

WORLD GOODWILL

THE PROBLEMS OF HUMANITY: BUILDING RIGHT HUMAN RELATIONS

Study Three

CHILDREN, YOUTH AND EDUCATION

The Problems of Humanity Course consists of seven study sets. The course is inspired by the book, *Problems of Humanity*, by Alice Bailey.

General principles are laid out in the Introductory Set, Study One. You may find it helpful to review this set before studying each subsequent set. You may also find it useful to refer to the relevant chapter in *Problems of Humanity*.

These materials are, by their nature, only starting points, and we suggest that each study be combined with wide and diverse reading on the problem.

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KEY STATEMENTS

Education is a deeply spiritual enterprise. It concerns the whole man and that includes his divine spirit.

Alice A. Bailey

We must develop the new attitudes and techniques which will fit a child for complete living and so make him truly human – a creative, constructive member of the human family. The very best of all that is past must be preserved but should only be regarded as the foundation for a better system and wiser approach to *the goal of world citizenship*.

The entire trend of the present urge forward, which can be noted so distinctly today, is to enable humanity to acquire knowledge, to transmute it into wisdom by the aid of the understanding and thus become ‘fully enlightened’. *Enlightenment is the major goal of education.*

Alice A. Bailey

SEED THOUGHT FOR MEDITATION

Two major ideas should be taught the children of every country. They are: The value of the individual and the fact of the one humanity.

INTRODUCTION

Our children are our future. The problem of education and the plight of the world's children are, therefore, the most urgent concerns confronting humanity today. As Alice Bailey writes in *Problems of Humanity*, "What we do with them and for them is momentous in its implications. Our responsibility is great, and our opportunity unique". (p. 32) At our current crossroads, we have the opportunity to integrate the best of our educational processes of the past with those new holistic and spiritual trends which uniquely reflect our evolving humanity.

Today, people are increasingly becoming aware of the fact of the One Humanity and the interconnectedness of all life on our planet. However, we only need to open our daily newspapers to know that much of the human development of the world remains uneven and not reflective of the consciousness of the One Humanity or the interdependent nature of all life on our planet. Our educators are therefore faced with three major challenges:

- 1) To provide for the needs of the world's children and youth, giving them a sense of security and the basics of an education relevant to survival and well-being in their immediate environment;
- 2) To develop the new education which will enable the youth of the world to fulfil their individual potential and to face life as enlightened world citizens by becoming thinking, integrated, creative, and inclusive men and women; and,
- 3) To develop world citizens aware of their spiritual heritage and thus capable of inaugurating a new civilisation based on the rich diversity of existing cultures, while recognising the spiritual destiny of the One Humanity.

In this study set, education is used in its widest sense, involving not merely schooling, but also home-family relationships and the community environment. In each of these sectors it is apparent that we are not yet using educational methods which will enable us to live as whole and constructive citizens.

In this study we present a general picture, offering suggestions about principles and goals. We briefly mention some of the many positive areas now emerging, as servers in the field of education pioneer initiatives to meet the real and holistic educational needs of children and youth. We make no attempt to indicate specific curricula or state what should be discarded of the old educational methods or what new innovations should now be instituted. This is the task of world educators and the men and women of goodwill within each nation. Thus, specific educa-

tional problems, which vary according to a people's needs and culture, can more thoroughly and wisely be addressed. At the same time, local and cultural needs must be seen and addressed in the context of global needs. In other words, educators, like all others today, need to "act locally, while thinking globally". Although regional and national differences exist, there are certain educational objectives which are the same for all people, and therefore, it is possible to build towards a universality of education – a universality reflective of the underlying spiritual unity of all people everywhere.

The principles we highlight in this study are being applied in many different ways in different countries to chart the development of educational ideals and methods that can meet the needs of the whole child who will reach adulthood in the 21st century. Enlightened educators everywhere are seeking to pioneer changes in syllabuses and in teaching methods that will both awaken in the child an awareness that they are part of a global family, and also deepen their understanding of themselves, other cultures and other peoples. These qualities and characteristics can be seen reflected in programs emphasising, for example, education for international understanding, environmental education, development education, human rights education, peace education, and holistic and global education.

When looked at in their totality, these progressive forms of "new age" education, known under the above mentioned variety of terms and more, have three primary characteristics. They call for the recognition of the whole human being, including his/her ethical, inner or spiritual dimension; they posit the need for students to be aware of the planet as a whole, and they focus on the interconnectedness of all life and the interdependence of all systems. The inner, subjective world of the human being, the outer, tangible/objective environment, and the connecting, interdependent relationships among all must be explored and understood. The inner and the outer dimensions must be recognised as being related, equally divine, and deserving of further understanding and development.

The role of educators is of central importance to this new education. The ageless precept that we teach loudest by example rather than by words is especially applicable to our educators. Because teachers spend so much time with our children and youth, it is imperative that they are, as far as possible, free of prejudice, have a sense of world citizenship, and reflect healthy, constructive attitudes. It is important that teachers are caring and loving and are able to create the right atmosphere in which the child can

freely learn and grow. An understanding of psychological principles would also seem to be an imperative so that teachers can more fully realise their roles as educators: helping to *lead out* of students their highest potential while teaching them to work with and overcome their weaknesses and limitations.

The beginning of the 1990s saw a global tidal wave of enthusiasm and hope about changing attitudes towards children and their rights and needs, particularly in relation to education. This encouraging phenomenon was reflected in the work of the United Nations, leading to a number of important global events: the World Conference on Education for All, the ratification of the Convention on the Rights of the Child, the World Summit for Children, the Mid-Decade Conference in Amman, Jordan, the Unesco report of the International Commission on Education for the 21st Century, and the World Education Forum 2000, which adopted the Dakar Framework for Action. We look further at some of these events later in this study paper.

The significance of today's crossroads cannot be underestimated. Much of our way of life which has evolved throughout the past two thousand years of the Piscean age and which is now entrenched in our often unconsciously adopted habits of behaving, feeling and thinking, stands in contradiction to the emerging values and opportunities of the incoming Aquarian age. Whereas the goal of the past was to produce a "thinking" individual, the goal of the future is to produce truly integrated people who can "think with their hearts and feel with their heads". Cooperation, compassion, and love-wisdom must take the place of the heretofore predominant and valued qualities of competition, self-assertion, and separateness. Although these latter qualities have played their useful part in bringing us to our current point of evolution, priority must now be given to more inclusive and deeper spiritual attitudes and understandings.

Our educational systems must therefore encompass a new vision and goal. The growing recognition that the substance abuse, delinquency, and general unrest, so visible in our contemporary society, stems equally from a material as well as from a spiritual poverty is also leading to a new understanding about what constitutes an adequate educational system. We are recognising that the problem of education is no longer only a matter of creating literacy and conveying a body of factual knowledge. It is also the problem of being able to present the hypothesis of the soul – the interior factor within each human being which produces "the good, the true, and the beautiful". Creative expression and humanitarian effort will then be recognised as the logical and scientific outcome of specifically applied educational procedures.

Although there are many today who are taking up this dual challenge of improving the plight of children worldwide and improving the field of education, attempting to bridge between the needs of the past and the future, it must be recognised that it is also vital for each of us, individually, to think towards the solution to these problems. An education which enlightens is not meant for only a select few of the world's people, but for all. The capacity to be educated, and illumined, is found in every human being. Likewise, every individual is in some way an educator – able to invoke and evoke the highest from those with whom he or she comes in contact. While some may be called to the life vocation of teaching, all of us carry the responsibility for right human relations and can share our light and goodwill with others. Each of us can also aid in the construction of positive enlightened thoughtforms, helping to create an enlightened public opinion upon which world leaders can draw. Every loving mind, thinking heart and able hand is needed.

Let your imagination run wild for a moment, picturing the condition of the world when the majority of human beings are occupied with the good of others and not with their own selfish goals.

Alice A. Bailey

The right kind of education consists in understanding the child as he is without imposing upon him an ideal of what we think he should be. To enclose him in the framework of an ideal is to encourage him to conform, which breeds fear and produces in him a constant conflict between what he is and what he should be; and all inward conflicts have their outward manifestations in society. Ideals are an actual hindrance to our understanding of the child and to the child's understanding of himself.

A parent who really desires to understand his child does not look at him through the screen of an ideal. If he loves the child, he observes him, he studies his tendencies, his moods and peculiarities. It is only when one feels no love for the child that one imposes upon him an ideal, for then one's ambitions are trying to fulfil themselves in him, wanting him to become this or that. If one loves, not the ideal, but the child, then there is a possibility of helping him to understand himself as he is.

J. Krishnamurti

FAILINGS OF THE CURRENT SYSTEM

At this, the beginning of the 21st century, we cannot write or speak of the failings of the school system without recognizing that all of society's major institutions are failing. Crises are the common experience shared by our government, church, family and school systems. Institutions which earlier provided seeming order, stability and security, today no longer fulfil our needs and expectations. They are no longer adequate to our new awareness and maturity. Just as we cannot pour new wine into old bottles, just as children outgrow their favourite games and clothes, so humanity's awakening consciousness is outgrowing its outmoded political, religious and socio-economic systems. No one is affected more by these failings than our children – the most vulnerable and innocent among us.

