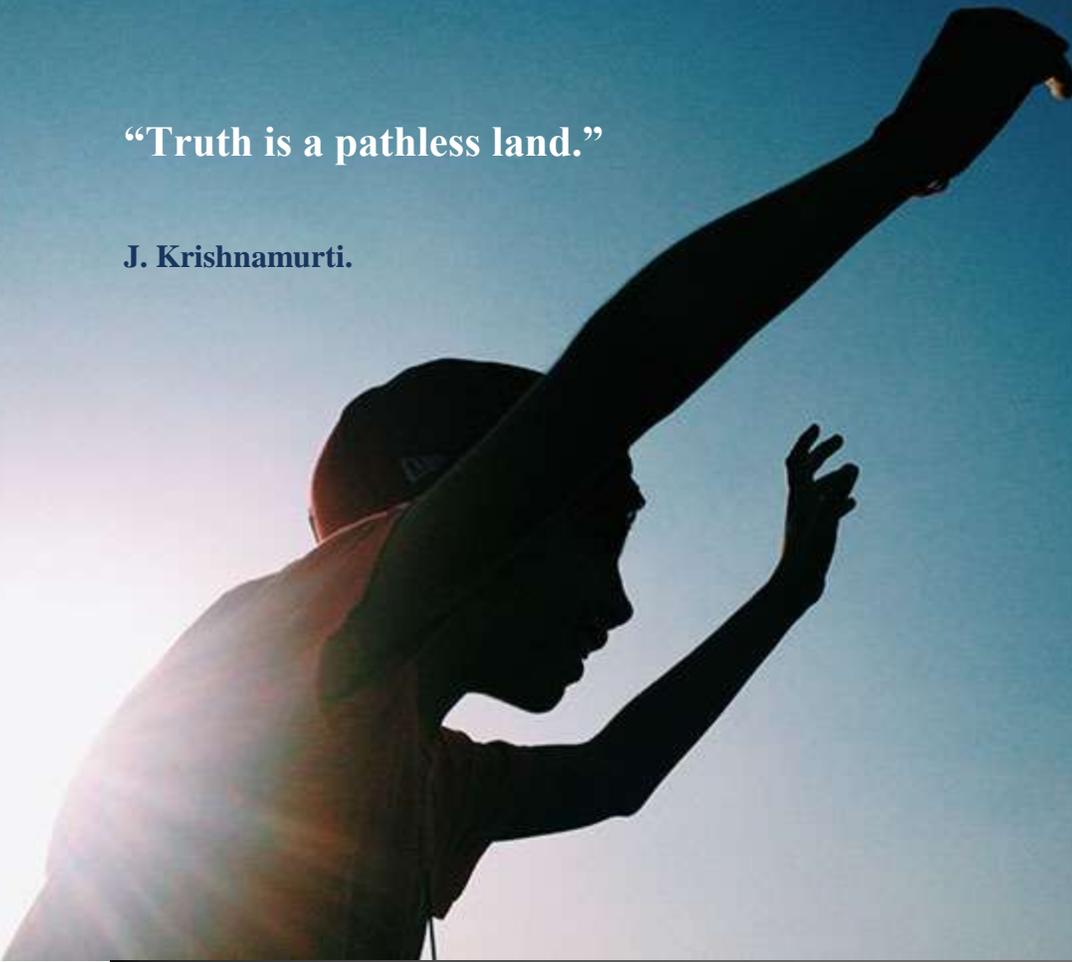


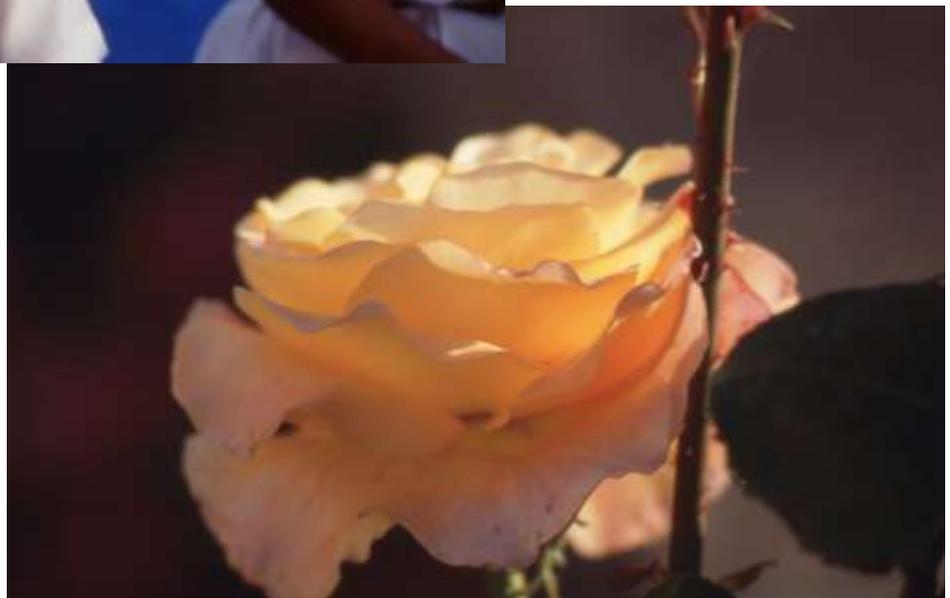
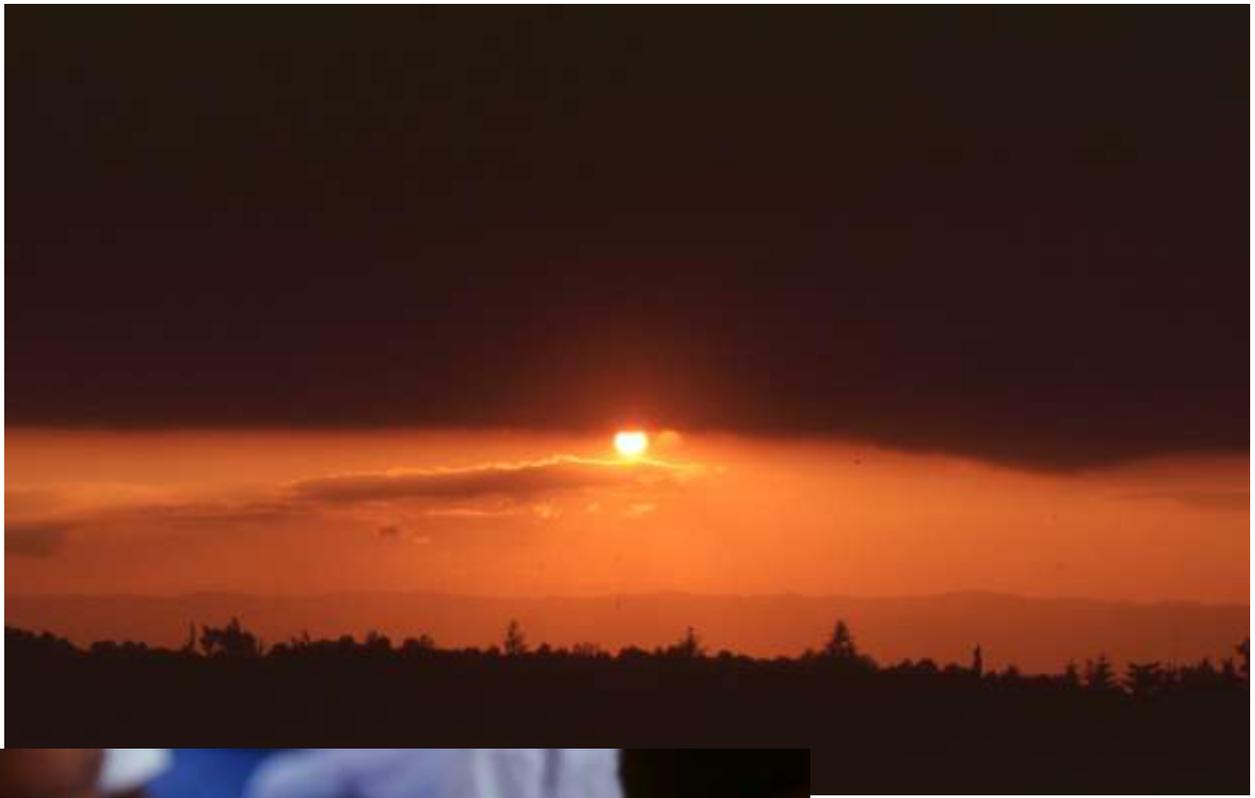
Apart from this shorter presentation, The Project is expounded through A 1200 pages book with images and bibliography to be published in 3 volumes.



“Truth is a pathless land.”

J. Krishnamurti.







Education for the XXIst century.



Project of

SAI INTERNATIONAL SCHOOLS AND COLLEGES.

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

However the Project is open to a diversity of locations.

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

A UNIQUE KIND OF INTERNATIONAL CAMPUSES.

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

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



SAI INTERNATIONAL SCHOOLS.

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



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

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



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

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

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

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

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

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

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

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

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



For higher secondary school or pre-university college,

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



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

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

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

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

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

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

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

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

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





SPLOSH!

SPLOSH!

SPLOSH!

Express Yourself.

SPLOSH!

SPLOSH!



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

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

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

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

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

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

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

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

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

Practise love through selfless service.”

Sathya Sai Baba.

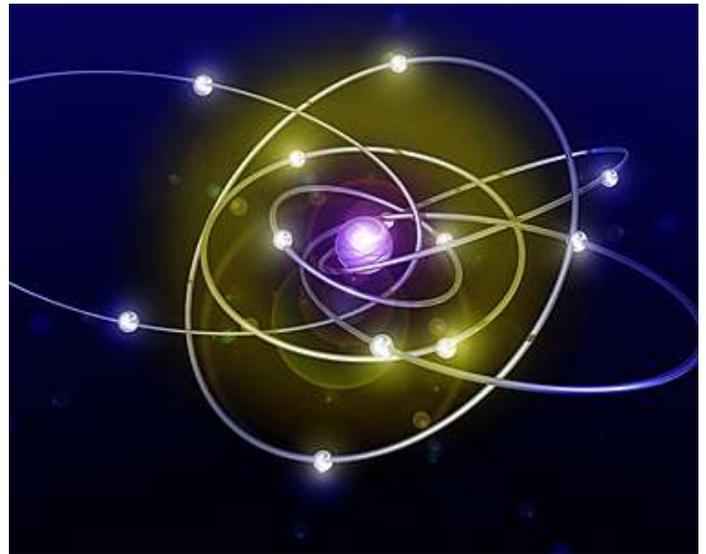


It is our ambition to develop in a second phase these unique international schools into pioneering international colleges, offering education, arts, humanities, management/ social studies, and science/ technology.

The general scope of the International Colleges will be threefold:

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

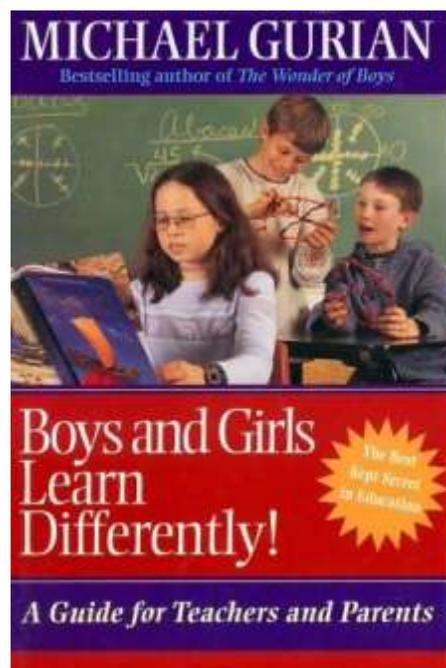
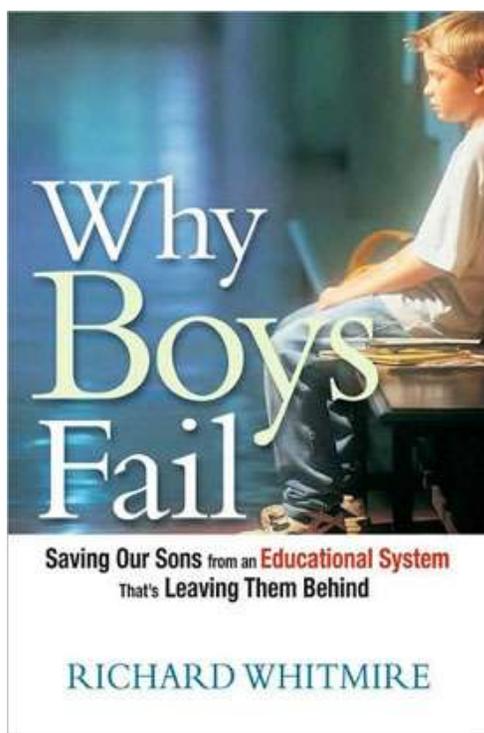
Our International Colleges will be totally devoted to the emergence of a new unifying theory of knowledge and this holistic paradigm for the future of mankind.

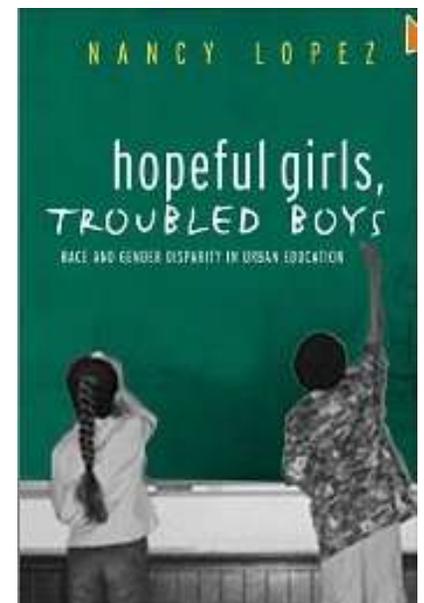
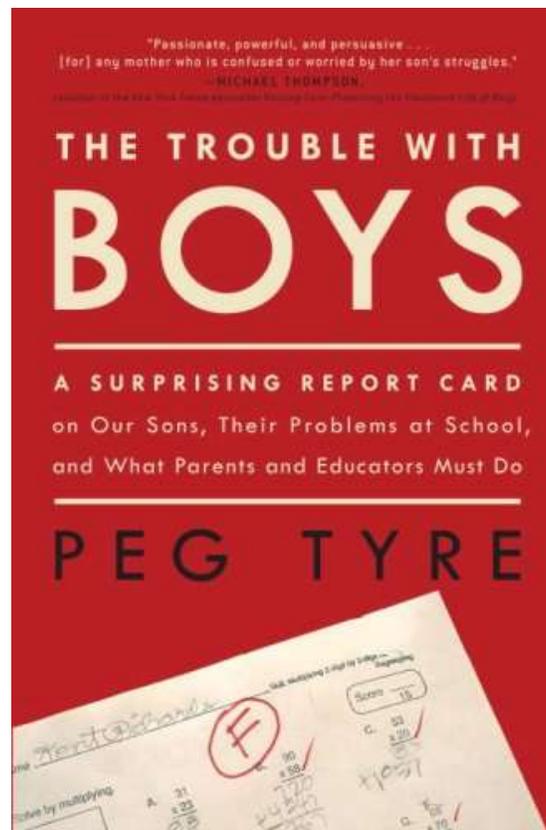
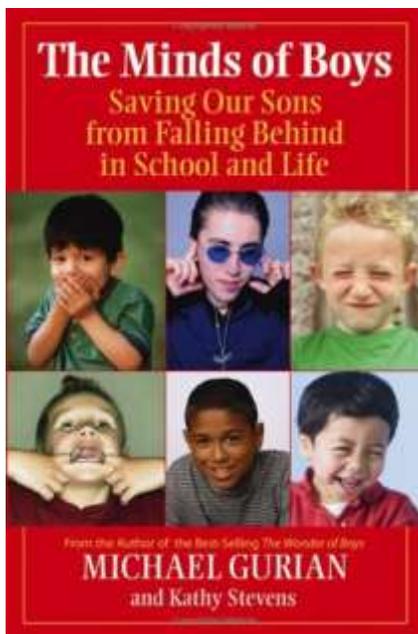
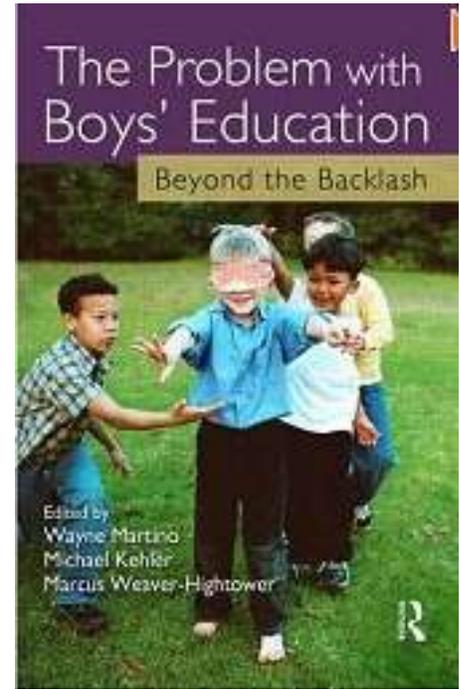
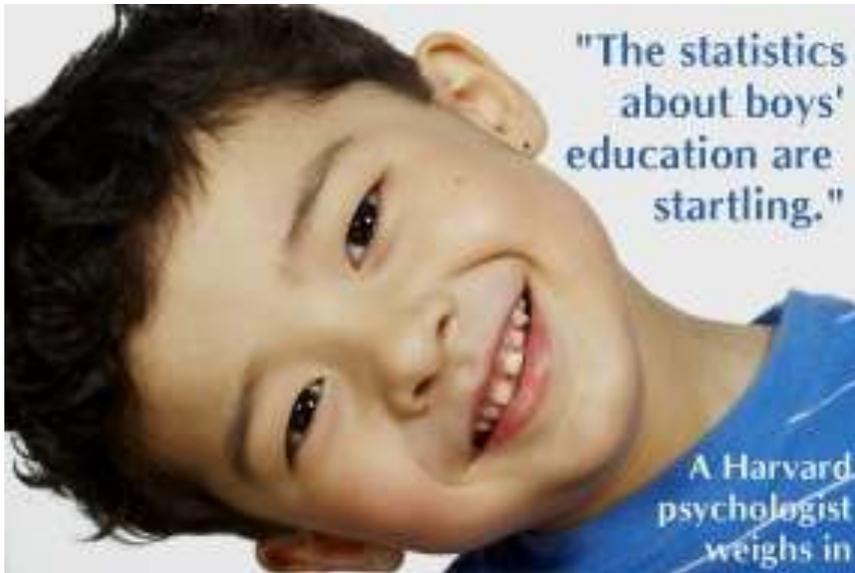


“Man’s achievements in the fields of science and technology have helped to improve the material conditions of living. What we need today, however, is a transformation of the spirit. All the education that we pursue today is secular. No doubt, that is also necessary. But, the real education is that which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

Sathya Sai Baba.

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







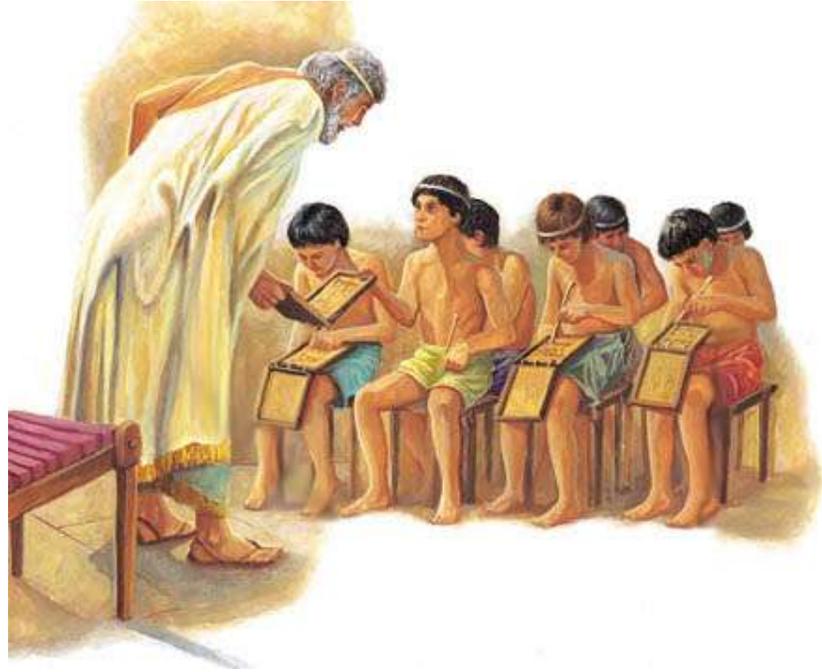
**“It is only the innocent mind
Which knows what love is.”**

J. Krishnamurti.

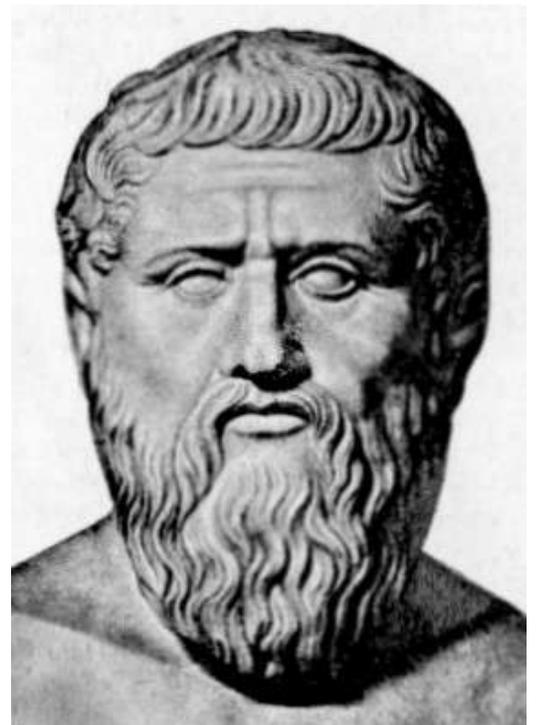
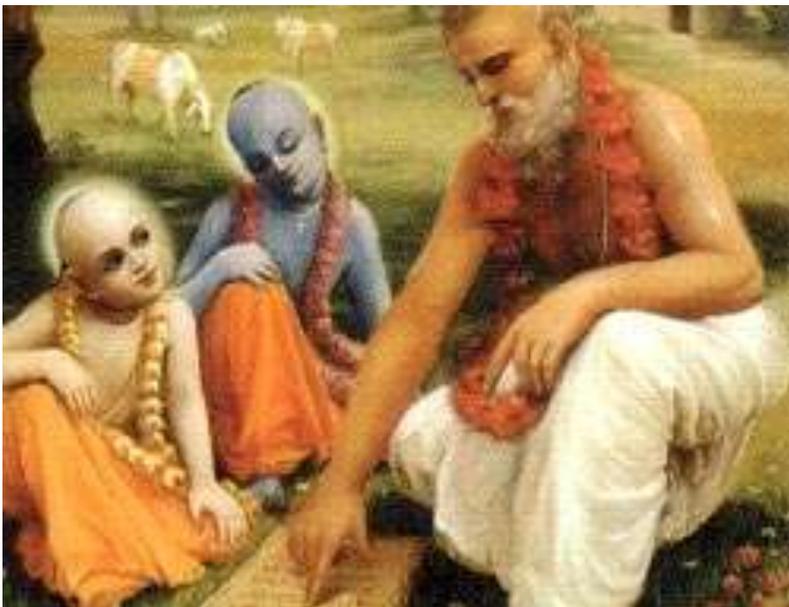


“Knowing is not enough. We must do.”

Leonardo da Vinci.



GURUKULA



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

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

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

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



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





Profile of the Student of Sai International Schools.

We will earnestly try to educate human beings that:

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





“You will discover that you are your own guide,

Your own light.”

J. Krishnamurti.





THE MAIN FEATURES OF OUR PEDAGOGIC SYSTEM.

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

➤ **Philosophy of education.**

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



➤ **School structure.**

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

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

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





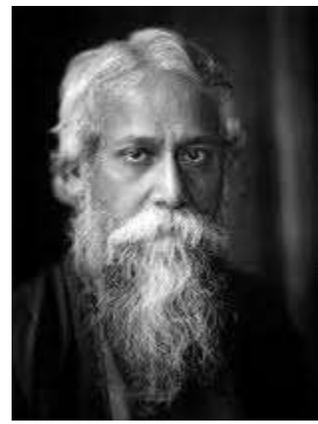
➤ **School organization.**

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

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

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

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



➤ **Pedagogic methods.**

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



➤ **Evaluation and discipline.**

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

➤ **Integral/ holistic education.**

- The physical dimension including education for (holistic) health.
- The importance of Nature and the contact with the environment.
- Community life; relation and dialogue.
- Capital role conferred to the Arts (classical fine arts, modern visual arts, crafts, music, dance and drama) developing: aesthetics, the sense of beauty, sensitiveness, emotional intelligence, creativity, imagination, positive transformation (art-therapy) and self-knowledge.
- Equal importance given to the Humanities, Philosophy and Social Studies (with History and Geography), fostering research, curiosity, self-learning, free/ creative thinking, the capacity to learn by oneself and self-expression together with tolerance and aperture of mind –the best antidote to prejudice and fanaticism-; from GK to the knowledge of human condition.
- Though our schools will not neglect indigenous cultures, popular culture or more recent contributions, they will underline the value and pedagogic potential of classical culture in a comparative perspective East/ West.
- Our schools will also recover the educational role of classical languages.
- Incorporation of human values (direct teaching/ comparative);
- While studying the main traditions of spirituality and philosophy with respect for the faith of every student or teacher.
- Direct practice of inner work towards self-knowledge and self-realization in a spirit of free inquiry and dialogue: relaxation, meditation, yoga, etc.
- Emphasizing the central role of consciousness in the process of self-inquiry and self-realization in order to manifest the spiritual depth within.
- Stressing the significance of relation and dialogue in this process; organization of groups of dialogue towards a culture of dialogue.
- While respecting all religious traditions, our schools will make the difference between organized outer religions and a free interior spirituality.
- The schools will avoid the recreation of systems of beliefs and dogmas, promoting freedom of thought and Socratic self-inquiry in dialogue.
- In the horizon of the quantum integration of science and spirituality towards a new holistic paradigm.
- The main goal of education is the transformation of the human being towards higher states of consciousness and vibration.



➤ **School life.**

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

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

A Vivarium, living hubs or clusters,

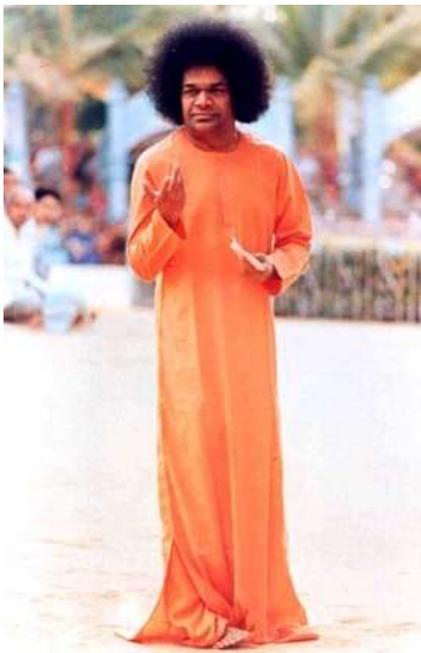
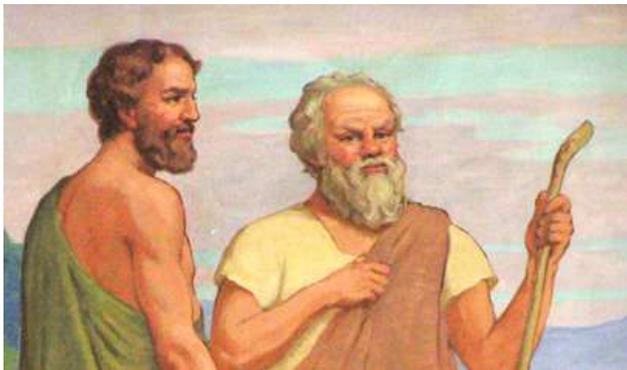
With teachers' training, information for parents and activities for adults in general,

With community links in a systemic approach.



➤ **School environment.**

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



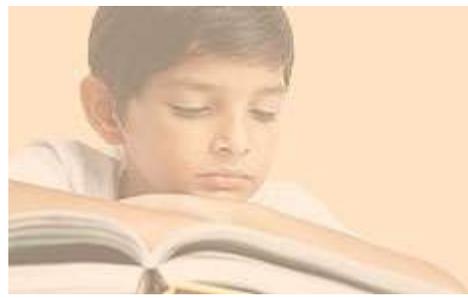
Integral education is ultimately pure philosophy in its etymological meaning:

PHILIA SOPHIA,

The love of wisdom or the wisdom of love,

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

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



Child-centred strategies and self-learning.

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

Value-based strategies and spiritual awakening/ awareness.

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

The artistic education must include.

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

Academic instruction must provide:

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



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

Albert Einstein.



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



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

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

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

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

“What exactly is education?”

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

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

Sathya Sai Baba.

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

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

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

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

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

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

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

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

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

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

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

Sathya Sai Baba.



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

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

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

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

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

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

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



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



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

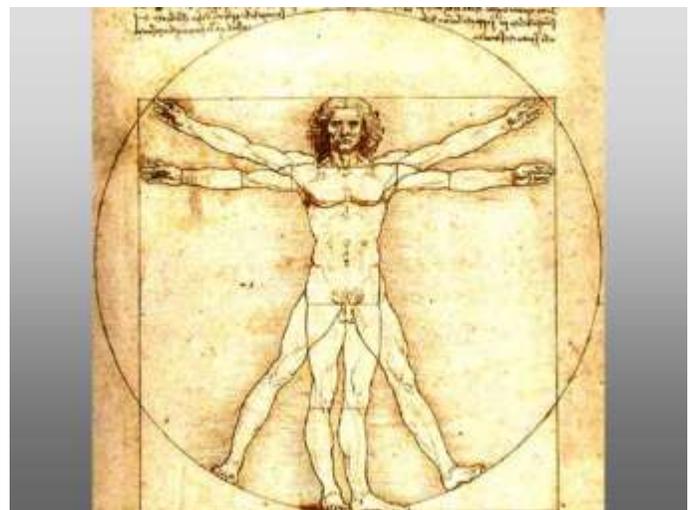
In the light of this academic excellence imbued with humanism, our aim is to help youths: to think by themselves in freedom, to learn how to learn and do research, and to express themselves in creative ways. In particular, we will stress the importance of **self-learning, critical thought –with values-,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

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

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

Mature critical thought should be based upon three conditions:

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



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

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

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

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

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

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

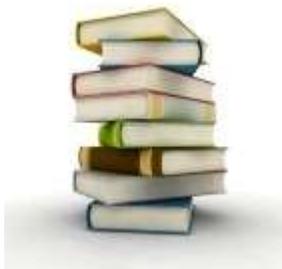
Academic instruction must allow the educational process to be completed: I. Absorption. II. Assimilation (practice, experience, etc). III. Creative re-expression.

This holistic perspective implies the balance between:

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

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

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





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

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

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

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



“A child

Is both hope and promise

For mankind.”

Dr Maria Montessori.



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

Swami Vivekananda.

PEDAGOGIC ISSUES OF SPECIAL SIGNIFICANCE.

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



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

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



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



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



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



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

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



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



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

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

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



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



The general objectives of emotional education should be:

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

Other specific objectives could be:

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

The benefits of emotional education:

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

Emotional Intelligence in schools can incorporate:

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



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

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

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

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

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

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

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

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

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

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





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

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

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

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

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

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

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

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

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



The value perspective is integrated through different pedagogic strategies:

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

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

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

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

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

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

With regard to the spiritual practices:

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



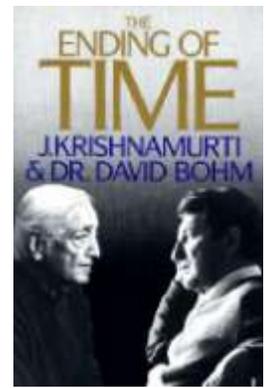
- **Three Eastern men** have an impact in the Western world while spreading the teaching of meditation: the Japanese Zen monk **Taisen Deshimaru**, the Tibetan Lama **Chogyam Trungpa**, and the Burmese Theravada master **Goenka**.
- Later, **Chade-Meng Tan** teaches mindfulness to highly stressed employees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

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

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

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





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

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

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

➤ **At the external/ social level:**

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

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

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



**“Education is
what remains**

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

**Albert
Einstein.**



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



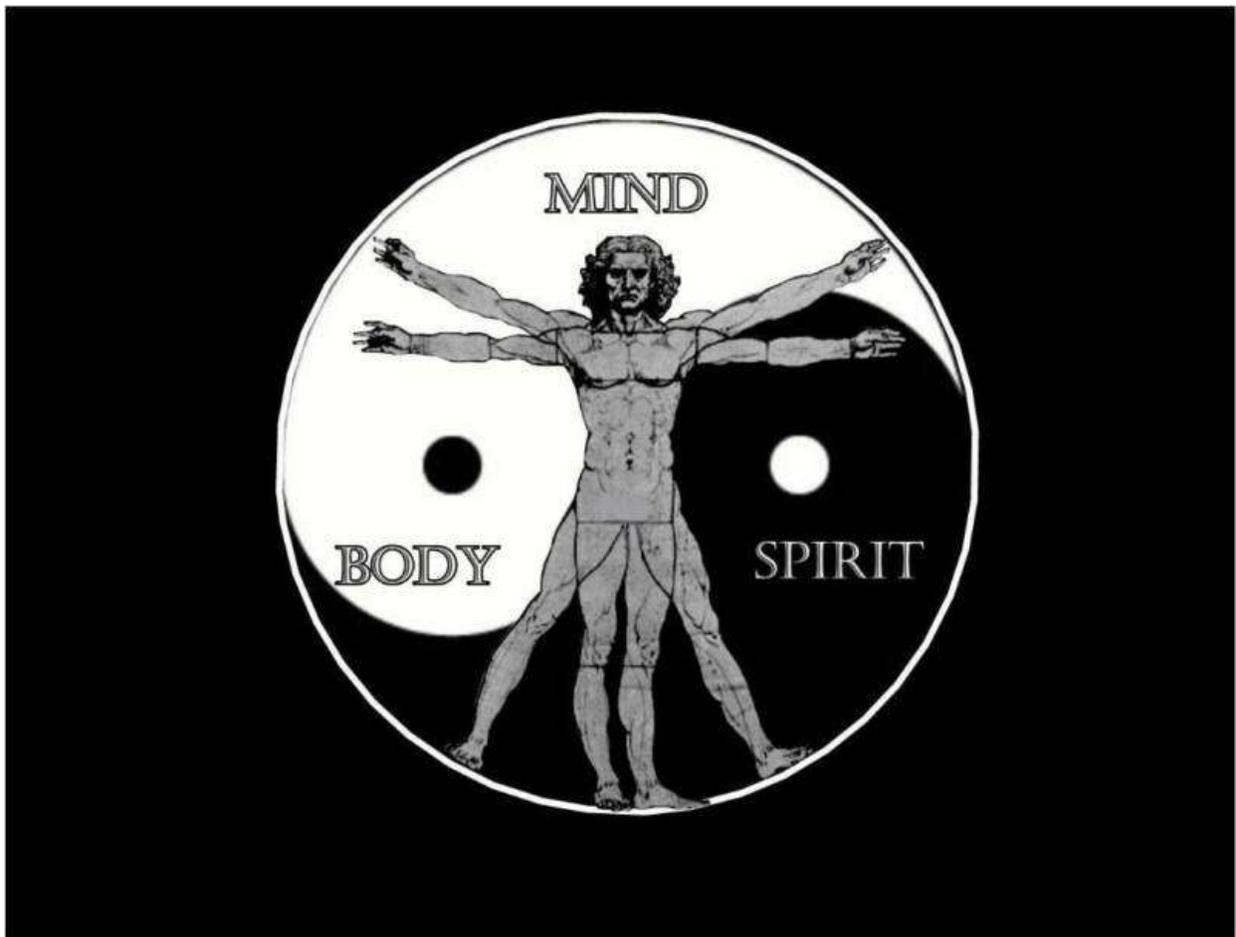
- School failure and behavioural trouble have become a massive problem in post-modern societies, and **it has massively affected boys more than girls** – something that is still largely ignored precisely because it affects the male gender and not the female-. It is undeniable that **school failure**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



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

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

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



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

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

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

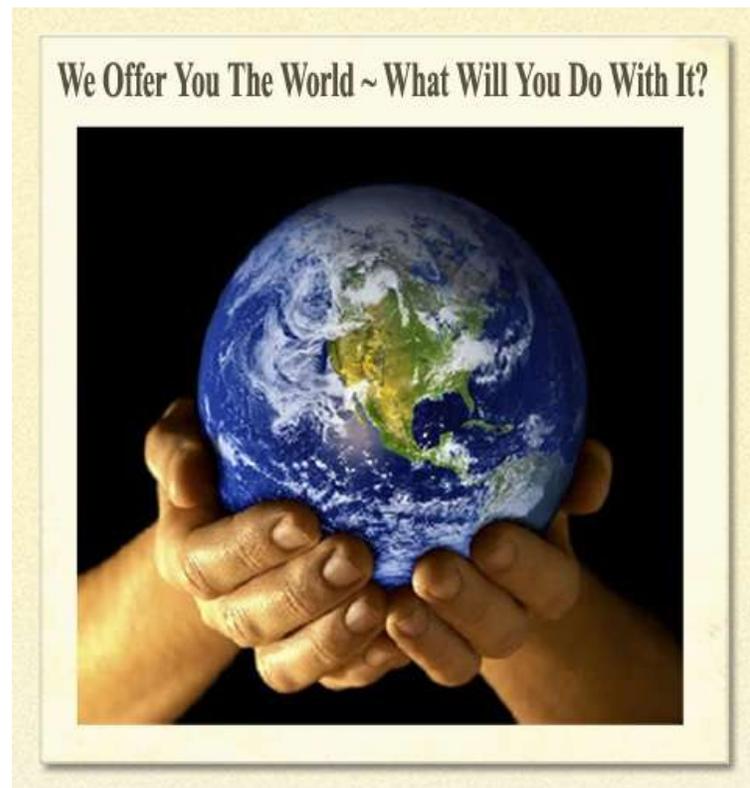
Therefore, **the training of teachers and the association with parents/ families becomes a crucial policy in the agenda of integral value-based education.** Teachers - and parents, and adults in general- must undergo themselves some kind of inner work – consciousness and energy- in order to transform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

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

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

The school policy towards teachers and parents must include:

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



This crucial question always arises for any educational institute.

