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photos by Guido-Henri De Couvreur, Christopher Spicer and Rikke Schultz

From the Editor

The International People's College (IPC) in Helsingør Denmark has been the launching ground for many ambitious and global ideas, including the first (1949) UNESCO International Conference on Adult Education (now, CONFINTEA) as well as meetings of AWE. When we last met there in the fall of 2010, we were looking for a renewed focus of our work, and one outcome was the formation of a group to look anew at the concept of "world education" and what we shared in common about our pedagogical approaches. This issue of our journal reports on some impressive results coming from this initiative.

Following our meeting at IPC, a small group of us began meeting through the internet (and 1 in-person meeting in Denmark) to develop a structure and framework for deepening our collective understanding. This culminated, in February 2012, with a seminar at Mitraniketan in Kerala India, which was a natural link from IPC – being its own global meeting ground of people, ideas, and cultures. Beginning in 1956, K. Viswanathan brought together inspiration from Rabindranath Tagore's school Santiniketan, Arthur Morgan's ideas best known at Antioch College in the US State of Ohio, N.F.S. Grundtvig and the Danish folkhighschool, and of course, the great Mahatma Gandhi himself.

At the core of these and other "universal" thinkers' ideas – and the AWE founding principals – are the concepts of aliveness, awakening, living fully with body, mind, and spirit, and of learning from the heart. "Learning for life" and "enlightenment for life" are words in which the Danish folk education dialogue is rooted.

With such inspired language, how could we look in a new way, and connect such revered ideas in the 21st century? We needed something that was not only contemporary while respecting the wisdom of the ages, but also would help us grapple with multiple truths, cultural differences, and a rapidly changing world. We found such help in the late 20th century work of Ken Wilber and his ambitious "Integral Theory."

This report brings together the work of our seminar. For three days, our core group of 10 (see cover photo) met to focus on 3 primary questions that framed our dialogue. The first articles provide the foundations for these discussions: first, an overview of Integral Theory (Spicer) and a challenge to live from enlightened values (De Couvreur). On the fourth day, over 20 Indian educators, primarily from Kerala, joined us. The next set of articles provides their contributions: teacher enlightenment (Benedict), pedagogies for active learning and 21st century technology (Bindu), and crossroads of learning beyond the classroom (Giri). We also were inspired by Ghandi's ideas on life and learning by Professor. V. Ramdas (not available for print).

From the mix of presentations, questions, and our stories, we began to do some preliminary piecing together of some answers. They are

summarized (from flip charts) on p. 20. Then Mette Højland and Rikke Schultz do an admirable job of applying these ideas toward our work as world educators.

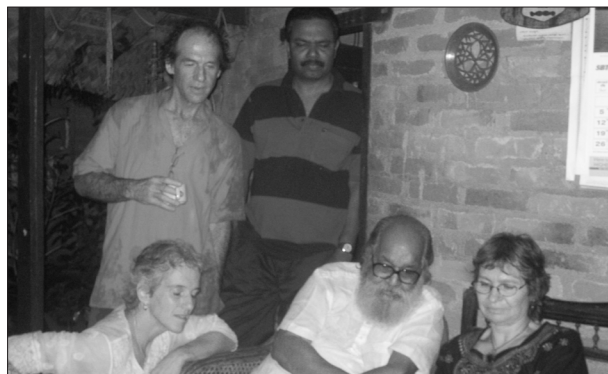
At the heart of integral learning – is story. Indeed, story provides an enlivenment much more likely to engage the whole human – hands, heart, and head. Our whole experience. The final section is a handful of stories of world education in action, framed by the integral "quadrant" lens: from Denmark (Højland), Mitraniketan (Pillai and Rama Das), the Philippines (Mapa and Nicolasora), the US (Spicer).

The report concludes with the seminar's recommendations to the AWE "Presidency" (see p.35), most of who have been involved in this project. These recommendations are aligned with the original 3 seminar questions – and suggest 2 hopes for the next steps on the path to a refreshed AWE understanding of "world education" for enlightenment: that more practitioners of world education bring their perspectives, and that with more voices and time, we can evolve and deepen those practices. Many of us were finding ourselves focused in particular on ways to support and nurture enlightened teachers.

I extend heart-felt gratitude to the original team that put this ambitious project into action: Mette Højland, Guido-Henri De Couvreur, Rikke Schultz, Kirsten Møldrup, and Lida Shkorkina. Later in the year, our team "on the ground" in India provided the essential logistical and program support: Reghu Rama Das, Noël Bonam, Sabith Pillai, and Sujit Kumar Paul. We are especially appreciative of Reghu and his staff for hosting us.

Finally, I extend personal and collective thanks to K. Viswanathan, Mitraniketan's founder, who, after over 55 years, has seen many of these seminars come and go, and yet who looked to us with hope for carrying this global work into a new future. You'll find his story weaving both literally and spiritually throughout this publication. Viswan turned 84 a few weeks after our meetings, and we were honored to be with him and his wife Sethu during that celebratory time. Indeed, their lights shine from a lifetime of dedicated and joyful work.

Chris Spicer
Massachusetts, USA



Back: Chris Spicer and Reghu Rama Das. Front: Mette Højland, K. Viswanathan, and Rikke Schultz

Welcome Address By Sujit Kumar Paul

Good morning ladies and gentlemen. It is my immense pleasure to welcome you all to this two day workshop on “World Education: Enlightenment for the 21st Century”. I am grateful to all the distinguished learned delegates of various disciplines from different corners of the world united in the common interest and goal of promoting universal world education for enlightenment.

There is a convincing argument put forward by many scholars that we approach the stage of an ideal society and ‘Knowledge society’ when human beings no longer suffer due to ignorance. Technology, globalization, migration, multiculturalism, and shrinking borders combine to promote a more interdependent future, in which development of a global mindset is necessary in order to live meaningfully and productively in the 21st century. One has to confront to ever shifting social, cultural and technological challenges. Any disturbance in one part of the world affects the other countries. Successfully communicating with people from other cultures requires learning more than just language. Though cultural differences are impossible to avoid, it is preferably to live with some common global cultural traits. Nationalism coupled with diversity creates societies that are both diverse and tolerant.

With the changing trends, one has to learn how to deal with unexpectedness, ambiguity and otherness as well as the resulting culture bumps or culture shock. The knowledge, skills and attitudes that are necessary for successful intercultural communication have to be observed, discussed and practiced. The rapid development requires a new way of living and learning together. Developing intercultural competence is also a concern for the



Sujit Kumar Paul

Integral Theory and Enlightenment Learning

by Christopher Spicer

University of Massachusetts, Amherst, Labor/Management Workplace Education Program; North American Vice-President, Association for World Education.

The learning philosophy, pedagogy, and structures that are common to AWE’s network of practitioners are ones old and time-tested. They are rooted in a compelling community context and forum – particularly a “people’s” cultural and

world education. The educational system played a very important role in the transmission of ideas and ideals of the enlightenment. The educational system in Europe was continuously being developed and this process continued throughout the period of the Enlightenment and the French Revolution. During the period of the Enlightenment and the French Revolution, the development of the educational system began to really take off. Here I want to recite the poem of our great poet and philosopher Rabindranath Tagore, which is very relevant to world education and enlightenment. Tagore wrote –

*Where the mind is without fear
and the head is held high;
Where knowledge is free;
Where the world has not been broken up
into fragments by narrow domestic walls;
Where words come out from the depth of
truth;
Where tireless striking stretches its arms
towards perfection;
Where the clear stream of reason
has not lost his way
into the dreary desert sand of dead habit;
Where the mind is led forward by thee
into everwidening thought and action
Into that heaven of freedom, my Father,
Let my country awake.*

Education, according to Tagore, is the all-round growth and development of the individual in harmony with the universal, the Supreme person who has in himself the various levels or planes of consciousness and experience corresponding to man’s physical self, life, mind and soul. The aim of education for Tagore is to realize the ‘complete man’, the ‘eternal man’, and the ‘universal man’ in one’s being.

Once again I welcome you all. This workshop/ seminar is very important and relevant from today’s point of view. I wish you a very productive time together during these two days. I hope that the discussion and deliberations of this seminar will be an eye opener for the global society.

historical context. They honor and extend from the knowledge and experience of the participants. They are experiential and creative, enlivening the senses and so fostering a full engagement in daily life. They are based in a collegial and



Chris Spicer

interdependent relationship between teacher and learner. Enacting these principles can become a transformative experience by learning through life, living from the heart, and shining light on life.

Even as we gather as AWE and like-minded learners from across the globe, agreeing, at least in a broad sense, about such ideas, we also know we come from different cultural contexts, languages, and so know these ideas in our own way. Most importantly, we know that even time-tested ideas have to continually be re-born and re-created as time and human evolution continue to unfold.