In proclaiming the principle of "First Call" for children, the 1990 Declaration of the World Summit for Children highlighted the plight of children worldwide: Each day countless children around the world suffer as casualties of war and violence; as victims of racial discrimination, apartheid, aggression, foreign occupation and annexation; as refugees and displaced children forced to abandon their homes and their roots; as victims of neglect, cruelty and exploitation. Each day, millions of children suffer from the scourges of poverty and economic crisis – from hunger and homelessness, from epidemics, illiteracy and from degradation of the environment. Each day, about 30,000 children die before reaching their fifth birthday, mostly from preventable causes.

The plight of children in armed conflicts is a most urgent matter. This crisis has been called to world attention as escalating violence in some areas has led to the refusal of previously guaranteed access by humanitarian services to children. In a recent report on the State of the World's Children, UNICEF reported that nearly half of the 3.6 million people killed in war since 1990 have been children. And children are no longer immune from being singled out as targets, a trend underscored by the September 2004 attack on schoolchildren in Beslan, in the Russian Federation. Also, hundreds of thousands of children are still recruited or abducted as soldiers, suffer sexual violence, are victims of landmines, are forced to witness violence and killing, and are often orphaned by violence. In the 1990s, around 20 million children were forced by conflict to leave their homes.

Much larger numbers of children are indirect victims of war, and their development has been compromised by the closure or destruction of schools and health clinics, the disruption of food production and the loss of such basic services as immunization. In developing countries, where the vast majority of

wars have been fought since 1945, these events are compounded by poverty, drought and diseases.

Displaced children forced to become "street children" wage their own daily wars. From the cities of North and South America, to the African continent, to the former Soviet Union and to the Far East, the street children of the world cross all racial and economic barriers. Many of them are forced onto the streets through economic hardship, but a growing number leave home voluntarily having decided that the deprivations and hardships of the streets are preferable to the violence, addiction and sexual abuse often found within their own homes.

Failings of the school system must therefore be seen in the context of the failings in all other aspects of life. Because all that touches a child's life affects his or her capacity and desire to learn, so we must recognize that improving the school system must go hand in hand with improving all aspects of life as these impinge upon the welfare of the child. The principle of "First Call" is founded upon this very perspective. It is an attempt to protect children, as far as possible, from the mistakes, excesses and vicissitudes of the adult world. It is a commitment to make societal and personal decisions based first and foremost on the overall welfare and well-being of children. Since this principle was first enunciated in 1990, enough progress has been made so that in its 1993 State of the World's Children, UNICEF proclaimed the 1990's as the "age of concern". This, in contrast to the past "age of neglect". The report's enthusiasm and reasoned optimism over our ability to resolve the many problems facing children worldwide is founded on the recognition that progress over the early years of the 1990's was achieved wherever commitment and political will stood behind formulated goals.

Acknowledging the 1990s as the "age of concern" provided much needed hope. Recognizing that much more needed to be done for the world's children, 190 world leaders convened at the UN General Assembly Special Session on Children in May 2002 and pledged to accelerate progress on child development by promoting the best start and healthy lives; providing quality education; protecting against abuse, exploitation and violence; and combating HIV/AIDS. These commitments were reflected in a new international compact – *A World Fit for Children*. Focusing on the progress made so far confirms the age-old principle that energy indeed follows thought. As we hold fast to the vision and energize it with our commitment and will, so we will implement that vision, ensuring a better world for all.

Having an understanding of the problems

inherent within our past systems helps us better understand the changes needed. Thus, the following passages are offered from *Problems of Humanity* (POH) and *Education in the New Age* (ENA). They provide insight into the reasons why our current system of education no longer suffices.

“(Generally speaking,) ... education has ... been primarily competitive, nationalistic and, therefore, separative. It has trained the child to regard the material values as of major importance, to believe that his particular nation is also of major importance and that every other nation is secondary; it has fed pride and fostered the belief that he, his group and his nation are infinitely superior to other people and peoples. He is taught consequently to be a one-sided person with his world values wrongly adjusted and his attitudes to life distinguished by bias and prejudice.... World citizenship is not emphasized; his responsibility to his fellowmen is systematically ignored; his memory is developed through the impartation of uncorrelated facts – most of them unrelated to daily living.” (POH, p. 37)

“In the teaching of history, for instance ... the first historical date usually remembered by the average British child is ‘William, the Conqueror, 1066’. The American child remembers the landing of the Pilgrim Fathers and the gradual taking of the country from its rightful inhabitants and perhaps the Boston Tea Party. The heroes of history are all warriors – Alexander the Great, Julius Caesar, Attila the Hun, Richard Coeur de Lion, Napoleon, George Washington and many others. Geography is largely history in another form but presented in a similar manner – a history of discovery, investigation and seizure, followed frequently by wicked and cruel treatment of the inhabitants of the discovered lands. Greed, ambition, cruelty and pride are the keynotes of our teaching of history and geography.... Is it not

possible to build our theory of history upon the great and good ideas which have conditioned the nations and made them what they are? To emphasize the creativity which has distinguished all of them? Can we not present more effectively the great cultural epochs which – suddenly appearing in some one nation – enriched the entire world and gave to humanity its literature, its art and its vision?” (POH, pp. 43-4)

“Today the average child is, for the first five or six years of his life, the victim of his parents’ ignorance or selfishness or lack of interest. He is frequently kept quiet and out of the way because his parents are too busy with their own affairs to give him the needed time.... At school, he is frequently under the care of some young, ignorant though well-meaning person whose task it is to teach him the rudiments of civilisation.... (By the time the child is eleven years old) an orientation has been effected, an attitude (usually defensive, and therefore inhibiting) has been established, a form of behaviour has been enforced or imposed which is superficial, and which is not based upon the realities of right relationships. The true person which is found in every child – expansive, outgoing and well-meaning ... has consequently been driven within, out of sight, and has hidden itself behind an outer shell which custom and tuition have enforced.... The damage done to children in the plastic and pliable years is often irremediable and is responsible for much of the pain and suffering in later life.” (ENA, pp. 74-5)

“The fundamental necessity which today confronts the educational world is the need to relate the process of unfolding the human mentality to the world of meaning, and not to the world of objective phenomena. Until the aim of education is to orient a man to this inner world of realities, we shall have the misplaced emphasis of the present time.” (ENA, p. 16)

First, and above everything else, the effort should be made to provide an atmosphere wherein certain qualities can flourish and emerge. (This atmosphere includes the following:)

- 1) An atmosphere of love, wherein fear is cast out and the child realises he has no cause for timidity, shyness or caution....
- 2) An atmosphere of patience, wherein the child can become, normally and naturally, a seeker after the light of knowledge ... wherein there is never the sense of speed or hurry....
- 3) An atmosphere of ordered activity, wherein the child can learn the first rudiments of responsibility....
- 4) An atmosphere of understanding, wherein a child is always sure that the reasons and motives for his actions will be recognised.

Alice A. Bailey

THE WORK OF MEN AND WOMEN OF GOODWILL

—Selected thoughts about education

Universal Declaration of Human Rights: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace."

Preamble to the Constitution of Unesco: "That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war....

That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern."

Rabindranath Tagore: "The object of education is to give man the unity of truth. Formerly, when life was simple, all the different elements of man were in complete harmony. But when there came the separation of the intellect from the spiritual and the physical, the school education put entire emphasis on the intellect and on the physical side of man. We devote our sole attention to giving children information, not knowing that by this emphasis we are accentuating a break between the intellectual, the physical and the spiritual life.

I believe in a spiritual world – not as anything separate from this world – but as its innermost truth. With the breath we draw we must always feel this truth, that we are living in God. Born in this great world, full of the mystery of the infinite, we cannot accept our existence as a momentary outburst of chance drifting on the current of matter toward an eternal nowhere. We cannot look upon our lives as dreams of a dreamer who has no awakening in all time. We have a personality to which matter and force are unmeaning unless related to something infinitely personal, whose nature we have discovered, in some measure, in human love, in the greatness of the good, in the martyrdom of heroic souls, in the ineffable beauty of nature which can never be a mere physical fact nor anything but an expression of personality."

Alfred North Whitehead: "The solution which I am urging is to eradicate the fatal disconnection of subjects which kills the vitality of our modern

curriculum. There is only one subject matter for education, and that is life in all its manifestations."

Federico Mayor, Director-General of UNESCO: "Only education brings freedom. It alone nourishes the roots of behaviour and shapes attitudes of tolerance and solidarity. Only education in the love of others will one day lead to dialogue between cultures and enable all the people of the Earth to live together in peace. May that day come soon."

J. Krishnamurti (in *Education and the Significance of Life*): "What is essential in education, as in every other field, is to have people who are understanding and affectionate, whose hearts are not filled with empty phrases.... If life is meant to be lived happily, with thought, with care, with affection, then it is very important to understand ourselves; and if we wish to build a truly enlightened society, we must have educators who understand the ways of integration and who are therefore capable of imparting that understanding to the child....