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

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

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



Immanuel Kant pointed out the same issues two centuries back.

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

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

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

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

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

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

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

Sathya Sai Baba.



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

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

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

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

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

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

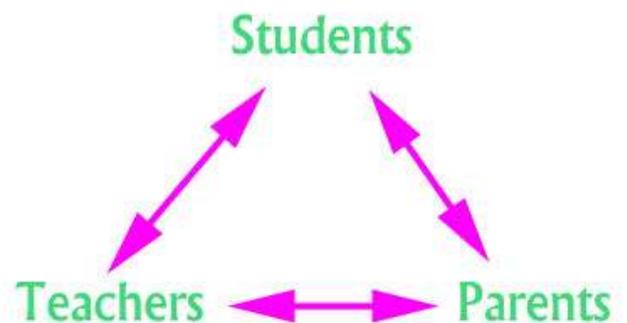
J. Krishnamurti.

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

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

Sathya Sai Baba.

Sathya Sai Primary School



The Vital Educational Triangle



“The aim of education should be to teach us

Rather how to think,

Than what to think.”

Prof. John Dewey.



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

“We are the world.”

J. Krishnamurti.

Sai International Schools:

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

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

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

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

- Etc.



Sai International Schools.

SCHOOL ORGANIZATION:

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

Always through The Socratic Dialogue:

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

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

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



SCHOOL ORGANIZATION (in more detail):

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

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

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

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

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

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

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



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

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

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

- **Classical Fine Arts (Drawing, Painting, etc);** gradually integrating **History of Art.**
- **Modern Visual Arts (Photography, Cinema, Video, Graphics, Design, etc),** with use of **computers, image and sound studio.**
- **Both Classical and Modern Arts should incorporate complementary dimensions: aesthetics and the sense of beauty, emotional education, creativity, self-expression, and self-knowledge/ art-therapy.**
- **Handicrafts and Pottery: instead of Visual Arts for Primary School.**
- **Carpentry and Crafts: combined with Fine/ Visual Arts for Middle School.**

- **Music: allowing the selection of an instrument by the students, and organizing a Boys' Choir and a Girls' Choir (with School Orchestra).**

- **Dance. Not only for girls but also for boys (overcoming deeply-rooted prejudice against boys).**
- **Drama. Both dance and drama being combined through the academic year, one semester being devoted to dance and the other one to drama.**

- **Humanities, complementary to English/ Second Language in the morning academic subjects: focused on the capacity of free/ creative thinking and self-expression (oral and written) and communication skills; the study of thinking and expression through the history of philosophy, literature and art. Quality culture: general knowledge, feeding the mind and healing the soul.**
- **Comparative Study of the Spiritual Traditions of Mankind: religions and mystical schools in the past and today, with the presence of human and spiritual values through the history of philosophy, literature and art.**
- **Human values (direct teaching).**
- **Positive values, organizational skills and leadership with wisdom.**
- **Groups of dialogue.**
- **Relaxation/ meditation.**
- **Yoga or other practices of inner work.**
- **Introspection, self-inquiry and self-knowledge in relation and dialogue.**





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

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

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

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

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

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

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

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

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

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



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

In Hostel (before Assembly):

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



The whole School (residential and day scholars):

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

In hostel after sports/ gardening:

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

Special evening timings for Younger Hostel (Early Primary):



- **Evening activities:** only half an hour, till 8:30 PM
 - **No meeting** in the common room (only from 4th standard)
 - 8:30/ 9:00: getting ready for sleeping with teeth-brush
 - 9:00 PM: lights off
- **Periods can be consolidated in flexible ways according to the pedagogic needs**, especially the two sets of consecutive periods in the morning session. Schools can explore **the possibility of devoting each morning to one main academic subject** (First/ Foreign Languages, Social Studies, Maths, Science) to go in depth into the subject in creative ways. **Apart from the two longer breaks, consolidated periods require pauses of several minutes. We must organize longer coherent periods with internal breaks in order to unfold the learning experience in depth: I. Absorption, II. Assimilation, III. Re-expression.** (See educational neuroscience among the tips for integral education.)
- In the academic session, the lecture method and other forms of group teaching must be combined with personalized tutorials directed towards free thinking and self-learning while nurturing the autonomy and maturity of the student. Academic tutors –so important in British Public Schools and Oxford/ Cambridge- will be complementary to the personal guardian –in the spirit of the Indian Gurukula-**
- In the evening workshops, periods can also be consolidated to have more time for the development of artistic training or inner work activities.** Then, every afternoon may be taken up by one of the five departments for integral education: Fine/ Visual Arts, Music, Dance/ Drama, Inner Work.
- The Science and the Sports/ Outdoor Departments can organize various activities such as observation of Nature or direct experience (apart from the sports/ games periods between 4:30/ 5:30 PM).
- **For the younger children,** some special time for rest can be arranged taking into account the biological needs of the age group or any particular child.
- **The evening workshops can easily provide opportunities to mix children from different age groups** –which is highly educational-. Then, the elder students can take care of the younger while acting as monitors to their mates and at the same time as assistants to teachers. The evening workshops can also be more suitable for self-education in a child-centred pedagogy, so that the student builds his or her own curriculum to some extent through creative methods and evaluation.
- Even the academic mornings can encourage students to be more active in their own educational process, especially through projects and creative ways of assessment, while also acting as teacher assistants and mates monitors.**
- **The evening workshops, week-end clubs, evening functions, outdoor activities or the service to the community can sometimes provide some spaces for meeting and sharing between boys and girls.**



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

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

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

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

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

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

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

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

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

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

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

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

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

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

SATURDAY.

CLUBS.

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

Selected from the Integral Education Afternoon Workshops, namely:

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



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

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



SUNDAY.

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

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

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

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

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

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

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

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

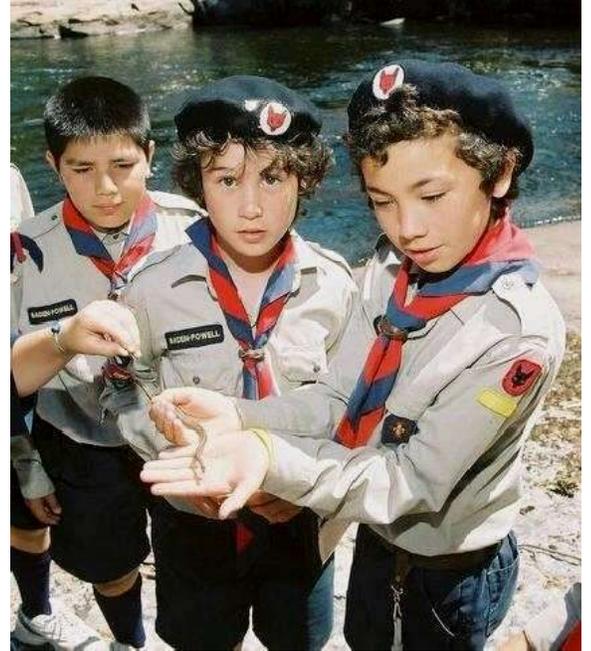
The Boys' and the Girls' Choir will be accompanied by the **School Orchestra**.



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



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



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

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





ABOUT UNIFORM:

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

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

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

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



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



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

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





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

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

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

Rabindranath Tagore.



“Hold childhood in reverence.”

Jean-Jacques Rousseau.

The importance of practice. From philosophy to pedagogy.

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



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

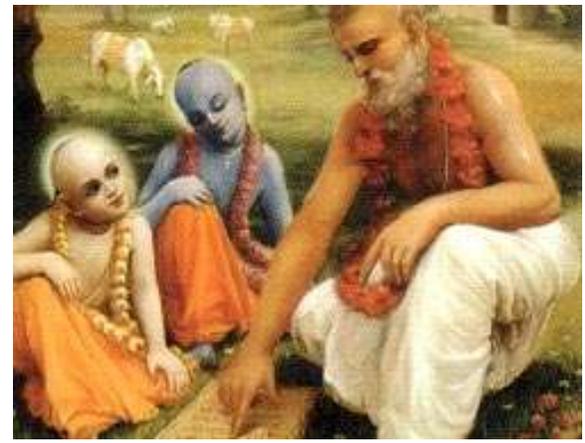
This kind of pedagogy will be implemented through a unique pattern, where the school week from Monday to Friday will be divided into two sections:

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

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

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

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



LOVE and DISCIPLINE (primarily self-discipline).

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

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

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

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



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



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

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

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

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

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

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



We can take the example of history.

There are three kinds of history:

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

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

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

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

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



“The one I really am.

A soul with a body.”

Sathya Sai Baba.



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

Albert Einstein.



PHILOSOPHY/ PEDAGOGY FOR INTEGRAL EDUCATION IN HUMAN VALUES.



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

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

PRACTICAL IMPLEMENTATION OF THE FIVE-FOLD PEDAGOGY.

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



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



I. The physical domain and the environment.

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

II. The relational domain and community life.

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

III. The intellectual domain/ academics.

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



IV. The aesthetic domain/ arts and humanities.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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



JEAN PIAGET AND DEVELOPMENTAL PSYCHOLOGY.



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

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

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



Reflections about the developmental process.

R. Steiner and age groups.

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

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

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



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

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

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

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

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

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

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



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

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

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

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

Child/ primary school:

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



Young adolescent/ middle school:

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



Teenager/ higher secondary school:

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





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

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

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

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

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

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

- Christian meditation –Desert Fathers, Guigo II, St Teresa, St Ignatius, etc-
- Yoga, Meditation in the Light –Tejo Dhyana-, and other paths of meditation and inner work from India –Vedanta, Shaivism, Tantras, Vaishnavism, etc-
- Meditative techniques and tools of inner work from the major Buddhist traditions: Theravada, Mahayana, Chinese Mahayana, Tibetan and Zen
- Meditative techniques and tools of inner work from other spiritual traditions of mankind –China, Japan, Cabbala, Sufism, indigenous traditions, etc -among which, for instance, Tai Chi, Chi Kung or Qigong-. Etc.

- Transcendental Meditation (T.M.; by Maharishi Mahesh Yogi)
- Seitai (Katsugen Undo, Yuki; by Takahashi, Noguchi)
- Reiki (by Mikao Usui; or similar forms of energetic practice)
- Relaxation and visualization (with many schools and techniques in the last years)
- Sophrology (A. Caycedo, N. Caycedo, R. Abrezol, G. Pantaleoni, etc)
- Modern Mindfulness (J. Kabat-Zinn).
- Focusing/ Thinking at the Edge (E. Gendlin)
- Past Reality Integration; the Art of Conscious Living (PRI; by I. Bosch)
- Emotional Intelligence (Salovey, Mayer, Goleman, etc)
- Spiritual Intelligence (Zohar, Marshall, Torralba, etc)
- Multiple Intelligence and Project Spectrum (H. Gardner)
- Groups of dialogue and a culture for dialogue (D. Bohm, etc).
- Self-inquiry, observation and transformation in relation and dialogue (from Socrates, Vedanta or Buddhist teachings to J. Krishnamurti). Etc.

- Sri Sathya Sai Education in Human Values
- Ramakrishna Mission Schools and modern Vedanta
- Shantiniketan, Shriniketan and Vishva Bharati (R. Tagore)
- Schools of integral education following Sri Aurobindo and the Mother
- ISKCON Schools/ Krishnamurti Schools
- Waldorf Schools (R. Steiner)/ Montessori Schools
- Schools inspired by Prof. Dewey/ Prof. Kilpatrick
- Transpersonal Education (Jung, Wilber, Maslow, Rothberg). Etc.



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



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

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

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

INTEGRAL EDUCATION





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

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

- **Early Childhood: from 3 to 7;**
corresponding to Kindergarten and the beginning of Primary School.
- This is the realm of **magic** before the age of reason. For this, educators can make an abundant use of **story-telling, fairy tales and legends** as tools of value education –**together with** a wise use of poems and songs-.
- Playing constitutes the natural way of learning; **play-way methods** may prevail.
- The educational system must allow the child to learn and discover by himself or herself; teachers must arrange spaces and tools for **experiential self-learning**. Instead of blocking the child's potential, education must awaken and unfold it.
- For young children **sensory training** is equally fundamental.
- **The pedagogic process** must be **artistic** in general terms; specific **arts and crafts training** should also be introduced in simple and natural ways.
- The child's body during this period cannot be imprisoned in a rigid classroom; the educational system must allow young children to move and physically express themselves, for which children of this age group must perform **movement games** and **practical outdoor activities** outside the classroom.
- Though fundamental throughout the whole educational process, **emotional education** must especially be taken into account with young children.
- At this tender age, it is very important to cultivate the relationship with **Nature** and the sense of organic unity and harmony.
- For this, we should celebrate with young children the main **seasonal festivals from different cultures** –opening in a natural way the child's mind to intercultural dialogue and the unity of mankind-. Needless to say, **elder students should also participate**.
- Because this is the age of magic, **the spiritual dimension** can be nurtured very easily through the adequate tools –which means that meditation must be of a very simple kind-.
- **This is the only stage where coeducation does not offer major problems; afterwards, there is sound anthropological evidence to prefer different spaces for boys and girls, although some spaces of interaction may also be arranged –together with the interaction between elder and younger children-. This is due to the undeniable differences in learning and the general anthropological differences between the two genders -which postmodern culture has dogmatically denied through the imposition of artificial and ultimately political arguments-.**

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

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

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



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

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

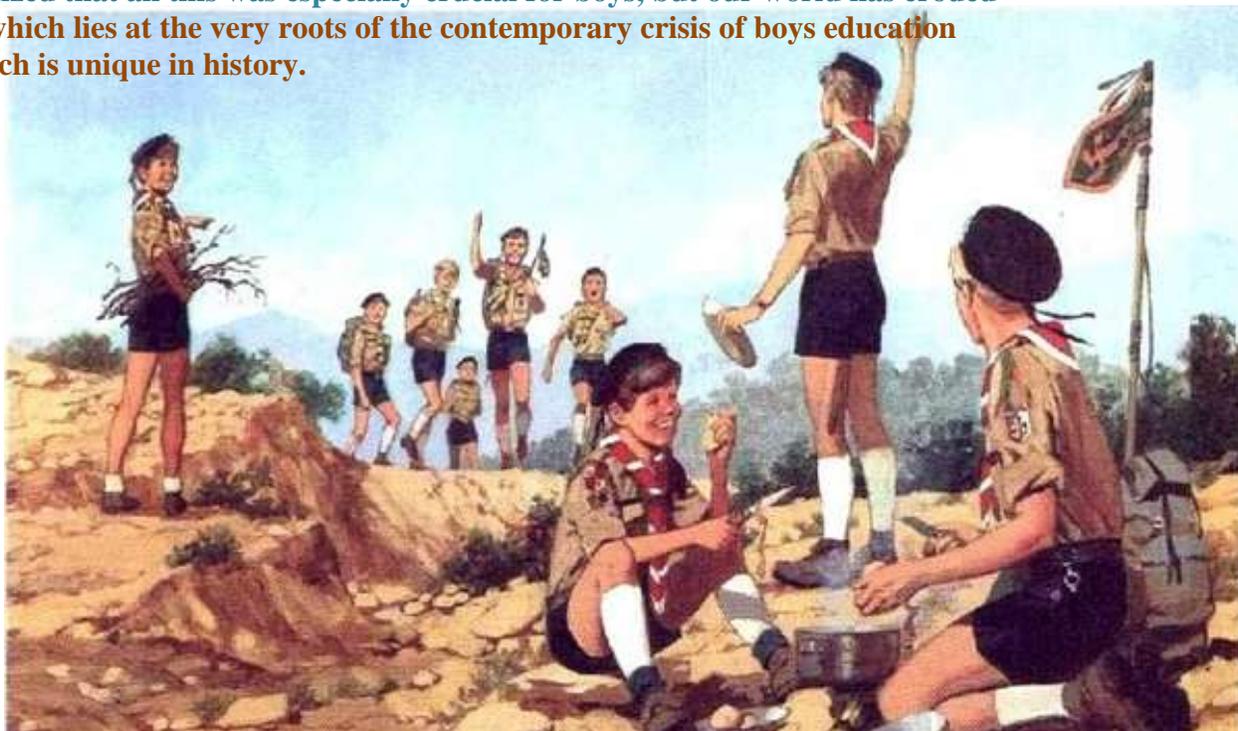
- In general terms, this period must allow the young adolescent to live his or her **subject autonomy** –one of the major reasons for the very existence of scouting in the modern age- instead of overprotection and infantile treatment.
- Furthermore, this is **the age of reason**, and the academic dimension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

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

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



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

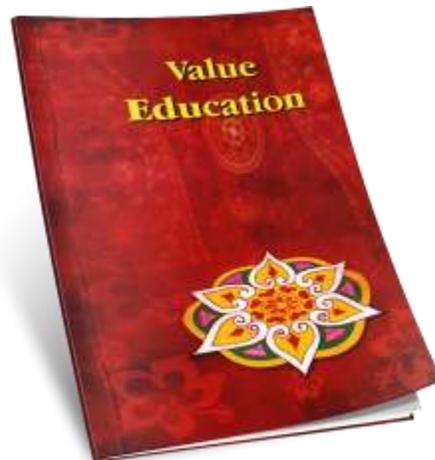
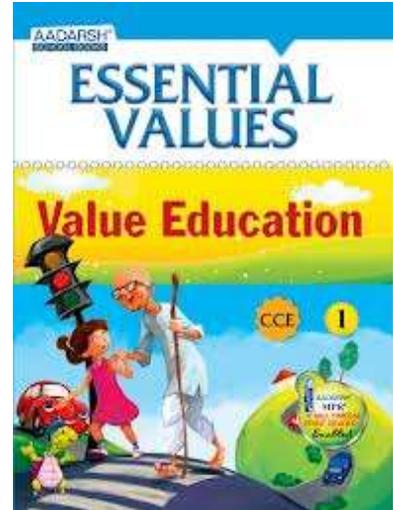
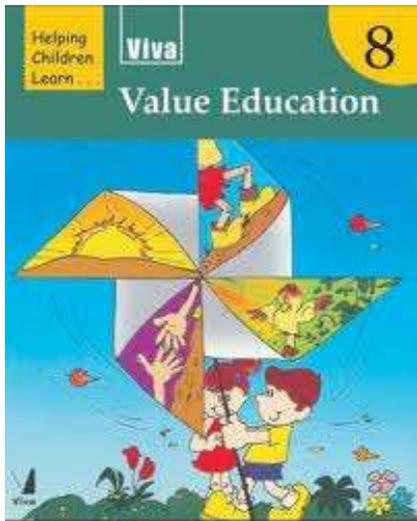


➤ **Later Adolescence: from 15 to 18;
corresponding to Higher Secondary School.**

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




VALUE EDUCATION



SOME PRACTICAL EXAMPLES OF VALUE-BASED EDUCATION.

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

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

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

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

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

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

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

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

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

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

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

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

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





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

Always from an intercultural perspective.

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

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

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

➤ **Cinema and photography. Media.**

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

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

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

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

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

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

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

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

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



➤ **Role-playing games.**

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

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

➤ **Drama/ puppetry.**

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

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

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

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

➤ **Corporal expression/ dance.**

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

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

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

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



➤ **Musical expression/ performance.**

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

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

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

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

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

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

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

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

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

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

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

➤ **Positive thinking and human values.**

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

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

➤ **Attitude tests.**

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



➤ **Story-telling and quotations.**

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

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

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

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

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



➤ **Literary creation.**

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

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

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

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

➤ **Social Studies and Philosophy.**

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

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

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

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

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

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

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

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

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

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

➤ **Science and human values.**

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

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

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

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





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

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

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

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

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

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

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

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

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

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

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

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





THE FIVE DOMAINS OF INTEGRAL EDUCATION.

Pancha Karma (in Sanskrit): Five Actions.

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





“True knowledge is not attained by thinking.

It is what you are;

It is what you become.”

Sri Aurobindo.



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

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

Rudolf Steiner.



“Love is the perfection of consciousness.”

Rabindranath Tagore.



I. The relationship with the Environment and the Cosmos.



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

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

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

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

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

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



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

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

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

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

Sports grounds:

- Cricket
- football
- basketball
- volleyball;

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



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

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

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

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





“Love is the pursuit of the whole.”

Plato.



II.

The relational realm and dialogue.

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

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



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

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

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

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

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

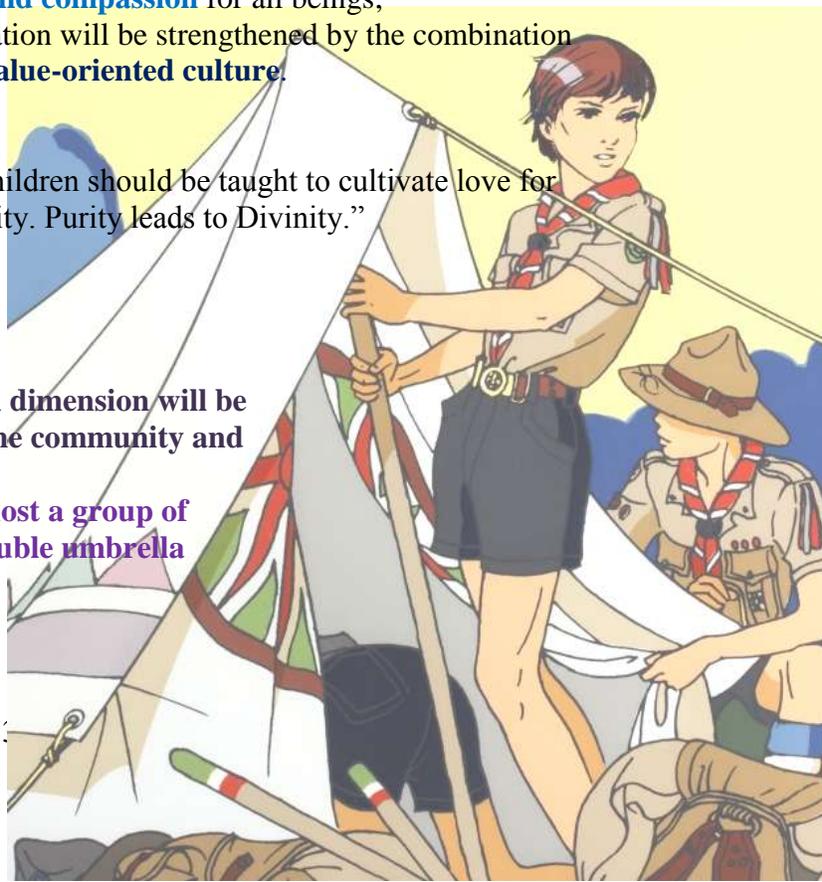
this fundamental dimension of education will be strengthened by the combination of love and (self) discipline in a genuine value-oriented culture.

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

Sathya Sai Baba.

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

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



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

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

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

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

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

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



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



Let us see in more detail how the relational domain can be implemented through the school life:



- In the hostels, residential students will be responsible for some aspects of their environment and routine, cultivating self-reliance and a sense of maturity.
- In parallel to that, **the hostels, classrooms and the whole campus will structure different forms of responsibility and monitoring, through which tasks shall be given to students, while elder children will also take care of the younger** - for supervision of the scheduled activities and duties, and for maintenance of the needed discipline through a feeling of loving and brotherly care-.
- **In all outdoor activities stretching over long week-ends or holidays, the pedagogic care of the elder children towards the younger will be equally promoted.**
- In general terms, **the outdoor activities will strengthen the active role, responsibility and maturity of all children** in ways appropriate to their age.
- **Even in the normal routine of the school this double approach of self-reliance and monitoring will be implemented, especially through the afternoon workshops**, where children will act as assistants to the teachers, conveying to their mates what they will have already received from the teachers, while the elder can always take care of the younger.
- **The students will also participate in an active way in the maintenance of the needed discipline in the campus life**, inseparable from this atmosphere imbued with love and human values.
- The schools will also set up some channels to listen to the children and get a **necessary feed-back from them** in order to take their points of view into account in a balanced approach.
- Moreover, **every student will choose a teacher as his personal guardian.**
- Finally, **our institutes will hold a School Parliament** on certain occasions, so that **the children can already experience the sense of democratic participation and citizenship.**



Philosophical implications of the relational/ communitarian dimension.

Quantum physics and new science have discovered the relational nature of the universe –something that mystical philosophy already knew many centuries back-.

If reality is essentially relational, could education avoid the relational dimension of life in the pedagogic system? The educational process must consciously incorporate the relational nature of Man and the Cosmos **at all levels:**

- in human relationship and community life, of course;
- in our interaction with the environment too, arousing the feeling of harmony with the Cosmos –which lies at the root of Greek culture and the word “cosmos”;
- and even at the level of the mind, enhancing a quality of thinking that is capable of establishing relations between concepts, topics, disciplines and dimensions of reality;
- ultimately, at the deepest level of our inner life, integrating the different domains of our multidimensional nature in dialogue with others.

The relational dimension of Man and the Cosmos brings into the picture another fundamental facet of life: **dialogue.**

- Certainly, we must teach students about the crucial importance of **intercultural and inter-religious dialogue** in the social and cultural planes.
- But we must also help them realize how important dialogue can be in **personal relationships.**
- Then, we must take one step further: from intercultural/ interpersonal dialogue to **internal dialogue**, which means the knowledge of oneself; only this awareness can open ourselves to the experience and the discourse of others. The observation of oneself and the sensitiveness for others are inseparable. **Only this non-duality –“advaita” in Sanskrit- can interweave the I and the You. From I to We: this is the core of the transformation of humanity towards higher states of consciousness and vibration.**

Eminent figures of the XXth century, like the scientist **D. Bohm**, the sage **J. Krishnamurti** and the philosophers **R. Panikkar** and **M. Buber**, have shown the tremendous significance of dialogue for the future of mankind, in all spheres, replacing intolerance, confrontation, domination and imperialism.

Furthermore, they have insisted that dialogue does not apply to the social arena only, but to the very core of human consciousness. Only with the realization of our inner blocks through relation can we open ourselves to dialogue with others.

Hence, education must be essentially Socratic.





The relational/ communitarian side of education:

- will foster **emotional intelligence**,
- and will promote **a set of values and positive attitudes in terms of character** among students, for instance: self-discipline, maturity, tolerance, responsibility, self-reliance, time management, collective life, cooperation and sharing, brotherhood and unity, etc;
- at the same time, it will enable students to develop **organizational capacities, management skills, team work and leadership with wisdom**, which will be very useful in their future adult life.

In parallel to that, our campuses will try to keep alive the teachings of Ancient masters like **Buddha** and **Jesus**, or modern sages like **J. Krishnamurti**.

The message of love and compassion has been given for generations to come, but it has been easily forgotten by mankind on Earth.



Few philosophers in the modern age have cast a clearer light upon the matter of relationship and the mind as J. Krishnamurti, who repeatedly warned that only the genuine warmth of love, with its unique vibration, can bring a significant change into the human being and therefore into society. **In his own inspiring words:** life is to be completely lived in the plenitude of love. This is the only revolution that can bring a new world. (“The Mirror of Relationship: Love, Sex and Chastity”).

More astonishing for the common perceptions in this world: Krishnamurti informs that love does not belong to the mind, and is independent from thought. Love is pure; it is not an ideal, it is a state of being. Love is something that is always new, fresh, alive. It has no yesterday and it has no tomorrow. Only the innocent mind knows what is love.

In the last years, Sathya Sai Baba has stressed this fundamental message of love and compassion for mankind. Love is not a feeling or an emotion, but a state of consciousness –like peace-. Only when this state of consciousness is real, is there a real transformation of the human being.

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

Sathya Sai Baba.





“Dare to think.”

Immanuel Kant.



III. What about Academics?

Academic excellence towards the best conceptual education.



Through our educational task in our new schools, **we will try to limit the time for academic training and the amount of information**, aware that in the present syllabi, especially in India and Asia, there is an excessive amount of information which is neither understood nor digested by the students, but only memorized for the tests, and immediately forgotten once the exams are over. **Quantity of information does not mean good education.**

We will develop in depth the best conceptual education:

- bringing students to understand the fundamental concepts, while they really assimilate the basic facts and some general knowledge;
- in an intelligent and profound way, so that they are able not only to have but to search for information, so that they are able to learn how to learn, think, do research, be creative and free, and express themselves.

We will foster the highest academic excellence: not through quantity of information, but rather through quality -understanding, intelligence, thinking and creativity-, stressing in particular the importance of critical thought –with values-, creative thinking and imagination. Values can counterbalance the tendency towards hyper or negative criticism.

In this line, we will teach students how to study, how to learn and how to think by themselves, equipped with the fundamental empirical knowledge and concepts, but mainly, equipped with intelligence and capacity for understanding, thinking by themselves, innovating, being creative and expressing themselves; **the capacity of communication and transmission is also fundamental -written and oral-**.

In Asian countries like India, rote memorization through the robotic system has eroded conceptual education and thinking, and tests have discarded proper education.

But in European countries like France, fine conceptual education has overstressed the rational intellect, neglecting other facets of human intelligence –which is multi-dimensional, like the whole human being and the cosmos-.

A balanced integral kind of education must certainly develop the rational mind with conceptual, abstract, analytical, critical thinking; but it must also foster **other fundamental human capacities** like creative thinking and imagination. Furthermore, it must **integrate** the relational, emotional, ethical, aesthetic and spiritual dimensions of human life.

Through a comprehensive and holistic approach to education, we will aim at **harmonizing the two hemispheres of the human brain –left and right-**, and hence, all the different dimensions of the human being.

In this humanistic horizon, academic excellence will not disregard any child – unless he or she cannot follow at all the prescribed curriculum-; for this we offer a campus that integrates the various branches of academic schooling, various artistic disciplines and various areas of vocational training.

We will always try to be aware of **the multiplicity of geniuses** –which means that each child or human being has his or her own genius to be unfolded-.

We will also adapt our curriculum to those **children with specific requirements**, especially those diagnosed with **dyslexia**; apart from the appropriate treatment –which will be basically good for all children-, a more oral kind of education –as in the ancient traditions- focused on the creative facets of human intelligence can be more suitable for the more acute cases, whose number has increased in the last years –while it becomes clear that both the causes and the degree may vary according to the individuals-.

Dyslexic children have their own genius too, that an intelligent school system should be able to unfold. In fact, great historical figures from the past were dyslexic, while the robotic and bureaucratic school system of the modern age has marginalized them. **For some of these children -and also for others- the Arts Syllabus might be more adequate –or vocational training-**.

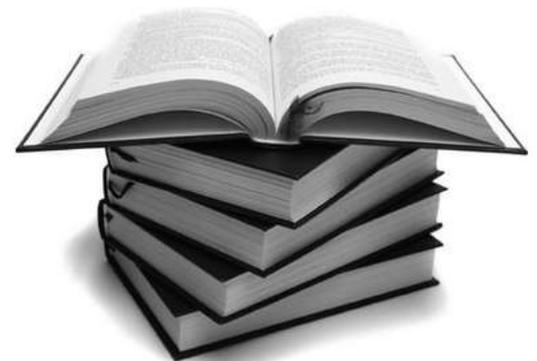
In particular, we will stimulate among our students **relational and dialectical intelligence**, that is, the ability to establish **relations** between ideas, topics, subjects and even dimensions of reality; as we will discuss below, even the universe and life are essentially relational.

In dialogue with spiritual philosophy, new science has overcome the limits of the Newtonian model. The modern age of mechanism has petrified reality, which means that this has been a culture of things, and therefore, nouns. We must come back to an education and a culture that flow with the flux of Being, that feel the Rhythm of Becoming, that perceive the relation and not only the thing, that think in terms of verb and not only of noun.

In this perspective, the Socratic kind of dialogue –directed towards self-learning and free/ creative thinking- becomes the very foundation and spirit of the educational process.

In this kind of pedagogy, **the interdisciplinary approach** becomes indispensable, linking the traditional academic subjects and unveiling **the unity of knowledge**.

By doing so, we will deepen into the pedagogic system of the International Baccalaureate, to which we will apply, and which incorporates thesis, essays and projects in a very comprehensive way until 12th class, when students must prepare a whole thesis as a fundamental part of their final exams.



Sai International Schools will combine in a balanced and harmonious way the most valuable contributions of the 5 major schools of educational philosophy: Idealism, Existentialism, Naturalism, Realism and Pragmatism.

Even though our institutes will be grounded in Philosophical Idealism and the great traditions of spiritual philosophy and wisdom,
they will be open to an enriching dialogue with the other main schools of pedagogy, attempting to implement a middle path that avoids the extremes that the history of education has witnessed,
in order to develop a truly integral education that combines academic excellence and human values/ self-inquiry for the sake of the children themselves.

This means that our schools will integrate in a balanced way a series of methods of teaching and pedagogic tools.

It is also important to educate children as **multilingual cosmopolitan individuals**, capable of communicating in other languages while being open to other cultures, visions and experiences.

Neuroscience has proved that bilingual or multilingual kids are neurologically gifted in front of monolingual kids.

Beyond language and its neurological implications,
education must shift from monolithic cultural imperialism to intercultural dialogue and international understanding.



Students will produce their own illustrated summary of coursework in primary and middle school, and more academic coursework later.

All the students will have a school diary where homework, special activities and general information for the parents will be described; moreover, this school diary will include a tutorial section, where the teachers and especially the tutors/ guardians will inform parents about the child's evolution. The use of the diary for communication will never replace a direct personal interaction with the parents.



Concrete pedagogic methods:

- **traditional academic lectures** through the prescribed subjects with systematic lessons, **in order to** bring the basic information and concepts in a clear and coherent way; **lectures should not be** a dry exposition of facts, even though basic facts must be learnt; rather, **lectures must constitute** a scholarly exposition that incorporates research, understanding, questioning, thinking, intelligence;
- at the same time, the millenary **Socratic method or informal dialectic method** shall be encouraged, bringing students to be active listeners and to actively participate: to ask, question and think by themselves –for which, this kind of pedagogy constitutes the basis for **active learning** as detailed below-;
- **dialogue and discussion**, centred on **special issues and problems**, as a complement to the traditional and necessary lecture method, and as another facet of active learning;
- **active participation** of the student in the classroom, open to questions and dialogue, and also through more specific activities towards **active learning**;
- **instead of giving all the information to students who passively memorize it, we must encourage them to do research by themselves, create something from their own, and then present and share their work –self-expression-**.
- **inductive/ experimental methods**, through observation, research, investigation, exploration and experimentation; **direct experience –experiential knowledge-**;
- **more academic experimental methods**, especially **in sciences** and in contact with the environment, so that the students discover and experiment by themselves;
- **projects in sciences and technology**, mainly through **groups**;
- **compositions, commentaries, summaries, essays/ dissertations and small thesis in the humanities and languages**, mainly on an **individual basis**, so that the students learn to think and express themselves;
- **projects and essays in social studies**, both on a **group and individual basis**;
- **oral presentations by the students** for their class-room or the school assembly;
- **case study and problem solving** –for a diversity of disciplines-.
- **educational activities**, appropriate to the child’s nature and needs and to the age group, encouraging him to investigate, explore, discover and do by himself; however, this should be used **in a moderate way** that does not dismiss the necessary academic training, and thus avoiding certain abuse committed in the last decades; **the Socratic role of the teacher can never be dismissed**.
- **play-way methods/ materials** –without excess-, especially in **kindergarten** and **primary school**, although some more mature or elaborate play-way methods/ materials can also be used in **middle school**;
- **sensory training**, especially in **kindergarten** and early **primary school**;
- the schools will be open to **modern educational technologies and the use of computers and audio-visual aids in the class-room**, but, again, **in a moderate and balanced way**, warning against the abuse of these pedagogic tools which turns against the quality of education in depth towards alienation and technocracy.