We all are familiar with the increased complexity and speed of change in the 21st century. We know – at least on the daily surface – the impact of information and communication technology, raising not only the efficiency and amount of work possible, but also our expectations of what we can accomplish. On the flip side of this understanding is the increased awareness of how big the human task is, how unevenly human well-being is distributed, how measures of well-being are confused, and how overwhelming that all can be.

Complex need calls for a higher level of thinking and understanding. With this in mind, we looked to “Integral Theory,” a relatively new line of research and understanding led by Ken Wilber and a growing community of international thinkers and practitioners.

“Integral Theory” is Wilber’s ambitious attempt to pull together a meta-framework for the vast knowledge and experience of human evolutionary growth and development. The overarching goal of Integral is to map the complexity of human experience, particularly as it evolves through higher stages of growth and development and wider states of consciousness. Higher – or more enlightened - stages are characterized by increasing number of perspectives and experiences of truth. Wilber’s map describes this unfolding of growth both across the individual lifespan, as well as the collective human evolutionary level.

The Quadrants of All Experience

The overarching frame of Integral describes three primary perspectives of all experience, what Wilber calls the “Big Three.” The “I,” the self, or first person, subjective experience, is our inner consciousness, the inside of the individual. It is that which we cannot physically see: our thoughts, emotions, identities, life spirit. “We,” second person, or the space between 2 or more persons, is the arena of intersubjective perspectives. Also aspects which we cannot see, the We is

characterized by common cultural values and morals of community. Finally, “It” or “Its” is a third person perspective, or objective experience - in our bodies, in nature and our environment. It is where we find systems of the world in which we live: natural, ecological communities, as well as human institutions of family, government, business, and religion, among many.

In our seminar discussions, we used a variation of the Big Three, that is a quadratic form, in which the “It,” representing the individual exterior (primarily, the body), is separated from the “Its,” representing the collective exterior. Thus, drawn as a set of quadrants (see figure below), one can find a more whole understanding, or set of truths, on any experience or phenomenon by considering the individual interiors (upper left, UL), the individual exteriors (upper right, UR), the collective interiors (lower left, LL), and the collective exteriors (lower right, LR). It is important to understand these 4 quadrants as part of every whole phenomenon, as an interaction of parts. While each quadrant is one piece of any experience, it also co-creates with the others any phenomenon or experience. For example, we can examine the “meta” human experience by making this simple correlation: mind as UL, body as UR, soul as LL, and spirit as LR (spirit as a mystery of the larger kosmos “system”). Simultaneously, mind, body, soul, and spirit are an aspect within each quadrant as they co-create with the others. (I will return to this aspect toward the end of this article). We can understand the experiences of our body, mind, soul, and spirit within our own individual interior/exterior, while at the same time, we recognize their connectedness with other people, with organizations, and with nature (the perspectives of the 2 lower quadrants)



consciousbridge.com (2010)

One seminar break-out group used the quadrant map to explore the primary seminar question, “what is (or what are the characteristics of) an enlightened teacher?”

UL/“I” – (thinking, feeling, spiritual perspectives)

Caring self, being reflective, open-minded, humility, curiosity, simplicity, creative and aware.

UR/”It” – (perspective of physical body, practical, skills)

Demonstrates cooperation, physical awareness, empathy

LL/”We” – (shared perspectives of codes such as values and ethics)

Agreement on guidelines, adaptiveness, immune to brainwash (critical thinking), prioritizing dialogue, people learning from each other, risking mistakes, it is ok to ask WHY.

LR/”Its” – (perspectives of learning structures, surroundings)

Dignity of work, flexibility with the rules, proper learning environment, rules, knowledge, global and local awareness.

Respect and love infuse all four quadrants.

Together these qualities and characteristics create a description of an integral, enlightened teacher. The larger group used the quadrant map to sketch out ideas of its corollary, “enlightened teaching.”

The quadrants are the foundation of Wilber’s “Integral Operating System,” called AQAL, (standing for “All Quadrants, All Levels”), which provides for us a framework to capture the complexities of human growth and development. In addition to quadrants and levels, AQAL includes “lines” of development (psychological, emotional, spiritual, etc.), “states” (of consciousness), and personal “types” (for example, gender types, learning styles, etc.). For purposes of this brief introduction, I will restrict myself to a discussion about “levels” and “states,” which speak most directly to the process of development – and its implications for education. The reader is encouraged to explore the other concepts elsewhere.

Integral Theory and Development

Vertical Development

Wilber draws on a number of learning and developmental theorists in his mapping of “levels” of development that represent individual human as well as collective evolutionary stages of complexity and growth. One relatively simple portrayal of levels would be as follows: Pre-conventional, or the “egocentric” stage, is when we are oriented around our separate self, without regard to the needs of others. We become concerned with others in the conventional, or “ethnocentric” stage, where the mind becomes a more dominating force. Later, we grow into a post-conventional, or “world-centric” level when we recognize and act on our membership in a global human society. As “world educators,” we are clearly interested in supporting these higher stages of growth.

The developmental framework most frequently cited in the Integral dialogue is called “Spiral Dynamics.” Based on the foundational work of Clare Graves, and expanded and popularized by Don Beck, the Spiral Dynamics model is a “two tiered” set of developmental levels, assigned color designations. The first “Tier” of levels – magenta,

red, blue, orange, green – includes stages through which human beings have evolved to this point in our history (See article by Højland and Schultz later in this issue). A common character to each is that, in the process of “rising above” the previous ones, one exhibits a superior, judgmental attitude about those in the “lower” levels. Tier 2 – yellow, turquoise – are characterized as “integral” and point to a more enlightened ground, the zone to which we aspire as enlightened teachers and learners. Tier 2 capacities include the ability to activate one’s “self-observer,” where one becomes aware of their ego nature, illuminating how we have separated our identity as a part of the greater whole of the kosmos. By broadening our identity, we are able to move beyond the more limiting perspective of separateness, and so allow for holding multiple truths and perspectives. Such higher level skills as self-direction, critical thinking, and relational skills are relied on.

While levels are always progressing in a “higher” direction – referred to as “vertical growth” in the model - integral teaches us to understand the interactive, back-and-forth nature of behavior between levels. While each rise to a subsequent level “transcends and includes” the previous one, we continue to draw upon the perspectives of previous levels when called for in our outer world. For example, we might form an appropriate response to a challenging community issue from an ethnocentric, or blue (bound by conventional community standards) and orange (entrepreneurial, leader-driven) base. Yet, an issue between 2 communities might need, in addition, a more world-centric, or “green” (pluralistic) perspective. We would need to hold not only our own cultural values, but the right of others to hold different ones.

Horizontal Development

At the same time, there is a fluctuating dynamic that operates within whatever dominant vertical level of development we operate from in daily life. The integral map describes “states of consciousness” as ever-changing ways of being in the world. The classic example of “states” is our natural states of waking (the “gross body”), dreaming (the “subtle body”), and sleeping/infinite consciousness (the “causal body”). We might also consider body, mind, and spirit as states of being, when we are temporarily more identified with one over the others – say as an athlete becomes absorbed in a focused “body state” – or flow - in practice. Exploring the range of states and the different perspectives they provide to our understanding of the world is referred to as “horizontal growth.” Since vertical development from one stage to a higher stage is a slow process mostly over many years, horizontal development is the arena for fully growing into a particular vertical level – and so one we as educators can have a more immediate impact on. As educators looking to meet the student where he/she is, we primarily want to pay attention and support the ways of knowing at that particular vertical level. That is, we want to nurture a range of states for experiencing the whole person.

Understanding learning from this framework fortifies the AWE's educator experience that soul and spirit are in need of much more attention in today's world (if we agree that traditional education tends mostly to mind, and secondarily to body). Use of contemplative practices is essential for developing our soul and spirit. Meditation is cited as the best for building the ability to access a wider range of states. Research has demonstrated that the more one uses contemplative practices, the faster one develops through stages of development. Meditation for example aids in the development of the "observer mind", which brings the broader range of perspectives needed to transcend to a higher (vertical) level of development. Wilber cites the research finding that "meditation can help move you an average of 2 vertical stages in four years." He writes: "... every time you experience a nonordinary state of consciousness that you cannot interpret within your present structure, it acts as a "micro-dis-identification" – it helps "I" (subject) become "me" (object) (or the subject of one state-stage becomes the object of the subject of the next.)" (Wilber, 2006). Healthy development converts "I" into "me".

A final point to be made in reference to developmental in the integral model, is that while human individual growth is a natural trajectory that, unimpeded, unfolds on its own, as educators, we know full well the barriers that can interrupt that flow. In particular, emotional blockages – in integral language, "shadow" areas – must be addressed in addition to providing learning supports for normal and natural human growth. This subject must be saved for a later workshop!

Enlightenment

So what is enlightenment from an Integral standpoint? According to Wilber, it is "the realization of oneness with all states and all structures (levels) that are in existence at any given time." (Wilber, 2006). In other words, one is enlightened when one has reached the highest level of development and can access the widest range of states within that level at that particular moment in human evolutionary time. In this definition, the enlightened spiritual masters of today are more enlightened than the ones living thousands of years ago because human evolution has advanced to higher levels of developmental consciousness.