As long as we want our children to be powerful, to have bigger and better positions ... there is no love in our hearts.... To love one's children is to be in complete communion with them; it is to see that they have the kind of education that will help them to be sensitive, intelligent and integrated....

To be creative is not merely to produce poems, or statues, or children; it is to be in that state in which truth can come into being.... The love of beauty may express itself in a song, in a smile or in silence.... If we would develop sensitivity in the young, we ourselves must be sensitive to beauty and to ugliness, and must take every opportunity to awaken in them the joy there is in seeing, not only the beauty that man has created, but also the beauty of nature."

Vaclav Havel, Past President of Czechoslovakia (in an address to a joint session of the U.S. Congress. 1990): "Without a Global Revolution in the sphere of human consciousness a more humane society will not emerge."

Ralph Waldo Emerson: "The secret of Education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and foreordained, and he only holds the key to his own secret."

Sri Aurobindo: "The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him

how to acquire knowledge for himself....

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature.... Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use....

The third principle of education is to work from the near to the far, from that which is to that which shall be. The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed.... The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education."

Rudolf Steiner: "In true education man must

be recognised as a co-operator in the building of humanity ... just as the visible world reflects itself in the eye, so is the entire human being an eye of soul and body and spirit, in which the whole cosmos is reflected. This reflection cannot be perceived from without; it must be experienced from within and then it is not a mere 'appearance' like an externally mirrored image, but an inner reality."

Paulo Freire: "All educational practice implies a theoretical stance on the educator's part. This stance in turn implies – sometimes more, sometimes less explicitly – an interpretation of man and the world. It could not be otherwise. The process of men's orientation in the world involves not just the association of sense images as it does animals. It involves, above all, thought-language; that is, the possibility of the act of knowing through his praxis, by which man transforms reality. For man, this process of orientation in the world can be understood neither as a purely subjective event, nor as an objective or mechanistic one, but only as an event in which subjectivity and objectivity are united. Orientation in the world, so understood, places the question of the purposes of action at the level of critical perception of reality."

——Building bridges – Conventional and Emerging Innovations

The following list, compiled by Dr. Paul Messier of the United States Department of Education in September 1990, comparing conventional models of education with emerging innovations, provides a condensed summary of some of the bridges which are being considered, if not yet built, between the education of the past and the needed education of the future.

Conventional

- Focuses on logical, rational thought as centre of the educational experience.
- Uses external tension for motivation, e.g., grading, competing, comparing.
- Uses the classroom environment as the container for learning.
- Focuses on class assignments style, drawn from school curriculum uses.
- Focuses on set curriculum given at same time and in same way for all learners.
- Focuses on learning information.
- Talks about curriculum development.
- Measures progress by what people learn.
- Teaches subject matter through lectures and textbooks.
- Focuses on knowing correct answers given by authorities.
- Focuses on controlling the learner, i.e., reward and punishment.
- Views learning as an arduous process requiring forbearance and perseverance.

Emerging Innovations

- Focuses on all aspects – rational, sensory perception, emotions, feelings, intuition, imagination.
- Uses involvement and empowerment to activate intrinsic motivation and inner tension of seeking answers and exploration.
- Uses classroom as 'home base' where learning experiences begin – then expands outward to home, community, nation, and world.
- Focuses on individual learning, individual needs and projects, and small group processes.
- Responds to the interests and abilities of learners while following curriculum outline.
- Focuses on learning how to learn.
- Talks about human development.
- Measures progress by how well people learn, enjoy learning, and go on learning.
- Teaches students by exploring multi-sensory information in many ways.
- Considers diverse points of view. Elicits new questions and answers.
- Focuses on empowering the learner and developing inner locus of control and self responsibility.
- Views learning as an exciting process of growing and knowing – a joyful exploration.

—Educating ourselves, not just our children (Ron Miller)

In my view, holistic education is not primarily concerned with what we have to teach children. Holistic education, most fundamentally, raises deep and persistent questions about ourselves and the society we have created. Holistic education challenges us to reorient our own values away from the heartless materialism, competition, self-aggrandisement, and naked greed that characterise life in the modern age. It calls on us to cultivate instead a reverence for life, a deep respect for innocence and purity and simplicity which is so utterly lacking today. When we approach children in this spirit, we will not have so many lessons to teach them; we will realise that they have some profound lessons to teach us, or at the very least that they need to participate in a meaningful way in the lessons we would teach.

There is a certain appeal in seeing children as our hope for the future. Because young children are so impressionable and susceptible to our influence, many kinds of educators, from Jesuits to behaviourists to humanists, have claimed that they could transform humankind if only they were able to educate a new, unspoiled generation from an early enough age. Idealistic educators as diverse as Horace Mann and Maria Montessori have believed that lasting social reform can be achieved only by reaching the hearts and minds of children, because adults are hopelessly set in their ways. (To their credit, however, Mann and especially Montessori realised that *educators* must reform themselves in preparation for the holy task of teaching.)

If we truly hold a reverence for life, we will not be so quick to dash in and exploit our influence over young people. Who are we, anyway, to steer our children's lives in directions we have chosen? The holistic approach sees the child's innocence and dependence as an opening for Creation, not as an opportunity for indoctrination. If we have unfulfilled hopes and dreams for ourselves and our generation, then we must deal with this disappointment

ourselves and let our children aspire to their own dreams.

Educators – even wonderfully humanistic, progressive, child-centred, liberal educators – too often separate their work with children from their participation in society. We too often believe that our effort to influence *children's* values is simply “education”, and therefore necessary, while addressing our *society's* values as “politics”, thus controversial. I suggest that there is no such separation: Influencing our children's lives is just as political as campaigning to change adult minds. Working for social change is ultimately an educational task. Young people are educated by their culture as deeply as by their particular teachers and parents. If the adult world which they must some day join is characterised by competition, violence, and greed, then it is largely futile for us to teach lessons on cooperation, mediation, and ecology. They will spend their adult lives in the culture we have sanctioned, not in our classrooms. Our first task as educators must be to change the lessons that society teaches.

The holistic approach recognises the connection between the political and the educational; it forces us to acknowledge what it is we stand for, because that is what we will most truly teach. If we believe in peace and justice and love, then let us teach these to one another and practice these with one another first, before we turn them into curriculum units. Do we have an unfinished agenda with which to burden still another human generation? Or can we learn to transform ourselves and our culture so that, as Rudolf Steiner so beautifully put it, we may receive our children with reverence and educate them with love? Holistic education aims for a transformation of humanity, starting with ourselves.

*Excerpted from an editorial appearing in
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—Letter to Governments (Maria Montessori)

My life has been spent in the research of truth. Through the study of children I have scrutinised human nature at its origin both in the East and the West, and although it is 40 years now since I began my work, childhood still seems to me an inexhaustible source of revelations and – let me say – of hope.

Childhood has shown me that all humanity is one. All children talk, no matter what their race or their circumstances or their family, more or less at the same age; they walk, change their teeth, etc. at certain fixed periods of their life. In other aspects

also, especially in the psychical field, they are just as similar, just as susceptible.

Children are the constructors of men whom they build, taking from the environment language, religion, customs and the peculiarities not only of the race, not only of the nation, but even of a special district in which they develop.

Childhood constructs with what it finds. If the material is poor, the construction is also poor. As far as civilisation is concerned, the child is at the level of the food-gatherers.

In order to build himself, he has to take by

chance, whatever he finds in the environment.

The child is the forgotten citizen, and yet, if statesmen and educationists once came to realise the terrific force that is in childhood for good or for evil, I feel they would give it priority above everything else.

All problems of humanity depend on man himself; if man is disregarded in his construction, the problems will never be solved.

No child is a Bolshevik or a Fascist or a Democrat; they all become what circumstances or the environment make them.

In our days when in spite of the terrible lessons of two world wars, the times ahead loom as dark as

ever before, I feel strongly that another field has to be explored, besides those of economics and ideology. It is the study of man – not of adult man on whom every appeal is wasted. He, economically insecure, remains bewildered in the maelstrom of conflicting ideas and throws himself now on this side, now on that. Man must be cultivated from the beginning of life when the great powers of nature are at work. It is then that one can hope to plan for a better international understanding.

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In their little worlds in which children have their existence ... there is nothing so finely perceived and so finely felt, as injustice.

Charles Dickens, *Great Expectations*

Life's aspirations come in the guise of children.

Rabindranath Tagore, *Fireflies*

Can we teach children about the art of living? We are now mainly concerned with teaching them academic skills; skills that will help them get a good job, that will make specialists of them. But what about the whole of life? Isn't it important to teach them about their lives as they are living them now, to teach them life skills, skills that help them understand relationship, how to get along in the world, how to survive and cope with the stress of living?

Terrence Webster-Doyle,
Growing Up Sane - The Tragic Irony

—A meditation for children

I am a member of the world family; I am related to those who stand next to me ... by the air we breathe ... by the light we share ... the hope we have for a better world.

I have a responsibility to give ... to receive ... to be open, tolerant, free.

I have inherited this world from those who have lived before ... I occupy space and time for a few short years. I hold this world in trust for those who will follow. My life – with others – can fashion this world toward Peace rather than strife ... hope rather than despair ... freedom rather than slavery.