General pedagogic methods.

- **Instead of** blind rote memorizing for mechanic tests, our schools will fully implement **conceptual education directed towards** understanding, research, thinking, creativity and self-expression, stressing the value of critical/ creative thinking and imagination, together with conceptual, abstract or analytical skills.
- In general terms, the schools will use **ideal-centred methods of teaching**; while teaching any subject, we will bring out the dignity of the human being, the worth of life, and the fundamental human values.
- Moreover, the schools will incorporate a **paido-centric or child-centred pedagogy**, **refusing to** mould the child in a forceful way without taking into account his or her nature and tendencies; this child-centred pedagogy **implies** a profound respect for the child, for every child and the uniqueness of every human being –unfolded through a proper and caring guidance-.
- The schools will also promote the **self-education of the child –self-learning-**, so that he can search for information, do research, experiment and experience, discover, do, practise, learn, think and create by himself, **under a teacher’s supervision** that brings the needed loving guidance but never becomes coercive or overwhelming. Here, we can be inspired by **Steiner’s artistic/ creative ways of teaching** or **Montessori’s self-teaching materials** (exercises and activities).
- In the framework of the prescribed syllabus with its specific subjects and required standards of knowledge at every stage, the schools will allow **a certain capacity of selection to the student**, through **optional subjects** and even more through the **afternoon workshops** of holistic education.
- This capacity of selection can also be expressed through **creative ways of assessment** with the realization of **projects, essays, thesis, problem solving, etc.**
- In general terms, we must allow to a certain extent that **the student chooses and creates his or her own curriculum** according to his or her own nature and tendencies towards self-knowledge and self-realization.
- We have said that our schools **will strongly oppose** the so common practice in India and Asia of rote memorizing without any understanding; **however**, the schools will not promote the opposite extreme, which has been sometimes reached in Western countries in the last years and which discards any kind of memorizing. The school will acknowledge some space for **the use of memory**, especially in the **earlier stages but also later when required**, to nurture it as a human capacity that has its role to play, but always **as an instrument of the fundamental capacity to understand and think**, that is, intelligence and creativity with genuine freedom and inquiry.
- The schools will incorporate **sensory training**, especially at the **earlier stages**; **gradually, the accent will shift towards creativity, imagination and expression, and then intellectual training** –always in a humanistic perspective aiming at self-knowledge, transformation and self-realization-.



About (self) discipline:

- The schools will give **freedom to the child**, but in a wise way, avoiding the misunderstanding that has become so common in Western countries in the last years; hence, we will promote **qualified freedom**, guided and regulated freedom, directed towards creativity and activity, and ultimately, self-knowledge and self-realization.
- At the same time, this qualified freedom will be accompanied by the development of a sense of **ethics** and **responsibility**.
- Furthermore, qualified freedom will be tuned with the development of **self-discipline**, promoting the internal moral controls that make external coercive controls less necessary. From this point of view, our schools will be inspired by **Kant**.
- **THE SCHOOLS WILL PROHIBIT ANY KIND OF PHYSICAL PUNISHMENT** –still massive in India and Asia-.
- Instead of negatively reprimanding, we will put forward **a system of (self) discipline that confronts the child with the consequences of his/ her wrong deed** -as emphasized by **Rousseau**- **towards a positive transformation**.
- The schools will implement **the necessary discipline tempered by sympathy and the fundamental value of love; love and discipline –towards self-discipline- constitute the two pillars of education**.
- For eventual problems of discipline of a more serious nature –that should not normally happen or very exceptionally-, the schools may envisage **the banning of the student from the premises** for one or several days so that he realizes the value of school and hence education –realization instead of mere punishment-.
- **However, our schools will always try the path of a positive transformation of character through love/ human values while helping children realize things**.
- **The children themselves may be involved through different ways in the campus discipline –directed towards self-discipline-. This does not mean that the children become judges of their mates –replacing the teachers-; rather, it implies the idea of relation and dialogue under teacher’s guidance to solve problems in constructive ways bringing out a positive transformation**.
- **Discipline should not be regarded as a coercive policy in the hands of the adults –teachers-, but as a transformative process that every child or youth will undergo with the help of his mates –students- and guides –teachers- within the whole school community -through sympathy, love, self-observation, introspection and dialogue-**. Then, the human being is again rooted in its essential communitarian dimension, while education is understood as the whole process of human life –instead of negative reprimanding/ punishment-.
- **Here comes into the picture a culture for dialogue and groups of dialogue – rather than school courts and teachers-policemen-. It is the general deterioration of dialogue and values that has brought the police into the schools in the Western world. It is repression that creates the need for coercion**.



About evaluation.

- In the framework of the syllabus to which we shall apply, the **International Baccalaureate**, we will tend to **avoid** the pedagogic aberration so common in India and Asia consisting of **blind memorizing** without understanding just to get marks in dry **tests** devoid of any creativity and scope for thinking.
- This means that our schools will prefer -in general terms- the realization of **projects** (both on a group and individual basis), **problem solving, case study, different kinds of composition, commentary, essay and dissertation –so well developed by French schools-, oral presentations, etc, involving** direct experience/ experimental methods, research, inquiry, exploration and self-learning, free thinking, creativity and self-expression, **in ways appropriate to the age and scattered** on a regular basis throughout the school year with enough time for preparation **under the needed guidance** –never overwhelming-.
- The schools may also use **small question exams on a regular basis** for the different subjects so that the teacher can check the assimilation and understanding process undergone by the students; **even these short regular exams** should not operate on a blind memory basis, but **should incorporate** questions that require for the answer remembering the basic facts and also understanding and thinking.
- **In general terms, the evaluation must utilize creative ways of assessment that develop conceptual education in depth in a humanistic horizon, excluding mechanistic tests that stupefy the minds of the children and reduce all the depth and beauty of education to a robotic system nurturing fear, anxiety, alienation, repression and coercion –all the evils that humanity must overcome through a humanistic form of education-.**
- Our schools will pursue **academic excellence without pressurizing the child**, for which we shall implement **a global/ continuous evaluation system that considers the child as a whole and first of all as a human being.**
- As we will develop below, we will make **a sensible use of classical instruments such as dictation, summary of reading and composition together with an intelligent teaching of grammar towards understanding and expression.**
- The schools will give **homework** to the students **on a regular basis**, always adequate to the age, **and without falling in any extreme**, neither lack nor excess; homework should be creative and complementary to the main work at school.
- Another important pedagogic point of our schools will be the **individual attention** that every child or youth shall receive -as stressed by **Rousseau**-. For this, every student will have **academic tutors** for the matters related to the syllabus –apart from the main class-teacher-; moreover, we will request children to choose a **personal guardian** –more informal- who will take special care of them, more in the line of **the ancient Gurukula**. Needless to say, **some timings will be arranged** for those individualized tutorials/ guardianships, **even though** the tutors and guardians will be always open to any demand from their students; in fact, the school will encourage teachers to look after any student at any time.



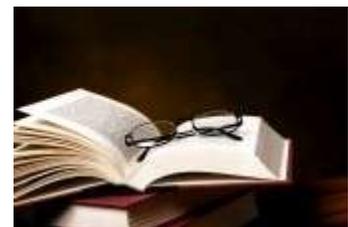
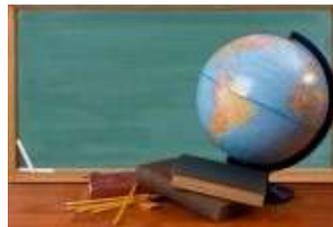
This kind of conceptual education towards true excellence should make use of **classical instruments in the field of language, such as: grammar, dictation and composition.**

- In this approach, **composition** should be a classical tool to be fully integrated in the curriculum. Our students will practise **all the traditional kinds of composition:** description (of places, people, events, etc), explanation, summary, commentary of text (both for the form and the content), fiction or story, poetry, and essay (on one concrete topic from any subject, or free dissertation in any area of knowledge, preferably through an interdisciplinary approach).
- **The systematic practice of composition after an intelligent learning of grammar, reading and spelling (through dictation), will enable students to** master the language, speak and write not only correctly but even with excellence, think by themselves and express themselves; in fact, this constitutes the most fundamental goal of any pedagogy at the level of academic learning which is not satisfied with blind memorizing or overwhelming technology.
- **The importance of reading (quality literature).** In a world becoming more and more un-cultured with an increasing abuse of technology, we must come back to the healthy, even indispensable, practice of reading good literature, virtually lost in many schools of the Western world today. We are not talking here about the compulsory reading prescribed by the syllabus; what we suggest is that children, and especially adolescents, should read other books out of the syllabus, always appropriate to the age –not only the classics of youth literature, but also the classics of the main literary traditions of mankind-. **Any good school should encourage youths to do so, and should guide them to get to know the authors and the titles, and select something according to their interest.**



- **The active participation and creativity of the student through homework and continuous assessment.** Teachers must encourage children to produce or do something of their own –appropriate to the age and the subject-, such as: summaries, commentaries, essays, drawings, graphics, maps, diagrams, graphs, charts, models, experiments, problem solving, case study, oral presentations, projects, etc. **The more direct, active, creative and experiential method is fundamental for the blossoming of the child from inside.**

- **From reading to writing and speaking: self-expression.** Our students will find an inexhaustible source of inspiration in the reading of **good literature in order to express themselves** not only correctly but even with quality –which is especially important in countries like India due to the general academic weakness and the limitations inherent to the learning of English language-.
- **The process towards excellence in self-expression should aim at writing and speaking.** At the level of oral expression, **we must train students to dare to speak in public** -in such a way that they can give a message in depth and also attract the audience-.
- **Expression of original thinking.** **A fundamental part of academic excellence consists of training students to express themselves, certainly; but what students must be able to express is their own original thinking, capacity of research and creativity.** Hence, academic excellence must also teach the fundamental facets of human thinking in all spheres of knowledge: **research and recollection of data, description and classification, analysis, abstraction, synthesis, concept formation, critical thought, creative thinking, imagination, etc.**



**In terms of Syllabus:
from the I.B. to an open/ free curriculum.**



Sai International Schools will preferably follow **an international syllabus, the International Baccalaureate (IB)**, run by an international organization based in Geneva (Switzerland) and recognized by national authorities.

They should also be connected with the programme of **education in human values** inspired by **Sri Sathya Sai Baba** (together with other sages and philosophers).

Nevertheless, this educational project can be adapted to any school or syllabus. What we present would be an educational model, open and flexible, to be adopted with pragmatism and to be adapted to the context of every school.

Moreover, the Project can be implemented independently from any official affiliation by creating our own syllabus with the help of sites such as Tata, Vidya Vahini, the Khan Academy, etc, or similar settings created by the world top universities. In this context, a free school can also have formal links with Open Universities/ Schools. Needless to say, this kind of free school will adequately prepare children for public exams at the appropriate age.

In India, these will obviously be **English-medium schools, true English-medium schools**, where students will learn to speak and write in correct English of international standards, breaking with this mass of pseudo-English-medium schools in India where even teachers are unable to speak English correctly. At the same time, we will teach **other Indian languages (like Hindi or Telugu) and some European languages** apart from English (like Spanish).

In other countries, our schools may combine the national/ regional language and English for the normal teaching –apart from other Foreign Languages-.

Our schools will also offer **a basic study of the classical languages** for their cultural heritage and their educational potential: **Sanskrit/ Pali, or Greek/ Latin.**

It is not our intention to train specialists of ancient languages, and we want to educate boys and girls of the XXIst century that make a difference and bring a significant contribution to their epoch. **However**, the study of classical languages can still be invaluable today, especially if it is used as a tool to provide solid grounds of classical culture together with some rudiments of language helping students to better understand their own European languages –through Greek and Latin- or Indian languages –through Sanskrit-. **Furthermore**, a basic knowledge of Sanskrit allows children to pronounce Vedic mantras and “slokas” and to chant Vedic/ Upanishadic hymns –which constitute a unique spiritual treasure for the whole of mankind and not only for India or Hindus-.

Finally, all classical languages stimulate intelligence, thinking tools and aperture of

mind; they constitute wonderful athletics for the mind –together with the sound cultural and spiritual inputs which they naturally incorporate through the study of classical literature-.





“Education is teaching our children to desire the right things.”

Plato.

flickr@g.s.jeevi



IV. Aesthetic and emotional education.

Fundamental for the human being, through:

- the humanities (classics, poetry, literature and philosophy),
- traditional fine arts (drawing, painting, modelling/ sculpture),
- modern visual arts (photography, cinema/ video, graphics and computer design),
- music,
- dance (not only for girls but also for boys),
- drama/ performing arts.

* **Always in an intercultural perspective Eastern/ Western**, focused on the classical traditions of both the West and the East.

* **From a value-based philosophy**, bringing students to discover the fundamental human values through a comparative history of art, and ultimately, to experience and express values through their own creativity.

* **And through the Socratic kind of dialogue**, bringing the child or youth to unfold his own potential from within towards his self-realization.

Aesthetic education implies not only **the aesthetic taste, the sense of beauty and imagination**, so important for any educated person, but also **the creativity and self-expression of the human being**, together with **sensitiveness** and **emotional intelligence** in depth.

At the same time, classical music, art and literature promote **higher states of consciousness through the higher vibrations that they convey**, becoming, for that reason, a powerful instrument of value education towards the transformation of the human being.

Not only Greek but also Indian philosophy have stressed the value of Beauty and its potential for a positive transformation of the human being. As the Romantics proclaimed so emphatically, Beauty is the face of the Absolute. A profound kind of education must surround the growing child with beauty –in Nature for instance- and must nurture the young minds with beauty – through the Arts and Humanities-.

Furthermore, **art can also offer a tremendous therapeutic potential (art-therapy)**, which has produced astounding results with difficult youths, **removing psychological blocks and helping the growing human being to better know himself and hence transform himself.**



In the field of art, our schools will allow a certain space of freedom and selection for students, so that they can build their own curriculum according to their interests and tendencies.

Nonetheless, the schools will also make sure that all the students pass through the different artistic disciplines for a minimum period of time, in order to unfold the integral kind of education that we want to provide.

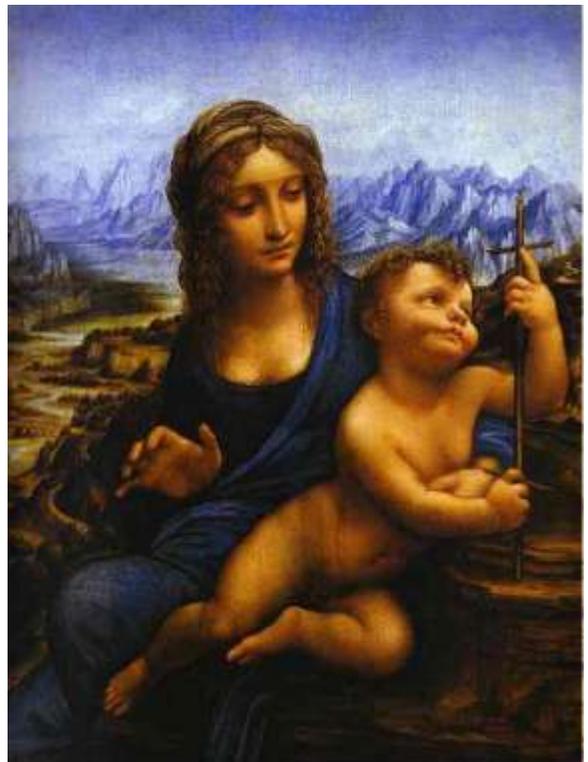
Only by exploring the various areas and fields can the growing child discover his or her own vocation and skills. Child-centred and holistic strategies are inseparable.

For higher secondary school, we shall offer a twofold programme within the framework of the International Baccalaureate (IB) to which we will apply:

- the more strictly academic **IB Diploma Programme;**
- and the **IB Art Programme,** comprising four sections:
 - Visual Arts,
 - Art/ Design,
 - Music,
 - Theatre/ Performing Arts.

Even before 16 years, we will arrange special artistic education in any discipline for those children who show a special talent and vocation.

Students shall be able to pursue these different artistic disciplines later on, and get graduate/ post-graduate degrees from the Arts Schools which will be part of the International Colleges.



Aesthetic/ artistic education must be twofold:

- on the one hand, we must teach **history of art (always in a comparative perspective)**, underlining the human values inherent to artistic creation, and finding in the works of great artists a source of inspiration;
- on the other hand, children and youths must **directly practise** the different artistic disciplines, so that they can experience by themselves, be creative and express themselves.

As we have stressed above, **art education must also be:**

- **intercultural,**
- and **value-based.**

Moreover, **the artistic practice should combine:**

- **The learning of basic techniques and skills,** without which creativity is blind;
- and **the creative expression of oneself,** without which pure technique is dull.



Our schools will finally emphasize **the pedagogic function of the great masters,** from whom we can all learn a lot, and whom have been dramatically dismissed by the last evolution of post-modern culture.

In the fine arts as well as in music, students can be deeply inspired by the works of the great masters; if performing the main composers seems to be ineluctable in classical music, **copying both Nature and the major painters** should also be seen as pedagogically vital in the fine arts, although the process of learning must always be directed towards **creativity and self-expression.**

- Our schools will certainly come back to **the grandeur of the classical traditions –Western and Eastern-** just overlooked by the postmodern age **without denying the value of indigenous cultures,** especially for the countries where they are still alive.
- We will also invite students to discover **the genius and significance of modern art** in all the fields and disciplines in a balanced perspective. In music for instance, we will not neglect the role of **pop music,** making students realize that pop music has sometimes conveyed **human values** while incorporating valuable **creativity.**

The history and general teaching of art must show the diversity of artistic expression through civilizations, periods, schools and artists, both in the West and the East, and set forth through a sensitive and humanistic approach:

- **the historical, social and cultural context** of the artist or work of art, so that the artistic expression or aesthetic experience can be located in historical/ contextual terms –without which, we can distort their process and meaning, and misunderstand them-;
- **the cultural differences** between artistic traditions, and in particular,
- **the profound differences between the traditional/ metaphysical vision of art** in the East and in Ancient/ Medieval Europe **and the modern/ Western aesthetic notions;**
- **the pedagogic role of art**, from which we can learn valuable teachings about human condition, ourselves or metaphysical dimensions, and therefore,
- **the therapeutic function of art** in order to understand and express ourselves, breaking many mental/ emotional blocks, unfolding our deepest nature, and releasing our capacity of expression;
- finally, **the potential of art for transformation**, conveying by itself higher states of consciousness and vibration, and hence, helping us to moderate or cleanse lower tendencies and ascend towards loftier levels of humanity.

The last developments of neuroscience have evidenced the impact of music and art on the human brain, stimulating areas of the brain which are responsible for higher cerebral functions. The transformative potential of music and art has today a neuroscientific basis.

There is an artist within each one of us, this unique genius of each child or human being that aesthetic and humanistic education will unveil through a caring and loving guidance.

In parallel to neuroscience, a number of experiments have shown that beautiful music has a positive impact on plants whereas ugly music has a negative impact.

Moreover, recent scientific research has discovered that beauty has a positive impact on important glands of the human body whereas ugliness has a negative impact. Can we deny the fundamental role of beauty and art in the educational process?



Music for transformation:

Classical music has not only an **aesthetic dimension** –which is already valuable-, but **a more general impact on the human being** –and even animals or plants-, **with positive effects at all levels:** physiological, psychological, emotional, intellectual/academic, and even spiritual.

Ultimately, classical -and sacred music even more directly- may help the human being to unfold the universal human values from inside, and rise towards higher states of consciousness and vibration.

Then, **music may become a powerful instrument for transformation** in holistic value-based pedagogies.

We can remember again all the experiments implemented in the last decades which manifest the positive influence of classical/ spiritual music on the human being and all living beings: plants growing better with beautiful music, rats becoming cleverer, students performing better, etc, even water producing finer crystals.

From this point of view, **Romantic music** contains already high intrinsic values, but **Baroque** and on top of all, **W.A. Mozart**, seem to produce the most profound impact on the human being and all living beings.

Needless to say, **the ragas of India** have also a tremendous potential for value education –and the same would apply to other musical traditions of mankind-.

“Music is God.”

Sathya Sai Baba.





**“Music gives a soul to the universe,
Wings to the mind,
Flight to the imagination,
And life to everything.”**

Plato.

“In the beginning was the Word,
and the Word was with God,
and the Word was God.”

Saint John’s Gospel.

The Vedic culture of India proclaims that God created the Universe by means of a primeval sound or mantra, a vibratory emanation symbolized by the syllable **AUM**. This sacred vibration would be deeply akin to the Word of the early Christian texts.



The word is sound, like the mantra, which means that **in the vision of mystical philosophy**, a cognitive primordial sound is thought to be the origin and basis for all the matter and energy in the universe. Through this high frequency filled with information or intelligence, primeval energy-matter is shaped and organized in such a way to cause atoms to coalesce, thus manifesting physical matter.

This poetical and mythical description was never clearly understood by mechanistic science, but with the advent of quantum/ new physics, a new kind of quantum science has been in a better position to grasp the profound meaning of the metaphysical language.

Then, this mystical truth reinterpreted by new science seems to have a tremendous impact on aesthetic education, realizing all the pedagogic potential of the arts and music in terms of value-based education.



Positive effects of classical/ sacred music and its pedagogic potential for value-based education.

- **Music affects plants, animals and human beings: rock and decadent music** has negative effects on plants, animals and states of consciousness, diminishing the growth process of plants, creating tension in animals and human beings and promoting bad qualities, whereas **classical music** fosters the growth of plants, produces positive effects on the body and induces ethical attitudes. **Many experiments have been done in the last decades with astonishing results, suggesting coherent strategies in the field of education.**
- **Physiological effects of music on human beings:** classical music –either Western or Eastern- refines the development of the brain and the neurological system. **The studies of Dr Frank Wilson, from the University of California Los Angeles, have shown clear evidence on this impact.**
- **Moreover, instrumental practice enhances coordination, concentration and memory.**
- **Babies and even the foetus** unconsciously respond to the qualities of classical music: rhythm, melody and harmony. Then, **young children** can more easily apprehend space and time, sequence and relationship. **All this will be later needed** to be proficient in maths, science and problem solving.
- **Good music fortifies the links between brain neurons**, building new spatial reasoning and sharpening mathematical thinking.
- **Classical music facilitates concentration and helps us to study better**, ultimately fostering academic achievement and intellectual development. **It has been empirically proved that** many students prepare exams much better with classical music on low volume –especially with sacred music, Baroque or Mozart in the European tradition-.
- **Positive effects of classical music on the intellectual and creative development:**
Increasing verbal, emotional and spatial intelligence;
Improving concentration and memory;
Enhancing the right brain and the creative process;
Strengthening intuitive thinking skills.
- **Music ability related to literacy skills:** listening to good music can help children in their learning process of reading.

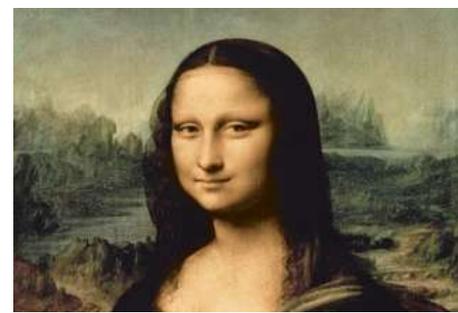


- Just like relaxation or meditation, **a calm melody** –in the line of the Adagio of the European tradition- lowers the heart beat rate, **relaxes the muscles, improves disorders like blood pressure and hypertension, and reduces anxiety and stress.**
- **Classical music, like meditation, reduces conflict and even violent/ criminal tendencies and behaviour.**
- **The mere fact of listening to sacred music –either Western or Eastern- raises the vibration of the human being and elevates him or her towards higher states of consciousness, unfolding universal human values like love and peace.**



The fine arts can also be used as a profound tool for integral value education.

Let us see it in more detail.



- **Studying a painting from a great artist can already be an excellent pedagogic exercise.**

The elements and signification of the composition, the usage of colours and light, the pictorial achievement, the sense of beauty, the historical or mythological background, the most profound content, etc: all these facets will train the intellectual capacities of analysis and understanding, enhancing the aesthetic taste and stimulating creativity and emotional intelligence.

Few educational practices contain such an extraordinary potential as contemplating a masterpiece of painting or sculpture.

- **In some cases, the aesthetic appreciation can also awaken the spiritual dimension and elevate the state of consciousness.**

The contemplation of the paintings of the Master of masters, the Buddha of Italian Renaissance, would be the most touching example. **The paintings of Leonardo da Vinci**, one of the greatest geniuses and one of the highest souls in human history, **are like windows open to transcendental planes.**

Let us remember, for instance, **his world-famous “Gioconda”.**

- With the caring guide of the teacher, the student can feel that the unique smile on Leonardo’s faces is but the smile of Buddha, the “ananda” of Indian mysticism – the pure joy without cause-.
- The whole expression of the visage speaks the secret language of the most fundamental human value: “prema” –in Sanskrit-/ love.
- The light itself is nothing else than “prakash” –the Light of lights-. The mystery of Leonardo’s beauty and impact on the soul lies in this fascinating, soft, evening light, awakening in us the forgotten memory of other dimensions of reality that are still in us. Leonardo is one of the rare artists who have been capable of depicting at the physical level That which is beyond the senses and the intellect, of grasping That which cannot be seized.
- Few painters in the history of mankind have been able to reproduce this Light that transports us to higher levels of being, like the misty paths and hills of the background, suggesting the human spiritual journey towards this higher state that Leonardo portrayed because he secretly lived it inside.

- **From contemplation to creation.**

An educational study of art –in an intercultural perspective- must be accompanied by the direct practice of the fine arts, **developing** creative skills, imagination, the aesthetic taste, emotional intelligence and the capacity of self-expression.

Colours can be defined as light of certain wave-lengths and frequencies; each colour corresponds to a specific wave-length and frequency.

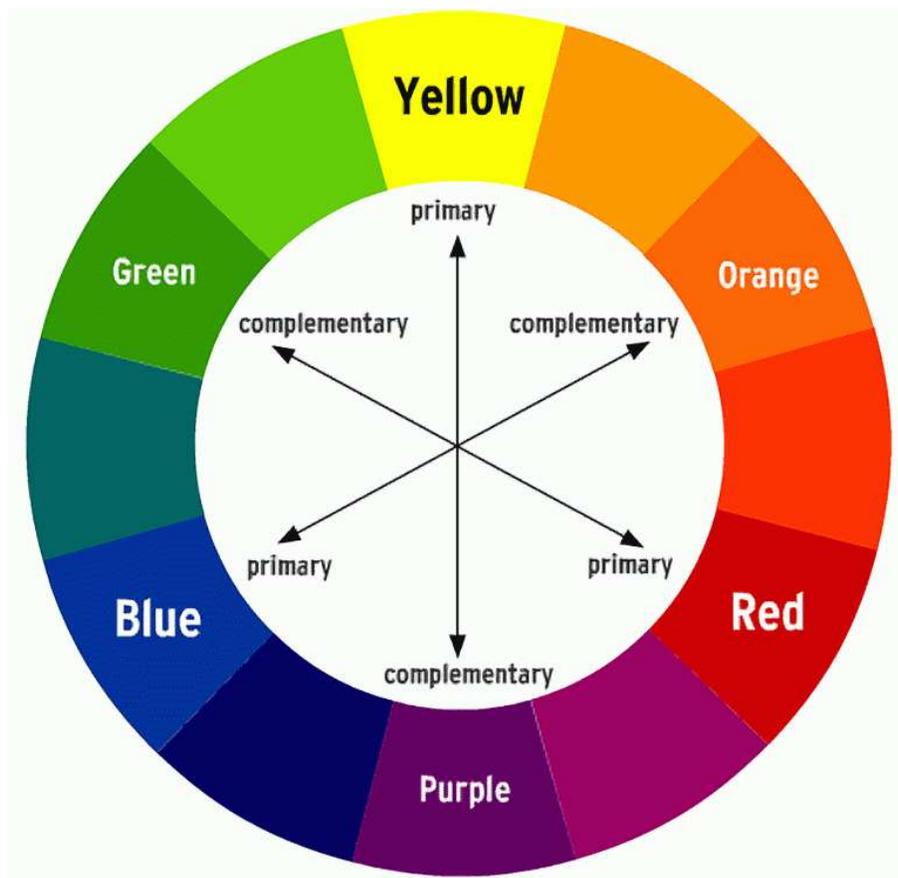
In the last decades, **another kind of research has worked out the application of colours, showing that light and colour, just like music, affect the physical and mental body.** We could mention, for instance, the well-known experiments performed by **Dr Robert Gerald**, from the University of California Los Angeles.

Colour is highly absorbable by the body: its vibrations are easily accepted by human tissues. For this reason, **there is a wide scope for application of colour to good health, emotional stability and spiritual elevation.**

A whole discipline, **art-therapy**, has designed artistic strategies to help people know and transform themselves for better.

Beyond the strictly aesthetic dimension –which is valuable enough-, we have here another marvellous potential for value-based education.

We have seen that music can induce positive changes in the human being; the fine arts and colour constitute another profound instrument for human transformation.



The seven basic colours offer an exact correspondence with the main energetic centres of the human body -called “chakras” in the philosophical and medical tradition of India-. From the top of the skull to the bottom of the spine, **this is the correspondence between the seven chakras and the seven colours:**

- crown/ violet
- third eye –between the eyebrows-/ indigo
- throat/ blue
- heart/ green

- spleen/ yellow
- hypogastric/ orange
- Kundalini –bottom of the spine-/ red

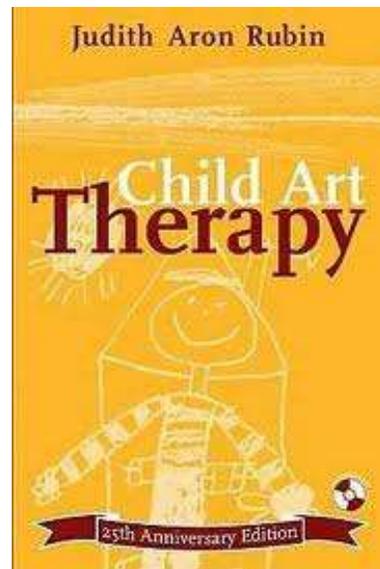
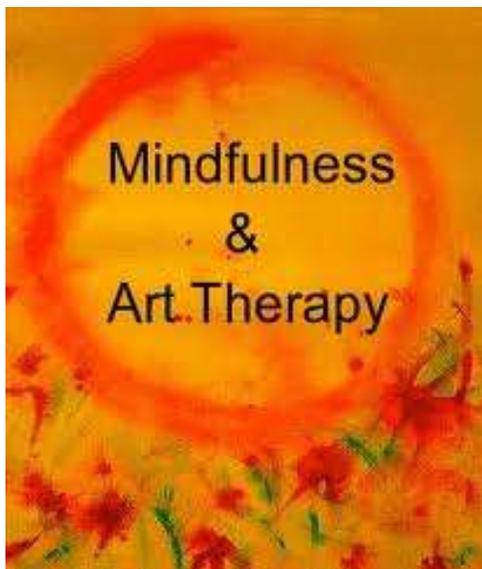
The four higher chakras:
symbolically, **the Sky**,
the masculine principle;
consciousness/ light.

The three lower chakras:
symbolically, **the Earth**,
the feminine principle;
energy/ matter.

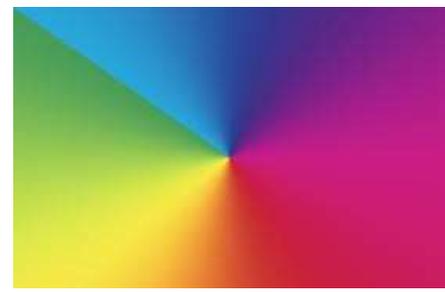
Not by chance, the gods representing the masculine metaphysical principle are depicted in **blue** in the Indian tradition –Shiva, Rama, Krishna, for instance-, while **red** is the colour of different forms of the Goddess, embodiment of the feminine metaphysical principle.

Again, not by chance, in different mystical schools **violet** is the symbol of the Absolute or self-realization; violet is a mixture of blue and red, and the self-realized being is both masculine and feminine –Shiva/ Shakti-.

Also, not by chance, the traditional fashion in Europe selected blue for boys and pink for girls. There is a whole metaphysical ground behind it, that the cultural misunderstanding and confusion of the last decades has overlooked.



We have seen that **colours correspond to electromagnetic waves** perceived by human senses as different colours, each one identified with a particular wave-length and frequency. The human eye, sensitive to light, feels as colour what in fact constitutes a specific electromagnetic spectrum –while in a wider electromagnetic spectrum there are wave-lengths and frequencies that the human senses do not discern, although some animals can catch some of them-.



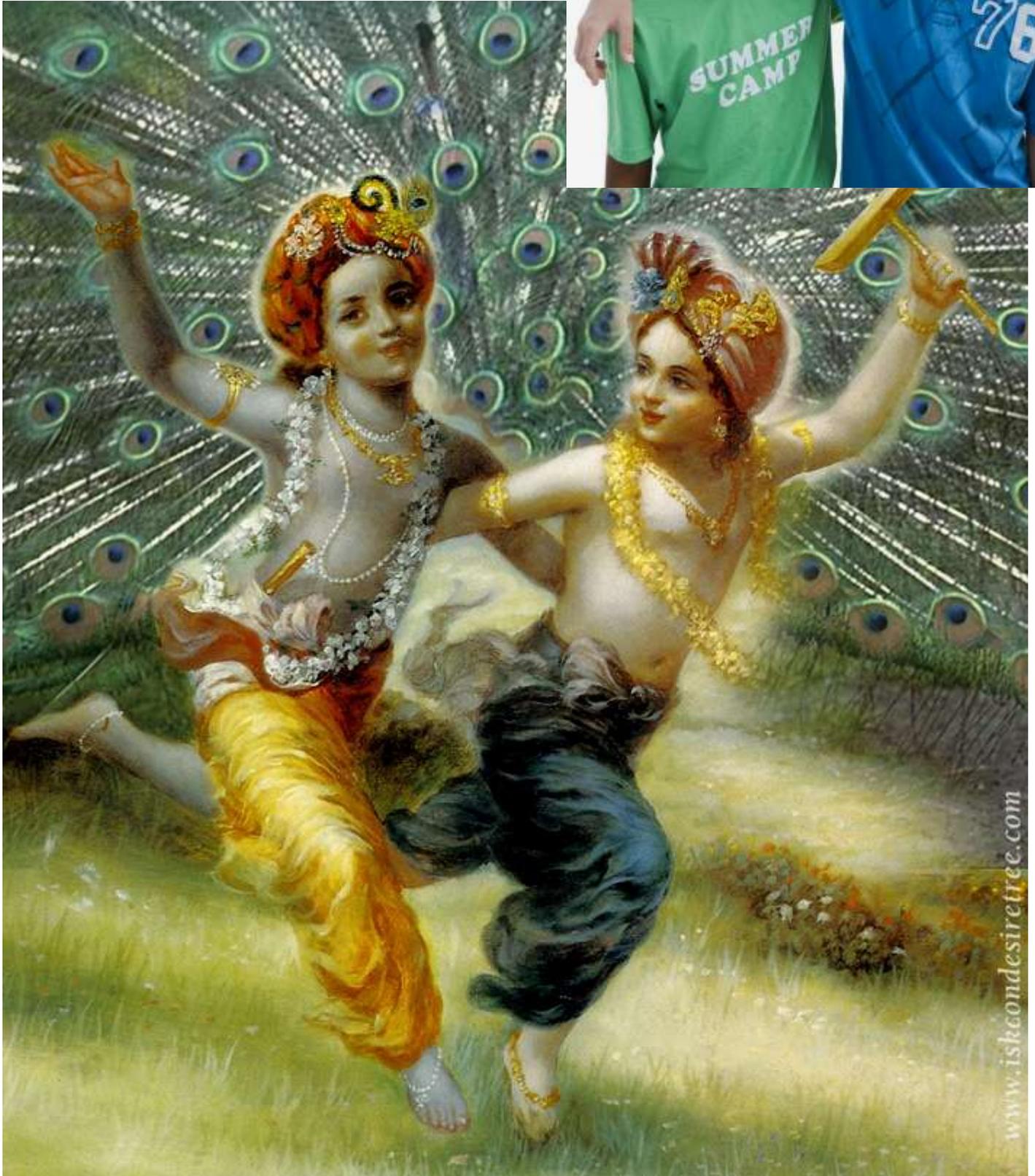
However, **the most fascinating is the infinite possibilities of colour and art open to value-based education –as it happens with music-**.