Applying Integral: Growth of the Whole Person

How can we begin to put such theoretical complexity to work for us?

I suggest these areas to use as criteria for creating educational activities and environments toward whole person development, toward world education, and toward higher stages of consciousness – toward enlightenment.

1. Fostering interaction between individual and collective. It is in community that we find the meeting place – the "We" - between our uniqueness and our relationship to the universal. This is the fertile cross-roads of self with other, with values, and with dialogue, all of which factor in as central components of enlightened learning.

Creating community is threaded throughout our AWE experience in world education. The question of quality in community is determined by the degree to which the learning environment allows for personal and group safety, a level of freedom, and trust. World educators' attention to issues of freedom and choice, as well as the student-teacher relationship directly address these needs.

2. Exploring connections between our "interiors" and "exteriors." Ultimately, enlightenment in the integral sense is when our inner (interiors, or left-hand quadrants) and outer (exterior, or right-hand quadrants) worlds are in alignment. At any time, and in particular in a time of challenge, if we simultaneously experience, or "check in" with our inner world, our world of relationship with each other, and our world of relationship with nature and our environment, we will have a greater variety of choice in our response to the world, and therefore, more likely to act with greater effectiveness.

3. Multiple perspectives. A key aspect of integral being (and enlightenment) is having and increasing multiple perspectives on our experiences and perceptions – toward finding greater and higher truths. I discussed the importance of exploring and holding the I, We, and It(s) perspectives. We can also find agreement on making the connection between these perspectives and the elements of the whole person (see #4). Increasing capacity for holding multiple perspectives ultimately is critical for attaining Tier 2 developmental growth, as this ultimately brings us, not only to appreciate all voices and perspectives, but to let go of our lower level tendencies to hold a separateness from others.

We can use multiple perspectives as a measure of our, and our student's developmental capacities. We can look at our capacity to take on complexity and paradox. By understanding this capacity, we bring a more appropriate response to "serving the right course at the right time." (see page 20)

4. Fully human, whole person learning and practice. Integral describes the human experience as both a progression and intermix of our basic nature: from body to mind to soul to spirit. We are left, therefore, in examining our own particular programs, to assess how we nurture and support the growth of these elements. As noted earlier, we wonder especially how enlightened learning (what activities? what learning environments?) supports the growth of soul and spiritual aspects of our beings. It is our experience that a key contribution in this regard is in the quality of community formed – allowing for caring inter-relationships (student-teacher, student-student), and individual and collective creativity.

World education pedagogy and Integral Theory become powerfully aligned in this aspect of our discussion. Below is a new elaboration of the quadrant model that helps outline this alignment when our focus becomes one of developing integral, or "Second Tier" levels of development - especially as teachers. Developed by Sean Esbörn-Hargens and his colleagues at "Meta Integral"

(a new integral organization; www.metaintegral.org), the map now describes each quadrant as one of “Four C’s” and within each are skills and competencies of body, mind, and spirit:

<p>UL - Contemplation The ability to develop integrated and embodied awareness Spirit: Sourcing Reality Mind: transforming Self-Identity Body: Being Present</p>	<p>UR- Conduction The ability to model skillful action Spirit: Cultivating Skillful Means Mind: Translating Theory to Practice Body: Managing Energy</p>
<p>LL – Connection The ability to cultivate mutually meaningful relationships and associations Spirit: Holding Space Mind: Taking Perspectives Body: Cultivating Intuition</p>	<p>LR- Construction The ability to build systems and create whole-part amplifications Spirit: Designing Liberating Structures Mind: Dialoguing with the System Body: Optimizing Functional-Fit</p>

Such a direct connection of the AQAL model to our interest in whole person development provides an exciting taste for the potential of this model for our AWE commitment to supporting enlightenment.

Final Comments

The integral model provides for a comprehensive and exciting map from which to assess and develop our educational work. As

world educators, particularly ones inspired by the Danish folkhighschool and similar “whole person” pedagogical structures, we can find affirmation in such core aspects of our programs as dialogue (especially across differences), more student-directed activities, experiential learning (hands, heart, head), and community-based support.

In sum, in the context of Wilber’s definition of enlightenment just discussed, I would suggest the following 4 tasks for our work in education, specifically in our work as world educators:

1. to understand where we are as educators and those we are leading and working with in the spectrum of vertical and horizontal measures.
2. to understand the relationship between states (horizontal) and stages/levels (vertical) in our experiences.
3. to commit as teachers to personal practices that strengthen and stretch ourselves toward more integral (Tier 2) levels of being.
4. to create and enact learning activities which target these developmental shift points.

Our work preparing for and being in Mitraniketan was experimental and preliminary. But we saw great potential in using the integral map as a way to develop and assess a learning program that can best bring light to the whole human being. The structure and criteria which the map provides will help shape common criteria for enlightened learning, yet allow for specific character according to different cultural contexts throughout the world. Both the learning environment itself and the call to enlightened teaching are both essential components. Finally, time-tested ideas about



Mitraniketan students

humanness and learning can be sorted according to the particular developmental needs of a learning group.

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Universal Values as a Foundation for Enlightenment

By Guido-Henri De Couvreur

Is enlightenment only for some people in some cultures? That would not work in a world that is increasingly united by means of trade, internet, and mobile phones? To overcome the difficulties we can find in very particular cultural thinking, we have to go to another level, one higher than the level of the subconscious or the subcultures, which mainly belong to devotional organizations of society. Such culture-based groups often give some certainty, but many times also block evolution. From time to time, we have to make an evaluation. What is there to know on our planet, the Earth?

Is knowledge a monolith?

If we take into account what is written about Enlightenment, rational thinking raises the question: What is knowledge? Knowledge is shaped by policies, procedures, descriptions, concepts, definitions, hypotheses, theories, explanations and predictions that one assumes with a reasonable degree of certainty, true or useful. What is seen as knowledge is culturally determined. What is seen in one culture as true, is not necessarily true in a different culture. Nevertheless there are common values to look for among different and evolved categories of people across cultures. That means that an Indian evolved person can be nearer to a Belgian one than to his own culture and vice versa, since they have common values. Perhaps universal values? Can Enlightenment be about such values?

In this perspective, the underlying work stands in the tradition of the Age of Enlightenment as the era in Western philosophy, intellectual, scientific and cultural life, centered upon the 18th century. It was characterized by belief in the power of human reason and was advocated as the primary source for legitimacy and by innovations in political, religious, and educational doctrine. But decades later, this perspective led to a strong anthropocentrism. One will need corrections for the 21st century.

Some argue that humanity simply can acquire knowledge by scientific knowledge. But science has to be seen in a broader perspective, where knowledge becomes the broader category. A scientific paradigm describes distinct thought



Guido-Henri De Couvreur

patterns in any discipline or other epistemological context. Within this concept of knowledge there lays a seduction, for most, of being addicted to their own paradigm, whether it is a scientific, economic, devotional, textual, medical, financial, or political, which cannot be questioned.

In this context we are looking for a paradigm shift, to move beyond a certain dogmatism – the established belief or doctrine held by sciences, devotional ‘divine’ worshipping organizations, ideology, or any kind of organization. It is authoritative and not to be disputed. And it is a matter of fact in all these disciplines, fideism is looking around the corner, although many scientists and ‘believers’ are ignoring, or even don’t see it: dogmatism is much stronger than most people think, because so often the paradigm in which one is, obstructs one’s ability to see otherwise. Believing is sufficient - even me believing that the world is the middle point of the cosmos, or that the world is created in seven days (passing by that this is a mythological story from a pre-scientific era). How does it come that things exist, that we exist, that all beings exist? In that time it was a kind of clever way to find an explanation with the knowledge of that time. Hence it was a mythological story that can be found in many cultures.

How is 'enlightenment' built up? The meta-level.

In a broader context there are in fact a lot of convergences among thousands of authors on the idea of Enlightenment. "All science is rational, but the reverse is therefore not necessarily true." according Jaap Kruithof, one of the greatest philosophers of the 20th century. Assuming this can be, then 'rational' is a broader concept, to include rational judgments and value judgments, which get accepted by their substantiated arguments. That does not mean that feelings are not important. How can there be higher ethics if feelings have been left out.

The philosopher wants us to bring our focus to a 'meta-level' (above societal, devotional institutional identities) that helps us find the aspects of our universal values, especially those collective 'intrinsic values'. Among these are: universal, not belonging to humans, all creatures are involved, not anthropocentric, living with creation/creativity.

Can there be any relationship between enlightenment and religion?

It may be clear that, influenced by the Enlightenment movement from the last centuries, there came increasing distinctions between powers of devotional groups and the state. Nevertheless, in the last decades there is a returning movement to rebuild theocratic states, that is, a state where devotional worshipping is interwoven with the affairs of state. The law is immediately coming from a 'divinity' most people do not see as an anthropomorphic being. To clarify, we can use a definition of religion from Friederich Daniel Ernst Schleiermacher in his *Addresses on Religion* (1799).