I, with those about me, can make the Brotherhood of Man a living thing.

I pledge my willing spirit to this thought. We will do this together.

—Pioneering schools

Gifted visionary educators in every part of the world are involved in experimental projects (see also the article on **Soul Education**). These include schools inspired by such notables as Rudolf Steiner (The Waldorf Schools throughout the world), J. Krishnamurti (various schools throughout the world and particularly in India), E.F. Schumacher (The Small School in Devon, in the United Kingdom), Kurt

Hahn (the United World Colleges in various countries throughout the world), Sri Aurobindo (Sri Aurobindo International Centre of Education in Pondicherry, India), and the like. The writings of Alice A. Bailey also inspired a pioneering initiative in Texas, USA, the Robert Muller School. For links to some of these initiatives, please consult the resources section at the end of the set.

...a curriculum and an educational system must encompass and apply a vast range of processes. These processes extend from the central ideas of *transformational education* and include all realms of human experience – thus balancing the education of the “heart” and the education of the mind. As this balance is achieved, both individually and collectively, greater harmony in humanity’s basic relationships can be brought about – leading to true world peace and opportunities for planetary transformation.

Robert Muller School,
Introduction, *The Robert Muller School World Core Curriculum Journal*, Vol. I

The ‘learning process’ must be permeated with joy, fun and achievement which the child can feel and know. For the adult it must be one of persistent firmness coupled closely with loving gentleness because this process is the pattern which the child will use as a basis for all future life experience. As he uses this basis in establishing ordered activity, love, patience and understanding, the child gains a sensitivity to right global relationships and is prepared to adjust possibilities as he moves forward, contributing his part to the miracle of life.

Robert Muller School,
Resource Catalog

(At present) the science of meditation ... is associated in the minds of men with religious matters. But that relates only to theme. The science can be applied to every possible life process.... It is really the true science of ... bridging in consciousness ... it relates the individual mind eventually to the higher mind and later to the Universal Mind. It is one of the major building techniques and will eventually dominate the new educational methods in schools and colleges.

Alice A. Bailey,
Education in the New Age

—Spirituality in Higher Education (David K. Scott)

Our approach to knowledge evolved as society changed from an agrarian to an industrial to an information age, and now to the Integral Age. For the first five hundred years, Universities were embedded in medieval culture where knowledge was largely based on faith and religion. Scholars pursued knowledge from a mixture of motives, combining rational and irrational, scholarly and superstitious, using methods of empiricism and speculation. However there was an emphasis on the integration of knowledge across diverse fields that was lost to some extent with the scientific revolution of the 17th century, and with the rise of modernism and the enlightenment. During the 20th century, the fragmentation of knowledge reached its pinnacle in the relativism of postmodern philosophy. Over the same time span, the nature of Universities changed from the University of Faith to the University of Reason, the dominating paradigm in the modern University.

Just as the University of Faith evolved to the University of Reason, the next phase will be the Integrative University for an Integrative Age, recognizing the evolving human capacity for integrative and spiritual consciousness. The philosopher Ken Wilber sees this emerging capacity as the next stage in human development from the archaic and mythic eras of primal cultures to the “truth-force” and “strive-drive” levels of scientific rationalism and materialism, and now to the greater integral-holonic consciousness of the future. Of course there is no simple linear progression from one level to the next; the different levels are all necessary if we are to survive well in the complexity of the modern world. In earlier times a survival sense based on sharpened instinct and innate senses was crucial – and sometimes still is. More important for the future will be the holistic mind.

Although it was modern science, from the seventeenth century onwards, that led to our dominant, rational, analytical worldview, the science of the twentieth century has now shown the way to a different model of the universe as a web of connections, even as a holographic universe in which information about the whole is contained in each and every component. Let us hope that this interpretation of reality will find its way into our epistemology and approach to learning. There does

seem to be a pattern for increasingly rapid transformation in human history. While the earlier hunter-gatherer and agrarian phases spanned thousands of years, only a few hundred years separated the industrial age and the information age. We might anticipate a more rapid transition to integral, holonic thinking, particularly if our educational institutions make it a priority.

Perhaps humanity is gathering on-stage for the next enlightenment. We have experienced the Enlightenment of the East and the Enlightenment of the West. The next enlightenment should combine the best of these forerunners. On a grand scale we might think of the future as the integration of the great insights of the world's spiritual traditions with the discoveries of modern science. Some of the ideas in modern science have been implicit in the world's religions for thousands of years.

As we design education for the future we need a world philosophy. An attempt at developing this global blueprint for the future of education can be found in the Report to UNESCO of the International Commission on Education for the 21st Century.

Quoting from the UNESCO Report: "The problem will then no longer be so much to prepare children for a given society as to continuously provide everyone with the power and intellectual reference they need for understanding the world around them and behaving responsibly and fairly. More than ever education's essential role seems to be to give people the freedom of thought, judgment, feeling and imagination they need in order to develop their talents and remain as much as possible in control of their lives." Our aim must be the complete fulfillment of the human being in all the richness of personality and the complexity of its forms of expression as producer, inventor and creative dreamer and with all their various commitments as individual members of a family, of a community, and of the world.

This goal for education is no less than a spiritual quest for the times we live in.

Adapted from an article published in Kosmos Journal, Spring – Summer 2004: www.kosmosjournal.org/kjo/articles/article2/spirituality-in-higher-ed.shtml

—Ecoliteracy

The following extracts are reprinted from a series of articles in *Resurgence* magazine issue no. 226 September/October 2004.
www.resurgence.org

Place-based Pedagogy. In an essay titled 'A Sense of Wonder', David Orr makes a compelling argument for why children need "organised engagement with living systems and the lives of people who live by the grace of those systems". Before students are introduced to more advanced disciplinary knowledge, he says, they should be immersed in habitats and communities as they occur, outside the constructed boundaries of classrooms – as rivers, mountains, farms, wetlands, gardens, forests, lakes, islands.

From such engagement grows reverence that is capable of transforming learning from mere knowledge to a passion for preserving those places. Pamela Michael, co-founder of River of Words, a CEL (Center for Ecoliteracy)-supported programme combining nature study with artistic expression, presents 2004 award winners for art and poetry in an international contest that grounds children in the beauty of their own places.

Confluence of Streams by Zenobia Barlow

We need to teach our children – and our political and corporate leaders! – the fundamental facts of life: for example, that matter cycles continually through the web of life; that the energy driving the ecological cycles flows from the sun; that diversity assures resilience; that one species' waste is another species' food; that life, from its beginning more than three billion years ago, did not take over the planet by combat but by networking. Teaching this ecological knowledge, which is also ancient wisdom, will be the most important role of education in the twenty-first century.

...it is important to us that the children not only *understand* ecology, but also *experience* it in nature – in a school garden, on a beach, or in a riverbed – and that they also experience community while they become ecologically literate. Otherwise, they could leave school and be first-rate theoretical ecologists but care very little about nature, about the Earth.

Experiencing and understanding the principles of ecology in a school garden or a creek restoration project are examples of what educators nowadays call "project-based learning". It consists in facilitating learning experiences that engage students in complex real-world projects, reminiscent of the age-old tradition of apprenticeship. Project-based learning not only provides students with important experiences – co-operation, mentorship, integration of various intelligences – but also makes for better learning.... Researchers have found that after two weeks we remember only ten per cent of what we read, but

twenty per cent of what we hear, fifty per cent of what we discuss, and ninety per cent of what we experience. To us, this is one of the most persuasive arguments for experiential, project-based learning.

Landscapes of Learning by Fritjof Capra.

Gregory Bateson asks, "Why do schools teach almost nothing of the pattern that connects?" A reductionist mindset finds expression in the division of arts and sciences; separate subject disciplines; grade apartheid; individualised learning; the setting-down of strict and specific learning objectives to be performance tested with no allowance for unexpected or spontaneous insights arising from the learning experience. ("first fire the arrow; whatever it hits, that's the target"); the strict delineation of who is the teacher and who is the learner; and the arm's-length relationship between the school and the world beyond the school gate. Such is the inhospitable environment into which transformative educators have struggled to introduce curricula, teaching materials, and learning experiences built upon the concepts of inter-human and human-nature interconnectedness, interdependence, interrelationship and justice. Seed scattered on largely stony ground.

Dancing Earth by David Selby.

Fundamental to a reconstruction of educational knowledge is our relationship with nature. In a holistic relationship the individual sees himself or herself as part of nature in a non-exploitative and harmonious way and can learn subjectively and experientially. Such a relationship can emerge from a set of dispositions or a frame of mind that is the task of the educator, parent and society to help develop. The danger here is that yet again the teacher or adult will impose certain ways of thinking on the learner rather than helping these to emerge and take shape. To avoid this it seems essential that schools or learning communities be small and human scale so that a 'listening culture' can prevail and the learners' interests, predispositions and developmental needs may be known. "Holistic knowledge is accessible to the child only on a scale in which relationships, especially those of the child with everything else, can be meaningful," said Maurice Ash. It is also important that schools be democratic – and this is more likely in a small community – so that young people can have a sense of belonging and a sense of active participation and responsibility. Direct engagement with the environment, rural or urban, is fundamental to learning,

and schools need to be embedded in the local community so that learning tasks can emerge out of real life contexts and both teacher and learner can work together.