Let us examine **the most salient qualities of the basic colours**, as derived from artistic and spiritual traditions, and corroborated by recent experiments.

- **Violet:** useful for meditation and healing, calms and stabilizes; it also protects from negative energy. In terms of values, violet is coupled with **self-realization** and spiritual awareness, high ideals, intuition, inspiration and creativity.
- **Indigo:** specially suitable for meditation, purifying and cooling; it also helps to control emotions. With regard to values, indigo is connected with **truth**, devotion and calmness.
- **Blue:** has the capacity to increase metabolism and build vitality; it can reduce inflammation and promote growth. It has the double function of tonic and antiseptic. In the field of values, blue balances the mind and stimulates harmony. In mythological terms, indigo and blue are associated with **masculine gods** like Krishna or Rama and high beings like **archangels**.
- **Green:** appropriate for medical use and hospitals, this colour is deeply related to healing or health; its vibrations tend to disinfect and lower the blood pressure, physically calming. Apart from these physiological effects, green embodies the values of compassion, forgiveness, understanding and balance. In mythological terms, green is associated with celestial beings like **angels**.
- **Yellow:** as a colour of food, it aids digestion, being laxative and cleansing. Yellow inspires values like happiness, optimism, and also, the intellect and rationality. Its vibrations are bound to **the empirical plane** and worldly things.
- **Orange:** stimulates breathing and the metabolism; it is an agent of detoxification. Being a stronger colour linked to the Earth, it has vital implications. It is also identified with the part of the spiritual process that the Greeks called **catharsis**.
- **Red:** the most intense among the terrestrial colours, it vitalizes and energizes. That is why in mythology it is the colour of **the Goddess**, the Earth, the feminine principle understood as energy/ matter. Hence, it is useful to develop the connection with the Earth, the material plane and the physical incarnation, especially for those persons who tend to elevate themselves too easily towards the higher planes, while forgetting the incarnation and this world –which has been often called “**fuga mundi**” in the European tradition-. As we said, **blue** and **indigo** would be the colours of the higher planes and the masculine metaphysical principle. **Violet** could be both the peak of the higher planes and the junction of the higher and the lower, the masculine and the feminine: Shiva/ Shakti, and hence, self-realization or the Absolute.

“Love lies at the heart of creation.”

Rabindranath Tagore.



ART-THERAPY APPLIED TO EDUCATION.



Art-therapy has a dual origin in art and psychotherapy. It developed around the mid-XXth century independently in European countries and North-America.

The artist **Adrian Hill** is commonly considered to be the first one to use the term “art-therapy” to describe the therapeutic potential of art.

Hill suffered from tuberculosis and was treated in a sanatorium. He experienced through his own process the therapeutic benefits of drawing and painting while recovering from tuberculosis. Moreover, he taught art to his fellow inpatients. From his own personal experience and that of the other patients, Hill realized the amount of inhibition that people carry on in Western societies, while art-therapy was able to release the creative energy of everyone. Hill documented all these experiences in 1945 in his book “Art versus Illness”.

Another artist, **Edward Adamson** joined Adrian Hill to implement his work to British mental hospitals. With his collaborator, **John Timlin**, Adamson published “Art as Healing”. Adamson always encouraged free expression and creativity; he let people come to freely create in his studio without judging them and without influencing or distorting self-expression. In his viewpoint, the very act of creating was the main point. His working style has been defined as “non-interventionist”. It would be very far from most of the latter professional practice of art-therapy, that would somehow impinge on self-expression with psychological interpretation.

In parallel to these British artist pioneers, Margaret Naumburg, a professional psychologist, started using the term “art-therapy” in the USA. Basically, she understood art-therapy as the guided process of releasing the unconscious by means of spontaneous art expression. This totally different vision of art-therapy was based on the transference relation between patient and therapist and free association. It would be closely connected with psychoanalytic theories. **In contrast to this professional psychological art-therapy, Hill and Adamson, who were genuine artists, would even not consider themselves as therapists.** In any case, the American pioneers of art-therapy, M. Naumburg and **Dr. Edith Kramer**, developed their new discipline at around the same time as the British artists.

E. Kramer was also an artist as Hill and Adamson. From Austrian origin, she had to escape in 1938 to the USA, where she developed art-therapy from her artistic background but also in academic settings; she worked at New York University and George Washington University, where she could design specific programmes of art-therapy in more scholarly terms and in academic frames.

Reviewing the origins of **art-therapy** allows us to comprehend its **dual nature as art and therapy** and the **different ways of interpreting and practising it, more artistic or more psychological**. In addition, latter professionals have evolved **all the pedagogic potential of art-therapy in the field of education**.

- **As a psychological profession, art-therapy is used in many clinical settings** throughout the Western world with different kinds of patients.

Basically, art-therapy has a **healing or rather self-healing purport**. Here, therapists use the creative process:

- To help patients improve the emotional effects of illness;
 - Cope with stress, anxiety or depression;
 - Work through traumatic experiences;
 - Increase cognitive or memory skills;
 - Improve interpersonal relationships;
 - And achieve deeper self-fulfilment.
- Art-therapy has also enhanced retired people's well-being.
 - It has shown very positive results with incarcerated persons too.



Any form of fine/ visual arts can be utilized within the therapeutic process: drawing, painting, sculpture, handicrafts, modern design/ graphics, photography or video, etc.

Clinical studies have empirically demonstrated the efficacy of art-therapy and its positive results.

- Art-therapy can also be developed in **non-clinical settings such as art studios and creativity workshops**.
- **Finally, pedagogically-oriented forms of art-therapy have been developed in the educational field, especially in schools of holistic education.**

With the positive results shown by clinical studies, art-therapy can support the fundamental role of art in the educational process, while it can also provide adequate tools to implement the transformative nature of integral education in terms of a positive transformation of character and self-fulfilment.

In the educational field, art-therapy has proved to be very successful to cope with problems such as:

- Learning disabilities and language disorders;
 - Hyperactivity;
 - Behavioural problems;
 - Emotional trouble, etc.
- Even children with autism have been able to improve their social skills.

The practice of art-therapy.

Art-therapy will start from **the inner experience** of the patient or student: that is, our own feelings, emotions, perceptions and imagination.

Certainly, art-therapy will sometimes teach some **techniques**. But the focus will be on expressing images that come from inside –rather than forms from the outside world-.

From this point of view, **art-therapy is deeply coherent with integral education and its emphasis on the inner dimension. Moreover, art-therapy is transformative just as integral education: fostering through healing a positive transformation of character.**

The word “**therapy**” comes from the Greek “therapeia”, which means “to be attentive to”. Art-therapy brings the patient or student to be attentive to his or her inner life in order to become aware of it and express it. The very fact of bringing out, becoming aware, is already deeply healing per se. Then, a better built process of understanding will help the person to positively transform his or her character.

In art-therapy, **the therapist or teacher will guide the patient or student in two ways:**

- First, helping him or her to produce the art, guiding the art-making experience so that the patient or student can effectively bring out from within –the very core of integral education, “**educare**”/ “**educere**” in Latin, “**bala vikas**” in Sanskrit-.
- Secondly, helping him or her to give the art product a personal meaning, hence guiding him or her to understand the inner life inside, the emotions, feelings, etc, and very especially, allowing him or her to deal with these internal perceptions, get rid of blocks, heal the character and reach **a deeper self-fulfilment.**





“Regulations have become more important than the warmth of affection.

When there is love, the problem is simple.”

J. Krishnamurti.

NEUROSCIENCE AND ART:

EMPIRICAL EVIDENCE AND SCIENTIFIC GROUNDS SUPPORTING THE ROLE OF ART IN EDUCATION.



The mainstream school system in the modern age has been blindly narrow-minded. It has despised and neglected the arts, considering that it was not a valuable discipline to be taught in the classrooms and forcing instead children of all age groups to concentrate on “serious” subjects like maths or science from test to test.

Today, neuroscience has demonstrated that arts play an important role in brain development, which means that the despise towards arts in mainstream schooling was a pure prejudice out of ignorance in a technocratic era that pretended to be in possession of a scientific truth. **Neuroscience today can say to educators that arts education will be very good for all students across all disciplines –even maths or science- due to the positive impact of arts on the development of the brain.**

As we shall examine below, the same kind of research has been performed in relation to inner work or meditation, proving that **meditation and other forms of inner spirituality also have a positive impact on the brain enhancing mental and physical health.**

- It was assumed for a long period of time that we lose cells as we grow older. Recent neurological research has realized that this long-held assumption is not exact, since we can always develop our brain –which means that the brain can always grow-.
- From these new premises, **a new field of research** has been evolving in the last years **at the crossroads of neuroscience and pedagogy**. Now neuroscience is investigating how the teaching of arts may affect the brain structure, functioning and growing. **In particular**, this new interdisciplinary work tries to find out how artistic training may help children do better in reading, maths, etc, or how it may enhance their spatial ability for instance.
- Some neurological studies have already produced startling results. For instance, a research done by the **Emory University School of Medicine** has proved that viewing the original paintings of famous artists more strongly activates the brain’s reward system than simply looking at photographs of the same paintings. **More concretely**, brain scanning has shown that the brain regions activated by real artistic works as opposed to mere photographs are independent from brain regions which are activated through aesthetic preference –the amygdale, involved in emotional reactions, is directly activated in aesthetic preference-. **This neurological research proves that original art produces an impact on the brain that simple photographic reproduction of art does not produce.** **The same kind of neurological research has been produced in relation to music**, manifesting the neurological difference between real music and recorded in terms of impact on the brain. Hence, **art affects the human brain.**

- **Prof. S. Zeki from University College London has conducted neurological studies to see what happens in the brain when we see beautiful paintings.** The magnetic resonance imaging (MRI) scan measured blood flow in the medial orbitofrontal cortex –the brain area associated with pleasure-.
Quite clearly, the aesthetic contemplation increased blood flow in a certain part of the brain. When we look at art, there is strong activity in the area of the brain related to pleasure. The reaction is immediate. The increase in blood in the brain is directly proportional to how much we like a work of art. The brain blood flow increases for a beautiful painting just as it increases when we look at somebody we like or we love.
Hence, **neurological brain scans reveal today the power of art and its direct impact on the brain.** To put it in other words, **we have a scientific neurological basis today to understand why spiritual masters or philosophers such as Plato or Sathya Sai Baba have so strongly emphasized the role of beauty and its pedagogic potential. Mystical traditions stated that beauty is an inherent trait of the Absolute. Now we have neurological grounds to assert the impact of beauty and hence art in the brain. Can we deny all the potential for education?**
- This recent neurological research confirms on scientific grounds what many philosophers and spiritual masters had already said centuries back: that **beauty and art have a tremendous transformative potential to change people for better.**
- Therefore, we have scientific evidence today to suggest that all public spaces should be beautiful –which is less and less the case in the last decades-.
- Similarly, we have scientific evidence today to recommend to public policies to make art available to the larger public.
- Finally, we have scientific evidence today to claim for the role of art and beauty in the educational process.

But will politicians and administrators acknowledge this scientific evidence after centuries of philosophical insights? Or will they continue to ignore both in order to perpetuate a technocratic civilization and human alienation?



- **Rauscher and Shaw** have provided **physiological explanations on how classical music affects the human brain and enhances children’s intellect.** Similar studies have been conducted by **J. Thompson**, who has studied **the effect of sound from a therapeutic point of view.** Sound can be used to alter the brainwave pattern and hence states of consciousness, which becomes empirically observable on brainwave mapping equipment (EEG). Apart from brain scanning, the positive effects of sound on the body can be observed through blood test, bio-feedback equipment and other technologies.

If sound and hence music can produce observable wave changes in the brain, can we deny the transformative potential of music for better –towards positive changes in character and general intellectual development-? Therefore, can we deny the fundamental role of music and art in the educational process?

In the last years, neuroscience studies are revealing the undeniable positive impact of arts on children’s cognitive, social and emotional development. Can the educational system blindly ignore it ? (Through a mere technocratic prejudice, which means ignoring the last scientific developments.)

Let us see how narrow-minded public authorities have been in relation to education.

In the USA, the new “No Child Left Behind Act” pressurized schools to improve reading and mathematics achievement. However, budgetary restrictions led the same authorities to cut the funds for artistic instruction in the first place. **Meanwhile**, an increasing number of scientific publications were demonstrating on neurological grounds that artistic training has a positive impact on the brain, enhancing cognitive development –together with social and emotional development-.

This striking contradiction is certainly the fruit of prejudice and ignorance – ignoring scientific research in the name of scientism, which is the paradox of the present technocratic civilization-. Still, we must be aware that this technocracy has produced a unique ecological catastrophe and a unique alienation of mankind –visible enough through massive depression and anxiety-.

Today, this kind of prejudice cannot stand anymore in front of the last research in neuroscience. **The technocratic world view could ignore Plato or Sathya Sai Baba; but because of its technocratic essence, it cannot ignore neuroscience –which totally agrees with Plato and Sathya Sai Baba, as quantum physics has agreed with mystical philosophy-.**





- **The technocratic prejudice –that has no more future ahead- considered art as merely aesthetic and emotional. Neuroscience has demonstrated that art is deeply cognitive.**
- **Arts develop thinking tools** –such as pattern development, mental representation of what is observed or imagined, metaphoric and symbolic representation, abstraction from complexity, etc-.
 - Still more important, the aesthetic experience can be regarded as **a form of knowledge** –like spirituality or philosophy- as valuable as science. Art –like spirituality or philosophy- can speak of other dimensions of human consciousness and reality not apprehended by the scientific method, which, by definition, is limited to a certain scope of the physical world. **The new paradigm stresses that science is not the only form of knowledge, but one among others.**
 - More in particular, different neurological studies have shown that spatial-temporal reasoning improves after listening to classical music such as Mozart’s sonatas. This has been called by the media as the “**Mozart Effect**”. However, the media forgot to say that after 10 minutes the Mozart Effect vanished, which does not deny at all the neurological impact of music on the brain, but supports **the need for artistic education on a regular and long-term basis.**
 - **Other neurological studies have shown** that listening to classical music stimulates the brain areas responsible for memory recall and visual imagery. This explains why many people internally see mental images during a concert or evoke old memories. This also means that **classical music can be used in combination with the fine arts to positively enhance the imagination and creativity of children.**
 - During the first years of growth, neural connections are made at a rapid rate. **It has been seen through neuroscience** that brain areas are developed through singing rhymes and songs, or creating drawings and paintings. Hence, **artistic activities should be strengthened by the school syllabus.**
 - **Brain scans have shown** that the neural areas activated by music change according to the kind of music played; while melodic tunes stimulate areas evoking pleasant feelings, ugly dissonant sounds stimulate other areas evoking unpleasant feelings. Hence, **if we aim at a positive transformation of the human being –and not at a negative evolution- it is scientifically evident that education must utilize good music and beauty.**
 - **Of all academic subjects, mathematics is the most directly connected to music.** In fact, counting is inherent to music. Music students use geometry to remember finger positions. Reading music implies an appraisal of proportions and ratios. **Neurological imaging studies have shown** that musical training activates the same brain areas that are also activated through mathematical thinking. Early musical training builds the same neural networks later used for mathematical tasks. **Different studies have evidenced that students receiving musical training have performed better in maths later.**
 - **Similarly, neurological and pedagogic studies have drawn an equation between music and reading skills, showing that musical training enhances the reading capacity.**



**“No problem can be solved
From the same level of consciousness
That created it.”**

Albert Einstein.

V.Education in Human Values: Educare/ Bala Vikas. Education from the Self and the spiritual dimension.

The pedagogic philosophy of our schools will be based upon **Human Values as the very foundation of education**, which is known as **Educare** –in Latin- or **Bala Vikas** –in Sanskrit-: **holistic education** from the inner spiritual being, following the major traditions of spiritual philosophy and wisdom of Europe, India, Buddhist Asia, etc. This is also known as the development of **character education** in depth.

“Education must lead to the realization of the Self that is in everyone.”

“The primary purpose of education is to enable one to manifest the divinity within him.”

“Education has to make a person the concrete embodiment of the higher reality that is the basis of the material universe.”

Sathya Sai Baba.

Our aim is to help the growing human being to awaken to himself, to unfold all his potential and his innermost nature, in profound sympathy to all beings, in love and compassion to all. Is there something more important than knowing who we are –in depth-? **With the crisis of education and values** in the contemporary world, especially in Western societies, this is a path that may offer a more meaningful life to persons and a better future to mankind. It is a door opening to a real change from within, the only true revolution, which is the transformation from inside.

We cannot change the world, but we can change ourselves; and this is the only thing that really changes the world. We are not separated, everything is linked with everything, as mystical philosophy and quantum physics have revealed. Interdependence lies at the very core of Reality.

“If the world has to be changed, there has to be a mental transformation at the individual level.”

Sathya Sai Baba.

Education in its deepest sense means transformation.

To educate means to guide the growing human being in a process of spiritual transformation.

The key lies in consciousness, the ascent of consciousness and the whole being towards higher levels of vibration, which in return affects the physical body and matter itself; hence, the astounding cases of **self-healing** that medicine has been studying in the last years, and the growth of **psychosomatic research** and **epigenetics**.



“Teaching and learning have both become mechanical routines. They have lost the freshness and joy.

The value of the teaching process lies in raising the level of consciousness of the learner, in heightening the sense of wonder and awe, and in emphasizing the unity of one with all.”

“Students should realize the cosmic power that is possessed by each individual.”

“The school is the place where the consciousness is aroused and illumined, purified and strengthened.”

Sathya Sai Baba.

Psychosomatic studies have shown how **negative emotions and thoughts** have a negative incidence on the body, facilitating therefore the manifestation of sickness. At the same time, science is acknowledging today **the power of the mind** to affect the body **in a positive way**, strengthening our health and even making us capable of healing ourselves. Amazing cases of self-healing have been medically recorded. The confluence between psychosomatic studies, the **Observer Effect of quantum physics** and the new field of **epigenetics** confirms what mystical philosophy had stated centuries back: **we can be masters of our destiny –at least to a certain extent-. This is the highest dignity of the human being, and his or her genuine freedom –beyond the mere socio-political levels of freedom-.**

Mechanism and determinism belong to the past, like materialism –a past age of separation and selfishness, division, conflict and destruction-. **The paradigm shift is in motion**, and new perspectives are open for human beings to realize themselves, to manifest their inherent divinity, in a vision of unity in diversity.

The sharp opposition between mind and matter, typical of the mechanistic science of Industrial Revolution, is not sustainable any more. On the contrary, the new science of our time is recognizing the profound unity underlying the apparent diversity in parallel with the insights of wisdom and mystical philosophy.

Can we imagine all the potential unfolded for value education!

Negative reprimanding will only nurture negative tendencies and actions, while helping the child realize by himself what he is doing towards a positive transformation will foster good tendencies and deeds. The attitude of the adult – teacher or parent- is fundamental: instead of negative punishment, **a loving guidance to make the child operate a shift within himself in positive terms.**

“The mind is a remarkable entity.

When it is filled with wisdom, it makes man a saint.

When it is associated with ignorance, it turns him into an agent of death.

The mind is the cause of human bondage or liberation.”

Sathya Sai Baba.



Education in human values means education in spiritual values.

Nonetheless, we should be aware of **the crucial distinction between the outer/organized religions**, with their systems of beliefs, dogmas and rules (to believe in and to be imposed), **and true inner spirituality**, as shown by the traditions of mystical philosophy and wisdom, strikingly akin to quantum physics/ new science. It is this kind of **lay spirituality**, which is the deepest reality within, that constitutes the very core of the fundamental and universal **human values**.

Jesus said it quite clearly: the Kingdom of Heaven lies within you, Like **Socrates** and Greek philosophy, giving the same teaching: Know Yourself. At the same time, **Buddha** requested his followers to experience by themselves, In coherence with the key assertion of **Vedanta** in India: the Atman –our Self- is the Brahman –the Absolute-. **Sufis**, too, have shown that the genuine path towards Allah lies inside us, like the **Cabbala** in Judaism.

*** I.** Therefore, **education in human values must incorporate the paths and instruments of inner work** (always with **genuine teachers**) from **the major spiritual traditions** of India and Buddhist Asia, Europe and the West, etc, and also from the **modern findings of new science**:

- Relaxation/ concentration/ visualization,
- Sophrology/ mindfulness/ focusing, etc,
- Meditation –among other forms, Meditation in the Light-,
- Different forms of yoga, katsugen undo, etc;
- without forgetting introspection/ self-inquiry in relation and Socratic dialogue.



*** II.** In addition, we also require **the direct teaching of human values in the classroom**, both through **topics** and **a comparative survey of spiritual traditions**, always **in a Socratic spirit and through intercultural dialogue** with respect for all religions, **underlining the common values** to the different traditions in a vision of brotherhood and unity.

***III.** **The arts/ humanities can also be profound instruments of value education.**

*** IV.** **Human values should also be incorporated in the academic subjects through a value-centred Socratic pedagogy**, which sets forth and exemplifies on a normal basis the fundamental human values, high ideals and positive attitudes.

*** V.** Finally, **human values should be imbibing the whole life of the school.** As **Sathya Sai Baba** has pointed out, it is very important to create a certain ethos or atmosphere in the school based upon the twin pillars of love and discipline together with the silent presence of values everywhere.

In conclusion, value education should not recreate a new kind of catechism, but foster a real transformation of the human being; here, self-inquiry and dialogue become essential in order to observe ourselves and transform our own reality.

I.

The teaching of human values at the intellectual level is necessary in order to understand human condition and the process of transformation of the human being –which means, to tackle the crucial issue of **consciousness**-.

Here, it is deeply educational to put the growing child or youth in touch with **the treasures of wisdom and spirituality from the main traditions of mankind –both Eastern and Western- and from the greatest spiritual masters;**

Also, to put him or her in touch with the beauty, the values, and the penetrating insights into human nature conveyed by the highest literature and philosophy – Shakespeare, Cervantes, Goethe or Victor Hugo, to quote only some of the most august names of European civilization, after the grand legacy of Greece and Rome, together with Emerson, Kalidasa, R. Tagore, Rumi or Lao Tzu-.

The pedagogic function of spiritual or classical literature –in an intercultural perspective- is two-fold:

- **Understanding** –the human process and our own process towards realization-;
- **And feeding the mind and the whole being** with the positive influence and high vibration of this lofty culture.

That is why a direct teaching of human values is totally needed –in a Socratic way, and through a sensible presentation of the jewels of the spiritual and cultural traditions of mankind, always in an intercultural spirit of brotherhood and unity-.

II.

Then, we can bring students **from the mind towards the inner spiritual being** (“atman” in Sanskrit), so that they put into practice **a genuine process of inner work and spiritual transformation** in a **Socratic spirit** of self-inquiry through dialogue, through the observation of themselves towards their own self-realization.

In this subtle yet decisive domain, **spiritual education must combine the two pillars of humanity and reality:**

- **Consciousness** (from the common superficial mind to higher states),
- and **energy** (the energetic structure and dynamism in us).

From this point of view, **the Indian tradition speaks of the Supreme as being both:**

- Shiva/ Cit/ Purusha –the Consciousness-
- and Shakti/ Citi/ Prakriti –the Energy-.

The inner path is the only door that opens towards the metaphysical dimension of Reality (all the levels of our being beyond the body and other worlds in the Multiverse).



In our **Sadhana –spiritual or inner path-**, we must work at the level of **consciousness** –understanding, realizing, becoming aware of, in relation and dialogue with others-, and the level of **energy** –implementing some concrete practice that helps us to unblock and put in motion the energy towards our transformation-.

- Without consciousness, energy is blind;
- Without energy, consciousness is inactive.

To sum up: **the spiritual/ inner dimension of education should incorporate three complementary levels:**

- **Socratic self-knowledge**, which implies the nature of **consciousness**: who we are –in depth-, with our genuine inclinations, talents and vocation, all our potential, our inherent divinity, and this unique character of every human being –**Sva-dharma** in Sanskrit-; **free self-inquiry –in relation and dialogue-** also unfolds the universal **human values** that lie within each one of us.
- **Cleansing** –“**catharsis**” in Greek-, that is, the observation of the mental/ emotional blocks, prejudice and limitation in us, preventing the potential human values and unconditional love to manifest, and, instead, bringing us towards selfishness, conflict and suffering. Cleansing is usually not pleasant to the ego, but **there is no real process of transformation without it**. In fact, the ego often searches for satisfying spiritual experiences while it evades the more mature and indispensable stage of cleansing –which must be tackled **in positive terms-**.
- The knowledge -and even the experience- of **our energetic reality, this energetic structure and dynamism** that is now better understood through quantum physics, and even officially and scientifically accepted with the recognition of therapies such as sophrology, acupuncture, katsugen undo, reiki, etc –and needless to say, yoga-. This third level discloses a fascinating scope for **harmonization, self-healing and education for health** –in depth, from an integral perspective that cannot be denied anymore-.





Among **the instruments and paths for inner work** that are available, it is fundamental to stress the importance of **meditation**, **Knowing that there is a crucial distinction between:**

- the **practice** of meditation,
- and the **state** of meditation.

Some persons easily reach deep states of meditation without virtually any practice, while others perform some kind of practice for many years and never reach a true state of meditation. Of course, this depends on the background of everybody. In general terms, the practice will ultimately lead to the state; but we should learn the big lesson of patience and overcome all the cunning tricks of the ego. Furthermore, we should not forget that the essential thing is not the practice, the technique, but the goal, the final state -that may sometimes come out naturally-.

In this process, human beings can live two kinds of experience, both being vital to the process of transformation:

- **Peak experiences** of higher states of consciousness: pleasant for the ego, and often enrapturing, overwhelming and more intoxicating than any drug, produced by the opening of higher Chakras or the awakening of the powerful process called “kundalini” by the Indian schools of Yoga, prompting the connection with higher planes and other supra-empirical capacities.
- Secondly, more unpleasant for the ego but totally needed: the phases of **cleansing** or “**catharsis**”, when our blocks and limitations are wiped away –which means that we must pass through them in order to transcend them-.

The phase of cleansing is linked to what the ego dislikes most and tries to avoid: **the obstacles and challenges in the process of transformation** –sometimes unpleasant but still fundamental, because there is no other way to get rid of our own blocks; without this “catharsis” we would not really move forward.

In this horizon, the observation and understanding of oneself is crucial, together with the dialogue with others. **Dialogue is inseparable from self-inquiry, since the I is inseparable from the You; only through dialogue the I may become We.**

Dialogue with others brings out our own limitations by confronting ourselves with the limitations of others. **Consciousness is primary.**

An earnest process of transformation must be capable of tackling these issues; without them, the ego escapes from the real path through spiritual divertimentos.

Through the process of transformation, the peak experiences will settle down, will become more stable, and will lead us towards the final constitution of higher states of consciousness, here and now, while rooted in this world;

which means that the transformation of consciousness, and therefore vibration, will affect even the physical body, unfolding **a total transformation of Man.**

This corresponds to the Indian concept of **Jivan Mukta**, which, in fullness and depth, has been beautifully explained by the great sage of Pondicherry, **Sri Aurobindo.**

Among the techniques of meditation, it is worthwhile to make the distinction between **four kinds of practice, all of them implemented and tested by the main spiritual traditions of mankind:**



- Meditation by focusing the mind on some **concrete mental object**, called in the Indian tradition **Saguna Meditation**; the concrete object can be a special visualization, a symbol, an Ishta-Devata –a deity selected by us-, etc.
- Meditation by concentrating the mind on some **abstract mental object**, called in India **Nirguna Meditation**, and especially developed by the grand tradition of **Vedanta**; here, the abstract object can be music, a mantra, an idea, or preferably, the Light –the first emanation of the primordial Consciousness, present in everyone and everything-.
- Besides, **the mind can be centred on our own body**, either the **breathing** or a **specific part** of the body, in particular a **chakra** –an energetic centre, between the eyebrows, at the side of the heart, on the abdomen, etc-.
- **Free meditation** without focusing the mind on anything.
- **Here, in the fourth domain**, we have the **Theravada** practice of **Vipassana**, just allowing the awareness to observe what happens outside and inside, at the physical and mental levels, without intervening, just watching or contemplating.
- Finally, we have the most difficult kind of meditation for common people, when the mind totally stops thinking and really enters another realm beyond thought. This is the purpose of the Japanese **katsugen undo**, which precisely intends to stop thinking, avoiding any interference from the mind, and allowing the deepest state of consciousness and the deepest movement of the body to naturally emerge.

Sathya Sai Baba has always recommended **Meditation in the Light** for children, easy to practise, innocuous, and immediately beneficial for the growing child.



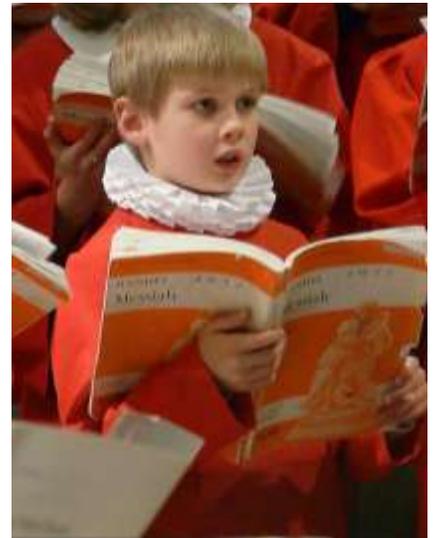
When dealing with the growing child, we must select paths of meditation that are simple and appropriate to the age. Furthermore, it is highly educational to utilize poetry, wisdom quotes, beautiful music, fine arts, etc. All these can be wonderful tools to bring the child inside and lift him or her to higher states. They can also be deeply therapeutic to cleanse inner blocks and get a better knowledge of oneself. All this has been practised in many places with very positive results; any school can find lots of materials and ideas from a diversity of sources all around the world.

In order to help people understand what happens within and follow the path ahead, **many genuine masters have described:**

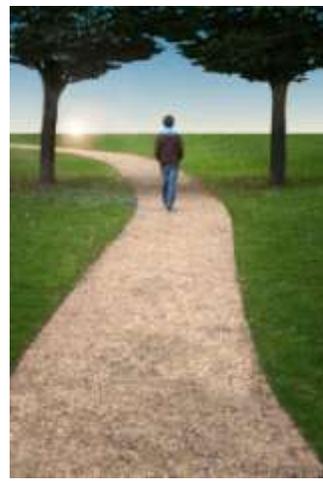
- the **obstacles** in meditation –of a **physical** or **psychological** nature-,
- the **experiences** arising during the process,
- and the **practical and technical aspects** of meditation.

In the process of transformation, spiritual masters also request the disciple to surrender to them –not to their ego, but to that more profound reality that lies in both and is One-. Only through a total surrender to something superior, can the ego bend its rigid head and purify itself. This is **the essence of surrender**; the modern world has here a lot to learn from spiritual traditions, and has certainly to revise some profound misunderstanding. Spirituality unfolds purity and unity, and this requires the surrender of the ego –with its selfishness and tendency towards conflict-.

In this spiritual path, the key lies in consciousness –inseparable from energy-, which implies: understanding, acceptance, surrender, discrimination, unconditional love, compassion, wisdom, etc.



The spiritual domain and the path towards wisdom.



- Beyond “miracles” and supra-empirical powers, beyond the personality cult of the “guru” and dualistic ritualism, the spiritual realm is essentially a process of **transformation** towards self-realization, freeing our psyche from conditioning and suffering, uplifting it towards higher states of consciousness and vibration, and ultimately unveiling the Divine within. This is an inner path where the key lies in consciousness, which in turn affects the vibration of everything and even matter.
- The “**maya**” –**illusion**- does not really mean that the physical world is unreal; it obviously has its own level of reality. The illusion rather means that this empirical plane is not the only or the last; there is much more, a whole spectrum of consciousness and reality that has been acknowledged by quantum physics in dialogue with the traditions of wisdom –as we expound below in detail-.
- In the awakening of the depth within, the universal **human values** naturally unfold; not a particular cultural formulation, but an ontological stratum that constitutes our very nature and our birth right. Among these fundamental human values, **love** has been underlined by spiritual masters from Jesus to Sathya Sai Baba: God is love, love is God.
- When this deeper experience of unconditional love arises, our life becomes a **living example** of **coherence** between thought, word and deed –unlike most of human beings, who do through their daily lives exactly the opposite of what has been taught by their spiritual masters or holy books-.
- Then our life is **service** to our fellow beings and the society, being aware that any thought or word already affects the reality outside.
- Life as service also implies the **acceptance** of all what exists beyond any mental or emotional opposition; it also entails the acceptance of our own limitation beyond any judgement. Without loving ourselves can we love others? Only this deeper acceptance and unconditional love can transform the old patterns of criticism and revolt that perpetuate the old paradigm into a positive transformation of ourselves and the world around us.
- The awakening of higher states of consciousness discloses the crucial question of **the doer**: Who does? The ego, with its inherent separation and dualism? Or that cosmic consciousness/ energy that is One with our deepest self?
- The realization of our deepest nature makes us **surrender** to that living Unity that lies at the very core of everything. The surrender of everything involves giving over the fruits of our actions, while understanding that we are precious **instruments** of something much vaster and deeper. Only this can prompt the liberation from all the previous forms of attachment and sorrow.
- The surrender is inseparable from **faith** in That which is also our deepest nature, knowing that we are never left alone.
- All this is a process, which cannot be undergone alone but in **relation** and **dialogue**; here comes into the picture the genuine “**guru**”, who is a friend, philosopher and guide. The true master is the one who wants us to become our own master.

From Vedanta to Sri Aurobindo. The quantum paradigm and integral yoga.



- One of the major conclusions of quantum physics puts forward **the foundational nature of consciousness**; this would be the ultimate basis of reality, not matter, even not energy. **The main figures of quantum physics have reached the same conclusion than Vedantic philosophy in Ancient India. Integral education is based upon this historical convergence between new science and the millenary traditions of wisdom.**
- In profound coherence with quantum physics and Vedanta, holistic value-based education fosters **human transformation towards higher states of consciousness and vibration, which in turn affects the very core of matter**, as new disciplines such as sophrology or neuroscience have evidenced together with manifold cases of self-healing medically recorded. **Only this inner transformation of each and everyone can transform the world.** As **J. Krishnamurti** insisted, we are the world; which quantum physics has understood as interconnectedness and interdependence.
- This historical convergence of new science and spiritual philosophy at the threshold of a paradigm shift confirms the deepest intuitions of one of the major sages of the modern age: **Sri Aurobindo**, who settled down in Pondicherry and laid down the foundations of the most capital challenge of the human race on Earth: **integral yoga**, that is, the unification of the spiritual and the material, the inner and the outer, the I and the We.

The spiritual tradition of India has probably been the most astounding in the whole history of humanity. Nevertheless, we must be aware that **Indian spirituality has often constituted a “fuga mundi”**, an escape from this physical world towards higher worlds and the Ultimate. Maybe some sacred texts have been misunderstood; that is why **Sri Aurobindo** went in depth into **“The Secret of the Veda”**.

In any case, Sri Aurobindo’s Integral Yoga emphasizes the very heart of the process of human transformation, and hence, integral value-based education: **the goal is not to despise this world of illusion, but to integrate this level of existence into the whole spectrum of reality** –as we develop below-.

The goal is not to renounce the body or matter while flying to a spiritual heaven, but rather to integrate the spiritual depth into the very core of matter, that is, **to spiritualize or divinize the human body and the material world; from dualism to pure “advaita” or non-duality, an integral yoga or philosophy that blends the spiritual and the material, and therefore, all the dimensions of humanity and reality through self-realization, the highest dignity of the human being, something that neither the animal nor the angel can achieve: to be the centre of the cosmos, the centre of the cross, where the two planes convergence at the heart of human fulfilment.**



**“Self-knowledge alone
Is true knowledge.”**

Sathya Sai Baba.



THE SPECTRUM OF CONSCIOUSNESS. From philosophy to science.

Ken Wilber is well-known among the main authors of Transpersonal Psychology for his study of **human consciousness in terms of a spectrum** –like the light or the electromagnetic spectrum- displaying various layers or states.

- In “Up from Eden”, he studies the evolution of consciousness through human history from the origin till the present with some insight about the future evolution of humanity.
- In “The Atman Project”, he describes the successive stages of human development from infancy to adulthood and beyond to enlightenment.
- In “The Spectrum of Consciousness”, he analyzes the different layers or states of this spectrum of human consciousness, realizing that different schools of psychology and thought have focused on different layers or states, which means that these various schools are not necessarily contradictory but complementary.