"Religion is the outcome neither of the fear of death, nor of the fear of God. It answers a deep need in man. It is neither a metaphysic, nor a morality, but above all and essentially an intuition and a feeling. ... Dogmas are not, properly speaking, part of religion: rather it is that they are derived from it. Religion is the wonder of direct relationship with the infinite.

Similarly belief in God, and in personal immortality, are not necessarily a part of religion; one can conceive a religion without God, and it would be pure contemplation of the Universe; the desire for personal immortality seems rather to show a lack of religion, since religion assumes a desire to lose oneself in the infinite, rather than to preserve one's own finite self."

First of all it is good to notice that according to this definition there is not such a thing as 'religions'. 'Religion' is always singular. If we study this definition closely, we can see that many aspects of today's devotional worshipping organizations are not in keeping with this definition of religion.

This insight can be useful for understanding enlightenment. When 'godsdiens' and nationalism are linked, we can see a lot of destruction all over the world. On the one hand, 'godsdiens' may not interfere in today's evolved states, for example to get rid of the frequent legitimization of

violence. On the other hand, if there is not more "religie" (genuine religion), then problems like climate change, extinction of species, decrease biodiversity, poverty etc. cannot change for the better; the gap between the poor and rich will increase, more poverty will occur. Only when more "religie" is coming, can we come to more harmony on planet Earth, on a meta-level. What we are looking for is to rise above the subconscious to go to a deeper level.

The question stands: can there be more enlightenment without real religion? Not if this religion includes a devaluing of this component namely: love. Love to all Beings. All scientific approach and all knowledge will not create a better Earth, without this universal value: love. Not as a camouflaged ego-centrism, but as a reciprocal attitude fed by respect and affection.

Aversion on a most violated word: religion.

Though we can see this way of thinking all over the world, many people cannot express and communicate the concept clearly if it is not formalized or worded correctly. We can understand if we do not clarify the definition of religion, there is immediately some aversion with many good willing people. Many are connecting, religion to "godsdiens," and all the wars, conflicts, and bloodshed in the name of God. Seen in the definition above, this has nothing to do with religion ("religie") at all.

So the question rises: can we go on with violating and misusing the term 'religion' or are we going to stand for what philosophers clarified in the last centuries. What kind of education can help us see this? Is this question not what AWE has to contribute to?

The anthropocentric worldview and speciesism

The anthropocentric worldview goes out from the assumption that human beings are defining and determining everything on Earth - deciding what is valuable, or not! It is a collective egocentric point of view, reflecting no real greatness: the cosmos, universe is commonly defined as the totality of everything that exists or is known to exist. This includes all matter and energy; planets, stars, and galaxies.

This thesis is developed like concentric circles with an evolution from ego-centric to socio-centric to ethno-centric to world-centric, and finally cosmos-centric. All these stages have their own values, but as a whole, one has to overcome the present 'circle' through education to arrive at 'world education' and beyond.

Moving into greater circles can mean belonging to the greater Universe, the Cosmos, in which all things are related, having a bond with all beings. This is a true fundamental religious attitude, characterized by speciesism, which is a prejudice similar to racism or sexism. That treatment of individuals is predicated on group membership and ethically irrelevant on physical differences. One is more concerned about their own group. According to the Spiral Dynamics model, many of these devotional groups are still on the lower developmental levels (1,2,3...). Even the 'green

movement', where more acceptance of differences is rising, is often still inspired by an anthropocentric worldview. That means the motivation to become 'green' is not about the intrinsic value of all Beings, but is more of a concern for their offspring and their future.

What can be a token of integrative cosmological worldview?

How does that cosmic level manifests itself in daily life? Actually we can find out easily if we consider that there is a cosmic celestial body, the Sun, without which there would not be life on earth. In contemporary technical terms, one could argue that the use of solar cells, PV panels, which generate electricity, are actually a connection with the cosmic, a star from our solar system, namely the Sun. Another example is the 'solar water heater' that converts sunlight into warmth for sanitary hot water purposes. However, it even becomes stronger if one installs PV-tracking-system. That on the one hand, receives energy from the Sun and on the other hand, the Sun, a cosmic heavenly body is also steering the movement of the tracking system. That can really be called a wonder.

This testifies to a cosmological approach to wholeness of 'creation'. Solar energy use can be seen as an expression of religious behavior: one comes closer to nature, closer to a cosmological approach, to wholeness of creation. The Sun is source of energy for all life on Earth! Therefore, PV panels can be an expression of respect for nature, by stopping the squandering away of fossil fuels for the production of electricity and the avoidance

of greenhouse gases. In the same line, the use of tidal energy for the generation of electricity is drawn from another cosmic body, namely the Moon. In the strict sense one can say that wind energy is a process of converting solar energy in the form of hot and cold air fronts. In short these are applications of an inclusive cosmological worldview. On the other hand,, these applications are expressions of anthropocentric thinking, utilitarian use of nature with financial profit is a goal.

Some conclusion

It can be clear that in the framework of adult education, in the framework of the Association for World Education (AWE), one should strive toward a world centric platform, or even further, in the end, arriving in the 'cosmic stage'. In contrast to a promotion of the above mentioned universal values - enlightenment, real religion, love - the AWE has been favoring a track of pragmatism, meaning that all people share the same way and method. Does that not mean some naiveté? Isn't it critical that the AWE consider a goal of universal values? It should become clear that enlightenment is not something for privileged and exceptional persons, nor for certain cultures and sub-cultures! Enlightenment is rather to find in everyday life ways to travel from one concentric circle to another through life. Enlightenment has something to do with all these stages. Is it not therefore important that the Association for World Education tend to this evolution? There is a need for action - the very conviction of K. Viswanathan, the founder of Mitraniketan -- the abode of friends.

INDIAN PEDAGOGICAL PERSPECTIVE

Thoughts on Teacher Enlightenment

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Teachers are agents of social change. In a world of complexity and chaos a teacher personality can contribute immensely in the shaping of the younger generation to face the challenges of the future. Only an enlightened teacher can function meaningfully in the field of education. There are many factors that drastically affect the much needed enlightenment of teachers.

A few of such challenges to teacher enlightenment are:

•**Consumerism:** In a world of open market and stiff competitions the idealist face of teachers has become tarnished by the shadow of consumerism. As social relations are being gauged by the quantity of wealth and power, one possessing value-based performance is largely ignored. This

social circumstance raises many hardships in the personal and social existence of teachers.

•**Lack of Social Recognition:** The overall social perception of the services offered by a teacher is comparatively very bleak in comparison to other professionals and hence the diminished recognition from the public gradually masks the luster of enlightenment that normally adorns a teacher.

•**Decelerated Career Development:** Opportunity for career advancement is a stabilising factor that helps to maintain the morale of any practitioner. For a teacher, the chances for career advancement is very rare and hence this situation can lead to a deep-rooted monotonous performance in his or her practices. Each nation state must have a new look into the possibility of advance career prospects for

their teachers.

•**Defective Self-concept:** As a general statement every one of us may agree on the noblest of the noblest attributed to a teaching career. But from the experience of the past two decades of academic interventions in all levels of education, the author will be able to infer that irrespective of the stage and level of function, the self-concept formulated and nurtured by teachers was seriously damaged. Reasons may be many but that may harm a lot in the continuous enlightening of them.

The solution side to this alarming situation also must be seriously dealt with. A few of my



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suggestions are diagrammatically shown below:



Teacher education curriculum components that can foster enlightenment among Twenty-First century teachers must be seriously attempted. Investigations in to the possibility of designing a Teacher Enlightenment Hierarchy (TEH) and redesigning the Performance Indicators of Teacher Efficacy (PITE) are robust areas of future research.

Pedagogies for a Global Competitive Learning Community

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Abstract, modern educational approaches and changing roles of educators necessitate a vast transformation in the pedagogy and use of technology for meeting the educational needs of the present century. The notion of the creative society and the continuous demand for progressive and constructive education increase the need for value-based pedagogies and technology-assisted instruction. There is a growing emphasis on the need to support learners not only to acquire knowledge and information, but also to develop the resources and skills necessary to engage with social and technical challenges in lifelong learning. The rapidly changing world dictates that traditional pedagogies are no longer sufficient to meet the needs of the emerging learning community. This paper is an attempt to analyze some pedagogy in this context.



V. Ramdas, Dr. K.Y. Benedict, Noel Bonam, Bindu R.L., A.K.A Giri

Introduction

Learning is no longer viewed as the accretion of new information, but as a transformational process wherein conceptual representations and understanding evolve over time. The study of how learning occurs is part of neuro psychology, educational psychology, learning theory and pedagogy. The teaching process should include teaching in ways that make a student's thinking 'visible' to other students and helping students to reflect on their conceptions or mental models and reconcile them with those of other learners in learning environments. Meaningful learning (or constructivist learning) occurs when a learner actively makes sense out of presented material. Learners engage in active processing such as paying attention to relevant incoming information, mentally organizing it into a coherent structure and integrating with existing knowledge. The resulting learning outcome is conceptual knowledge (i.e. knowledge of a coherent system, structure, or principle) and strategic knowledge of how to plan and monitor problem solutions.