Listening Culture by Mary Tasker

When we started The Small School we asked ourselves, "What kind of school do we want?" We decided to design our curriculum in three parts. One third would be academic and intellectual, including science, mathematics, English, French – all the things you need for an academic education. Another third would focus on imaginative themes such as art, culture, music and painting. The rest would be practical and ecological. It would include physical training, environmental education, and manual work such as gardening, cooking and woodwork.

We also decided that we would like our school to teach about three basic things that every person needs. One of these needs is food. Hardly any school in the UK teaches you how to grow, cook or serve food, or how to clean the dishes. If you do not teach children to respect your dishes, it is not realistic to expect them to respect people, trees or neighbourhoods. But if children can cook and serve food and do dishes with respect, love and care, they can look after trees and animals with love and care, they can look after their parents with love and care, they can treat their neighbours with love and care. So, to ensure that every child would learn about food, our teachers and children worked together to turn a kitchen into a classroom.

Secondly, we all need clothing. But few schools teach students how to mend clothes, how to design clothes, how to spin, how to weave, how to sew. So we decided to teach children the practical skills of spinning, weaving, mending, designing and making clothes. A number of our children have since turned out to be great dressmakers and designers.

The third thing we need is housing. Yet, today, hardly any schools teach children how to lay a foundation, how to build a roof, and the basics of plumbing and electrical wiring. At The Small School, we included these practical hands-on skills.

We were also concerned that mainstream education at that time was based almost entirely on classroom learning, which made it difficult to learn about the natural world. It was important to us that

children learn not only about but from nature. To learn from nature, one must be in nature. Too often, education is anthropocentric. It teaches us about nature only in order to manipulate it or control it. We felt that nature should be as important a teacher as the classroom teacher. So we decided that at least once a week our classroom would be the outdoors. The nearby river, woodlands and birds would be our teachers as we learned how nature does things.

For me, it is important that education be of a human scale. A school should be a community and not just a knowledge factory – a community of children, parents and teachers who all know each other and who work, celebrate and develop ideas together. But for that to happen, the size of the school must be modest... At the moment, six schools are part of our Movement for Education on a Human Scale.

The principle of human-scale education is the new charter all children need. Governments will say that small schools are uneconomic. First of all that is not true. The hidden costs of large schools have to be taken into account. But even if it were true that large schools are less expensive, my concern is about the long-term effect of mass education on the future of children.

Since The Small School began, about 300 children have passed through our school. We find that they are self-confident and have many practical skills. For my son it is no sweat to cook a meal for ten or twenty people, because he has learnt it at the school. Our aim has been to equip children not only intellectually, but also spiritually, physically, emotionally and practically.

Many other children who went through the Small School are doing similar things. They work in organic farming, woodland management or dress designing. They work for non-profit organisations or they work overseas on sustainable development projects.

The job of a teacher and parent is like that of a forester or gardener, to support, encourage, protect, inspire and provide. In the case of the acorn, you provide water and some shelter. You provide a little support so the wind doesn't blow away the little seedling. In the same way, the school, the community and the parents provide children with support.

Adapted from *The Small School: Children's Charter* by Satish Kumar

—Soul education

Triangles in Education is a worldwide, spiritually motivated network of educators organised for the conscious circulation and creative expression of the energies of the Soul in the field of education. Mentally linked “in Triangles formation” this group serves as a subjective power grid for the aligning of outer educational practice with the goal of Soul expression. Through daily invocative activity, the network stands in co-operative relationship with all who are committed to laying the foundations for a new civilisation based on the principles of a Soul-oriented and Soul-powered education. Education is considered to be the major field where the seeds for a “paradigm shift” in human consciousness can be sown and cultivated. Spiritually motivated educators working in “triangles formation” form a lighted network of Souls, daily circulating the energies and qualities of the Soul amongst teachers and educators, thus laying the foundation for educational thought and practice in the dawning era. Triangles in Education, is therefore envisioned as an underlying light-grid within the mind of humanity.

Triangles in Education is one of many groups contributing to the unfolding of **The World Programme for Soul Education (WPSE)** – which is based upon the “inherent nobility of the human soul and the centrality of the task of establishing an educational culture which respects and draws forth into clear expression the higher Soul-nature of every human being”. WPSE had its origins in a five year process from 1998 through 2002, initiated by Triangles in Education, known as the **Global Conference of Soul Education** involving a wide

range of educators from all over the world coming together in a wave of ongoing discussions, conferences, workshops and contributions on the theme of Soul-inspiring education. This process led to the first international conference on the “Soul in Education” at Findhorn, Scotland in 2000. The success of this first conference led to a series of Spirit of Learning/ Soul in Education conferences around the world: Hawaii in 2001, the Netherlands in 2002 (and 2004), Australia in 2003, and South Africa and Hungary in 2004. In June 2005 the 6th Soul in Education International Conference – *Creating a Compassionate Future* – was held in Boulder Colorado USA, followed, in October 2005, by the 5th International Conference on *Holistic Learning – Journey of the Spirit*, in Toronto Canada, which explores learning as a process that engages body, mind, emotions and spirit.

Groups and organisations participating in the **WPSE** include:

Bramha Kumaris World Spiritual University (UK branch); Evhumanity (Greece); Institute of International Peace Studies & Global Philosophy (UK); International Childrens Peace Council (Italian branch); Shapers of Education Foundation (Netherlands); S.O.L.-UK (Spirit of Learning - UK); Soul Education Focalising Group (UK); The Robert Muller School (USA); Triangles in Education (UK); Wrekin Trust (UK); WYSE International (UK).

For more information see
<http://freespace.virgin.net/caduceator.clh/>

World democracy will take form when men everywhere are regarded in reality as equal; when boys and girls are taught that it does not matter whether a man is an Asiatic, an American, a European, British, a Jew or a Gentile but only that each has an historical background which enables him to contribute something to the good of the whole, that the major requirement is an attitude of goodwill and a constant effort to foster right human relations. World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth.... He will learn that the religious differences are largely the result of man-made quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.

Alice A. Bailey
Problems of Humanity

THE WORK OF THE UNITED NATIONS

Members of the United Nations system are helping to focus world thought on the interdependent nature of all life on our planet because there is the realisation that education is deeply connected to and interactive with the world economy and the world environment. Together they are helping to create a new consciousness to be reflected in schools everywhere, wherein it will be realized that there exists an isomorphic relationship between the individual and the whole. Students in the future will recognize the scientific and therefore the practical basis for the quality of brotherhood addressed by all major religions over the centuries, but as yet unrealized. And the ancient aphorism which states, "One for all and all for one" can once again be recognized as a productive, dynamic and living possibility toward which we can purposefully strive. These ideas were reflected in major international forums such as the World Conference on Education for All, held in Jomtien, Thailand in March 1990, which agreed common global objectives in education, followed by the World

Summit for Children. Both of these conferences called special attention to the plight of the girl child, making specific recommendations about how we may attain greater parity between both sexes and therefore realize major improvements in the quality of life worldwide.

Several precedent-breaking documents were adopted at these forums calling for the implementation of specific actions, which today are slowly, but most assuredly, producing constructive changes worldwide. These documents are the World Declaration of Education for All, the Framework for Action to Meet Basic Learning Needs, The Convention on the Rights of the Child, and the World Declaration on the Survival, Protection, and Development of Children. Recent developments at the beginning of the 21st century include the World Education Forum, held in Dakar in 2000, which reaffirmed the commitment to achieving Education for All by the year 2015, and the UN Millennium Development Goals.

—World Conference on Education for All

In February 1989, the United Nations Children's Fund (UNICEF), the United Nations Development Programme (UNDP), the United Nations Educational, Scientific and Cultural Organisation (UNESCO), and the World Bank agreed to convene jointly and sponsor the "World Conference on Education for All – Meeting Basic Learning Needs", now widely known as WCEFA. The conference which was held from March 5 to March 9, 1990 in Jomtien, Thailand brought together 1,500 representatives of governments, bilateral and international organisations and agencies, including 130 non-governmental organisations (NGOs). The three principal objectives of the conference were:

- 1) To highlight the importance and impact of basic education, and renew the commitment to make it available to all;
- 2) To forge a global consensus on a framework for action to meet the basic learning needs of children, youth and adults;
- 3) To provide a forum for sharing experiences and research results to invigorate ongoing and planned programmes.

Many aspects of the worldwide problems of education were addressed among which were the growing disparity between the North and the South – a division of the world's nation states based on economic and developmental parameters. This is linked to the Millennium Development Goals below.

—UN Millennium Development Goals concerning education

In September 2000, at the United Nations Millennium Summit, world leaders agreed to a set of time-bound and measurable goals and targets for combating poverty, hunger, disease, illiteracy, environmental degradation and discrimination against women. Placed at the heart of the global agenda, they are now called the Millennium Development Goals (MDGs). The Summit's Millennium Declaration also outlined a wide range of commitments in human rights, good governance and democracy.