Wilber shows **the parallelism between an ancient mystical philosopher – Plotinus- and a modern thinker or sage –Aurobindo-; the striking similarity of both approaches may help us to identify and define the several levels of this spectrum of consciousness.**

Absolute One (Godhead)	Satchitananda/Supermind (Godhead)
Nous (Intuitive Mind) [subtle]	Intuitive Mind/Overmind
Soul/World-Soul [psychic]	Illumined World-Mind
Creative Reason [vision-logic]	Higher-mind/Network-mind
Logical Faculty [formop]	Logical mind
Concepts and Opinions	Concrete mind [conop]
Images	Lower mind [preop]
Pleasure/pain (emotions)	Vital-emotional; impulse
Perception	Perception
Sensation	Sensation
Vegetative life function	Vegetative
Matter	Matter (physical)
PLOTINUS	AUROBINDO

Wilber shows that **the spectrum of consciousness today varies from:**

- **The neurotic** who projects his shadow on the world because he refuses to recognize it within himself,
- Through **Jung’s “persona”** that identifies itself with the ego cut from oneness – **dualism and egoism-**,
- To **the mystic**, whose **cosmic consciousness** encompasses the whole cosmos within himself.

Modern psychology has identified mental states within the frame of what may be called “the gross realm” –the ordinary mind and intellect centred upon the ego and linked through the senses to the physical body and the empirical world-.

However, the traditions of **mystical philosophy** have explored and described higher planes of human consciousness connected with higher planes of reality.

Jungian and transpersonal psychology have studied this wider spectrum of consciousness and reality on scholarly grounds.

Furthermore, this wider spectrum of consciousness/ reality appears to be deeply coherent with the last developments of quantum physics –D. Bohm, etc-.

(We shall mention here the Buddhist/ Hindu Sanskrit terms and the Greek terms together with the English common words).

Human Consciousness -Vijnana in Sanskrit – presents three levels in relation to the three levels of the Cosmos –Jagat, comprising three worlds or Triloka in Sanskrit/ Trikaya in Buddhist philosophy, the Three Bodies of Buddha-.

- **The gross ordinary mind –Nirmana-kaya/ Vijnanamaya or Manamaya Kosha/ Nous (mind), Noema (thought), Noesis (intelligence, idea), Dianoia (intellect, reasoning) and Logos (thought, speech)-;**

Linked to the physical world –Bhur/ Bhuloka- and the waking state.

- **The subtle realm, Saguna (still with form/ individuality): Sambhoga-kaya/ Bhuvaa, Taijasa or Sukshma Sarira/ Pneuma, Psyche (soul, spirit);**

Linked to the subtle worlds –Antarloka-, the dreaming state, And the first lower mystical states -Savikalpa Samadhi connected with Saguna Brahman, higher reality with form-.

Differentiated into **low and high subtle.**

The low subtle -the Illumined Mind for Aurobindo- comprises:

astral planes: auras, subtle energies, magic, out-of-body experiences, astral travels –to other places or to other planes-, etc-;

and **psychic planes or powers:** channelling, clairaudition, clairvoyance, remote vision, chronovision, healing, materialization, and so on; high spiritual intuition and deep aesthetic inspiration.

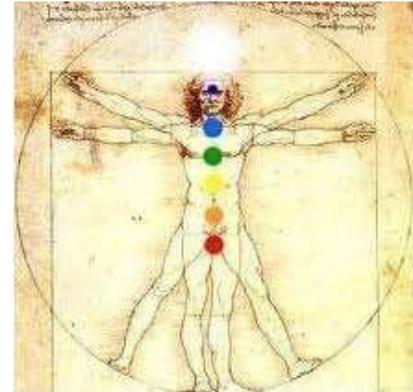
The high subtle -the Intuitive Mind for Aurobindo- comprises:

symbolic visions, revelations of light, opening of the third/ mystical eye, rapture, bliss, unconditional love, mystical experiences;

also higher presences, Guides, Angelic Beings, Gods, etc;

in general terms, archetypical forms of one’s deeper Self.

The subtle mind –lower or higher- is associated to subtle worlds and realms of existence –lower or higher-.



- **The causal realm, Nirguna (gradually beyond form/ individuality):**
Dharma-kaya as Jnana-kaya/ Anandamaya Kosha or Prajna/ Logos or Nous
 –in Greek philosophy the human and the divine minds are not separated- **and also**
Theios –the Divine that manifests Itself in personal terms-;
linked to the causal worlds –Svar/ Svarga, Vaikuntham, Brahmaloaka or
Shivaloka-, the deep sleep, and higher mystical states -Nirvikalpa Samadhi
connected with Nirguna Brahman, higher reality beyond form-.

Differentiated into **low and high causal.**

The low causal -Overmind for Aurobindo-; Svarga:

This is the Platonic World of Eternal Ideas (**Logos or Nous**),
Purusha –Cosmic Being-/ **Hiranyagarbha** (Cosmic Egg),
 the first level of the Creation or divine manifestation;
 associated to the highest forms of existence, Co-creators with the One: Gods and
 First-born Beings depicted in various ways by all mythologies.

The high causal -Supermind for Aurobindo-; Svar:

considered to be the pinnacle of God-consciousness, the highest abode of Ishvara,
 the personal One God –with its different facets, often regarded as a trinity-.
 The different archetypes/ higher beings of the high subtle and the low causal
 dissolve into the One God –still personal-, also experienced as pure light and
 oneness beyond duality.

Ultimately, there is only Pure Consciousness as such, Cosmic Consciousness
 equal to Oneness, Love and Joy, the Light of lights; the threshold of the Absolute.
 This is the real **Shunyata** or Void, beyond all illusion, separation or duality,
Nirguna Brahman, and hence, **Nirvikalpa Samadhi** or **Jnana Samadhi**.

- **Beyond the three layers of consciousness linked to the three levels of the**
Cosmos: the One, the Source itself, the primeval Unity.
Nirvana, supreme enlightenment, Turiya/ Moksha, ultimate self-realization.
Para-brahman/ Paramatman, Theos, the Dharma-kaya as Svabhavika-kaya,
the Absolute, God –impersonal-.
 Total transcendence and release into formless Consciousness that is the source of
 all vibration too; the non-dual final state, **Advaita**; the ultimate reality as such, the
 Source of all light and everything that lies at the core of each and everyone.

OM / AUM and the Seven Levels of Consciousness
1. Waking / Conscious / Vaishvaanara / Gross / "A" of AUM
2. Transition / Unmani
3. Dreaming / Unconscious / Taijasa / Subtle / "U" of AUM
4. Transition / Aladani
5. Deep Sleep / Subconscious / Prajna / Causal / "M" of AUM
6. Samadhi
7. Turiya / Consciousness / Absolute / Silence after AUM

Scholarly developments parallel to the Spectrum of Consciousness and the Triloka.



➤ Bohm's Interpretation of Quantum Physics: A quantum world view through 5 layers of reality.

- The empirical manifest explicate order.
- The fundamental building-blocks of matter: the subatomic particles.
- The holomovement of immeasurable energy.
- The Implicate Order as a superfield of information.
- The underlying intelligence or consciousness –God or Brahman-.

(Examined below in more detail.)

➤ The scientific research of Affective Neuroscience, Aesthetic Neuroscience and Spiritual Neuroscience.

- Showing that meditation does affect the brain and does produce observable changes in the neurological system, while it enhances physical and mental health in various aspects.
- Hence, concluding that there are further states of consciousness beyond the ordinary mind approached by conventional psychology.

(Examined in more detail in other volumes of this educational project.)

➤ The development of Jungian Psychiatry from the work of Dr. C.G. Jung.

Providing, for instance, an academic/ psychological investigation and conceptualization of the **Collective Unconscious** and the **Archetypes** in deep coherence with the Subtle Realm described by mystics and mythology.

➤ The development of Transpersonal Psychology after Jung.

Providing, for instance, an academic/ psychological investigation and conceptualization of **meditative states** and **higher levels of consciousness**.

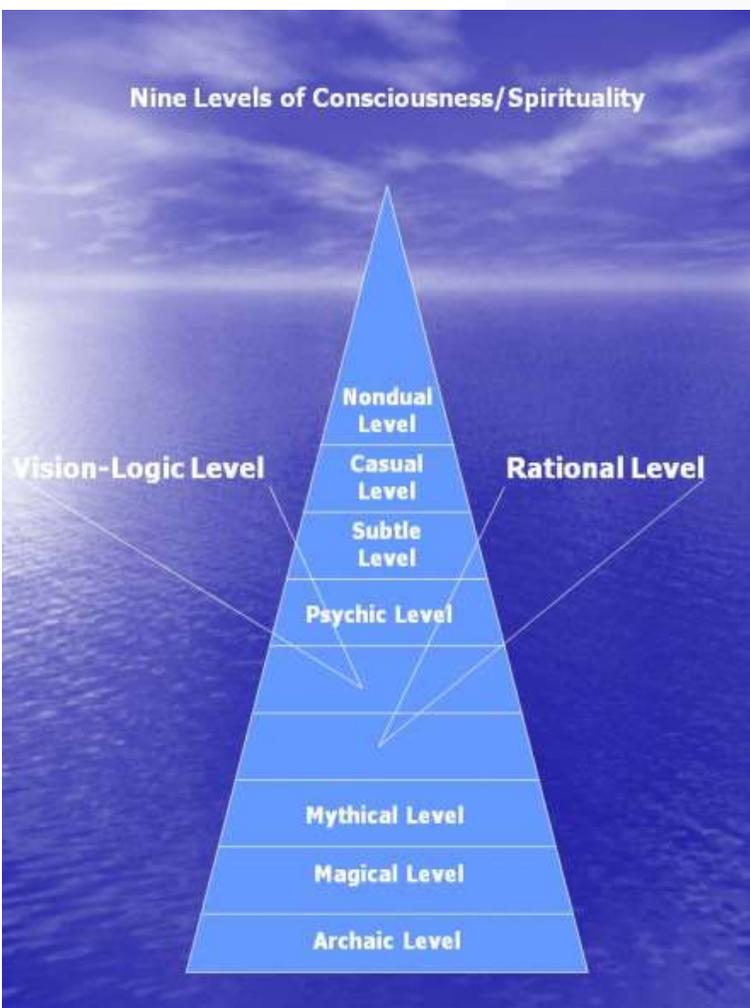
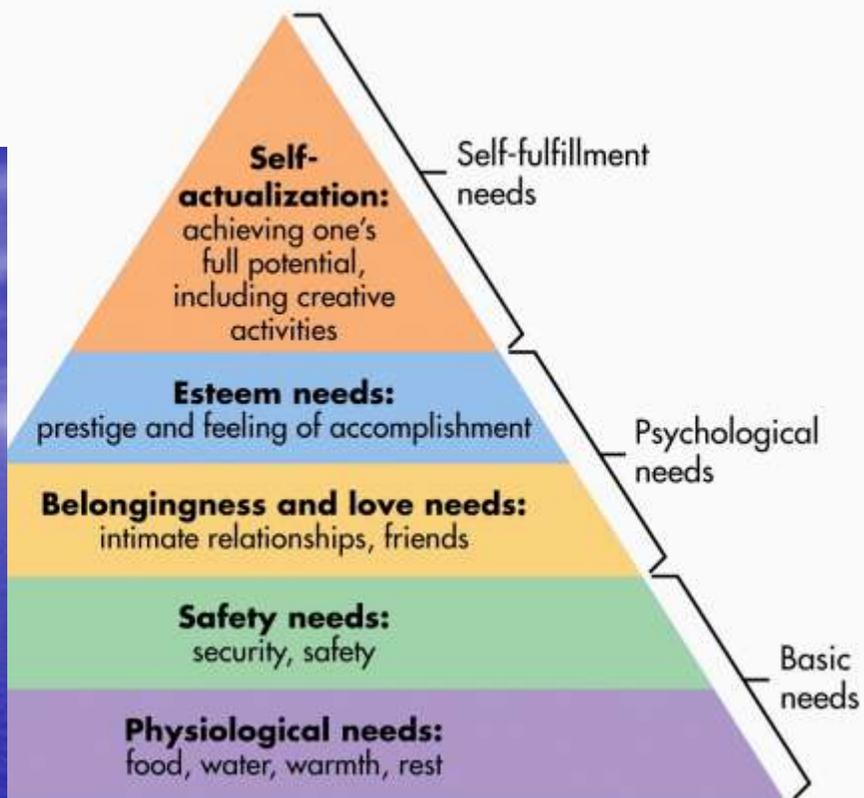
➤ The development of Sophrology from the work of Dr. A. Caycedo.

Studying on scholarly grounds **the meditative practice and inner life of yogis in India,**

And from a general medical/ scientific research, designing **tools of inner work for clinical application** in deep coherence with the mystical tradition of India.

Ken Wilber argues that **the different schools of psychology may be complementary since they approach different layers or aspects from this ample spectrum of consciousness.**

- **Neuroscience** studies consciousness through the brain and the neural systems.
- **Psychosomatic medicine** understands consciousness as intrinsically inter-active with bodily processes.
- **Clinical psychiatry** focuses on pathological attitudes or behaviour.
- **Psychotherapies** use introspection paths and tools on a clinic basis treating distressing symptoms and emotional problems.
- **Behaviourism** analyzes consciousness in terms of stimuli/ responses.
- **Cognitive theories** view consciousness as functional schemes of the mind.
- **Developmental psychology** follows the successive stages of human development.
- **Mystical traditions** open the spectrum to higher states of consciousness ignored by the materialistic approaches of modern thinking.
- **Transpersonal Psychology** brings this wider spectrum of consciousness from mystical philosophy into the psychological and scientific arena.
- **Quantum theories** suggest the potential of consciousness to interact with and alter the physical world through quantum interactions.
- Etc.





Relational Theory has understood reality/ life in consistent terms:

Natural system (outside)

= matter + energy

seen/ manifest

>structure

Formal system (inside)

= mind/ consciousness + information

unseen/ potential

>function

Reality/ life is the whole, and the whole is made of relations/ interconnectedness/ interdependence. We can only apprehend reality/ life through a dynamic model in interdependence where relations play a basal role.

The cosmos is a dynamic, relational interdependent unity.

The holographic nature of a multidimensional reality. From Platonism to quantum physics; from meta-physics to education and civilization.

If we say that all the significant things of this world are but the reflection of higher planes of reality (causal realms) many people will think that we are crazy. Obviously, they would ridicule **Plato** and with him all mystics and sages. Would they also ridicule quantum physicists? **D. Bohm** (a physicist, not a mystic) has concluded that the empirical world where we live (explicate) is but the manifestation of a deeper (implicate) order, which **C.G. Jung** called Unus Mundus, and the Greeks Logos. Quantum physics postulates the existence of a Unified Field that constitutes an implicate order from which stems the physical world; its major figures have clearly stated that they have reached the same conclusions than Plato or Vedanta, and with them, all mystics and sages.

If Philosophical Idealism and the metaphysical traditions are right (as quantum physics has realized), humanity will have to face **the most radical paradigm and consciousness shift**. We will acknowledge that the present civilization is corrupt in its very roots; a higher form of civilization can only be based upon this historical convergence between physics and metaphysics, science and spirituality. Then, **the whole civilization and hence education** will be directed towards these higher planes so that human institutions on Earth reflect that loftier reality. Only from this cosmic coherence –stressed by quantum physics- can there be peace and fulfilment. All the evils of this world are produced by the existing abyss between the human realm and the deeper implicate order of the cosmos; the ecological catastrophe stands as a symbol of this cosmic incoherence.

Mainstream schooling till now has precipitated humanity into the abyss. **An integral education for consciousness** will mirror the very nature of the cosmos and therefore will nurture a civilization that is coherent with it. **This is one of the two structural flaws of our educational systems. The second one has to do with the contemporary boy crisis** and the artificial imposition of **an ideological coeducation** that denies anthropological differences –and hence reality-, with a new boyhood that dramatically lacks male role models, positive patterns of masculinity and even men in schools.

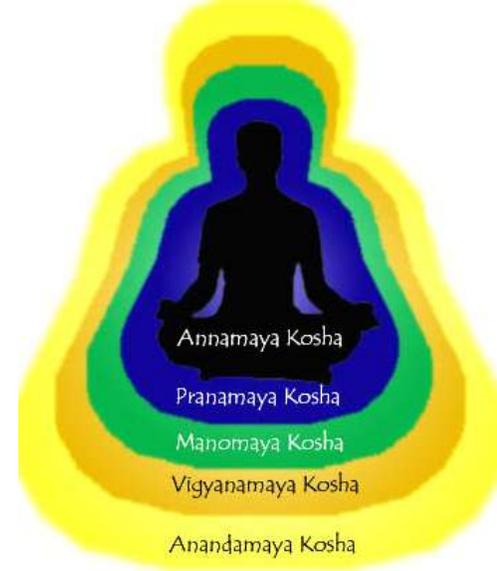
The paradigm shift also applies to health. Sickness (physical/ mental) ultimately comes from this ontological incoherence between what we are (factually) and what we really are (potentially), as understood by Chinese medicine, Ayurveda and new science now.

From the spectrum of consciousness and reality to the spectrum of human life: the Four Bodies and the Five Sheaths.

All spiritual traditions have established a fascinating parallelism between the different levels of human consciousness/ reality and the various layers of the human body and life.

Different forms of traditional medicine have identified the same pattern of energetic fields beyond the physical realm.

The last developments of quantum physics/ new science seem to be deeply coherent with this millenary knowledge, that any genuine healer can corroborate through daily practice.



The Five Sheaths -Pancha Koshas in Sanskrit-

- **Annamaya Kosha:** physical sheath, shaped by food –**Anna**-.
- **Pranamaya Kosha:** vital or energetic sheath –vital life-force or energy-.
- **Manomaya Kosha:** mental/ emotional sheath -subdivided into these two layers-.
- **Vijnanamaya Kosha:** wisdom sheath –integral consciousness-, associated with **Buddhi** –the In Dweller or Inner Voice-. **Between the third and fourth Koshas there are astral levels** well-known by healers and meditators throughout centuries and studied by Jungian/ transpersonal psychology more recently.
- **Anandamaya Kosha:** blissful sheath.

The Four Bodies –Sariras in Sanskrit-

- **Sthula Sarira:** the physical body;
connected with **Annamaya Kosha** –the direct physical sheath-.
- **Sukshma Sarira:** the subtle body;
comprising three/ four sheaths: **Pranamaya Kosha** –vital sheath-, **Manomaya Kosha** –mental/ emotional sheath- and **Vijnanamaya Kosha** –wisdom sheath-.
- **Karana Sarira:** the causal body;
Keeping a connection with the higher levels of the subtle body;
Associated to the blissful sheath –**Anandamaya Kosha**-;
remaining after the death of the physical body together with the deepest levels of the subtle body, which explains all the experiences of regression and near death or beyond death experiences.
- **Maha Karana Sarira:** the super causal body, pure supreme consciousness;
beyond the Koshas –sheaths-; it is the divine centre of the human being –**Atman**-;

In conclusion, the human body and life comprises seven layers, in parallel to the different levels of human consciousness and reality:

- **The physical body** and sheath.
- **The subtle body, with four sheaths:** vital/ mental/ emotional/ and wise.
- **The causal body**, connected with the higher subtle body; associated with the blissful sheath.
- **The super causal body**, the Divine in the human being –Atman-.

➤ **The previous schemes borrowed from the Indian tradition have been rearranged through a more simple seven-fold model:**

- **Physical body**
- **Vital body** **Subtle bodies**
- **Mental body**
- **Emotional body**
- **Astral body**
- **Body of light** **Causal body**
- **Higher self, soul, the Divine.**

➤ **The seven bodies of the human being would be parallel to the seven layers of the Cosmos; humanity and reality are intimately interwoven:**

- **First density:** the mineral realm; the cosmos prior to life.
- **Second density:** the vegetal and animal worlds; life prior to intelligence.
- **Third density:** intelligent life within a low state of consciousness based on the ego, division, conflict, domination, etc. (Humanity on Earth at present).
- **Fourth density:** intelligent life at the physical level within a higher state of consciousness based on unity, love, human/ spiritual values.
- **Fifth density:** highest consciousness at the subtle level.
- **Sixth density:** the Platonic World of Eternal Ideas at the causal level.
- **Seventh density:** the One, Source of everything, the Absolute, God.

We should not be confused by the diversity of names and classifications which stem from a diversity of metaphysical schools that, in fact, coincide in depth while they also converge with the development of quantum physics/ new science and Jungian/ transpersonal psychology. The multidimensional nature of humanity and reality can be grasped or presented in different ways that are still consistent in depth. Moreover, we should keep in mind that the various layers are not separated; rather, they constitute conceptual levels corresponding to an ascending ladder or continuum of vibration/ consciousness.



We have seen above the parallelism between the different layers of the spectrum of consciousness and the different bodies/ sheaths of the human being. Within this bioenergetic field or vital energy –“prana”/ “qi”- **there is a network of energetic channels and centres –“chakras” in Sanskrit-**. We offer below a map of the Chakras -energetic centres- as described by the Indian tradition.



As there was a deep parallelism between the seven bodies of the human being and the seven layers of the Cosmos,

there is also a parallelism between the Chakras and the levels of reality, and needless to say, between the Chakras and the different bodies of the human being.

First Chakra/ the material realm.

Second Chakra/ the living world.

Third Chakra/ third density humanity.

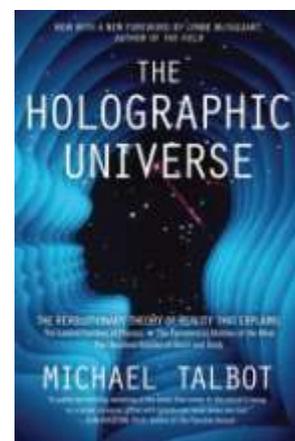
Fourth Chakra/ fourth density humanity.

Fifth Chakra/ subtle density.

Sixth Chakra/ causal density.

Seventh Chakra/ the Source of everything, the Absolute.

The triple parallelism between the seven bodies of the human being, its seven Chakras and the seven layers of the Cosmos draws a holistic multidimensional picture of reality based on interconnectedness, interdependence and unity, already grasped by the traditions of mystical philosophy and metaphysics, and reappraised by the development of quantum physics/ new science in the last decades. This holistic multidimensional interconnected world view constitutes the philosophical and scientific foundation for integral education in human values. The modern school system reduced education and humanity to the three lowest levels of reality. Quantum physics in coherence with mysticism/ metaphysics and Jungian/ transpersonal psychology has rediscovered four higher strata. In the ascension of human consciousness towards these higher dimensions lies the future of humanity and human evolution on Earth. This should be the very core of education.



We have expounded here the traditional theory of the bodies/ sheaths and chakras as developed by Indian philosophy.

Other traditions or schools may present slightly different classifications, but there is a profound coherence among them,

as there is a profound coherence between all these traditions or schools and the latest developments of new science –D. Bohm, E. Laszlo, M. Talbot, D. Gabor, A. Aspect, K. Pribram, S. Grof, etc-. Electrography developing from Kirlian photography has even captured the visible image of the subtle bodies.

- **Bohm** distinguishes several levels in the cosmic **Implicate Order** that are deeply consistent with the theory of the Sariras and Koshas –bodies and sheaths-.
- The energetic flux of the Holomovement is parallel to the vital/ energetic sheath of the subtle body.
- The superfield of information is parallel to the mental, emotional and wise sheaths of the subtle body.
- The underlying cosmic intelligence is parallel to the super causal body.
- The causal body would a transitional stratum linking the superfield of information and the underlying cosmic intelligence.
- **Laszlo's Theory of the Akashic Records or Fields** is deeply concordant with Bohm's Implicate Order, and hence, with the theory of the Sariras and Koshas.
- **D. Gabor** contributed to the creation of the concept of **Hologram**, according to which each individual part contains the whole.

We can realize that the human body and life, with these various levels of consciousness and bodies/ sheaths, is in fact a hologram that comprises the whole spectrum of reality or the cosmos.

- **A. Aspect** developed the amazing experiment called **Quantum Entanglement** or **Non-Locality**, showing that subatomic particles such as electrons or photons are able to instantaneously communicate with each other regardless of the distance separating them and without an exchange of energy.
This is exactly what happens at the higher levels of the human spectrum –levels of consciousness, bodies or sheaths-.
- **K. Pribram** evolved **K. Lashley's** intuition that the brain works as a hologram. **Pribram's Holographic Model of the Brain** may help us understand many experiences at the higher levels of the spectrum of consciousness or within the higher sheaths, while it confirms Gabor's and Bohm's theories.
- **S. Grof** found in the **Holographic Theory** a scientific explanation for the **experiments of regression and near death or beyond death experiences**.
The theory of the bodies/ sheaths together with the spectrum of consciousness, deeply coherent with the Holographic Theory, may bring further understanding of all the fascinating experiments and experiences recorded by Grof and other researchers of **Transpersonal Psychology**.
- **A. Goswami's unity of science and spirituality**, or **F. Capra's Tao of Physics**, provide further evidence to conclude that the spectrum of consciousness and the model of the bodies/ sheaths have today a scientific foundation after thousands of years of research recorded by the traditions of spiritual philosophy and the schools of holistic medicine.

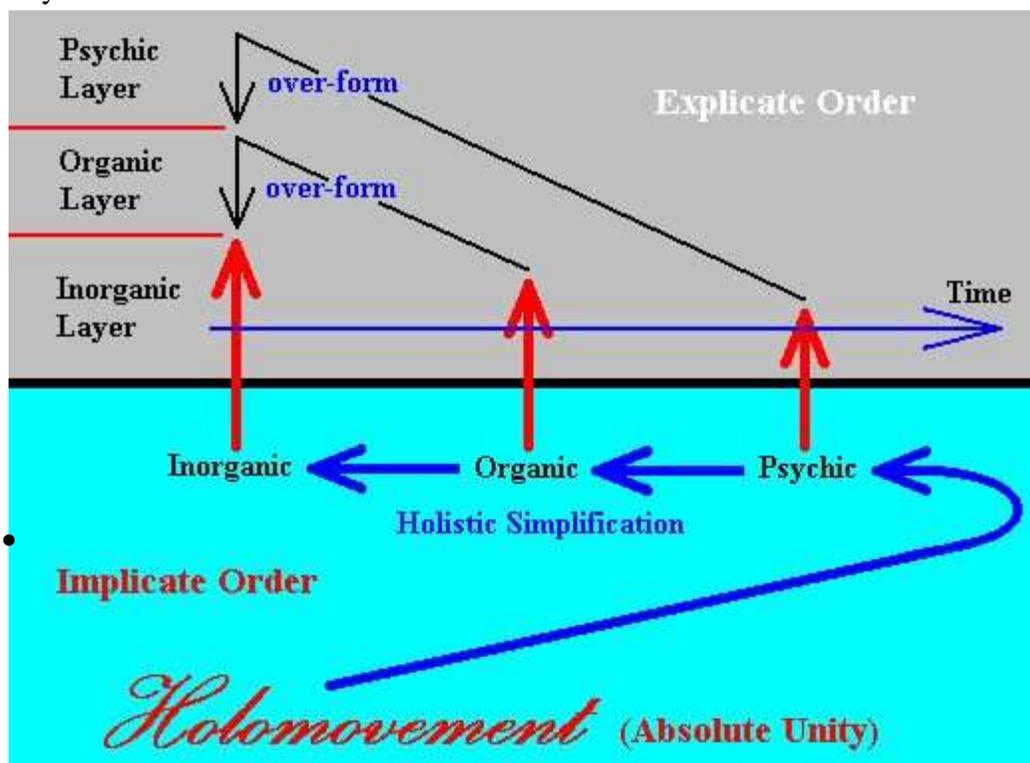
The Romantic poets expressed in the most beautiful terms a feeling of unity with Nature and the Cosmos. The same underlying world view was present in the traditions of spiritual philosophy and wisdom. **Today, this kind of world view has a scientific foundation with the development of quantum physics and new science.**

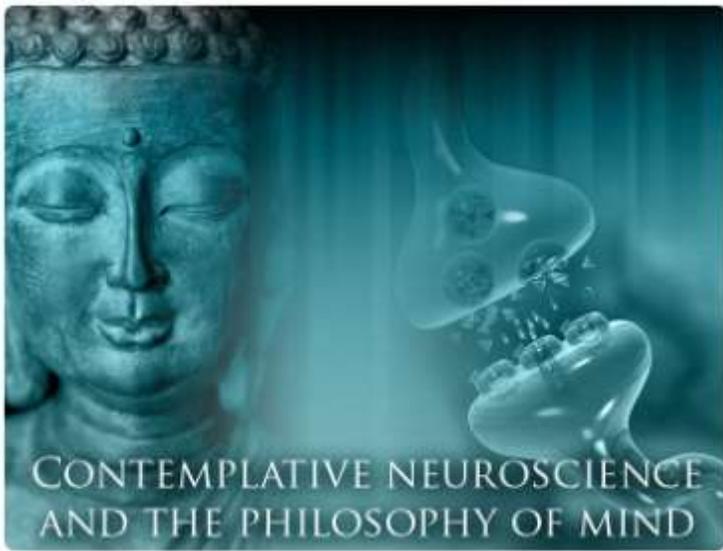
Quantum physics has realized that the universe is in fact a vast energetic field essentially holographic and multidimensional –we shall develop this topic below-. Within this unified field, reality can be seen as particle or wave, which means that matter or the body –equivalent to the particle- is inseparable from the mind or consciousness – equivalent to the wave-. In this quantum universe –or multi-verse- energy and information are intimately intertwined. **The quantum world view** -as we have briefly outlined here and we expound later with more detail- **is deeply coherent with the Romantic sense of harmony or the mystical concept of unity.**

The Cosmos is like an ocean of energy that conveys information. Physical matter represents only 4% of the universe; 96 % is made of energy and dark matter. This cosmic ocean is imbued with subtle energy that covers various levels and permeates the physical matter and body. **In this quantum vision, the human being and the cosmos are not separated -as in the mechanistic paradigm- but intimately interconnected.**

More concretely, there is a fascinating parallelism between three aspects of reality: the human body, consciousness and the cosmos. The three of them are **holographic** and **multidimensional**, and in their coherent nature, their respective manifold spectra of different layers are also deeply consistent.

In this holistic picture of human life, there is a profound interdependence between consciousness, energy and matter; thoughts directly influence the energetic fields, which in turn affect the physical body. Moreover, **this human integrated dynamism is made of the same stuff than the cosmos;** both the human being and the universe are a net of energetic fields inseparable from information and closely interconnected. **The subtle bodies of the human being are linked to the energetic holomovement and the Implicate Order as described by the physicist D. Bohm. The human bionergetic field is connected to the Quantum Vacuum or Zero Point Field – as analyzed below in more detail-**





**“We live in the world
when we love it.”**

Rabindranath Tagore.



NEUROSCIENCE AND THE INNER/ SPIRITUAL DOMAIN: EMPIRICAL EVIDENCE AND SCIENTIFIC GROUNDS SUPPORTING THE ROLE OF INNER WORK IN EDUCATION.

Among many other scientists, **the physicist N. Herbert** has acknowledged that **consciousness constitutes science's biggest mystery**. Herbert makes it clear that it is not that we possess bad or imperfect theories of human consciousness; we simply have no such theories at all.

In this perspective, **nobody can scientifically claim that consciousness is a product of the brain**. This kind of materialistic statement has no scientific basis and is a mere ideological and subjective opinion. After the historical development of quantum physics, neuroscience and new science in general, to claim that the physical world is the only reality is not a scientific conclusion but a subjective ideological opinion. This book provides enough evidence about it in the last sections of the last chapter.

The forerunners of quantum physics already concluded in the first decades of the XXth century that the new quantum theory left **something beyond scientific explanation: consciousness** –which has been apprehended by quantum science as an original primary reality prior to any process or event described by the scientific method-.

Nonetheless, **the development of neuroscience** in the last years has produced increasing evidence about the positive empirical effects of the work on consciousness. Inner work –or meditative paths- have been scientifically observed by neuroscience, and the conclusion has been that **there is a positive empirical impact of inner work on the human being**. Hence, neuroscience provides a scientific support which cannot be denied by prejudice anymore about **the need to integrate inner work into the educational process**.

Human civilizations knew this fact very well thousands of years back; in India this historical knowledge is still alive, and nobody has to justify with neuroscience the benefit of yoga practice for children in school. **But the Western world has been so deeply biased by materialistic prejudice, that the scientific evidence brought by neuroscience gives to integral education unquestionable grounds in front of the scientific/ academic arena and public authorities**.

We shall examine below some of the instances put forward by neuroscience proving the positive empirical effects of inner work on the human being –and hence on the educational process-.

These studies can be divided into two categories: imaging and clinical studies –the first being related to the observation of the brain functioning, and the second to enhancement of health through concrete parameters-.





- **In 2010, L. Colzato's team (Leiden) carried out a study about perceptual brain differences according to religious groups.** This research showed that there were significant differences empirically observable among the various groups. Hence, this important study could conclude on neurological grounds that deeply held beliefs do alter cerebral function, so that brain function clearly reflects people's beliefs. Then, it is evident that **teaching positive patterns of thought through education will undoubtedly produce a positive impact on brain function** – which will be empirically observable through neurological clinical research-. **Can we deny the need for the transformative potential of education through values and adequate ways of inner work positively affecting the mind?**

- **G. Hein and T. Singer's research on empathy also manifests striking results with decisive consequences on the educational arena.** Clinical research shows that empathy, that is, the ability to share the other's feelings, causes specific activity empirically observable in the nervous system of the person who experiences the empathy. It is also empirically observable that there is internalized brain activity of the other's mental state, which means that our attitude and behaviour is internalized by others and affects their brain function and nervous system.

The tremendous conclusion of this neurological research is that we should not fill either our life or others' lives with negativity.

Another way of expressing the same conclusion, totally akin to the conclusions of quantum physics, is that we are not separated but closely interconnected: our state affects the brain of other people and vice-versa.

Can we imagine the transformative potential for education? Can we continue to overlook the value dimension of education?

Today we have scientific neurological grounds to assert that education must teach positive values and the quality of relationship together with the spirit of brotherhood and community. Both the relational and the spiritual domains of integral education have undeniable scientific support.

- **D. McClelland's research constitutes another striking evidence to support integral value education, manifesting the power of compassion and positive thinking and how it noticeably affects the human body.** Through his astounding study it became empirically evident that persons watching Mother Theresa healing out of unconditional love manifested a significant increase in immunoglobulin –salivary IgA-. Hence, love and compassion, human values and positive thinking in general, produce and up-regulation of the immune system.

Can we recognize all the potential for value education from this undeniable scientific evidence?

- **An amazing experiment has been conducted in several cities in different periods of time, always showing the same results that put forward revolutionary conclusions for the future of humanity.**
For a fair number of hours, a group of persons has performed collective meditation with a special intention to spread positive energy and values –in particular peace-. It has been empirically observed that during the same period of time the number of crimes has been significantly reduced.
One single experiment could not be overlooked, and it would be ridiculous and irrational to deny the relation and defend an idea of chance or fortuitous simultaneity. When the experiment has been repeated in the same city and in others several times, always manifesting the same simultaneous social results in terms of decrease of crime rate, nobody with rational arguments or common sense can deny anymore the link between the two phenomena: the collective practice of meditation and the decrease in crime rate.
- This kind of link becomes even **more comprehensible** when new scientific developments suggest clear explanations for it derived from **the last evolution of quantum physics**, with main figures of quantum/ new physics such as **D. Bohm, E. Laszlo and B. Haisch**.

According to **Laszlo**, all our thoughts and emotions are associated to specific brain functions. The **A Field Theory** would add that these brain functions show equivalent waves, which means that our brain creates and propagates a series of waves in the space/ time frame of the cosmos. The specific waves produced by a particular individual interact in the A Field of the cosmos with the waves produced by other individuals. The structures of interaction result in natural **holograms**. Generation after generation, human beings leave their **holographic footprints in the cosmic A Field**.

Individual holograms are integrated into **superholograms** that cover a tribe, a community, a nation, a civilization and the entire mankind. In fact, the global hologram of mankind is made of smaller holograms corresponding to smaller human groups or cultures.

Laszlo and quantum physicists conclude that **we can have access to the information contained in this complex sets of holograms. This capacity can explain subtle connections between individuals or between individuals and Nature**, since the living world also creates complex sets of holograms. **This capacity can also explain more amazing connections with persons who already died, other planes of existence or other worlds.**

Needless to say, **the A Field and the holographic nature of the cosmos have direct consequences in terms of culture**, and more specifically **on the essential link between civilization and states of consciousness. The present modern civilization corresponds to a specific state of consciousness** –that has developed some intellectual skills but is rather primitive in ethical and spiritual terms-. **A new civilization or paradigm will be associated to a new/ higher state of consciousness of humanity** –which can only happen through education, as defended in this book-.

- **Many scientific studies have been done in relation to meditative techniques and paths of inner work in a spiritual context.** This kind of experimental research has repeatedly demonstrated that spiritual practice as taught by mystical traditions does have positive transformative effects on the mind and health.

Again, can we deny the need for inner work in education after so much scientific evidence produced in the last decades?