Active Learning Pedagogies

In a technology-based age of information, preparation beyond school includes the ability to construct, describe, explain, predict or manipulate complex systems. Making sense of complexity - while working in teams of specialists adapting to continually evolving technical tools and communicating about the nature of complex artifacts that are produced— is at the heart of what

is needed for the success in the 21st century (Lesh & Doerr, 2003). New computer-based tools and representational media can influence students' learning and problem solving capabilities.

In a constructivist world, we cannot make learning occur, we can only create environments that promote and encourage it. For this we require active and student-centered learning pedagogies. Active pedagogy is about creative and participatory learning environments. The objective of active learning is to provide a more conducive learning environment wherein students shoulder an active role in the learning process. Here the learning environment is issue-based and democratic. It can help teachers cope with challenges such as limited instructional time, multiple curricular requirements and appropriate social engagements among students.

Active learning theorists encourage instructors to consider the motivational context for students. Students can learn propositionally, practically and experimentally through active learning pedagogy. Zambrana-Ortiz (2011) suggests pedagogy in (e)motion, making bridges across cognition, culture mediation and socio-political action. For him the power of emotions and purposeful movement toward goals and ideas are essential and indispensable, raised from authentic personal experience, reflective action and critical horizons. Students should acquire the competencies like creative learning, decision-making, problem solving, learning how to learn, collaboration and self-management.

Scientific inquiry provides an excellent means to foster the development of critical thinking processes. Inquiry is a multifaceted activity that involves making observations, posing questions, and examining sources of information to see what is already known in light of experimental evidence. Inquiry requires identifications of assumptions use of critical and logical thinking and consideration of alternative explanations. The method of inquiry gives students the opportunity to evaluate the usefulness of their beliefs and ideas by applying them to new problem situations and inferring from them implications for future courses of action.

Current cognitive science offers a central place for both thinking skills and knowledge and also gives appropriate recognition to domains of attitude, creativity and applications. New ideas from cognitive science propose the importance of 'anchoring instruction' in activities that students can relate to real-life situations. Skill in mastering a scientific process requires knowing when to perform it, how to perform it and how to modify it to unique situations. Cognitive science has also pointed to the importance of self-awareness skills as well as contextualizing the learning (Tileston, 2004).

Psychologists have been studying the affective components of learning for years and are beginning to converge on a limited number of attributes (Snow, Corno, & Jackson III, 1996). A metacognitive approach to instruction can help students learn to take control of their own learning

by defining learning goals and monitoring their progress in achieving them. From a developmental perspective, the role of motivation and emotion should be stressed in accounting for the development of intellectual competencies (Dai & Sternberg, 2004). To be good metacognitive thinkers, individuals must know not only how to plan, but also how to overcome personal dispositions that might lead them to rush or procrastinate or to get hopelessly distracted from the task.

Learning and technology

Technology integration involves incorporation of technology resources and technology-based practices into the daily work and management of learning environments. To be successful in this respect, it is important that integration be routine, seamless and both efficient and effective in supporting learning goals and purposes. A number of studies have shown that classroom social dynamics change dramatically when technology is used in the classrooms (Becker, 1998). Acquisition and fluency of basic skills along with extended practice can also be brought about by the use of technology.

Cognitive science tells us that learning with technology is a dual-band activity which in some way explains our desire to live in a world with multiple tabs, multiple devices and multiple streams of information at our fingertips. Global changes and challenges impel us to state our priorities and to start new vistas of knowledge.

Learner-centered applications begin with a conception of how technology can be used to foster human learning. The mechanism underlying learning is the building of cognitive structures, including the building of mental models. Technology makes information accessible when needed and enables embedded assessment strategies so that instruction can be designed to provide ongoing opportunities for practice with feedback, reflection and revision.

Collaboration during the construction of knowledge content is an effective way to enhance deep learning of a concept or skill. Such learning requires more than just paying attention to relevant pieces of information; the learner may need help in actively organizing the pieces into a coherent structure. We are asked to design instruction to capitalize on social arrangements that enhance cooperative and distributed expertise together with independent learning. The result is deepened communication and collaboration.

Different conceptions of learning suggest different ways of using technology in education. Technology can be used to expand cognitive capabilities, according to a knowledge acquisition view. The main idea is that more learning occurs when more channels are used for delivering the information. A multimedia presentation is a vehicle for presenting information to the learner: it taps the learner's prior knowledge or models the steps in solving a problem. In contrast, according to the knowledge construction view, learners attempt to make sense of a multimedia presentation by

selecting relevant words and images to be held in working memory by organizing the words into a verbal model and organizing the images into a visual model and by integrating the verbal and visual models with each other with prior knowledge. The main ideas in the constructivist conception of multimedia learning are that learning is an active process involving selecting, organizing, and integrating.

Technology can help learners visualize processes and relations that are normally invisible or difficult to understand. Feedback, revision, and reflection are aspects of metacognition that are critical to developing the ability to regulate one's own learning. The result was development of an approach called "anchored instruction" within which teaching and learning are focused around the solution of complex problems or "anchors". The anchors are designed to engage students in authentic problem-solving activities that highlight the relevance of mathematics or science to the world outside of the classroom.

In order to create a more productive link between technology and learning we may need to change our conceptions of the cognitive skills, knowledge and abilities that students in the 21st century will need to use technology effectively. O'Neil (1997) introduced the notion of technological fluency, defining it as an individual's well developed skills, propensities and knowledge that are required to use, design and develop electronic and bionic hardware and software to enhance the various aspects of life. The goal of technological fluency is to enhance all aspects of life through technology. The component cognitive demands include intellectual skills and functions like problem solving, context understanding, collaboration and teamwork, communication and self-regulation. The affective propensities incorporate the most powerful attributes that includes self-efficacy, effort, risk taking and negatively anxiety. Students must be helped not only to recognize technological fluency but also develop high performance in technological fluency, by providing them with learning environments that present real problems needing real solutions.

A number of technologies support collaboration by providing venues for discussion and communication among learner. The three major components of human capacities which form the core of analysis of technological fluency are performance in families of cognitive demands, core propensities reflecting affective and so-cial components, and focused technology skills. Future learning environments must focus on enduring generalizable human capacities that can thrive in the context of changing technology. Use of technology requires training, which develops the knowledge and skills to apply the tools and professional development that helps understand and apply the technology in learning and instruction.

Conclusion

Every individual who is engaged in continuing interaction with the world community constantly

faces demanding situations that will unwind their experiences and observations on the problem in hand. This requires that they reflect on these thoughts creatively and let their reflections interact at both the local and global boundaries. The curriculum should cross the boundaries of independent disciplines and be re-oriented in such a way that the learners get trained in solving life-situations in a productive manner. Educators must prepare a technology-rich future that is scientifically and spiritually oriented. If the existing components of pedagogical learning are not in tune with the evolutionary need of the individual, it is our responsibility to identify a set of new indicators of an educational system for preserving, enhancing and creating a new quality of life and psychologically healthy environment to face the global challenges.

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Tagore's Philosophy of Enlightenment and Education

By Dr. Sujit Kumar Paul



Viswanathan and Sujit Kumar Paul

Education, according to the great Indian poet and philosopher Gurudev Rabindranath Tagore, is the all-round growth and development of the individual in harmony with the universal, the Supreme being who has in himself levels or planes of consciousness and experience corresponding to man's physical self, life, mind and soul. Tagore created a unique institution that aimed at connecting hearts to each other, whether between the teacher and the taught or among the learners themselves. Tagore started his own movement for self-reliance through his school, Visva-Bharati. His understanding of nature and dissemination of knowledge through the elements that control the body, mind and soul of human beings has made Visva-Bharati a unique global village.

Visva-Bharati, located on the twin campus of Santiniketan and Sriniketan, was founded by Tagore with a motto - "Where the world makes its home in a single nest". Establishing a link with the world was one aspect of the Visva-Bharati ideal of totality from its inception. The other aspect was its ideal of total activity, the attempt to make education relate to life in all its parts. Sriniketan was deliberately made into a laboratory for this endeavor although the spirit of it was always there in the Santiniketan education. Visiting the villages and getting acquainted with them has, for instance, been part of the curriculum for the students and teachers of Santiniketan.