The two specific Education related Goals, to be

achieved by 2015 are:

- 1) Achieve universal Primary Education and ensure that all boys and girls complete a full course of primary schooling.
- 2) Promote gender equality and empower women by eliminating gender disparity in primary and secondary education preferably by 2005 and at all levels by 2015.

The MDGs provide a framework for the entire UN system to work coherently together towards a common end and the UN is uniquely positioned to

advocate for change, connect countries to knowledge and resources, and help co-ordinate broader efforts at the country level. Progress is being made but it is uneven and slow and the large majority of nations require substantial support to achieve the MDGs. The challenges for the global community, in both the

developed and developing world, are to mobilize financial support and political will, re-engage governments, re-orient development priorities and policies, build capacity and reach out to partners in civil society and the private sector.

— Education for All *(The following material is drawn from the UNESCO website)*

The Education for All movement took off at the World Conference on Education for All in 1990. Since then, governments, non-governmental organizations, civil society, bilateral and multilateral donor agencies and the media have taken up the cause of providing basic education for all children, youth and adults.

From Jomtien to Dakar: Ten Years of Education for All

In 1990, at the World Conference on Education for All, held at Jomtien, Thailand, representatives from 155 countries and 150 organizations pledged to provide education for all by the year 2000. Their intention was that children, youth and adults would “benefit from educational opportunities designed to meet their basic learning needs”. The World Declaration on Education for All thus defined a bold new direction in education.

The Declaration rang the death-knell of rigid, prescriptive education systems and ushered in an era where flexibility could thrive. From now on, education would be tailor-made, adapted to the needs, culture and circumstances of learners. The decision to review progress a decade later was taken in Jomtien.

Two important milestones intervened in 1996. The Mid-Decade Conference held in Amman Jordan, noted that considerable progress had been made. Its weak reporting underlined the need for an in-depth assessment. The report to UNESCO of the International Commission on Education for The Twenty-first Century promoted a holistic view of education consisting of four “pillars”: learning to know, learning to do, learning to be and learning to live together. The text was widely adopted.

The World Education Forum 2000

The Education for All decade culminated at the World Education Forum (26-28 April 2000, Dakar, Senegal) which adopted the Dakar Framework for Action *Education for All: Meeting Our Collective Commitments*. This document commits governments to achieving quality basic education for all by 2015, with particular emphasis on girls’ schooling and a pledge from donor countries and institutions that “no country seriously committed to basic education will be thwarted in the achievement of this goal by lack of resources.

The biggest review on education in history

The Dakar Framework for Action draws on the results of the global EFA 2000 Assessment involving more than 180 countries. Launched in 1998, this global exercise was the most comprehensive study ever made of basic education. It was carried out by national teams assisted by ten regional advisory groups, comprising UN agencies the World Bank, bilateral donor agencies, development banks and inter-governmental organizations.

Preliminary results were debated at five regional preparatory conferences and a special gathering of the nine high-population countries (E9) between December 1999 and February 2000 (in Johannesburg, South Africa; Bangkok, Thailand; Cairo, Egypt; Recife, Brazil; Warsaw, Poland; and Santo Domingo, the Dominican Republic).

National assessments were complemented by fourteen thematic studies on educational issues of global concern, surveys on learning achievement and the conditions of teaching and learning, as well as twenty case-studies.

The findings

The assessment revealed a mixed scorecard. The number of children in school soared (from 599 million in 1990 to 681 million in 1998) and many countries were approaching full primary school enrolment for the first time. On the other hand, some 113 million children were out of school, discrimination against girls was widespread and nearly a billion adults – mostly women – were illiterate. The lack of qualified teachers and learning materials was the reality for too many schools.

While the donor community was criticized for dwindling aid commitment, some countries such as Bangladesh, Brazil and Egypt were earmarking close to 6 per cent of their gross national product (GNP) for education. For some African countries, education absorbs up to a third of the national budget, although several of them spend as much on debt repayment as on health and basic education combined.

Disparities in quality were also widespread. Over-conservative systems were out of touch with young people’s needs, in sharp contrast with the plethora of initiatives that successfully adapted learning to local needs or reached out to marginalized populations. New media and virtual networks had

also started to shake the dust off education systems.

Looking ahead

There are daunting challenges ahead: how to reach out with education to HIV/AIDS orphans in regions such as Africa where the pandemic is wreaking havoc; how to offer education to the ever-increasing number of refugees and displaced people; how to help teachers acquire a new understanding of their role and how to harness the new technologies to benefit the poor. And probably the most daunting challenge of all – in a world with 700 million people living in forty-two highly indebted countries – how to help education overcome poverty and give millions of

children a chance to realize their full potential.

The Dakar Framework for Action gives the international community an opportunity to redefine education strategies to cope with the legacy of the 1990s and to help learning keep up with the pace of change.

Major texts pertaining to this movement are available in background documents and FAQ, on the UNESCO website, which answers the most frequently asked questions about basic education worldwide.

www.unesco.org/education/efa/ed_for_all/index.shtml

I believe that it is time for change. I believe that it is time for us to start working for peace and not for war, for life and not for death, for social development and not for stagnation, for education and not for warlike barbarity.

President Borja, Ecuador

Final Report; World Conference on Education for All

In the past three decades of development, we have learned ... that education is the root of all development ... that spending on education is a highly productive investment ... (and that) female literacy also has multiplier effects. Let reluctant finance ministers, unwilling to commit adequate national budgets to education, ponder over these facts of life.

William Draper III, ex Administrator, UNDP

Ibid.

Education for all needs the contribution to education from all.... If we combine vision with pragmatism, political will with economic resourcefulness, international solidarity with national commitment, the expertise of educators with the fresh contributions of the media, science and technology, the business community, voluntary organisations and many others – then, and probably only then, the struggle to bring education to all can be won.

F. Mayor, ex Director-General, UNESCO

Ibid.

The way ahead will be found by those who are unwilling to be constrained by the apparently all-determining forces and structures of the industrial age. Our freedom and power are determined by our willingness to accept responsibility for the future.

Indeed the future has already broken into the present. We each live in many times. The present of one is the past of another, and the future of yet another. We are called to live, knowing and showing that the future exists and that each one of us can call it in, when we are willing, to redress the balance of the past.

Ivan Illich

Celebration of Awareness

—The World Summit for Children and the Convention on the Rights of the Child

“There will always be something more immediate. There will never be anything more important.... Like other great changes in prevailing ethic, the world-wide acceptance of this principle of first call for children will not come quickly or easily. But, like other such changes, it will represent nothing less than an advance for civilisation itself.” State of the World’s Children, 1991.

On September 30, 1990 leaders from 152 countries representing 99 percent of the world’s population came together at the United Nations headquarters in New York City for an unprecedented meeting to discuss the plight of the world’s children. The challenge facing these leaders, and indeed, the world, was spelled out in the *World Declaration on the Survival, Protection, and Development of Children*. Within this document, the day-to-day experience of many children around the world was described:

- Each day, countless children around the world are exposed to dangers that hamper their growth and development. They suffer immensely as casualties of war and violence; as victims of racial discrimination, apartheid, aggression, foreign occupation and annexation; as refugees and displaced children, forced to abandon their homes and their roots; as disabled; or as victims of neglect, cruelty and exploitation;
- Each day, millions of children suffer from the scourges of poverty and economic crisis – from hunger and homelessness, from epidemics, illiteracy and from degradation of the environment;
- Each day, thousands of children die from malnutrition and disease, from the lack of clean water and inadequate sanitation and from the effects of the drug problem.

In order to improve these conditions, the World Summit participants agreed that in the decade ahead, widespread acceptance must be won for a new ethic for children; an ethic which demands that children should be the first to benefit from humanity’s successes and the last to suffer from its failures, an ethic which demands “First Call” for the world’s children.

To insure that such would be the case, a detailed “Plan of Action” was unanimously adopted. This Plan calls for concerted national action and international co-operation to strive for the achievement, in all countries, of specific goals by the year 2,000.

In conjunction with this Plan, world leaders also had the opportunity to sign the *Convention on the Rights of the Child* – an international document described as the “Magna Carta” or “Bill of Rights” for children. Within its 54 articles, this Convention sets

universal legal standards for the protection of children under 18 years of age against neglect, abuse and exploitation, as well as guaranteeing to them their basic human rights, including survival, development, protection and full participation in social, cultural, educational, and other endeavours necessary for their individual growth and well-being.

This Convention has significantly changed previous approaches to children’s rights by placing a strong emphasis on the child as an individual with inalienable rights. It recognises that children are at risk in all societies – regardless of the religious, cultural, economic or other benefits at a nation’s disposal, and it stipulates that the child’s well-being is a responsibility to be shared by parents, the nation and the international community. Thus, countries that ratify the Convention (i.e., accept it as a legally binding contract) have obligations to all children everywhere.

Having been unanimously adopted by the General Assembly in 1989, the Convention, by the end of April, 1992, had been ratified by 116 countries. The rapid and widespread acceptance of the Convention has shattered old records and set new precedents. No other United Nations human rights treaty has ever been accepted so quickly and with such apparent enthusiasm. By 2005, the Convention had been ratified by 192 countries with only two remaining: the United States and Somalia, which have now signalled their intention to ratify.