We want to thank here the invaluable work of **Dr. P. Fenwick**, member of the Royal College of Psychiatrists and a renowned neuroscientist, towards a spiritual medicine and a neuroscientific understanding of the spiritual domain.

- **Some clinical studies have shown how the immune system is positively affected by positive psychological factors among which spiritual life. It is obvious today that the brain system is very sensitive to immune system changes, for which the brain will be affected too.**

Clinical research shows that people undergoing psychological traumas develop cancer more easily. Hence, the mental state is important in influencing the likelihood of developing cancer or other illnesses.

The opposite is also empirically visible. Through clinical research, **B.N. Uchino's team** realized that people benefiting from **social support or other positive psychological factors** improve immune functioning and are less likely to develop various forms of sickness. A strong faith, good relationships and positive thinking enhance the immune system, improving general health, reducing the risk of sickness –even cancer- and protecting the cardiovascular system.

Laboratory research on yoga meditation has evidenced that there is an increase in **dopamine** in meditative states, which is particularly significant, since dopamine is involved in the reward system. Hence, the dopamine changes are clearly related to the positive affectation flowing from meditation.

In conclusion, it is today a scientific fact with clinical evidence that the mental state is very important in maintaining physical health.

Once more, can we deny the need for a transformative dimension of education? It is undeniable that teaching positive thought patterns to children will enhance their mental and physical health.

Furthermore, all this scientific research has demonstrated that among all the positive factors enhancing health, spiritual life is one of the clearest with more striking results.

Therefore, can we deny the need for a genuine spiritual dimension in education through properly guided inner work?





- **H.G. Koenig's team** realized in 1999 that **spiritually-inclined people live longer than people with no spiritual life at all**. These astounding results are still largely ignored by materialistic societies that seem to be incapable of getting rid of the prejudice established through the modern age.
- **There have been a number of neuroscientific experiments in relation to the practice of meditation. All of them intended to check whether there are specific brain changes which accompany the practice of meditation.** To start with, meditation implies a profound relaxation of the body which is translated into decrease in blood pressure, pulse rate and cortisol.
- **V. Ives-Deliperi's team** performed laboratory research on the contemporary practice of **mindfulness** developed in the last years, especially in the USA. This neuroscientific team was able to show that there is a network of areas close to the midline responding during the meditation with clear signals. One of these areas, the anterior insular, plays a key role in the experience of emotion. Some other areas that were clearly responding are associated with cognitive functions.
- **B.K. Hoelzel's team** also performed neuroscientific research with **mindfulness** meditation, and again found that meditation was undoubtedly affecting brain areas. Even more significant, this research demonstrated that meditation produces an increase of brain size, in particular for the medial orbital frontal cortex.
- **A. Newberg's team** studied a group of **mantra meditation**, and proved that the left frontal lobe was significantly enhanced by meditation. Other brain areas such as the superior parietal lobule were also clearly affected. This research also noticed an increase in thalamic activity.
Still more significant, this neuroscientific study concluded that the changes that had been observed in the frontal and parietal cortices during meditation are obviously related to the positive mental states described by the meditators.
- Another neuroscientific team, led by **Aftanas and Golocheikine**, observed the electrical changes of the brain during yoga meditation. It was empirically observable that long-term meditators increase theta and alpha activity centrally and frontally.
Still more enthralling, this neuroscientific study demonstrated that during the peak experience of bliss –inherent to profound meditative states- high power in the theta band clearly manifested frontally. The same observation could be done in meditative states with no thought or reduction of thought.
The study differentiated **three phases in the meditative process**: the incoming phase of relaxation, the thoughtless phase, and the peak phase of bliss –and finally the outcome phase-. **The electrical activity changed from one phase to another. All these observable successive changes correlated with the classical spiritual experiences felt by the meditators.**

- **Scientific study of Maharishi's Transcendental Meditation (TM).**

The first studies on TM were conducted at the **University of California Los Angeles** and **Harvard University**, and their findings were published in reviews such as "Science" and "American Journal of Physiology" in 1970 and 1971. From these initial studies there has been ongoing research on TM and also on other forms of meditation, although TM has been the most widely researched meditative technique.

All this amount of investigation has manifested physiological changes during meditation, cognitive effects, incidence in mental health, clinical applications, etc.

In the 1990s, new lines of academic work have focused on the effects of TM and meditation in general on cardiovascular disease, with huge funding from national institutes of health.

- **J. Kabat-Zinn** has used **modern forms of mindfulness in clinical practice** in Massachusetts. It has been strikingly evident that meditation practice linked to group therapy produces a highly significant improvement in most of the patients – suffering from anxiety, panic, etc-.

Can we continue to deny the tremendous potential of meditation in the educational arena to help children to positively transform themselves?

➤ **Conclusion. Neurological evidence on meditation.**

All this neurological research demonstrates on scientific grounds that there is another state of consciousness between sleeping and waking –which is obviously more positive, since it positively enhances mental and physical health-.

This new higher state of consciousness constitutes the very goal of integral education. Can it be overlooked anymore? (When neuroscience has recently provided all the needed scientific evidence proving that this higher state does exist and does positively affect the human being.)

The materialistic prejudice of the modern age has no more future ahead, and only the inertia from the past can continue to deny the need for integral education with its transformative aim towards higher states of consciousness.



- Last but not least: **Dr Beauregard** and the scientific study of monastic mysticism.

Dr M. Beauregard has performed laboratory experimental research at the University of Montreal with the contemplative exercises of Carmelite nuns in Quebec. His work is presented in detail in the book co-published with O’Leary, “The Spiritual Brain. A Neuroscientist’s Case for the Existence of the Soul”.

This well-known neuroscientist has reached the conclusion that **mystical states experienced by the nuns –or by monks in other places- cannot be reduced to matter or physical phenomena of the brain.** Dr Beauregard concludes that **the nuns –or monks- do contact some reality beyond the physical realm in the depth of their consciousness through genuine mystical experiences.**

One of the major conclusions of this neuroscientific study with Carmelite nuns in Canada is that **the mystical state of consciousness really exists** and cannot be reduced to an illusion produced by the physical phenomena of the brain.

More specifically, Dr Beauregard’s neuroscientific research shows that **the contemplative consciousness experiences aspects of reality that are not available in other states of consciousness.** The reality of the mystical state of consciousness proves to be a fact that neuroscience can only acknowledge.

Dr Beauregard’s neuroscientific research has demonstrated that **the mystical experience is complex and leaves many signatures in different parts of the brain.** This fact is undoubtedly consistent with the notion that the contemplative mind experiences a deeper reality within a vast spectrum of consciousness. **Beauregard shows how specific areas of the brain are activated in association with contemplative prayer. Moreover, these patterns of activation are quite distinct from those associated with hallucination or autosuggestion, and they clearly resemble the brain processes in empirical experiences.**

- In parallel to Beauregard’s valuable experiments, **J. Grinberg Zylberbaum** performed amazing laboratory research with tremendous implications for the future of mankind and hence education. **This kind of experiment has scientifically demonstrated quantum non-locality in the human brain.**

Two persons meditate together with the intention of direct communication – signal-less, non-local-. After some time they are separated and placed in individual Faraday cages, where each brain is wired up to an EEG machine. The subsequent experiment manifests non-local communication between the two brains that is not manifested in control subjects who do not meditate together.

As other researchers like **S. Fernandez Vidal** suggest, **the human brain is not a clock-wise machine** –the metaphor of materialism and mechanism- **but rather a quantum computer**, from which we can naturally derive **the pedagogic conclusion: a quantum education for a quantum consciousness.**



“Freedom is the experience of the infinite.”

Raimon Panikkar.



We have seen that **Meditation in the Light** is the practice of inner work recommended by Sathya Sai Baba for children and adolescents. Not surprisingly, this simple yet efficient technique comes from the great **Vedantic tradition**. In the modern age, the major spiritual masters of India have usually preferred Vedantic paths **rather than Tantric, especially for young people**. It is well known that the Tantric way can be powerful, but for the same reason more dangerous; there is a long history of “accidents” in the Tantric schools, while the Vedantic path, emphasizing the central role of consciousness, has been much safer. **Swami Vivekananda**, for instance, clearly withdrew from the Tantric facets of His Master, Sri Ramakrishna, and totally adopted the Vedantic heritage. Like Him, **Ramana Maharshi** also falls within the Vedantic tradition. Still today, **Sathya Sai Baba** has a penchant for Vedanta rather than Tantrism, stressing the significance of Vedas, Upanishads and Advaita, and suggesting instruments of inner work that follow the Vedantic inspiration.

There are, however, many paths and tools for inner work; some may be suitable for the education of children and adolescents, some should be prudently restricted to adults. In any case, the intention we have is always the key.

We will mention below **some of the most well-known schools and techniques offering a pedagogic potential for spiritual education.**



- **E. Gendlin: Focusing and the Philosophy of the Implicit.**

L. Lopez Gonzalez warns that **Focusing is not exactly** a form of relaxation or visualization, although it can relax the body and mind and it can use some sort of images. It is neither a path of meditation, although it can open us to it.

It started in the field of **psychotherapy**, but it has always been the will of the founder, **E. Gendlin**, to bring it anywhere to the common people –so it is not meant for specialists only-.

The main aim of Focusing is to open people to their own inner realm, to spaces of transformation or liberation. Hence, it can be regarded as a contemporary tool of **inner work** in terms of **personal development**.

Focusing tries to teach people how to refer to their “felt sense”, which brings people to perform better in their therapy or in their lives in general.

A “**felt sense**” is quite different from ordinary emotional feeling; it is one’s bodily awareness of the ongoing life process, a living interaction in the world. Hence, it is not relative in the way that concepts are. This implicit bodily knowing functions in relation to thought and concepts; this functioning constitutes the core of Gendlin’s **Philosophy of the Implicit**.

Focusing uses **awareness** as a major tool. It is understood as a **path and process** unfolding something that the hypertrophy of the intellect in the modern world has often forgotten: **experience** –our own, inner experience in depth-.

Focusing is a **method and process** –deeply existential or experiential- based upon listening –something that the citizens of modernity have forgotten-: listening to our own body and its inherent wisdom while we become more aware of our own inner experience –which may guide our action later on-.

Through **six simple steps** we locate and focus the felt sense, which opens to inner spaces of transformation and liberation –through our bodily nature-. Focusing has been defined as a corporal revelation of our deepest sensations. **These six steps are:**

- **To get ready:** to create a space for focusing.
- **Feeling:** to form the felt-sense –through the body-.
- **Expressing:** to hold to an expression or description of it.
- **Checking:** comparing the expression and the felt-sense; how it resounds in us.
- **Deepening:** to question about it.
- **Finalizing:** welcoming and closing.

Focusing shares many of the benefits of other paths of inner work, and can be implemented in any area, also in education.



- **Anschma** is a school of energetic healing founded by the Canadian therapist **Marie-Lise Labonte** in 1994.

From her own process of self-healing and mystical awakening, she developed an interesting **therapeutic model** in **three stages**: in 1982, the **Global Approach to the Body**, in 1999, the **Method for Freeing the Cuirasses** (mental, energetic and physical blocks), and in between, in 1994, the healing school **Anschma**, which offers a profound and sophisticated energetic therapy in terms of harmonization and regression **-basic tools of inner work widely accepted today and very akin to sophrology, although the techniques may vary-**.

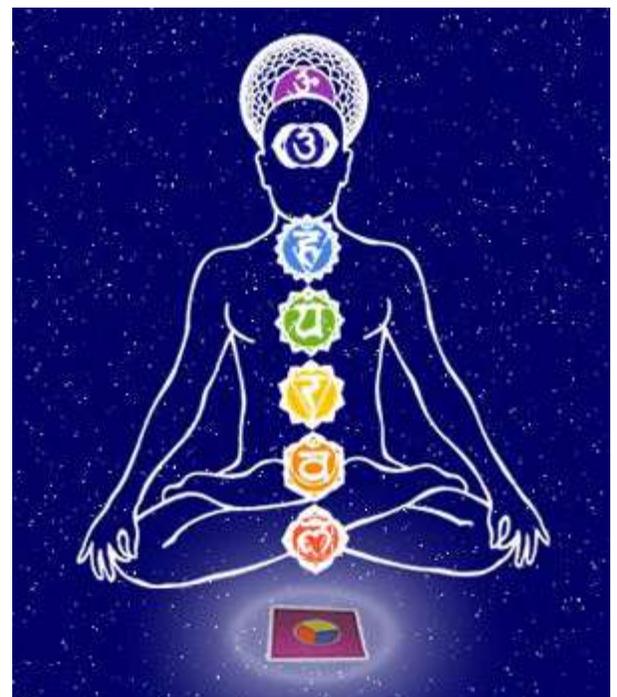
This kind of healing appeals to **higher forms of energy** and also to the potential of **unconditional love** present in everyone –a facet of Anschma that is very close to the heart of **Stahya Sai Baba’s teachings-**.

Furthermore, this extraordinary therapeutic school renews the essence of **the Socratic message**: the energetic process of healing is inseparable from a path of **self-knowledge**, where the key lies in **consciousness**.

In the last years, Anschma and its associated techniques **have helped many human beings** in North America and Europe –the author of this book among many other ones-

Needless to say, Anschma can offer **invaluable inputs to holistic spiritual education**. Through them, children and youths can learn that we are not only a physical body, but also a complex energetic structure and dynamism, inseparable from the mind. Then, they can realize that the most important is to know ourselves, which implies the central role of consciousness, although from consciousness we must put energy in motion. Anschma can teach **a whole set of tools to harmonize our mind and body, taking roots in this world, etc**, with clear benefits for mental and physical health and personal growth.

If science has accepted that we are an energetic structure and dynamism –not only a physical body- how is it possible that schools only teach the existence of the physical body in biology classes? Why schools cannot teach about this energetic dimension that is now acknowledged by medical colleges and hospitals, legally recognizing the validity of Chinese acupuncture, Reiki, etc? Why education for health –in an integral vision- cannot be part of the curriculum, when people are more and more sick and take more and more tablets? The knowledge of oneself is not education?



- The therapeutic school of **sophrology** was created by **Dr Alfonso Caycedo** in the 1960s from his study of yoga in India and his stays in several ashrams, among which Prashanti Nilayam.

Dr Caycedo designed a diversity of exercises that can be adapted to educational purposes. It is interesting to notice that he found a direct inspiration in the yoga of India and spiritual masters such as Sathya Sai Baba.

Sophrology can be **defined as** a personal development method intended to reduce stress and promote mental and physical well-being, through easy-to-do exercises that can be done any time anywhere. For these reasons, it can be very appropriate and highly beneficial for children and youths.

The scope of action includes: deep relaxation, cleansing of negative patterns, enhancement of positive thoughts, and self-knowledge.

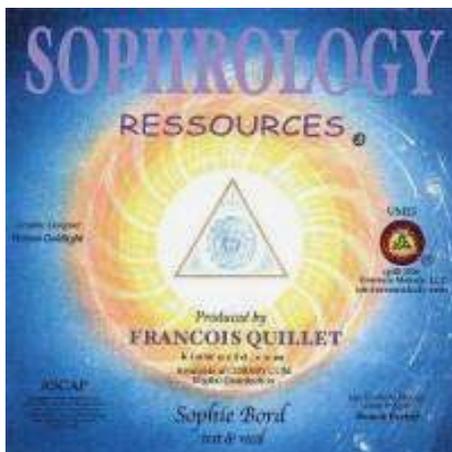
The therapeutic school of sophrology, being humanistic in depth, has a lot to bring to integral education; or to put it in other words, this kind of pedagogy has a lot to learn from this holistic therapy. There is here a fruitful field for interaction, to which Sai International Schools would like to humbly contribute.

Sophrology is based upon **three principles deeply akin to integral education:**

- * To be in the present time, now.
- * To reinforce positive action.
- * To be aware of an objective reality, learning to see things more as they are rather than how we think they are or we wish they would be.

Benefits produced by Sophrology through deep relaxation, conscious hypnosis and other specific techniques:

- * lower stress;
- * improve sleep;
- * manage emotions;
- * strengthen concentration;
- * sharpen the knowledge of oneself;
- * increase self-esteem and self-confidence;
- * ameliorate relationships with others;
- * deepen physical and mental health in a holistic vision of harmony.



- **Ingeborg Bosch and Past Reality Integration (PRI).**

Past Reality Integration (PRI) has been designed by the Dutch psychologist, **Dr. Ingeborg Bosch**, as an efficient therapy to free oneself from negative emotions and habits, obsolete defensive reactions, and past anxiety, depression and fear, in order to better know who we are in depth, and ultimately live a more meaningful life.

It is well known in psychology and philosophy that many people stick to the past; major sages of the modern age such as **J. Krishnamurti** have tried to make people aware of it. PRI therapy intends to bring the individual from past inertia –basically unconscious- **to living consciously in the present, in the NOW**. Through its three steps, PRI accompanies the human being **to mastering the art of conscious living**.

The therapy is implemented through **three successive steps**:

- **Phase I. Self-observation.** To answer to the question: When am I under the spell of my emotional brain? This implies installing the Inner Observer and recognizing our defences.
- **Phase II. Symbol recognition.** Answering to the question: What starts up the reaction of my emotional brain? This implies finding the symbol, the sensory perception and the meaning.
- **Phase III. Defence reversal.** How to re-programme our emotional brain and live consciously in the present, in the NOW: the art of conscious living. We stop living in the past, we recognize the price we pay for living defensively, and we become capable of mastering the art of conscious living.

Beyond the inevitable criticism that anybody who does something positive will receive in this negative world, Dr Ingeborg Bosch has achieved to build up **an efficient therapy that has helped many persons in the last years, and undoubtedly offers a sound potential in pedagogic terms, which some schools in the Netherlands have started to bring about.**

Dr Bosch's PRI is deeply akin to the teachings of wisdom in the traditions of spiritual philosophy, both Western and Eastern. But it restates these ancient precepts in modern forms that may be more easily understood by our contemporary fellow beings. Moreover, it offers concrete tools that work for any common person, and this can be very helpful in a world where psychological problems such as anxiety or depression have dramatically increased -knowing that the usage of tablets may stop some external symptoms, but will never go to the roots of the problem to solve it-. In fact, the medical abuse of chemical medicines –with all their side effects- blocks many humans beings instead of freeing them.

Dr Bosch's PRI recalls the millenary appeal of the Temple of Delphos: "Man, know yourself", and hence, the very core of the Socratic quest for self-knowledge. But PRI utilizes the language of our time, and even more important, it provides efficient tools that really work and that may positively transform the lives of many persons –as it has already happened-.

- **J. Kabat-Zinn and modern ways of Mindfulness.**

Jon Kabat-Zinn is a molecular biologist who began meditating in 1966, when this kind of practice was still largely misunderstood or just ignored. Today, thanks to his efforts and those of some other pioneers, it has become something respectful and even mainstream medicine or science. Dozens of studies have manifested the benefits of what Kabat-Zinn termed **Mindfulness-Based Stress Reduction (MBSR)** in treating cardiovascular disease, depression, addictions, chronic pain, etc.

In 1979 Kabat-Zinn founded the **Stress Reduction Clinic at the University of Massachusetts Medical Center**. **The main idea** was to bring Buddhist meditation without proper Buddhism into the mainstream of medicine. Although some could regard the attempt with suspicion, his scientific background was respected and he was allowed to proceed and investigate, which would soon manifest **amazing results** opening the eyes of many in the scientific and medical arena. For instance, recent studies have shown that eight weeks of MBSR can produce thickening in particular regions of the brain which are relevant for learning, memory, decision-making, etc.

Mindfulness is often considered as the heart of Buddhist meditation. Quite often, people forget that the origin lies in India and Hinduism –Buddhism itself has the same origin-.

However, Mindfulness is not about Buddhism, but about paying **attention**. In depth, that is what all meditation is, irrespective of the tradition or particular technique that is used. As Kabat-Zinn underlines, kindness and compassion towards oneself are intrinsically woven into it. We can think of mindfulness as **an affectionate and compassionate attention**.

According to Kabat-Zinn, any way you feel is good for beginning. He always stresses that **the most important thing** is to understand that it is not about a particular method or technique, but about paying this kind of attention.

In his own words, **the real way to start** is to be open to experimenting the possibility of noticing what you are experiencing in this moment, **and not** to try to feel differently –the ordinary mind often expects something specific from meditation-; for Kabat-Zinn, that is a common but incorrect view of meditation.

In short, mindfulness is not about getting anywhere else; it is about being where you are and knowing it. We are talking about **awareness** itself: the awareness that arises through paying attention in the present moment –**without any judgement**, this is a crucial point, since the ordinary mind is always full of judgements-.

Through the meditation, **we experience** different body and mind states –even the discomfort from being still-; **we just notice** all of them –without judgement-.

From its origin in the medical stage, Mindfulness has been implemented in different areas of human and social life, among which education, always with highly positive results.



- **Yoga** is a Sanskrit word that refers to a complex set of schools, disciplines and techniques developed in India from immemorial time, and working at different levels: physical, energetic, psychological and spiritual. **In Indian philosophy,** Yoga has become **one of the six orthodox schools –darshanas-**. In depth, Yoga implies **the union with the Absolute** (“yuj” = to unite), which reminds us that **Yoga is not** –as many Westerners think- a kind of relaxation or gymnastics to be done for fun or fitness in the week-end- **but** a mystical path of spiritual realization in order to be One with God.

In the long and rather nebulous history of Yoga, with ancestral origins and such a diversity of schools and practices, one particular text stands out as a canonical compendium: **the Yoga-Sutras of Patanjali**. Through some of its branches, Yoga is connected with the philosophical school called **Samkhya**.

The immortal **Bhagavad Gita** extensively refers to Yoga in a variety of nuances. **Many Westerners –who have reduced yoga to aerobics- must realize the philosophical and mystical depth of this great creation of India.**

In the Indian tradition, **yoga has evolved different facets, namely:**

- * **Hatha Yoga**, more physical, focused on the breath;
- * **Kundalini Yoga**, basically energetic (profound and powerful);
- * **Bhakti Yoga**, centred on devotion and love;
- * **Raja Yoga**, emphasizing consciousness;
- * **Jnana Yoga**, the supreme knowledge or wisdom;
- * **Karma Yoga**, the path of action and service here and now.

In India, Yoga has always been practiced by children and youths, so its potential for an integral kind of education is enormous.

In this regard, the Western world can still learn a lot from India, being aware that the importation of Eastern traditions by the West has massively distorted them, with striking superficiality and excessive business. We have stressed before that **an eminent physicist like Dr A. Caycedo designed sophrology through a direct inspiration from Indian Yoga.** If the modern output is already extraordinary in terms of benefits for human beings, can we imagine the potential for human health, personal growth and education contained in the original source of inspiration?

In Sai International Schools, we want to explore in depth all the therapeutic and educational dimension of Yoga, which, being located in India, is almost a duty for us. In the intercultural spirit that vivifies our international campuses, we will try to foster an enriching dialogue between the millenary Yoga of India and Western holistic disciplines like sophrology –always in the horizon of personal growth and integral value education-.



- Apart from the simple and still profound Meditation in the Light suggested by Sathya Sai Baba for children and youths, there are other schools of meditation in India, some of them well consolidated and with a broad acceptance in the Western World, like **Transcendental Meditation**, introduced in the 1950s by **Maharishi Mahesh Yogi**.

As we have shown above, **this form of meditation has been the most researched in order to bring empirical evidence of its positive benefits at the mental and physical levels**. Basically, TM (Transcendental Meditation) is a kind of **mantra meditation**. The mantra is utilized as a vehicle **to transport the mind towards deeper levels of consciousness**. **There is not a general mantra for everybody, but a variety of them selected by the trained teacher to suit the individual**. Most of the mantras used come either from the Vedic/ Vedantic or the Tantric traditions. We can already find this unusual fusion of Vedanta and Tantrism in the great Master of Bengal, Ramakrishna.

TM cannot be practiced freely, but only under the exact instruction of a **qualified teacher** after the appropriate **initiation** and **training** –something very coherent with the Indian tradition, the Tantric schools in particular-.

- Much more simple and free is the **Meditation in the Light** recommended by **Sathya Sai Baba** for children and adolescents. There can be little variations, although the core of it would always be the **visualization of a source of Light in us –after the necessary relaxation by following the breathing-**.

It is also important to note that the practice taught by Sathya Sai Baba finishes with **a beautiful act of sharing and sending the Light to others and everything –a cosmic epilogue** for a profound practice that arises the source of Light that is already in us-.

Many years of experience in India and in all the continents have proved the **efficiency** of this meditative technique, helping children and youths to relax and go inside them, from which many **benefits** result in terms of mental and physical health and personal growth.



- The Japanese school of **Seitai** –properly ordered body- was founded by **Michio Takahashi** in the 1920s –according to some- or by **Haruchika Noguchi** after Second World War –according to others, for which the second stage is also called Noguchi Seitai-.

Basically, it consists of easing the activity of the **life-force** and, hence, unfolding a deeper harmony. One practice –**Katsugen Undo**, regenerating movement- is specially well-known; by overcoming the will of the ego and surrendering to the depth inside, a profound movement spontaneously arises that is **deeply healing – at the physical, energetic and mental levels-**. **Yuki** would be an energetic practice where another person helps us to free our energetic dynamism.

Seitai and Katsugen Undo have proved to be highly beneficial for many persons around the world –among whom, the author of this Project-, and they have been scientifically researched in Japan, North America and Europe. This fascinating school for inner work, holistic in nature, opens **a great potential for integral education** –always under the guidance of trained teachers-. Here, there is another productive field of interaction that can bring many fruits for education and personal growth.

Another facet of the Seitai school is truly fascinating and might be immensely useful to all human beings, especially in the educational arena and also in psychology: Taiheiki, the typology of ten ideal types of human personality arranged into five pairs of active/ passive features –that can be obviously combined in real personalities-. The knowledge of this Taiheiki can help human beings to better understand others and certainly oneself, cultivate deeper and more mature relationships, find the better place for each and everyone, and ultimately transform oneself beyond the never-ending circle of reprimanding and conflict perpetuating itself till now.



There are obviously **many other schools of meditation and inner work** in the world, **not only in the Eastern traditions but even in the Christian world –the meditation of the Fathers of the Desert, the spiritual exercises of the Jesuits, and so many contemplation practices developed in monasteries and abbeys-**.

- **In the Buddhist context**, meditation –“**bhavana**”- has played a major role in the spiritual path in order to attain “**samadhi**” or “**nirvana**” –self-realization-; in all the schools, the teacher is always very important –he is called “**kalyana-mitta**” in Pali, the good friend -.
- **Theravada Buddhism**, originated in India and spread through South Asia, makes **the distinction between Samatha and Vipassana meditation:**

Samatha –serene- emphasizes breathing, attention and concentration, while it also utilizes certain forms of visualization and suggests the meditation on love – “metta”-.

Vipassana –intuitive- discards focusing on one selected object, and proposes the neutral observation as a witness of any passing object, either mental or physical, without getting attached to it. Although the basic meditative form would be the classical sitting position, there is a sort of walking meditation

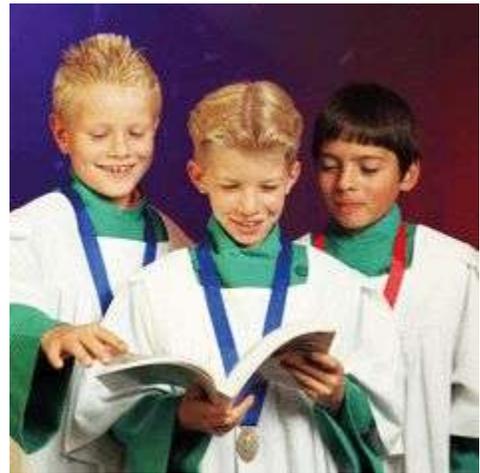
The Theravada tradition recommends **the combination of both paths of meditation**, Samatha and Vipassana, in order to achieve “nirvana”, which means that **they are not contradictory but complementary**.

Some Theravada style may look rather Spartan to Westerners; nonetheless, meditation has been practiced in monasteries by novices –that is, children and adolescents-, **which means that it can be applied to education as well**.



- **Mahayana Buddhism in China** has also developed interesting paths of meditation; for instance, the **visualizations** of the **Pure Land School**, or the **contemplation** of the deeply mystical **Chan School**.
 - **Tantric Buddhism in Tibet** has elaborated a full range of practices, some of them quite popular in the West nowadays, with wide use of **mantras**, **mandalas** and **visualizations**, together with a baroque usage of **rituals** and **mudras** – symbolic gestures-.
 - Finally, **Japanese Buddhism** has nurtured the school of **Zen** and the practice of **Zazen** –sitting meditation-, **widely adopted by the Western World** –for adults-.
- **In the indigenous traditions of China, mainly Taoism**, we should mention **Tai Chi**, **Chi Kung** and **Wuji Gigong**, **which have become quite popular overseas**.





SOME PRACTICAL EXAMPLES

OF MEDITATION AND INNER WORK APPLIED TO EDUCATION.

➤ **Breathing/ relaxation.**

As the Indian spiritual master, **Ramana Maharshi**, always pointed out, the royal avenue to go inside and open inner spaces from within is very simple: following the **breathing**, focusing our attention and awareness on the breathing.

Different forms of relaxation will always be useful for children and adolescents –and of course for adults-.

Deep relaxation presents several features:

- Muscle strain;
- Emotional calming down;
- Slowing down of mental activity;
- Although we usually stay awoken and aware, In deeper states of relaxation we can reach a state of non-consciousness.

Deep relaxation may go through **different stages:**

- Physical relaxation;
- Emotional/ mental relaxation;
- Perception of vibration/ energetic awakening or movement;
- Feeling of calmness and general well-being;
- Mental silence;
- Sensation of void or vacuity;
- Experience of light and plenitude;
- Expansion of consciousness, cosmic consciousness of unity.



The practice of relaxation may offer **an evolution through successive phases**, each one implying several days, weeks or months of practice –depending on the school or therapist and the experience of the practitioner-.

On a normal basis, the path of relaxation will invite the practitioner to successively relax the different parts of the body. This basic practice is usually combined with breathing, general relaxation, mental silence and occasionally some simple visualization. In some occasions, placid music may help the practitioner.

Through these successive phases of regular practice, the practitioner may be invited to discover the different stages stated above.

➤ **Meditation in the Light** –Tejo Dhyana in Sanskrit-

Typically **Vedantic** form of meditation in India.

Recommended by **Sathya Sai Baba** and other spiritual masters as being very appropriate for children and adolescents.

This Vedantic form of meditation is based on the assumption that Light lies at the core of Reality, something that narrow-minded materialism could not apprehend, but has been better understood by quantum physics and the last developments of new physics –the physicist B. Haisch for instance-

This form of meditation incorporates **a simple visualization** –Vedanta is not fond of complicated visualizations as we may found in Tantrism-. Basically, the aim is **to visualize Light inside us because we presume that we are this Light in depth**. Hence, the visualization of the Light in a state of meditation will allow us to unfold the Light that lies within.

Different steps in the Light Meditation:

- Adequate comfortable position and closing eyes.
- Relaxation.
- Visualization of the Light within purifying the mind and all the parts of the body.
- Visualization of the Light alone, our self as Light.
- We can silently repeat as a mantra: I am the Light.
- In a second phase, we send the Light to everybody.
- First to the people we know.
- Then to the whole mankind and all beings.
- Finally to the whole universe.
- Again we follow the breathing.
- And we slowly open eyes.
- We still remain sitted for a few minutes.

A slightly different version of this form of meditation utilizes **a candle** at the beginning of the session, upon which we start focusing our attention.



➤ **Paths of meditation and inner work in India/ Hinduism.**

Diksha: the initiation of the disciple –**Shishya, Sadhaka, Chela-** by the master –**Guru/ Acharya-**.

Guru-parampara: the lineage of masters/ disciples through traditions/ schools.

Personal effort and the Grace of the Master/ God –**Prasada/ Anugraha-**.

Ashrama: the house of the master where disciples and devotees gather.

Other forms of spiritual community: **Sangham/ Matha.**

Satsanga: the relationship with masters, sages or genuine devotees; the interaction with other true spiritual seekers.

Sadhana: the spiritual path of self-inquiry and transformation towards self-realization.

“La noche oscura del alma”/ Dark Night of the Soul.

- **Viyoga:** separation, absence, nostalgia.
- **Yoga:** the unification with the Divine, the state of unity.

Catharsis/ purification.

- **Tapas:** from cosmic to spiritual ardour, inner energy; Later, ascetics, austerities.
- **Shaucha/ Shuddhi:** purification and ultimately purity –unity/ Divinity-.

Psychological/ spiritual code of work and rules:

- **Yama** –negative rules-
- And **Niyama** –positive rules-.



Surrender to the Guru/ God.

- **Nivritti:** renunciation to action.
- **Vairagya/ Tyaga/ Tyagena:** total renunciation to everything, final abandonment and surrender to God; Hence, pure action free of any expectation or dependence.
Jivan-mukta –the one who has realized himself- and **Jnani** –the one who knows-

The three major spiritual paths.

- **Jnana Marga/ Yoga:** the path of knowledge.
Brahma Jnana/ Brahma Vidya: transcendent/ metaphysical knowledge and wisdom.
- **Bhakti Marga or Yoga:** the path of love and devotion.
- **Karma Marga or Yoga:** the path of action and social service.

The complementarity of the three Yogas or Margas –paths-.

Viveka –discrimination- and **Shamas** –equanimity-.

Santosha –contentment- and **Ananda** –joy-.

Prema –love-.

Shanta/ Shanti –peace-.

Arjava –righteousness- and **Dharma** –ethical/ spiritual code and teachings-.

Dana –donation- and **Seva** –social service-.

The usage of the **Mantra** –spiritual verse specially powerful-

And the repetition of the Name of God –**Japa**-.

AUM: the primordial Mantra –Pranava/ Omkara-.

Atma-Vichara: self-inquiry upon oneself: Who am I?

Neti, Neti: I am not this, not this either.



The concentration of the mind –**Samadhi**-

And the concentration upon an object/ **visualization** –**Dharana**-.

Meditation –Dhyana-.

- **Saguna Meditation:** by focusing the mind on some **concrete mental object**, that can be a visualization, a symbol, an **Ishta-Devata** –a deity selected by us-, etc.
- **Nirguna Meditation:** by concentrating the mind on some **abstract mental object**, especially developed by the tradition of **Vedanta**; here, the abstract object can be music, a mantra, an idea, or preferably, the Light.
- **Savikalpa-Samadhi:** the experience of the ultimate reality without loss of self-consciousness.
- **Nirvikalpa-Samadhi:** the total absorption into the ultimate reality with loss of self-consciousness.
- **Advaita:** non-duality; the mystical experience of the ultimate unity.

➤ **Paths of meditation and inner work in the Buddhist traditions.**

I. Theravada Buddhism of South Asia.

A. Samatha Meditation: the serene meditation.

- **Sati** –attention- and **Samadhi** –concentration-.
- **Anapana-Sati**: attention on breathing –already emphasized in India-.
- Visualization of universal circles –**Kasina-Mandalas**-: a blue disk, a ground circle, a water container, etc.
The Indian tradition suggests that the object to be visualized can be any positive image –fire, light, a deity, etc- or any positive idea –hence any human value-. This kind of visualization can be widely used in **value education**.
- Meditation on love –**Metta**-, also cherished by Indian gurus.

The five obstacles in the meditative practice:

- Sensual desire.
- Bad will.
- Apathy, laziness, sleepiness.
- Worry and concern.
- Doubt, hesitation, lack of commitment.

Overcoming the obstacles:

- Purification.
- Concentration on reaching the meditative state: **Upacara-Samadhi**.
- Access to the full concentration on the meditative state: **Jhana-Dhyana**.



The five factors of Jhana-Dhyana –the meditative state-:

- Thinking applied to the object of meditation.
- Thinking staying on the object of meditation.
- Happiness, starting through warm waves finally swamping everything.
- A deeper joy, more profound than happiness and more serene, parallel to the quietening of the mind.
- The absolute concentration of the mind, the total unification of mind and object.

B. Vipassana Meditation in Theravada Buddhism: the intuitive meditation.

Instead of focusing on a selected object,
It follows the observation of any passing object, sensory or mental.

The basis for Vipassana Meditation:
Sati-Patthanas, the four pillars of attention.

The four areas where we can put our attention:

- The body.
- Sensations.
- Mental states.
- **Dhammas**, comprising all the aspects of the personality.

Mindfulness or Awareness –Sati in Pali/ Smriti in Sanskrit- is moment-by-moment noticing or realizing.

The goal of intuitive meditation.

To recognize by ourselves through direct experience that all the processes we can observe ultimately share **three characteristics**:

- They are unsatisfactory.
- They are impermanent.
- They bring to the emptiness of the ego.

Theravada Buddhism suggests **the combination of Samatha –serenity- and Vipassana –intuition-** in order to achieve realization –**Nibbana-**.