Tagore was convinced that education cannot be imparted fruitfully and meaningfully unless the teachers are close to the students and hence develop the tapovan (hermitage) model of education. In this system, teachers and pupils lived together and education was imparted in the freedom of nature without unhealthy competition and routine examination. It was obligatory for the teachers and students of the school to visit the neighboring villages to probe and understand the problems of the villagers. He explains the significance of Visva-Bharati - "If schools in a true sense are established in India, then its sciences of economics, agriculture, hygiene and in fact all its operative sciences, should be spread out to the surrounding rural areas, centering around the original institution. This institution will then occupy the central place of Indian life style. This

institution will arrange tilling the best way, look after the cattle and weaving in the ideal manner, and adopt cooperative means to achieve financial self-sufficiency. They will have to associate with neighboring residents intimately."

The aim of education for Tagore is to realize the 'complete man', the 'eternal man', and the 'universal man' in one's being. Tagore was unsatisfied with the popular method of education which according to him was not useful for practical purpose and which cannot properly educate man to be a "universal man". Tagore emphasizes that man is essentially a social being and hence his ideal of education is to support development toward being a useful member of society, and a good citizen of the country. He believes that man is at the same time social, political, and spiritual, and hence his education aims at development of all these aspects. The basic element of his educational system is to unfold the faculties of mind in an atmosphere of freedom. For proper education he gives much emphasis to the surrounding atmosphere. He believes that an educational center should aim at providing children with opportunities for realizing that they live as neighbors with diverse kinds of people.

It is well known that Tagore was not happy with the then educational system introduced by the British Colonists in India and his lack of faith in the formal education system of the British soon prompted him to formulate his own concept of education. In fact, Tagore was the pioneer of non-formal education movement in India both in concept and action.

He says that education should not only be informative, but it can best be realized, in "Tapovans" of ancient India. In Santiniketan, he founded his school in natural surroundings - a modern form of ancient 'ashramas' of India. The education which students acquire from only books cannot help them in their social life, but when they come in contact with living persons and nature, they can get best education. He says, "Where mind is developed, there should be open space around it. In nature one's mind can get that open air variously and beautifully." All students and teachers should live in close contact of one another so that they can be bound by mutual relationship of love and understanding. A student should be a good member of society.

Tagore's philosophy and his principles of education were not the outcome of any training he had received at a pedagogical institute or a University, for he had attended neither. His philosophy was the philosophy of an artist and of a poetic genius.

Tagore viewed that the soul of India lies in her villages and only when the villages are awakened and realize its full potentialities, will India be truly independent and usher in a new era of social and economic order with justice. Tagore believed

that the education of the people would change their attitudes and behaviors to a great extent, which would empower them to think positively and contribute meaningfully to self and the society at large. Tagore felt that no one should be excluded and that the care of semi-starved, malaria-stricken people, who live in poverty and despair, had to be included in the scheme of education.

For the purpose of comprehensive development of quality of life, Tagore introduced in Visva-Bharati a system of education in which the constructive as well as the creative potentiality of man be meaningfully appreciated and universalized. The system of education was not to simply impart encapsulated information to the students but to favorably nourish their natural freedom and love for self-expression. The students were made aware of their cultural heritage and specifically oriented to learn and work with pleasure in close and intimate association with the surrounding nature, man and society.

For Tagore "... education should be a part of daily life, and should be conducted in the same tune as the pace of life, and above all, the school should promote happiness in the minds of its pupils". The objective of education is to ensure the development of the energy that is latent in the students, and so he dedicated himself to developing self-confidence amongst the villagers. Simultaneously, he also emphasized skill building amongst them in

agriculture and other vocations. He also believed that art and music has role to perform in such a venture. More broadly, he believed that rural development – and consequently all of India - depended primarily on the spread of education in villages.

University education all over the world, and especially in England and America, has undergone changes, and it is very necessary that our University should keep abreast of modern ideas and tendencies. When asked "what will be the ideals of Indian Education once the country become independent?" Gandhiji responded by saying "character formation should be the basic ideals of education. Once the country became independent, we would think of an education system that would inculcate a sense of courage and strength and many other desirable qualities, so that people are motivated to dump pettiness under the force of their search for high ideals". Reflecting on Tagore's thoughts, he had further said 'comprehensive development of the various desirable qualities latent in human minds should be basic aim of education. The human society should be treated as the class room, no book should be considered to be better equipped to teach.' Tagore was led by such thoughts and even today, Visva-Bharati has been doing its best to keep his thoughts alive.

Networks of Agape and Creativity: Learning Across Borders and the Calling of Planetary Realizations ¹ By Ananta Kumar Giri ²

You long to wander far and wide and are preparing for a speedy flight; be true to yourself and true to others, then even narrow confines will be wide enough. --Goethe

The network of agape involves a kind of fidelity to the new relations; and because we can all too easily fall away from this [...], we are led to shore up these relations; we institutionalize them, introduce rules, divide responsibilities. - Charles Taylor (2007), A Secular Age, p. 739.



Ananta Kumar Giri

Introduction and Invitation:

Education helps us realize our potential as well as that of our cultures, societies and the world when it moves from narrow confines within closed walls of class room and

given boundaries of many kinds and embraces the joy of learning with the wider and uncharted paths and rivers of life in this vast world of ours. From the dawn of humanity, seekers all through have been animated by this quest for learning beyond the boundaries and across. Seeking souls and institutions have moved in this world with a passion for meeting, learning together and embracing each other for the light of knowledge, mutual illumination,

shared enlightenment and co-realizations. The present discourse about international education as well as internationalization of education is part of this deep yearning of humanity.

We need creative institutions which foster learning across borders and creative networks which bring new energy to institutions which can become imprisoned within a logic of self-justification.³ We need creative institutions and networks for fostering learning across borders. Our networks are not just mechanical extensions of existing institutional logic but become networks of agape and love where the seekers build bridges by being bridges. Learning across borders is facilitated by seeking institutions and networks where leaders and participants become students of life and friends of the world.

Networks of Agape and Creativity: Being Students of Life with Life and the World

Threads that connect and weave us together are threads of agape - love as it is understood in Christian tradition. It is not passive, it is love

in action and understanding.⁴ Recently secular philosophers such as Jurgen Habermas as well as religiously inspired thinkers such as Charles Taylor have urged us to understand the significance of agape in our lives, especially when we are devoted to mutual moral argumentation, co-learning and flourishing.⁵ Agape overflows acceptable boundaries and facilitates genuine meetings which mother new possibilities in self, other and the world, starting with creative selves, then overflowing into existing institutions.⁶ These institutions despite their logic of self-enclosure feel the breeze of opening and create new institutional spaces for facilitating such creative encounters. We need to cultivate agape in our act of networking among institutions as well as individuals. This is particularly relevant for the Grundtvig-Kold tradition of learning and international education (cf. Das 2007).⁷

In this journey of learning across borders, we become students of life. Grundtvig and Kold had striven to build schools of life in place of dead Latin schools. One significant aspect of this school of life was the opportunity to build friendship across social divisions and boundaries. Over the years, folk high schools of Denmark have become international and one meets students from all across the world. In such schools there is an ideal of being students of life, a flame which we find burning in teachers and students.⁸

“Who am I?,” “Who are you?” are perennial questions of life. Now for a long time, when I am asked, “Who are you?” I say: “I am a student of life.” Then immediately, the questionnaire comes back: “Oh I am also a student of life.” Out of our many identities of life, an identity such as “student of life” is a broad, seeking, and embracing one where one chooses in solidarity with Nature, others and Divine to be with the roads and rivers of life and continuously learn. Love and labor of learning becomes a part of our vision and practice as students of life. Networking for learning across borders calls for such vocations of being students of and with life.

In the roads and rivers of life as students of life we meet others who, many a time, come to us as a God without a name. Such meetings transform our lives. In his epic *Savitri*, Sri Aurobindo has written, “Many things are wrought by prayers than the world can dream of.” Holding the hands of Sri Aurobindo and *Savitri*, we can also sing: “Many things are wrought by meetings than the world can dream of.” Networks emerge out of such pure meetings of souls and are not just extensions of existing institutional programs. Even when we are part of existing programs of networking, we need to bring our own soul, self and the very being of passion, prayer and imagination to these networks.

Highlander is a place of meeting in Tennessee. It was started by Myles Horton in the highlands of Appalachian Mountains in the 1930s who was inspired by the way seeking souls meet in the folk high schools of Denmark (cf. Friere & Horton 1990). From its birth, Highlander has been a mothering place where people involved in

social change can meet. In the small auditorium of Highlander there are rocking chairs where participants of social movements come and sit, sharing and learning with each other. In the 1930s, participants of workers’ movements met in Highlander. In the 1940s and 50s, it was the fighters of civil rights movements. Both Martin Luther King, Jr. and Rosa Parks joined these meetings and sat in those chairs of sharing which then inspired them to take a different walk in their paths of lives. Rosa Parks tells us that in taking part in such meetings she could overcome her fear which then planted the seed of saying no in her which then led to refusing to give up her seat in a bus in Montgomery. If saying “no” is an important part of becoming a subject as Alain Touraine, the heart-touching sociologist, tells us, taking part in such meetings, provides a momentum to the process of subjectivation of the participants (cf. Touraine 2007).