A unique and innovative aspect of the Convention – one that many legal experts claim may well prove to be the most important part of the implementation process – is the formal role given to non-governmental organisations (NGOs). As a result, NGOs can build up a data base and reporting system to verify the facts and figures submitted by governments in their periodic progress reports to the United Nations.

Progress in meeting the goals of the Summit is evident in the rapidly expanding “Grand Alliance for Children”, including United Nations Agencies, governmental committees, national and international non-governmental organisations, religious leaders, celebrities and children themselves, who in many countries, have come together to “participate” on behalf of their own welfare, as the Convention designates.

According to UNICEF, the Convention of the Rights of the Child reflects a new vision of the child. Children are neither the property of their parents nor are they helpless objects of charity. They are human beings and are the subject of their own rights. The Convention offers a vision of the child as an individ-

usual and as a member of a family and community, with rights and responsibilities appropriate to his or her age and stage of development. By recognising children's rights in this way, the Convention firmly sets the focus on the whole child.

Resources

To receive a copy of the *Convention on the Rights of the Child*, contact: Office of the High

Commissioner for Human Rights, United Nations Office at Geneva, 1211 Geneva 10, Switzerland, or download from www.ohchr.org/english/law/crc.htm For information on what children are doing to promote their rights, curricula and additional resources, contact: Kids Meeting Kids; 380 Riverside Drive, Box 8H, New York, NY 10025; USA; www.kidsmeetingkids.org

—Educating the girl child *(The following material is drawn from the UNICEF website on Girls' Education)*

The big picture

Quality education remains a distant dream for millions of children across the globe. 121 million children, the majority of them girls, are being denied this fundamental right.

What is girls' education?

Education is a fundamental right for all children, including girls. Yet, as in many other areas of their lives, girls' prospects for education are diminished because of gender discrimination.

The statistics say it all. 65 of the 121 million children in the world who are not in school are girls. In Sub Saharan Africa, 24 million girls were out of school in 2002. 83% of all girls out of school live in Sub Saharan Africa, South Asia, East Asia and the Pacific. Two-thirds of the world's 875 million illiterate adults are women.

That is why UN Secretary-General Kofi Annan, in his groundbreaking address to the Millennium Assembly reminded us that there can be no significant or sustainable transformation in societies – and no lasting reduction in global poverty – until girls receive the basic quality education they deserve – and take their rightful place as equal partners in development.

UNICEF's long-term goal is for all children to have access to and complete an education of good quality. The international goals connected to girls' education were agreed at Dakar and form part of the Millennium Development Goals.

The international community will not reach these agreed upon goals if it sticks to business as usual. Therefore UNICEF is directing resources towards bringing girls into the classroom and keeping them there until they complete their basic education. With a mandate to serve the most marginalized groups, UNICEF focuses on girls – the largest group excluded from education. Out of an estimated 121 million children not in school, 65 million are girls. Ultimately when schools are girl-friendly they are child-friendly.

In countries where the net enrolment rate of girls is less than 85 per cent, UNICEF programmes help governments to formulate policies, procedures and practices that will significantly reduce the number of girls who are not in school. In 2002,

UNICEF began to intensify and accelerate its efforts in girls' education in 25 countries where there are significant challenges to achieving international goals for gender parity in education.

UNICEF's strategies to support access and reduce the number of girls out of school are adapted to the local situation. Interventions typically include:

- Outreach to locate excluded and at-risk girls and get them into school;
- Policy support and technical assistance to governments and communities to increase access for children who are hardest to reach or suffer most from discrimination;
- Programmes to eliminate cultural, social and economic barriers to the education of girls;
- Support for the development and implementation of specific actions to reduce the gender gap, while increasing overall enrolment and attendance;
- Assistance in preparing for and responding to conflict and other crises so that affected children's rights to basic education are fulfilled in safe, stable and gender-sensitive environments;
- Promoting quality in education as a means to encourage access.

The barriers to educating girls

The single most important factor preventing girls from attending and achieving in school is gender discrimination. Girls and boys both have hurdles to overcome. For girls the hurdles are, for the most part, higher and more frequent – simply because they are girls.

Quality of education

Quality education is key to overcoming poverty in a single generation. Quality education is fundamental in creating a future for human security, community development and national progress. It is an enormous challenge. It is also an immense opportunity.

Girls and boys have the same right to a quality education. But the "gender gap" becomes painfully evident when looking at who is in the classroom. In 1990, 20 per cent of the world's primary-school-aged children were out of school, two-thirds of them girls. By 2002, the number of children out of school had been brought down to about 121 million worldwide; 65 million were girls. And while there were more chil-

dren than ever in the world's primary schools, far too many remain absent – the majority girls.

Partnerships for girls' education

Partnerships have been a defining feature of UNICEF's work for children since its inception. In education, UNICEF traditionally has been a partner to governments and in particular Ministries of Education. Since the 1990 Education for All Conference in Jomtien, partnerships have multiplied and diversified at community, sub-national, national, regional and international levels. UNICEF now partners with governments, funding agencies, foundations, private sector organizations, non-governmental organizations (NGOs), children's organizations, communities, schools and ultimately children and families themselves.

Partnerships are essential for understanding and overcoming the barriers to girls' learning at every level – household and community, school, and policy and systems. Different constituencies from all sectors are needed to identify effective, sustainable strategies.

Since the Education for All conference a wealth of experience has been gained, documented and shared in girls' education. One example of the power of partnerships is how community involvement has helped to include hard-to-reach-children, especially girls, in school.

Developing, sustaining and participating in partnerships are required for effective advocacy, co-ordination and action for girls' education. UNICEF will continue to utilize dynamic partnerships until all girls take their rightful place in the classroom.

Jump starting progress

The first Education for All and Millennium Development milestone is 2005 – the elimination of gender disparity in primary and secondary education. Reaching this goal is crucial for human development and poverty reduction. Yet without Herculean efforts this goal will not be met. Therefore UNICEF has launched '25 by 2005', an initiative to jump-start progress towards achieving gender parity in 25 selected countries.

Partnerships are crucial for UNICEF to accelerate progress in girls' education. Building, sustaining and participating in partnerships has long been a key educational strategy. Now UNICEF is strengthening these alliances for gender parity in education – with new urgency, at the country level.

All partners are involved in the process – from government to communities, from NGOs to multi-laterals and bi-laterals, from parents to children. UNICEF continues to form new partnerships so gender issues in education are embraced at every level – from the micro to the macro. Some key partnerships include:

The Education for All process is an important avenue for strengthening partnerships around girls' education at the country level.

UNICEF coordinates the *African Girls' Education Initiative* (AGEI) in 34 countries. Partnerships between and within countries are the backbone of AGEI, which works to enrol and keep girls in school and advocates for gender parity in education. Partners provide entry points and building blocks for accelerating progress towards girls' education targets.

The *UN Girls' Education Initiative* (UNGEI) keeps gender parity on the international radar screen. UNICEF will actively use the UNGEI initiative to galvanize partners and to ensure that another generation of girls will not be lost to illiteracy.

The *Fast-Track Initiative* (FTI), led by the World Bank, is another partnership striving for universal primary education by 2015. Several of the countries involved in UNICEF's acceleration initiatives are included in FTI. UNICEF works with its country and international partners to ensure that girls are part of the FTI equation and that gender is an integral part of country programmes.

www.unicef.org/girlseducation/index_bigpicture.html

ALICE A. BAILEY AND AGNI YOGA ON EDUCATION

—Education should be of three kinds (Alice A. Bailey)

Education should be of three kinds and all three are necessary to bring humanity to a needed point of development.

It is, first of all, a process of acquiring facts – past and present – and of then learning to infer and gather from this mass of information, gradually accumulated, that which can be of practical use in any given situation. This process involves the fundamentals of our present educational systems.

It is, secondly, a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results. This also involves training for specialised activities, based upon innate tendencies, talents or genius.

It is a process whereby unity or a sense of synthesis is cultivated. Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship, and of their nation in its relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilised and cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings in terms of the deeper spiritual and universal values.

Education should be the process whereby youth is taught to reason from cause to effect, to know the reason why certain actions are bound inevitably to produce certain results and why – given a certain emotional and mental equipment, plus an ascertained psychological rating – definite life trends can be determined and certain professions and life careers

provide the right setting for development and a useful and profitable field of experience.

Some attempts along this line have been undertaken by certain colleges and schools in an effort to ascertain the psychological aptitudes of a boy or a girl for certain vocations but the whole effort is still amateurish in nature. When made more scientific it opens the door for training in the sciences; it gives significance and meaning to history, biography and learning and thus avoids the bare impartation of facts and the crude process of memory training which has been distinctive of past methods.

The new education will consider a child with due reference to his heredity, his social position, his national conditioning, his environment and his individual mental and emotional equipment and will seek to throw the entire world of effort open to him, pointing out that apparent barriers to progress are only spurs to renewed endeavour. They will thus seek to 'lead him out' (the true meaning of the word *education*) from any limiting condition and train him to think in terms of constructive world citizenship. Growth and still more growth will be emphasised.