Usually, **Samatha Meditation** is regarded as **a preliminary basis for Vipassana Meditation.**



II. The paths of Samatha –serenity- and Vipassana –intuition- In the Mahayana Buddhism of China.

- **Chih** –serenity-
- And **Kuan** –intuition-.

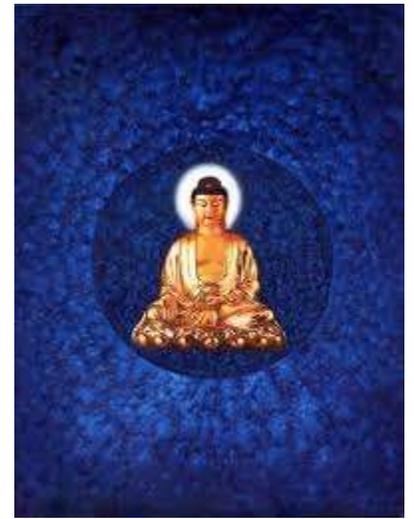
The visualizations of the Pure Land School –Qingtu-:

The contemplative dimension complementary to devotion-.

- The contemplation upon the **sunset** –symbol of the Infinite Brilliance of Buddha and higher states of consciousness-.
- The visualization of **water**: still water, its transformation into ice, then into a blue stone, later into a shining tower in heaven –the Pure Land-, and finally into the Buddha Amitabha and two Bodhisattvas –or any other spiritual image we wish-.
- The contemplation upon **Buddha and Bodhisattvas shining with Light** –or any other spiritual image of our choice-, awakening in us our own Buddhic nature – our deepest and purest inner self, which is Pure Consciousness and Light-.
- The contemplation upon **ourselves being born in the Light of the Pure Land** –a higher reality and a higher state of consciousness-.

Chinese Mahayana Buddhism offers **more contemplative practices and visualizations** from the **Chan School** –a mystic contemplative school that is translated in Japan into Zen-.

Chinese Buddhism incorporates the **Taoist** search for **spontaneity**:
No-thinking and **free flowing**.



III. Zen Meditation in Japanese Buddhism.

Zazen: sitting meditation.
Following the breathing and counting.
Breathing in from the **Hara** –stomach chakra-.



The resolution of **Koans** –parables- and meditation upon a Koan.

The search for **spontaneity** in Japanese Buddhism: **no-thinking** and **deep flowing**.

Satori –awareness- and **Kensho** –realizing the nature of oneself-.

The inner nature, pure consciousness, is unfolded and manifests in joyful and shining ways.

IV. Tantric Buddhism of Tibet.

The utilization of **Mandalas** –ritual/ metaphysical circles or diagrams-.

The utilization of **Mantras** –chanted verses considered to be specially powerful-.

Tantric **visualizations**.

Ritualistic gestures –**Mudras**- and Tantric rituals.

The flow of **spontaneity**.

The adoption of a **Yi-dam** –deity-.

This practice is widely used in India and Hinduism too.

The guidance of a **Lama** or spiritual guide/ mentor.

Also very important in India and Hinduism –the **Guru**-.





“What is essential is invisible to the eye.”

Antoine de Saint-Exupery.



Through Sadhana -process of self-exploration and transformation-, **the guidance of the Guru, the master or teacher, is fundamental.**

Nobody can be so arrogant and foolish as to get rid of a mature guide, because some periods or experiences during the process can be difficult and even unpleasant. In all the spiritual traditions of the past, the presence of the master or teacher was imperative. Only the presumptuousness of the ego in the modern world has sometimes disregarded the central role of the genuine Guru.

Another matter is the quality of the master; as for everything else in life, there can be of different sorts; ultimately, everybody will find what he or she deserves. In any case, **the true Guru is the one who wants the pupil to become a master himself or herself, knowing that everybody has the Master inside.**

At some point, the genuine Guru will test his or her disciple, although it can happen in many ways. Through a diversity of situations and forms, the teacher will bring the pupil to question him and even to revolt against him. Which means that **the master will bring the student not to follow him anymore, but to follow his own discrimination.** Only then the teacher will be able to verify that the disciple is mature enough; that he is the master of himself, and therefore, he can help and guide others in his turn.



Another important issue in the spiritual path, especially in the modern age, would be **the integration between the intellect and the soul, the left and the right hemispheres of the human brain.**

A self-realized being may have academic knowledge –more or less-, even though mere bookish knowledge can be a refined form of ignorance, or a sophisticated form of barbarity –as it happened with the IIIrd Reich, or it is still happening with the ecological devastation of the planet operated by people proud of university degrees-.

From this perspective, **the East can teach the West the role of the soul, the inner dimension –however we call it-; but the West can teach the East the role of the intellect, and also, the role of the ego or individuation; the spiritual path does not consist of the destruction of the ego, but rather its purification.**

A truly enlightened being is the one who is really integral, in the sense that he or she has integrated the two hemispheres of the human brain, the rational and the intuitive. What the world needs for the XXIst century is a human being that can live here and now the beauty and the depth unfolding from within, with its inherent human values, like peace, love and compassion.

As **Sathya Sai Baba** has often said: head in the forest –the mystical domain-, hands in society –to serve in the social sphere, at the very heart of the modern world-.

This implies the unity of Earth and Heaven, the material and the spiritual, social life and mysticism, efficiency and purity.

This kind of lay spirituality, of mysticism rooted in this world, ready for action and service here and now, is the great challenge of the XXIst century.

This is what integral education in human values must try to implement.

This is what **Sai International Schools** will try to offer – open to improvement, and to an enriching relation with other similar pedagogies, knowing that **the new paradigm will be a collective endeavour based on sharing and dialogue-**.



Education in human values is undoubtedly a moral education, which is so needed in a world like ours with the crisis of values that we face nowadays.

However, we must stress that our aim is not only to give a moral education as it is so often understood, but to go to the very root of ethics, which means human values.

We want to naturally bring out the deepest foundation of human values, which is this inner spirituality, this profound dimension of the human being, so beautifully expressed by the traditions of philosophy, mysticism and wisdom, and so coherent with the postulates of quantum physics, relational theory or deep ecology.

“Education must reveal the path which enables man to tap the dormant spring of divinity within without getting entangled with the mass of created objects. It has to lay stress on spiritual transformation as more fundamental than even moral uplift.”

Sathya Sai Baba.

As we warned above, **our axiology is not that of the liberalism and materialism prevailing in the modern age, but that of Idealism –Western and Eastern-, mystical philosophy and wisdom, in dialogue with new science from the beginning of the XXth century.**

The teachings of Sathya Sai Baba constitute a synthesis and a culmination of this long history of philosophy and pedagogy at the service of the highest dignity of the human being: a mirror of the cosmos entire, a sparkle of the Infinite Fire.

“In fact, you are not human. You are God.
God is present in all beings.
You will remain a human being so long as you think so.
Have the firm conviction that you are God,
And share your love with all.
This is the essence of true education.”

Sathya Sai Baba.



With regard to the true spiritual dimension of the human being, **our international schools will respect the faith of all their students and teachers.**

Children and adults will be welcome from all cultures and spiritual traditions, **in an intercultural and inter-religious atmosphere and in a spirit of unity of mankind, stressing the common values present in all the traditions.**

The philosophy of our schools will be true spirituality in freedom, together with the fundamental human values, like truth, love, peace, righteousness and non-violence.

We assume that the spiritual dimension is inherent to the human being, but without imposing anything to anybody, as so often religious institutions have done, but rather suggesting, guiding, with full respect to the human being, so that everybody unfolds his or her own potential and awakens to his or her own inner reality.

The orientation of our schools **will not** be the organized religion, of any kind, **but** inner spirituality, inseparable from beautiful human values, as shown by the greatest poets, artists, musicians, philosophers, mystics and sages of all cultures and traditions.

“The rainbow in the sky is formed by dispersion of one single pure white ray by raindrops. It symbolises multiplicity in nature caused by the prism of the mind. The diversity of the five elements in creation has its origin in the pure Divine Light within. Revelation of this truth is Educare.”

Sathya Sai Baba.



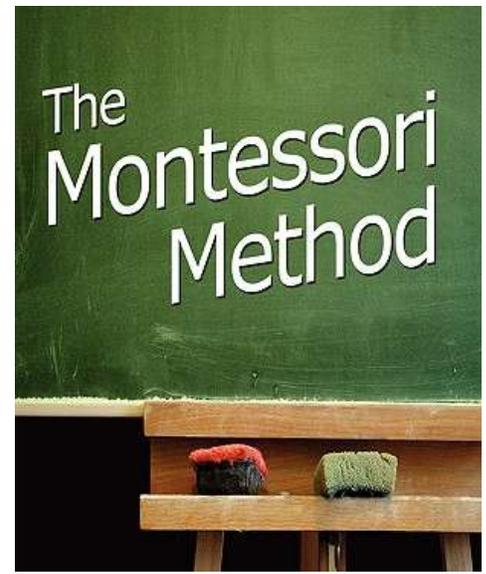


“Relationship is the most extraordinary thing in life.”

“There is a lack of affection, of warmth in relationship.”

**“Without understanding relationship, action on any level will
only breed conflict.”**

J. Krishnamurti.



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

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

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

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

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





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

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

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

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

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

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

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



THE MONTESSORI AND WALDORF METHOD.



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

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

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

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



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

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

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

This dominance of the small children’s ethos in Montessori Schools conveys a very real danger in pedagogic terms, since our whole civilization already produces a structural 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.

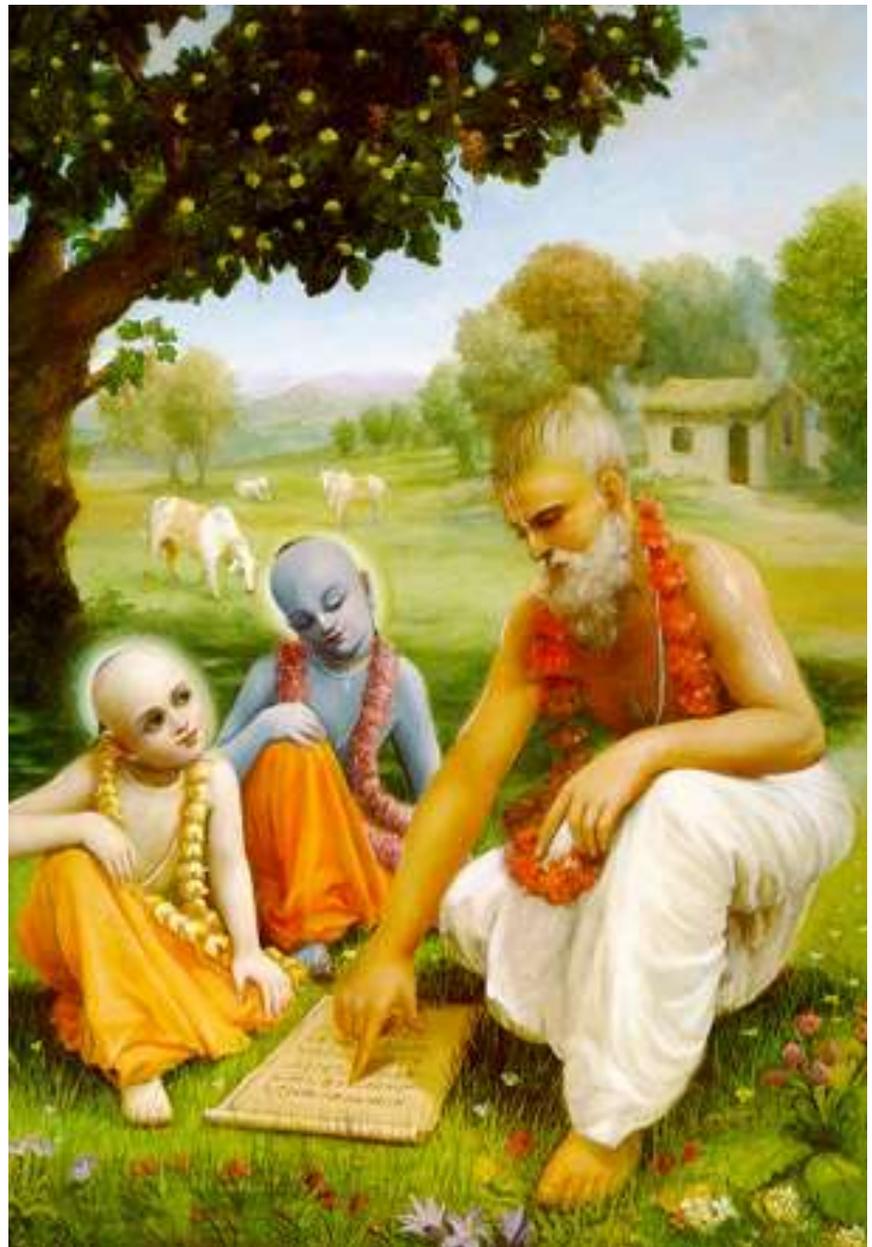




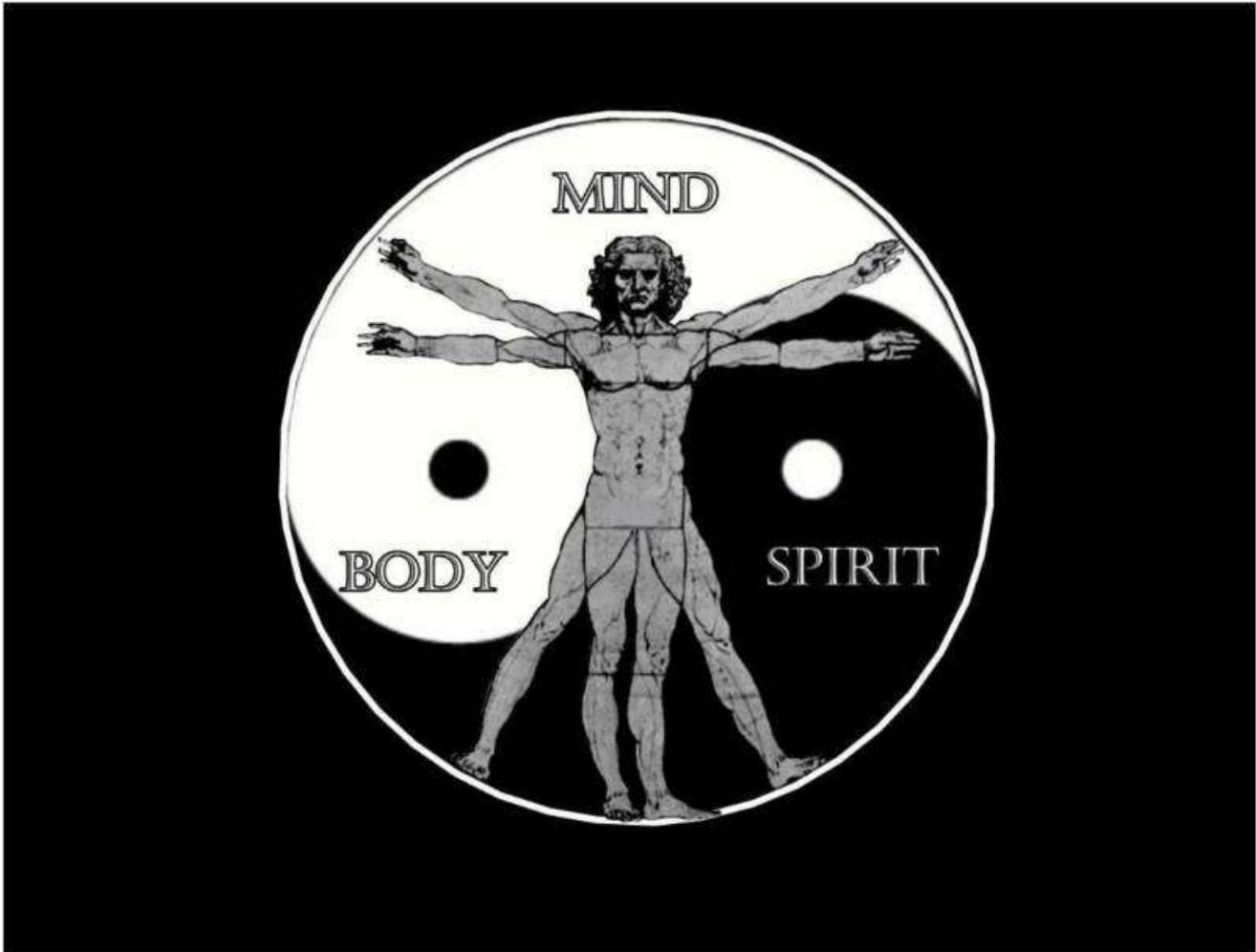
**“I am the path and the goal,
the master who watches
and takes care of you,**

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

Bhagavad Gita.







OUR PHILOSOPHY OF EDUCATION.

TO GO MORE IN DEPTH INTO OUR EDUCATIONAL PROJECT.

*“Self-realization, the understanding of
One’s basic Reality, should be
The fundamental purpose of education”.*

*“The most desirable subject for study
Is the secret of the soul which is immortal.”*

*“Every effort should be made
To utilize education for the purpose of divinizing man.”*

“Everyone should foster divine qualities.”

*“The purpose of education is to foster the sense of
oneness.”*

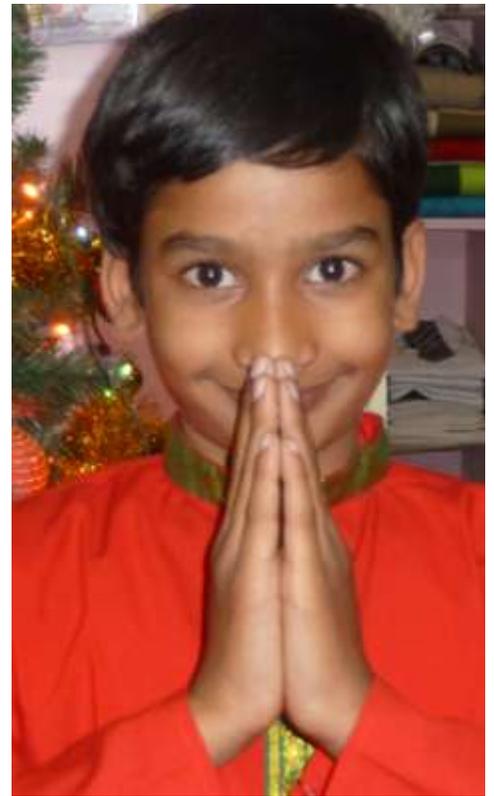
*“A school should not be considered to be just a
commonplace arrangement designed for teaching and
learning.*

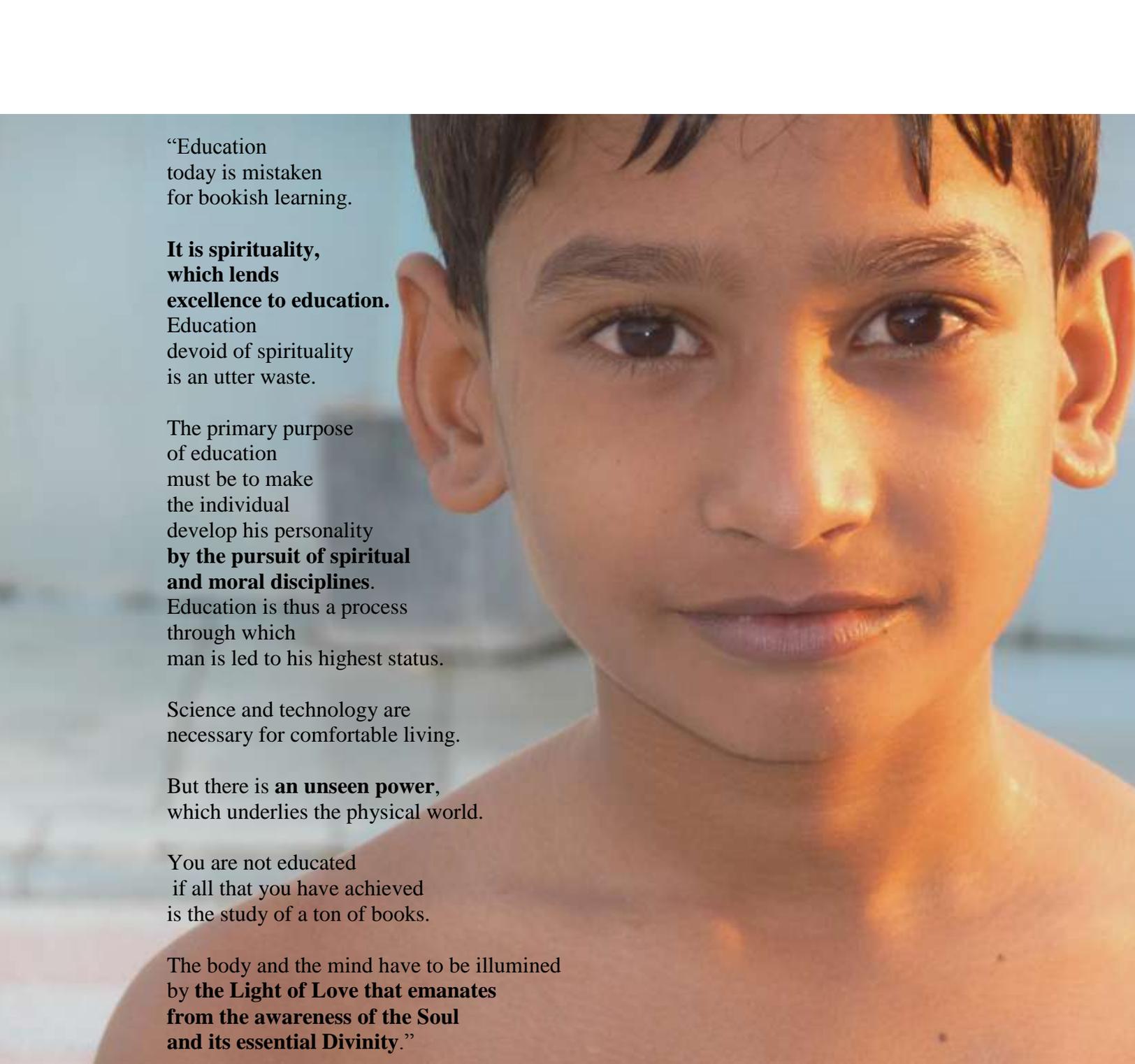
*It is the place where the consciousness is aroused and
illumined, purified and strengthened.”*

“The educational process is basically a holy endeavour.”

*“A school is assuredly a sacred place where a holy task is
being put into action.”*

Sathya Sai Baba.





“Education today is mistaken for bookish learning.

It is spirituality, which lends excellence to education.

Education devoid of spirituality is an utter waste.

The primary purpose of education must be to make the individual develop his personality **by the pursuit of spiritual and moral disciplines.** Education is thus a process through which man is led to his highest status.

Science and technology are necessary for comfortable living.

But there is **an unseen power**, which underlies the physical world.

You are not educated if all that you have achieved is the study of a ton of books.

The body and the mind have to be illumined by **the Light of Love that emanates from the awareness of the Soul and its essential Divinity.**”

Sathya Sai Baba.

The greatest spiritual masters of India, such as Sathya Sai Baba, Swami Vivekananda or Sri Aurobindo, have not said that they are God, but that we are God too; the only difference is that they know they are, whereas we do not know. This is the essence of Vedas, Upanisahds and Bhagavad Gita –and all the traditions of mystical philosophy and Philosophical Idealism in all civilizations of mankind-.

The flaws of mainstream schooling:

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



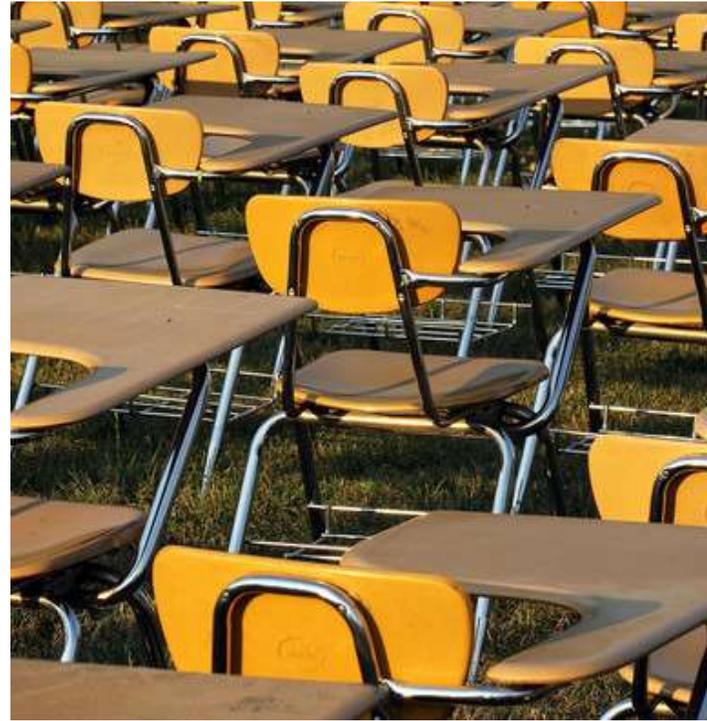
QUALITY versus QUANTITY.

➤ Mainstream drift:

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

➤ True education:

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



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

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

Without love and empathy towards the student discipline becomes repression.

From love and empathy discipline becomes education.

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

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

ACTIVE versus PASSIVE.

➤ Active learning:

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

➤ Passive learning:

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

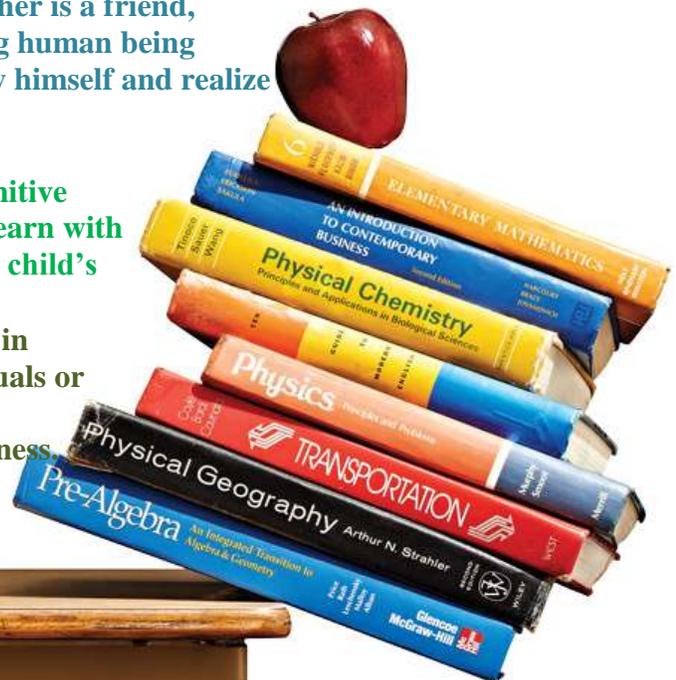


The modern school factory: children must fit into an external, rigid frame that constitutes in fact an imposition upon their own evolving nature and inner inclinations. This external pattern is inherently technocratic; it is ultimately professional training of both white and blue collar workers in a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

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

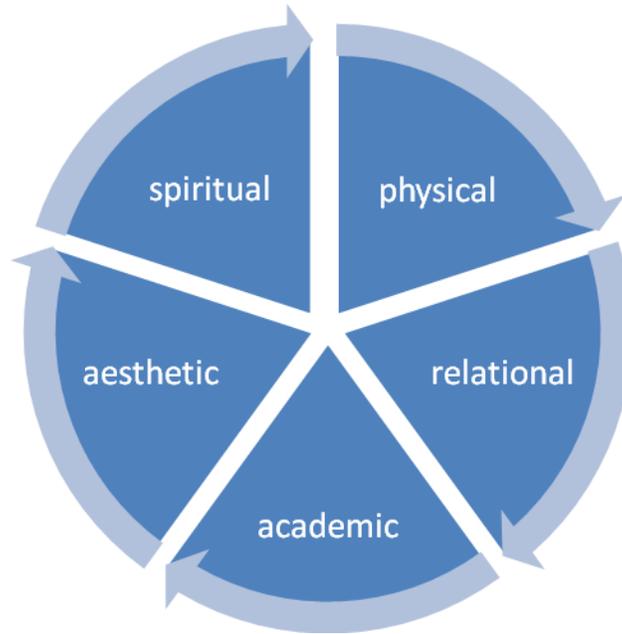
Integral education respects the uniqueness of every child/ youth and unfolds his/ her own talents and deeper vocation. A genuine teacher is a friend, philosopher and guide who accompanies the growing human being and helps him to manifest his deeper potential, know himself and realize his or her own nature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

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



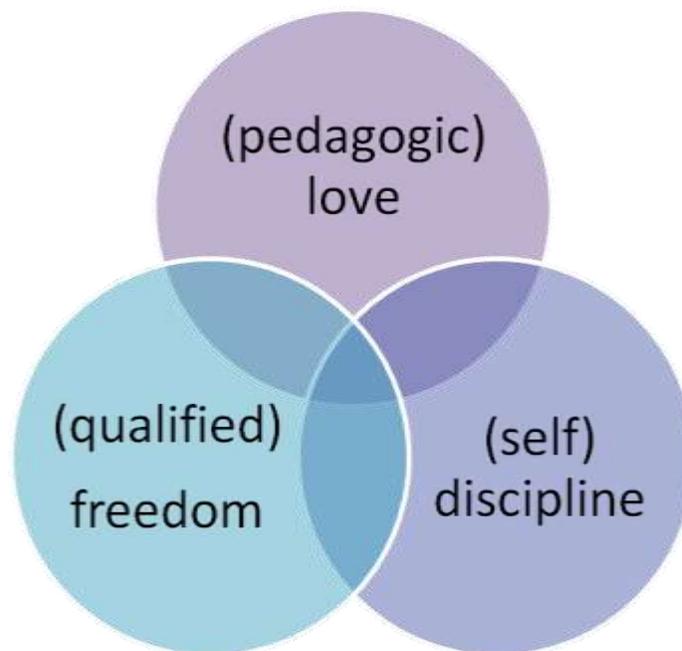
➤ **What is integral education?**

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

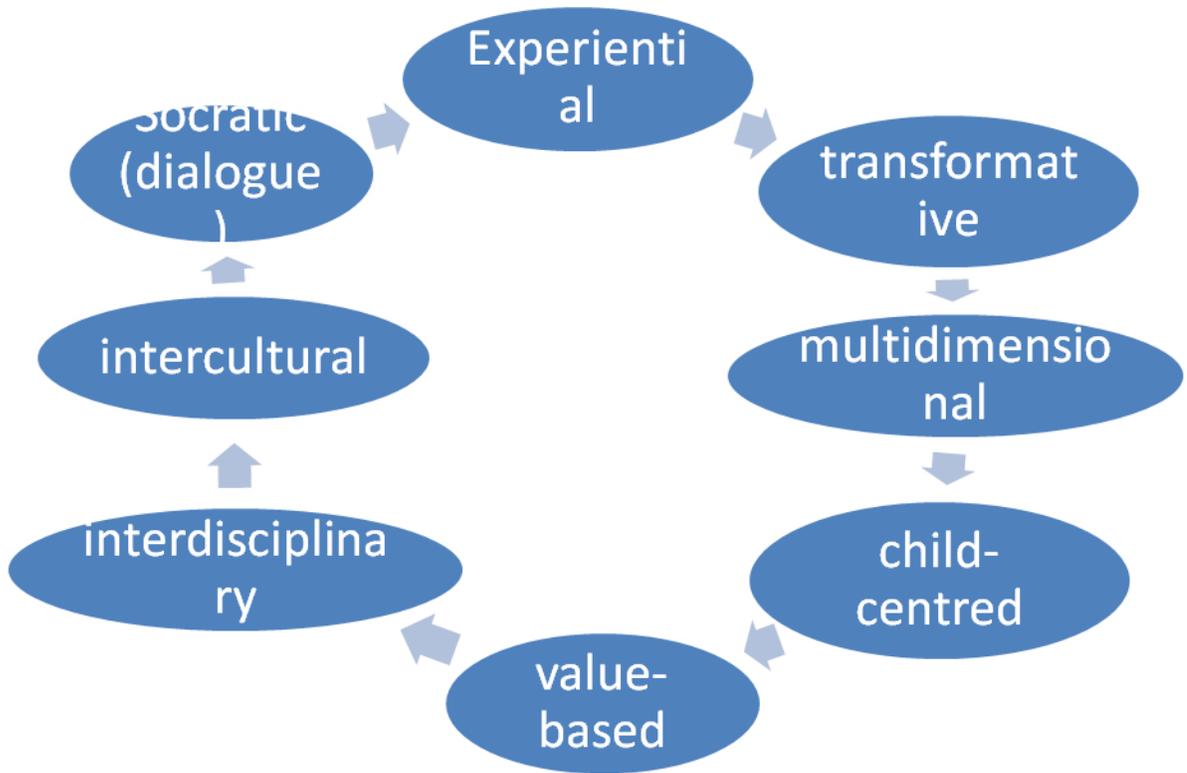


➤ **The three pillars of education.**

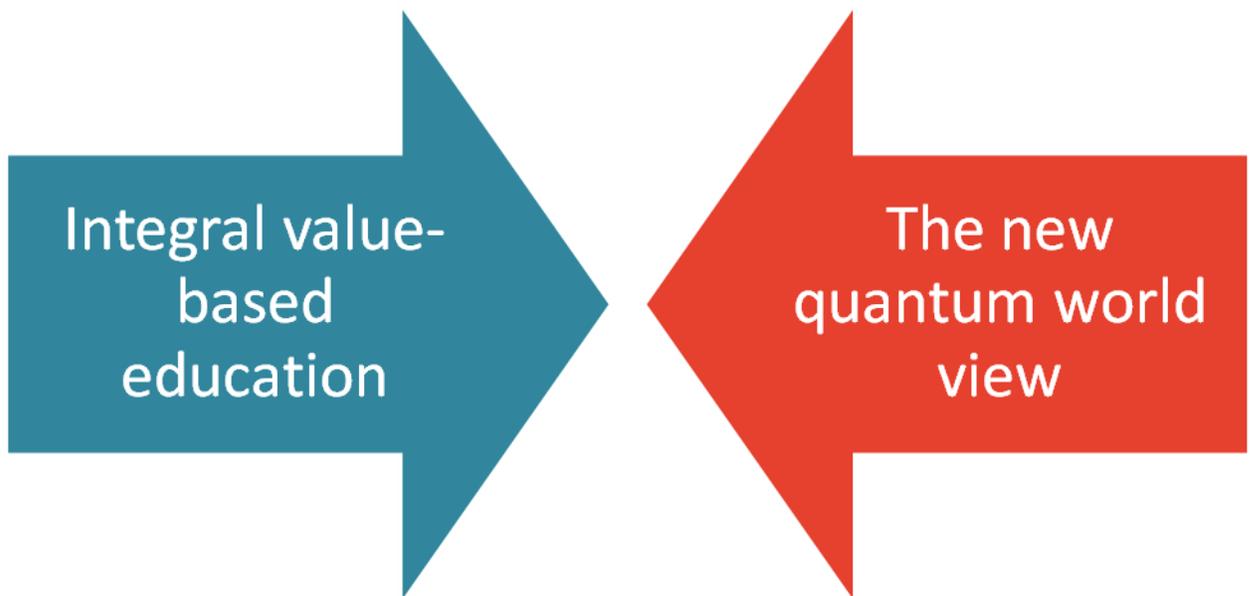
Education as self-realization.