In creating networks for learning, we can learn with such stories of meetings, encounters and transformations. For this we would have to transform our existing institutions as well as methods and modes of networking. While making our institutions sites of experimental creativity, we would have to make networks more creative by ourselves being engaged in creative border-crossing of body, self and language.⁹

Our networks then become networks of agape and creativity. Here we can walk with many inspiring co-walkers of life and history. Here we can walk with two students of life, Desiderius Erasmus of Rotterdam (1466-1536) and Chitta Ranjan Das (1923-2011). Erasmus was not only an incorrigible traveler but also a passionate letter writer. He met princes as well as commoners walking on foot and wrote letters to many sharing with them the challenge of building peace and reconciliation in a world of hatred and propensity to war. Erasmus’s networks of agape and creativity created a republic of letters as a counter and alternative to the existing republics of hatred and war.

Similar is also the seeking and striving of Chitta Ranjan Das who like Erasmus travelled far and wide and wrote letters to countless radiant souls he met on the way (cf. Giri 2011). Chitta Ranjan became a living thread of energy bringing many aspiring souls and institutions together.¹¹ Chitta Ranjan also worked with the folk high school movement in Denmark as well as built folk high schools in Finland. In his own experiments in co-learning in the schools he established at Champattimunda, Osidha as well as in the subsequent integral education movement, he brought different streams of transforming learning together—Gandhi, Tagore, Sri Aurobindo, Grundtvig and others (see Das 2012a).¹²

In networking for learning across borders we can walk with fellow co-walkers such as Erasmus and Chitta Ranjan who made their own lives threads of agape and creativity. We can also thread with each other and weave together by being networks of agape and creativity.

Internationalization of Education: Institutional Creativity and Networks of Creativity

In recent times, there is much talk about and some concrete moves towards internationalization of education. This is happening through exchange of students and teachers. In the European Union, there is a program of exchange of students quite aptly named after Erasmus. But in internationalization of education, the flow is usually from South to North. There are many scholars from India who are teaching in Europe and North America. For American and European students, such teachers bring a new cross-cultural experience of learning and mutual challenging. But compared to this, we hardly see teachers from other countries in Indian institutions. This impoverishes the capacity for learning across borders on the part of Indian students.

However, at present there are a few creative experiments in international education such as the Masters program in education in Sociology at the Institute of Sociology, University of Freiburg, Germany. In this learning program, participants spend a semester at Freiburg and then at partner institutions in India (Jawaharlal Nehru University), Thailand (Chulalongkorn University), South Africa (University of Cape Town) and Argentina (FLASCO). In these movements of teachers and students across boundaries, there is a network of agape and creativity at work, where participants can consciously cultivate these.

Education for Creativity and the Call for a New Enlightenment: Learning Across Borders and the Call for Planetary Realizations.

Education is linked to enlightenment in many ways. European ideas of Enlightenment have influenced modern conceptions of self-formation, *Bildung*, as well as models of education in the modern world. To this early European model of Enlightenment, Grundtvig and Kold brought the vision and practice of people's enlightenment which also resonates with the discourse of vernacular Enlightenment suggested by Foucault (cf. Korsgaard 2008).¹³ Through learning across borders and creative international education we now can bring people's enlightenment to the world level beyond national borders. This calls for more labor and love of learning through intercultural and transcultural dialogues and global conversations. As part of such global conversations, we also rethink enlightenment as simultaneously rational and spiritual, self as well as collective, in which not only rationalist philosophers such as Kant but Buddha, Spinoza, Grundtvig, Erasmus and Chitta Ranjan hold our hands and help us in new realizations of both creative solitude and soulful togetherness in a world of alienation and fragmentation.

Such education does not just aim at creating global citizenship in a conventional sense; rather it interrogates available understanding of both globality and citizenship. Learning across borders is not just an extension of our identity as citizens of nation-states; rather it is an unfolding of our vision and practice as students of life. It contributes to

planet-wide realizations, i.e, all of us, including non-human, are children of our Mother Earth (cf. Giri 2012). We are children of our Mother Earth and we are also called upon to be mothers of our Mother Earth. Networks of agape and creativity and manifold learning across borders help us in planetary realizations and embody our responsibility as mothers of self, other and our Mother Earth.

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(Endnotes)

1. It builds upon my presentation at the International Conference on "Enlightenment in Twenty-First Century," January 31-Feb 4, 2012, Mitraniketan, Kerala, Feb. 2, 2012.
2. Ananta Kumar Giri is with the Madras Institute of Development Studies, Adyar, Chennai-600 020. Emails: aumkrishna@gmail.com / aumkrishna@yahoo.com . Web: www.mids.ac.in/ananta.htm
3. In his essay, "Institutions and Networks," Andre Beteille shares with us: "Networks of interpersonal relations play an important part in the linkage of different institutions with each other" (Beteille 2010: 116). Furthermore, "Many persons now find networks better adapted to the demands of a rapidly changing world than institutions whose adaptive capacities are constricted by bureaucratic and political pressures. Networks provide greater flexibility to individuals, but they also demand greater individual initiative" (ibid: 125).

4. In a recent essay, Mihir Shah (2010) presents us such an understanding of Agape coming from Martin Luther King Jr.

5. In his work on moral consciousness and communicative action, Jurgen Habermas (1990) urges us to realize the significance of agape for both and calls for integration of "cognition, empathy and agape" (1990: 182). Charles Taylor (2007) talks about networks of agape where networks are different from categorical grouping: "[...] it is a skein of relations which link particular, unique, enfleshed people to each other, rather than a grouping of people together on the grounds of their sharing some important property (as in modern nations, we are all Canadians, Americans, French people; or universally, we are all rights-bearers etc.) (Taylor 2007: 739).

6. What Jean-Luc Nancy (2008: 5) writes about processes of overflowing can help us understand overflowing accompanying genuine encounters and meetings:

[...] Politics assume[s] a dimension that it cannot integrate for all that, a dimension that overflows it, one concerning an ontology or an ethology of "being with," attached to that absolute experience of sense and passion for sense for which the word sacred was but the designation.

7. As is well known, Grundtvig was a creative pastor, poet and father of modern Danish renaissance. Kold himself had a life-changing turning point in his life when he heard his teacher Peter Larsson Skrappenberg at the Teacher's Training College that God loves us unconditionally (see Das 2007).

8. During a visit to Testrup folk high school near Aarhus, I saw such flames of aspiration in some students and teachers, especially in the inspiring Principal Jorgen Karlsson. I sat in a philosophy class and after this I had composed the following poem:

A Student of Life I am
There is a dance of colors in my eyes
But I have questions, not only kisses, in my lips
In my wings and hairs flowing
Towards the Sky and Ocean
Questions of Life, Questions of Relationships
Mediating Between
And meditating With
Moments and Eternity

9. Here I wish to share my experience of travelling across the world. When I meet people, I request my fellow beings to share a poem or a song which then opens up many realities and possibilities. I spent a month in China in August-September 2009. I began with Kunming, the capital of the Yunan province in Southern China. I learnt four words (nihaho for saying halo, sese for thank you, piolian for you are beautiful and changama for singing). The last two words created new sharing and possibilities. When I met people I invariably requested them to changama, to sing. Initially there was always a lot of reluctance but it slowly gave way to sharing, singing and loosening of boundaries.

11. Chitta Ranjan is a friend of the world. But the world to him was not impersonal, he cultivated deep personal friendships with innumerable souls around the world—Odisha, Kerala, Denmark, Finland, Germany, USA.. Ramesh Ghode taught Sociology at Hilsop College, Nagpur and has edited the collection of letters that Chitta Ranjan wrote to him and he has edited,

K. Viswanathan, the founder of Mitraniketan, Vellanad, Kerala and a great Gandhian and social activist of India shares with us the following:
Chittada is a genius in many fields of human development. He, too, was a habitual wearer of Khadi and he also took up spinning. Living in the hostel himself, he also looked after the newcomers, helping them wherever he could to adjust themselves to the routine of

life in Shantiniketan. He was very gentle, simple, friendly and soft-spoken and even at that age he had a scholarly look.

[...] In the formative period of my work in the village of Vellanad, he was kind enough to spend some time with our group. Later, some of his students, who were fortunate to study under his guidance, also visited me in Mitraniketan (the name of my Centre) and from the impression I gained of them, I could judge how valuable his influence on them was as a guide, a friend and philosopher and how it moulded their lives and outlook. When I started my programme of integrated development education in Mitraniketan, I longed very much to have Chittada associated with this work. He has, no doubt, all this time been associated with it and continues to influence us with his thinking and even with his presence, whenever I ask for it and the advice of this silent worker, profound thinker and prolific writer has always been invaluable. I also know him as an excellent letter writer, always very prompt and regular in his correspondence (Das 2012b: 151-153).