The educator of the future will approach the problem of youth from the angle of the children's *instinctual* reaction, their *intellectual* capacity and their *intuitional* potentiality. In infancy and in the earlier school grades, the development of right instinctual reactions will be watched and cultivated; in the later grades, in what is equivalent to the high schools or the secondary schools, the intellectual unfoldment and control of the mental processes will be emphasised; whilst in the colleges and universities the unfoldment of the intuition, the importance of ideas and ideals and the development of abstract thinking and perception will be fostered; this latter phase will be soundly based upon the previous sound intellectual foundation. These three factors – instinct, intellect and intuition – provide the keynotes for the three scholastic institutions through which every young person will pass.

Problems of Humanity, pp. 53-5

Much greater care will have to be given in picking and training the teachers of the future. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realise that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach ... he will relate it all to the Science of Right Human Relations.

Problems of Humanity, pp.61-2

—The Nation That Has Forgotten Its Teachers Has Forgotten Its Future (the Agni Yoga Teachings)

Shamed be the land where teachers dwell in poverty and want. Shamed be those who know that their children are being taught by a man in want. Not to care for the teachers of its future generation is not only a disgrace to a nation but a mark of its ignorance. Can one entrust children to a depressed man? Can one ignore the emanation created by sorrow? Can one rest ignorant of the fact that a depressed spirit cannot inspire enthusiasm? Can one regard teaching as an insignificant profession? Can one expect an enlightened spirit in children if the school is a place of humiliation and affront?... Thus I say, thus I repeat that the nation that has forgotten its teachers has forgotten its future. Let us ... make sure that the teacher be the most valued member of the country's institution.

Fiery World, Vol. I, #582

To all we shall say, 'It is necessary, necessary, necessary, to find new ways.'

Infinity, Vol. II, #84

Among the school subjects let there be taught the fundamentals of astronomy, but let it be presented as the gateway to the far-off worlds. Thus schools will stimulate the first thoughts about life in the far-off worlds. Space will become alive, astro-chemistry and rays will round out the magnitude of the Universe. Young hearts will feel not as ants upon the earth's crust, but as bearers of spirit responsible for the planet.

New Era Community, #110

The Search for new ways is the most imperative problem. Due to the unusualness of conditions of the future, it will be impossible to proceed by the old ways. All new ones must remember this. It is the worst thing when men do not know how to escape from the old rut. It is dreadful when people approach new conditions with their old habits. Just as it is impossible to open a present-day lock with a medieval key, likewise it is impossible for men with old habits to unlock the door to the future.

Today it did not succeed in order that tomorrow it may blossom more beautifully.

Brotherhood, #423

MEDITATION

Stage I

1. Reflect upon the fact of relationship. You are related to:
 - (a) your family
 - (b) your community
 - (c) your nation
 - (d) the world of nations
 - (e) the One Humanity made up of all races and nations
2. Use this mantram of unification:
The souls of men are one and I am one with them.
I seek to love, not hate.
I seek to serve and not exact due service.
I seek to heal, not hurt.

Stage II

1. Dwell upon the theme of service, your links with service groups and how, with your fellow servers, you can help the divine Plan.
2. Reflect upon the Problem which you are studying and know that goodwill can bring solution. Include the Seed Thought:
Two major ideas should be taught the children of every country.
They are: The value of the individual and the fact of the one humanity.
3. Invoke the spiritual inspiration in finding solution to the problem by using the final stanza of the mantram of unification:
Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

Stage III

1. Realise that you are contributing to the building of a bridge between the Kingdom of Heaven and earth. Think about this bridge of communication.

Stage IV

1. Having built the bridge, visualise light, love and blessing descending over the bridge to humanity.
2. Use the Great Invocation. Say it with deliberation and full commitment to its meaning:

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let light descend on Earth.

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM

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OM

WORK PROPOSALS

- Continue with the daily meditation work.
- Read from the suggested list of resources.
- Create your own list based on your particular interests, and for further in-depth study of the issues presented within this study set.
- Begin a study group wherein group meditation, discussion and action can be brought to bear on this particular problem. If meeting up with others physically is difficult, you could consider forming a group online. World Goodwill also hosts discussion forums on the problems that can be found online at: www.lucistrust.org/goodwill/poh/

Questions for consideration and/or discussion

1. What do you think should be the major principles underlying education?
2. What do you understand about 'education for world citizenship' and what do you think can be done to create it?
3. In what ways can today's children be educated in right relationship?
4. How is creativity related to right relationship?
5. In what ways is life-long learning important? How should it fit into the educational process?
6. What does the word spiritual mean to you? Do you differentiate between a spiritual education and intellectual development? Do you divorce the two in your mind or do you regard them as two phases of one effort?
7. What do you think could be some short-term and long-term solutions to improve the plight of the world's children?
8. What actions can you take in your recognised environment to improve the plight of the world's children?

The World Goodwill course on the Problems of Humanity is not intended to be didactic. Some statements may be new or unfamiliar. We suggest that these be neither accepted on authority nor lightly cast aside, but instead that they be deeply explored. The questions above are starting points to help stimulate this deeper exploration, whether individually, or in a group setting.

LIST OF RESOURCES

Please note that this brief list is only intended as a stimulus to further investigation and is in no way comprehensive. World Goodwill would very much appreciate it if students of this set who discover other good sources of material could let us know for possible future inclusion in this list.

BOOKS

— in English

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Carnie, Fiona. *Pathways to Child Friendly Schools*. Human Scale Education, UK, 2004.

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Krishnamurti, J. *Education and the Significance of Life*. Harper. San Francisco, USA, 1981.

Langley, Leonora. *Let The Children Sing*. The Book Guild Ltd, UK, 2004.

Montessori, Maria. *The Absorbent Mind*. Holt, Rinehart and Winston, New York, USA, 1967.

Orr, David. *Ecological Literacy: Education and the Transition to a Postmodern World*. State University of New York Press, USA, 1992.

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Rogers, Carl R. & Freiberg, Jerome H. *Freedom to Learn*. Prentice Hall, New Jersey, USA, 1994.

Sobel, David. *Place - Based Education: Connecting Classrooms and Communities*. Nature Literacy Series no. 4, the Orion Society, USA, 2004.

Steiner, Rudolf. *The Education of the Child*. Garber Communications, Inc., New York, USA 1981.

Vittachi, Anuradha. *Stolen Childhood; In Search of the Rights of the Child*. Polity Press, Cambridge, UK, 1989.

— in French

Dolto, Françoise. *La Cause des enfants: en respectant l'enfant on respecte l'être humain*. Pocket ou Robert Laffont

—— *La Cause des adolescents: respecter leur liberté et leur différence*. Pocket ou Robert Laffont

—— *Lorsque l'enfant paraît*. Points

CONFERENCE TRANSCRIPTS

Soul in Education. Pietermaritzburg, South Africa, 2004. (To request a copy, please contact Brookby Centre, P.O. Box 21438, MAYORS WALK 3208, South Africa. Phone/Fax: ++33-3443094; Email: soulinedu@futurenet.org.za)

PERIODICALS

International Educator. Association of International Educators. 1307 New York Avenue, NW, 8th Floor Washington, DC 20005-4701 USA. www.nafsa.org/publication.sec/international_educator_1

Encounter: Education for Meaning and Social Justice (formerly Holistic Education Review). Box 328, Brandon, VT 05733-0328, USA. <http://great-ideas.org/enc.htm>

the new Courier (UNESCO) 7, place de Fontenoy, 75352 Paris 07 SP, France. www.unesco.org/courier/

WEBSITES

— *Pioneering Schools (see p.9)*

City Montessori School: www.cmseducation.org/about/about.html

Human Scale Education: www.hse.org.uk (the Small School is affiliated with this movement)

Krishnamurti Schools: www.kfoundation.org/links2.asp?which=school

Montessori Schools: www.montessoriconnections.com/index.shtml

The Robert Muller School: www.unol.org/rms/ (For further information about this educational philosophy and curriculum, write to The Robert Muller School; 6005 Royal Oak Drive; Arlington, TX 76016.)

Sri Aurobindo International Centre of Education: www.sriarobindosociety.org.in/subnav/educentr.htm

United World Colleges: www.uwc.org

Waldorf Education (Rudolf Steiner): www.waldorfanswers.org/WaldorfLinks.html

— *Other organisations*

The Center for Courage & Renewal: www.couragerenewal.org (originally the Center for Teacher Formation)

Council for Education in World Citizenship: www.cewc.org

Great Ideas in Education: www.great-ideas.org

Peace Child: www.peacechild.org

Society for Effective Affective Learning (SEAL): www.seal.org.uk

Shapers of Education: www.shapersofeducation.org

Triangles in Education: <http://freespace.virgin.net/caduceator.clh/>

UNESCO: www.unesco.org

UNICEF: www.unicef.org

University for Spirit Forum: www.ufsforum.org

WYSE: www.wyse-ngo.org (WYSE International is an educational charity that specializes in values and leadership education for young people).

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