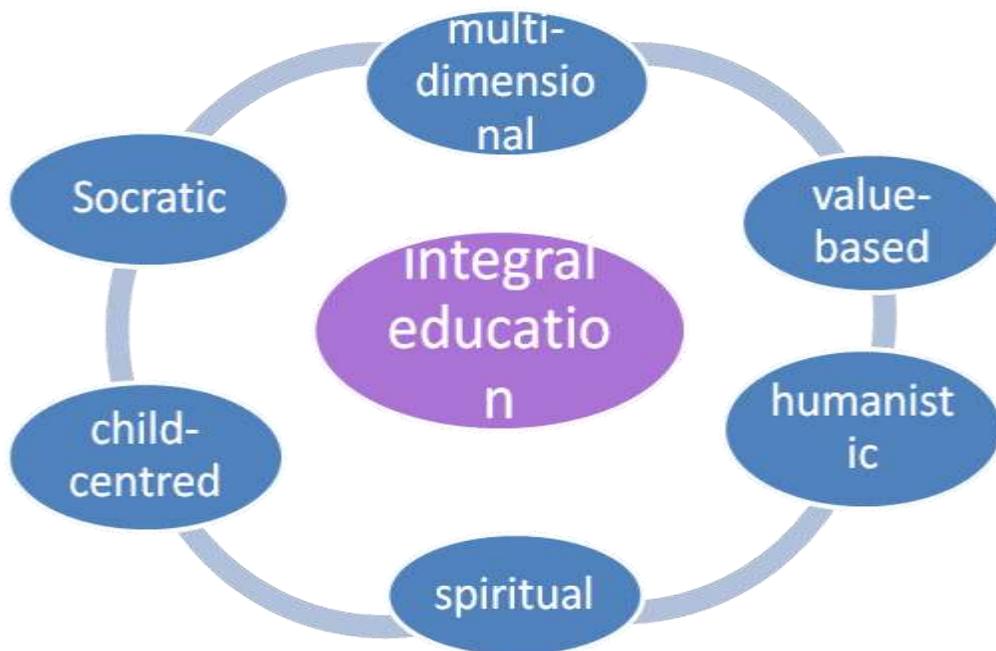
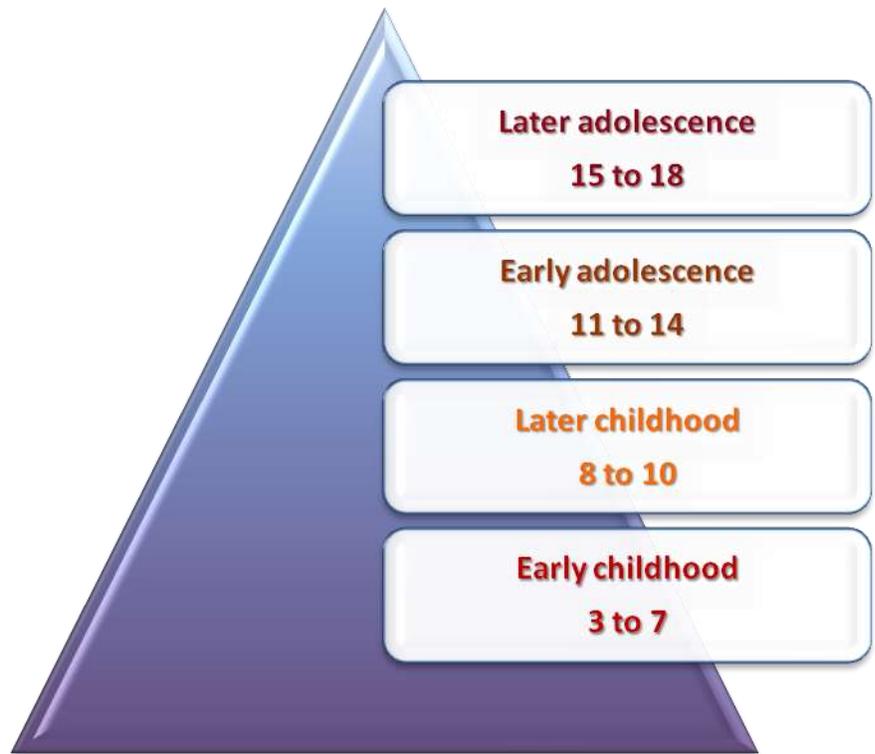
Integral education should be:



The new holistic paradigm.

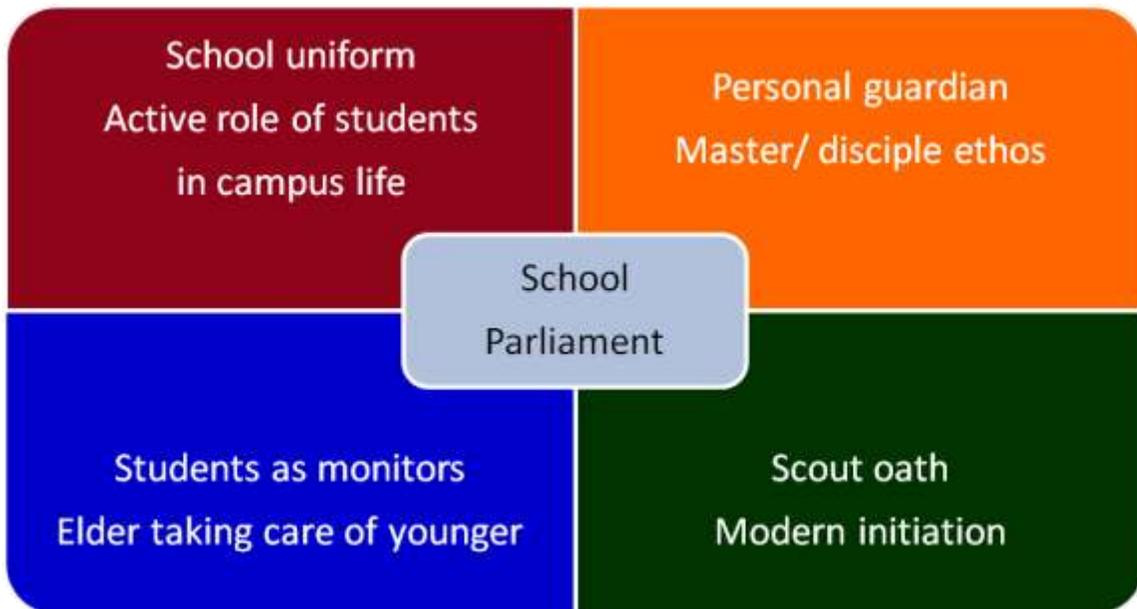
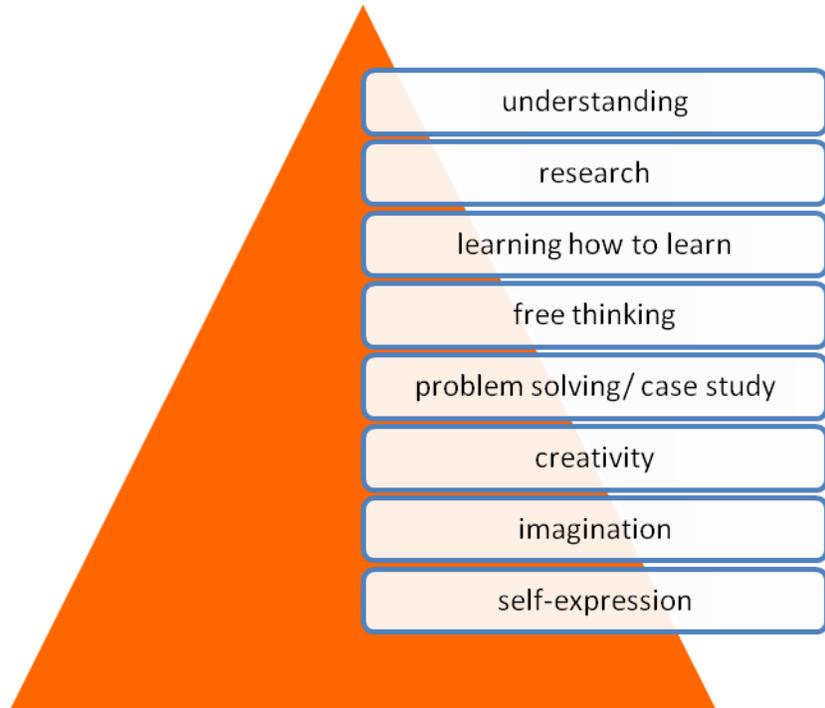


**Pedagogic process through age groups.
From Rousseau to Piaget and Steiner.**



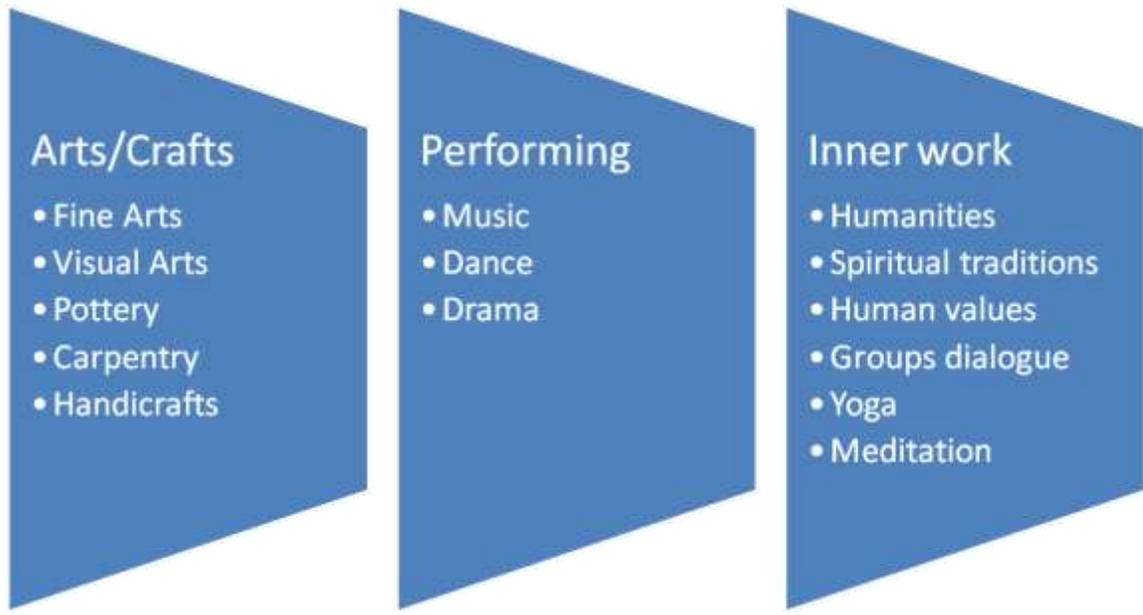
Academic excellence.

Conceptual education directed towards:

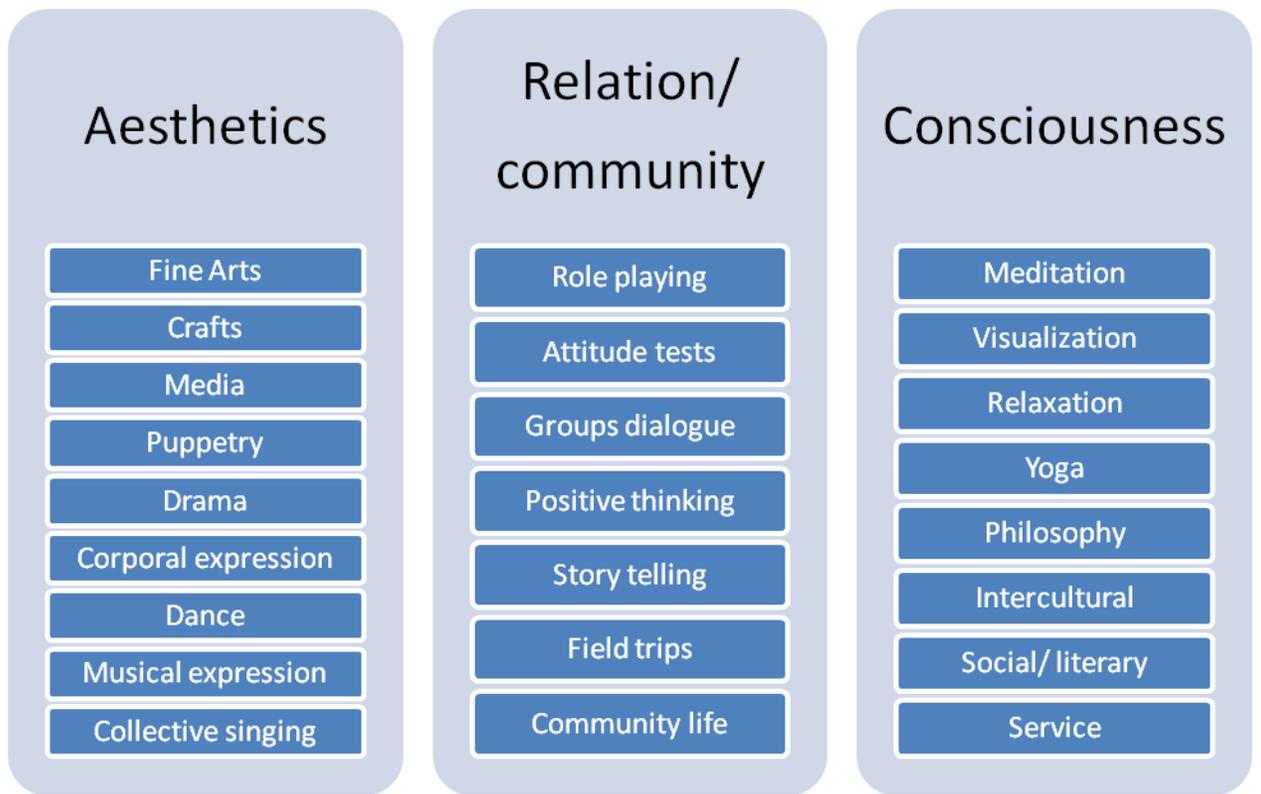


Community life.

AFTERNOON WORKSHOPS for integral education.



Value-based education.



“This is the age of science and technology.

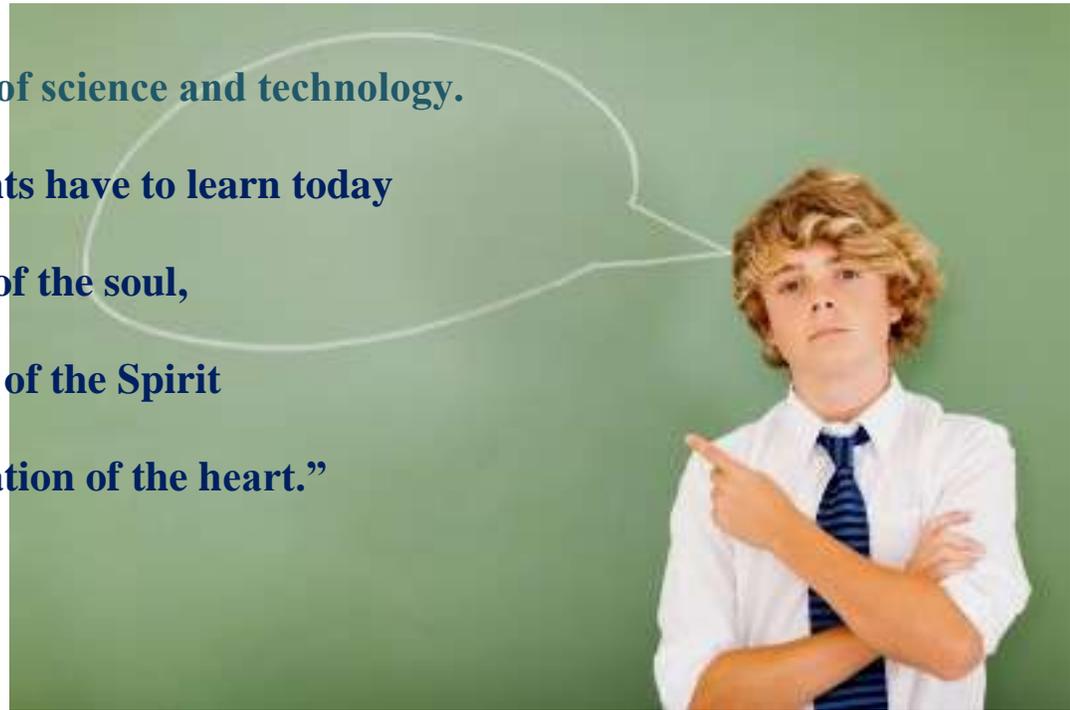
What the students have to learn today

Are the culture of the soul,

The broadening of the Spirit

And the purification of the heart.”

Sathya Sai Baba.



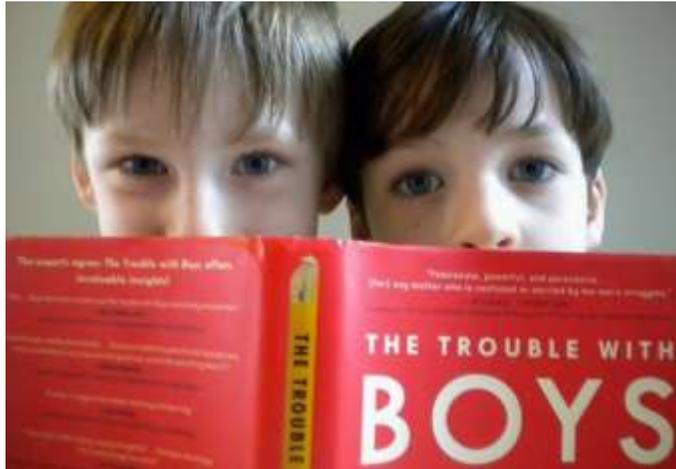


The crisis of boys' education.



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.

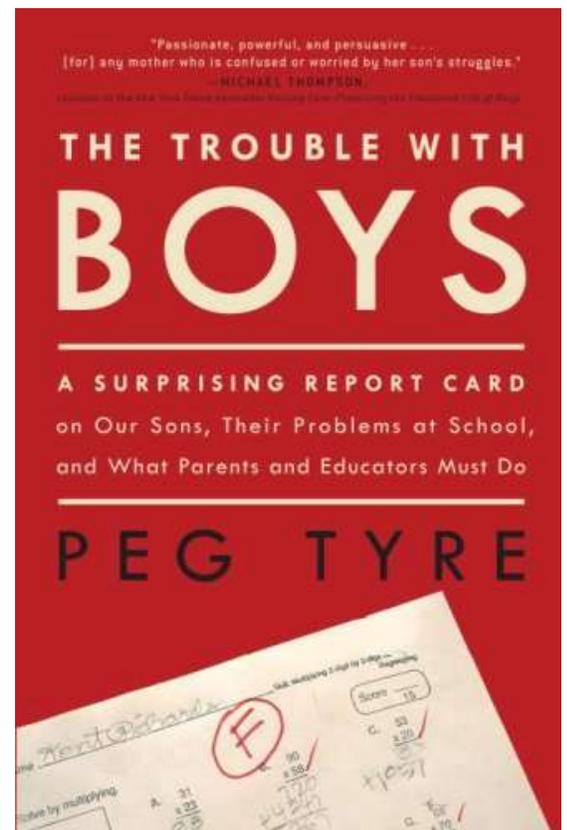
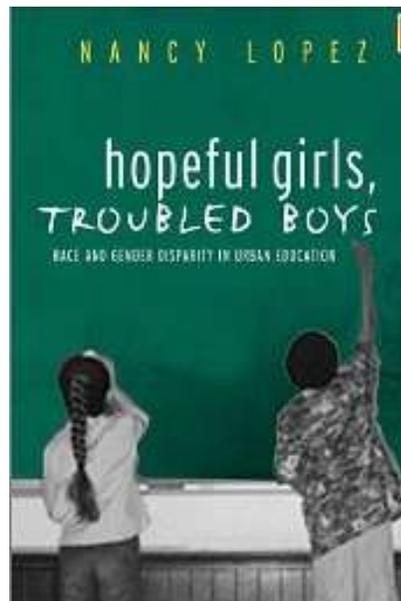
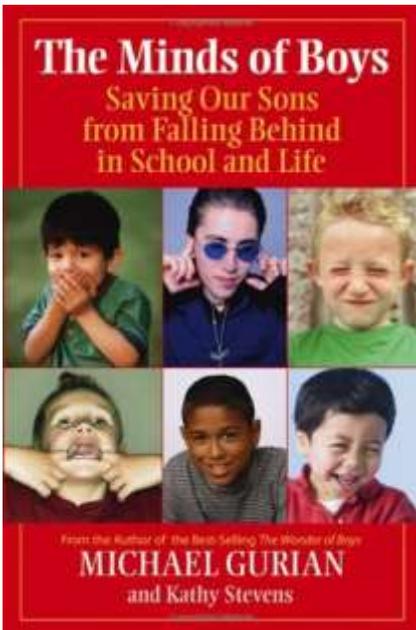
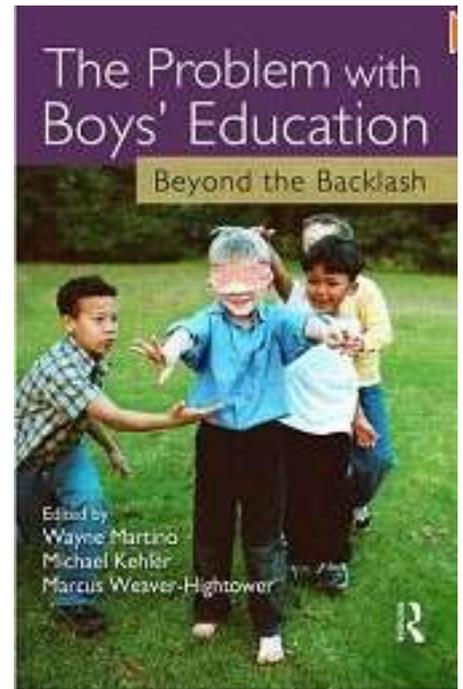
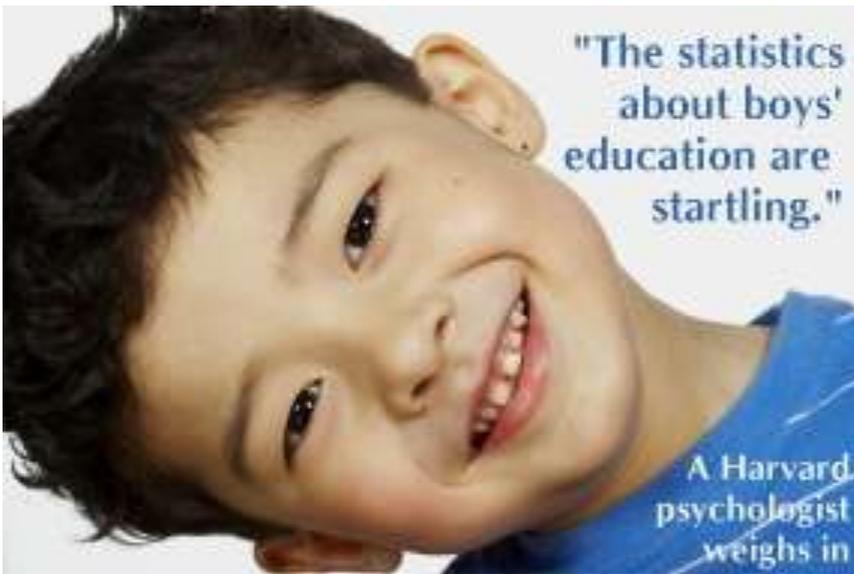
The boy crisis manifests not only structural problems within the present school system but also negative cultural patterns affecting boyhood and the male gender in the culture of the last decades.

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.**



9





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.

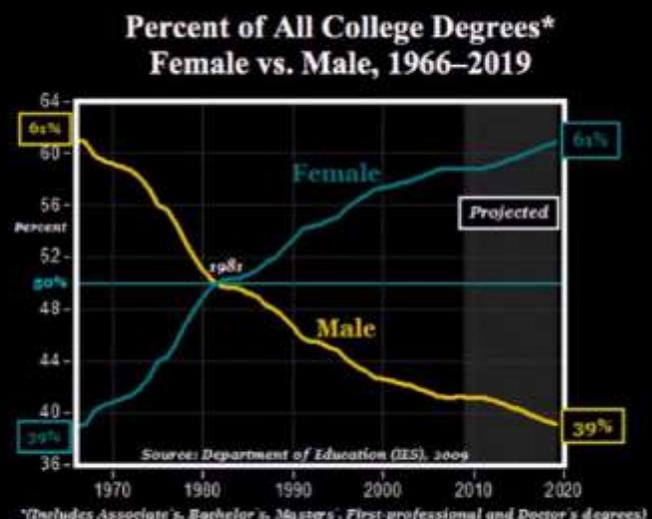
Still, these 70 most developed nations and the entire human civilization persist to ignore the global boy crisis and the serious male troubles all around the globe. Till when will human civilization be blind?

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.

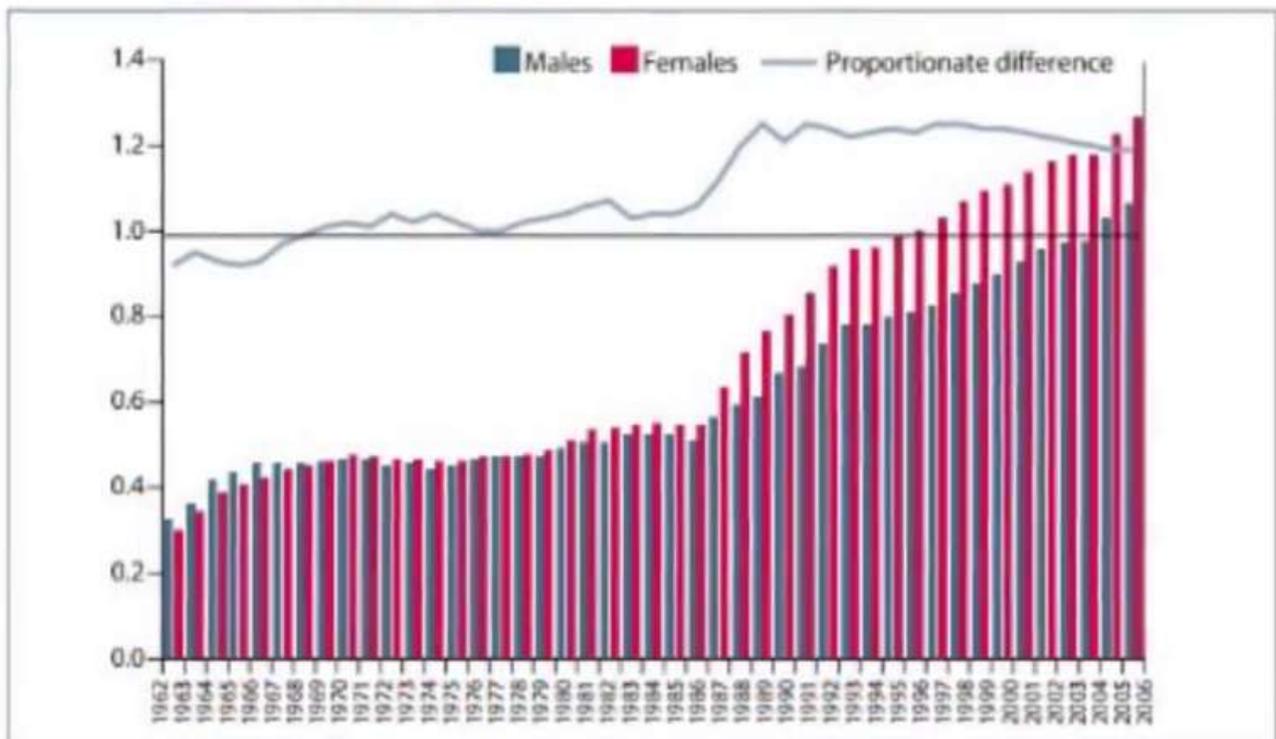


Many experts in the USA and all around the world agree on the main causes for a global boy crisis all around the world as never seen before in human history: (the boys' crisis becoming a men's crisis in one generation)

- 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.”

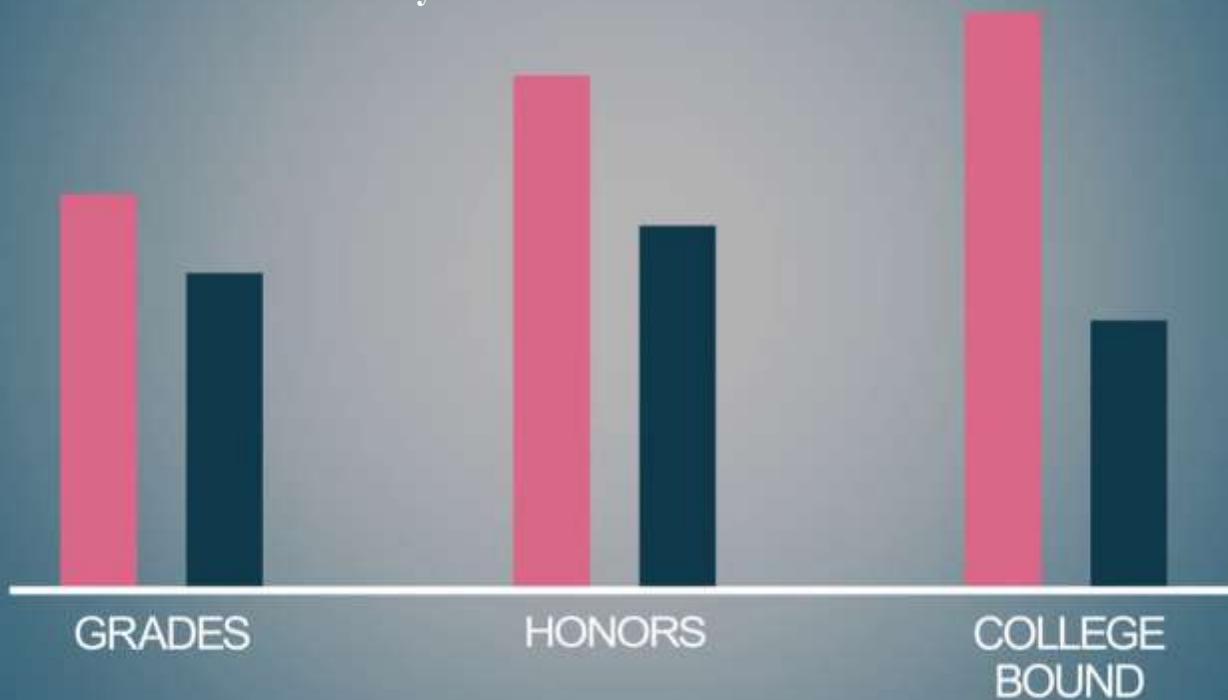
(Dr M. Gurian (“The Good Son”.)

- 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.

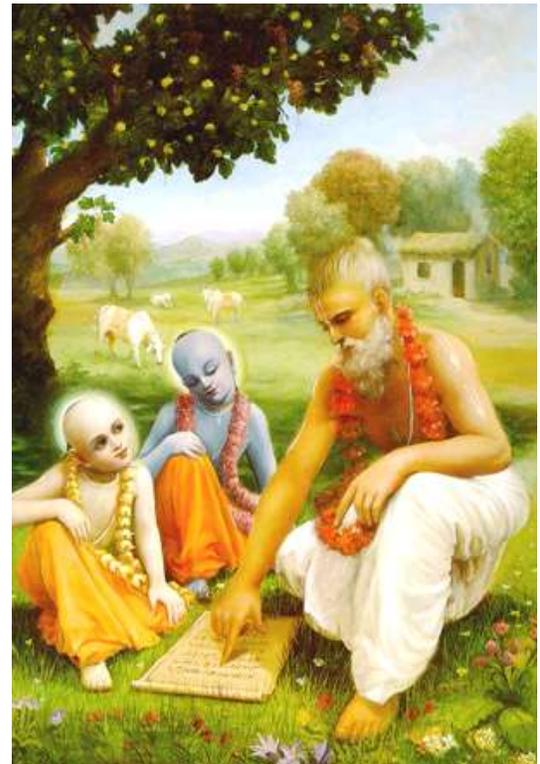
A survey commissioned by the Training and Development Agency for Schools in the United Kingdom concluded that:

- 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.

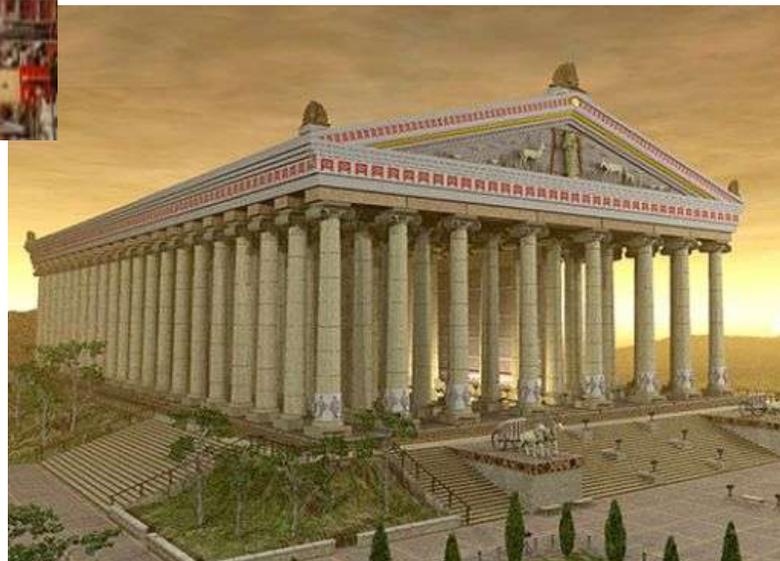
**A new Pythagorean school: more needed than ever 25 centuries later;
Consistent with the Socratic Academy of Plato or the Vedic Gurukula.**

The life and work of the Greek philosopher, Pythagoras, is like a landmark for all we want to do and acquires iconic value for the future of mankind.

Virtually no school/ college handbook mentions that Pythagoras learned philosophy, mathematics and science - and mysticism - in Egypt -which is completely normal, since Egypt was a great cultural centre at that time, and many Greeks went there to study-; but handbooks have forgotten it. Why? We will read even less often in common handbooks that -according to the biographies of his own disciples- Pythagoras went to India! (Where, by the way, he would meet with the Buddha Himself).

When he came back from Africa and the East, Pythagoras was desolated by the limitations of the Greek society, so he fled to Southern Italy where he founded a school: not for adults / philosophers but for boys as young as 10 or 12; a real "paideia" deeply consistent with the "gurukula" of India –or the Socratic Academy of Plato-. This truly pedagogic aspect of Pythagoras -with young boys, with this pedagogic love typical of Greece and India- is again something that has been diluted in the standard presentations of the great philosopher of Greece.

Moreover, the Pythagorean "paideia" or "gurukula" deeply blended the East and the West -Greece, Egypt and India- within a spiritual world view aiming at sowing the seeds for a new -better- world inseparable from a new state of consciousness - higher and loftier-. Pythagoras even suggested –like Plato- to transform politics in depth from the prevailing corruption towards something more ethical and noble.



Twenty-five centuries later, the humanistic dream of Pythagoras –or Socrates/ Plato- remains fully in force -more than ever-; after 2500 years the world has still not changed in depth. The world scenario is appalling.

Our educational project, "International Education for a New World", recovers Pythagoras' dream after 25 centuries, and recreates his "paideia" or "gurukula" in South India with a European background while aspiring again to this unity between East and West inseparable from a spiritual worldview, from that Socratic/ Platonic pedagogic love so akin to the "gurukula" of the Vedas and Upanishads at the antipodes of the school-factory of the modern alienation.

This is the paradigm shift advocated by quantum physics, which perfectly knows that the paradigm shift implies a shift in consciousness.

The conflictual and alienating extreme point reached by post-modern civilization is blindly heading for a collapse, as warned by the President of Czechoslovakia, V. Havel, before the Congress of the United States of America.

But, as the philosopher of science, E. Laszlo, defended with enthusiasm, the breakdown may turn into a break-through. The key lies in consciousness, and this means EDUCATION.

This is the deepest purport of our educational project, "International Education for a New World."

This is the very heart of all our philosophical work half way between Europe and India.

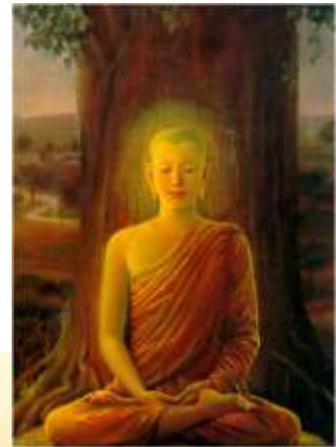
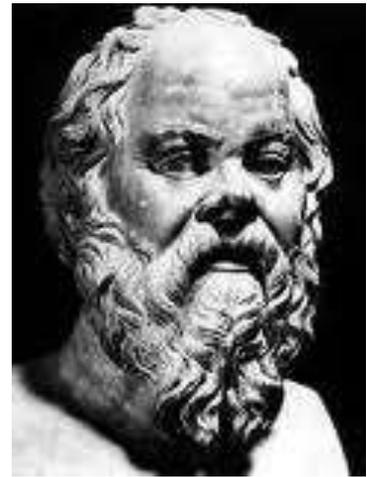
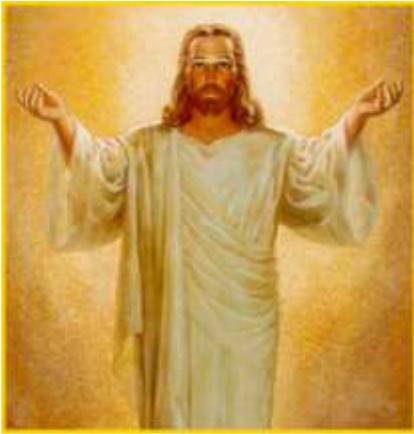




**“The highest form of human intelligence
Is to observe yourself without judgement.”**

“To transform the world, we must begin with ourselves.”

J. Krishnamurti.





“You are the master, you are the Guru.”

J. Krishnamurti.

International Education For A New World