Eaghor G. Kostas who lives in Germany and to whose Ukrainian translation of Gitanjali Chitta Ranjan had written a foreword tells us:

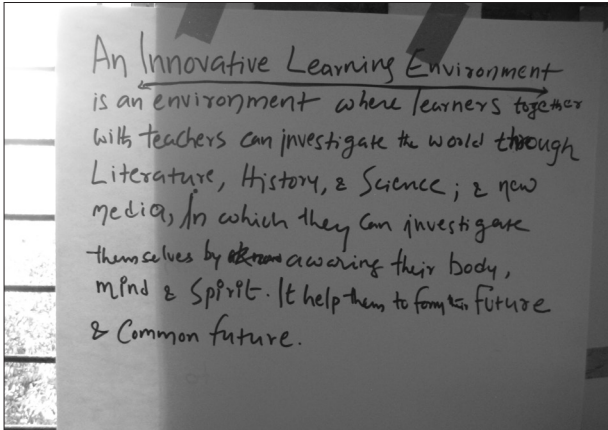
He was not only interested in Europe as an alien country [...] He came to a deeper contact [...] he sometimes even idealized the Europe of his friends, once feeling at Christmas as if he were with them "trying to revive the ever-live inspirations of the birth of Christ, singing round and meditating upon the Christmas tree", as he wrote to my wife and me (probably in 1966 - the date of that aerogramme is no longer identifiable). "Though the practical and the logical in me induces me to be pessimist about how we face in our world and with one another, my heart persuades me to believe in it and heartens me up to encouragement. This heartening gives me hope, the energy required to live one's life as a dedication, as an act of supreme and all-embracing identification. And apart from all the institutional gloss and glamour, is not the life of Christ an example of a life offered, a life regained by offering? And can we eliminate hate from the world as long as we do not accept life as an offering? Of course, I do not mean that we have to be fanatics to do that" (Das 2012b: 154-155).

12. Chitta Ranjan founded Jeevana Vidyalaya (School of Life) at Champattimunda, Anugul, Odisha in 1954. Then in the 1970s, he joined the emerging integral education movement in Odisha and played a pioneering role in the building and nurturance of such schools. These schools strive to follow the educational vision and practice of Sri Aurobindo and Mother and impart a holistic education.

13. People's enlightenment in Denmark was accompanied by struggle of people for freedom from state control and creation of free and responsible associations, movements and institutions. "It was not enough to change old state institutions into people's institutions; rather new people's institutions had to be founded, as for instance 'open' or 'free' schools, 'free' congregations, and 'free' associations. Open associations [such as free schools, Folk High Schools] were seen as a sign of a voluntary social solidarity. Willingness to render voluntary and unpaid assistance was thus regarded as the ultimate test one's civil virtues" (Korsgaard 2008: 63). Voluntary sharing of labor is an important part of Grundtvigian tradition of people's enlightenment which also resonates with the tradition of Gandhi in as much Gandhi also emphasized on voluntary sharing of labor and building on people's associations, movements and institutions not dependent on or controlled by the State.

DIALOGUE AND SYNTHESIS

Seminar questions: A composite of responses from the flip charts



We framed our dialogue with three questions (the third split into 2 parts). Each is listed below with a summary of our collective response.

1. What is Enlightenment for the 21st Century?

- Being fully human: Learning/being through hands, head, and heart - or body, mind, spirit.
- Drawn from value-based learning. We are a product of our own experiences, especially those with our families, communities, and associated cultural context.
- Developing a worldview through our own blind spots: learning multiple perspectives.
- Experiencing and understanding the connection between the individual and the collective: "liberation from selfishness."
- Finding the connection between personal interiors and outer expressions, between body and spirit.

2. What are the (educational) opportunities for uncovering and nurturing enlightenment? Those which:

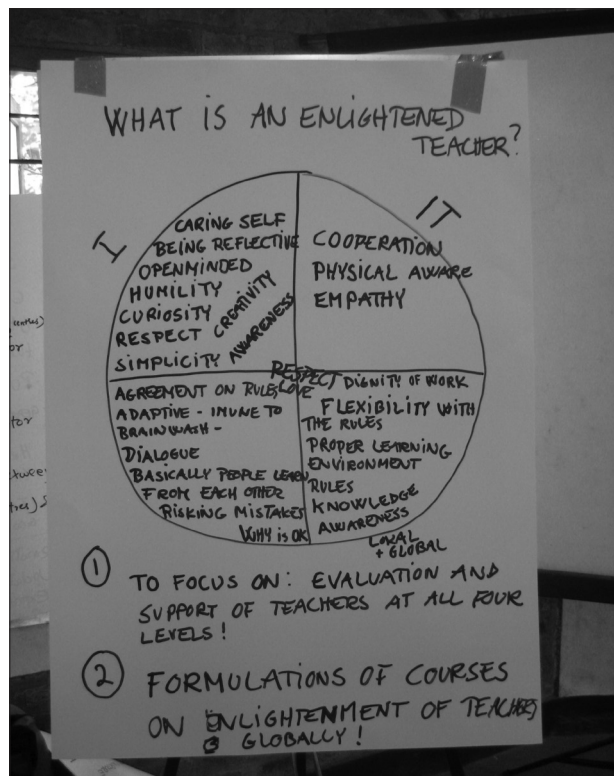
- Awaken the whole being: body, mind, soul and spirit.
- Enliven through interaction, especially through dialogue.
- Explore multiple perspectives.
- Draw from the past, create a new future.
- Are enlivened through fellowship and service.

3a. What is enlightened teaching for the 21st century?

- Sharing from the heart: caring (commitment) and co-learning.
- Supporting a learning environment – or “container” - that nurtures whole learning (body, mind, spirit).
- Fosters dialogue and interactions between

students and teacher.

- Finding learning beyond and between the subjects.
 - Knowing where our students are – “serving the right course at the right time.”
- 3b. What is an enlightened teacher? One who:
- Is caring (committed), respectful of self and others, truthful.
Is curious, creative.
Is reflective, open-minded, demonstrating presence.
Can hold paradox and multiple perspectives.
 - Cares for his/her physical self.
 - Demonstrates cooperative and communicative skills: listening to others and speaking his/her/own truths.
 - Moves optimally in the larger learning structures (institutions) and society at large: local, regional, global.



Enlightenment of life in the 21st century.

By Mette Højland and Eva Rikke Schultz

Through this article we would like to share our experiences before during and after the seminar, and our reflections on the questions raised there.

The educational ideal of enlightenment of life.

Why even deal with an old Grundtvigian concept as life enlightenment in the 21st century? The simple answer is because the concept still has vitality and it helps to create meaning for the people dealing with it. The concept is linked inextricably with the educational notion that life competence has remained the ideal. Life competencies in Grundtvig's perception is knowledge about rights and duties and skills needed to make decisions in your own life and to participate in the development of society. For example life competencies for a farmer are those which make him/her a better farmer. Grundtvig saw traditional education as something that took you away from your natural place in society.

Integral theory as a source of inspiration:

What brought us together in Mitraniketan was among other things a curiosity with Ken Wilber's integral theory and the integral frame which Jan Tønnesvang (The University of Århus) has developed from Wilber's Quadrant model (Tønnesvang 2009). We were curious about how these models could add to and broaden our understanding of the concepts of life enlightenment and life competence. By bringing these ideas into a cross-cultural dialogue among participants who are already agreed about the centrality of life enlightenment and life competencies in education, we saw possibilities of adding new meaning to our work in a globalized world in the 21st century.

From our dialogue about the three main seminar questions (see page 20) three sub-questions emerged for AWE to explore further.

Main question 1: What is enlightenment for the 21st century?

The first days of our discussions can be summarized into the following 5 statements that provide an answer to this question:

Enlightenment is when stories and experiences from the past, becomes guidelines for the youth to take responsibility for the future.

Enlightenment is when we compare situations of life through studies and experiences.

Enlightenment is dialogue about how to serve and to sacrifice in a modern context.

Enlightenment is dialogue about how to merge secular and spiritual.

Enlightenment is courage to think out of the box, and to follow the heart.

If enlightenment of life is a way to life competence, then we have from this list five suggestions for what should be the individual human being's lifelong



Mette Højland, Søren Ehlers

learning project, and we have some guidelines for the content of what we in the AWE have chosen to call World education. But the seminar did not end here. Implicit in these five statements lies a row of universal values which AWE has been challenged to explore further. Thus the first subquestion is as follows:

- 1a. How can we connect awareness of individual interiors (physiological, emotional, and spiritual) with universal values in our lives?

Universal values

What are universal values in our lives, how do we understand consciousness about ourselves, and how do we see such connections?

Universal values are the continuum of values connected to universal phenomena given by all humans through all times.

Examples of such phenomena are: nature, wisdom, spirit, creativity, belonging, to serve and to sacrifice.

Living conditions, religion and views on human nature, determine what cultural value these phenomena are given. In every individual, every school, religious movement, types of organizations and societies – small or large – the given values are up for constant negotiation.

Consciousness about ourselves

To get closer to an understanding of "consciousness of ourselves" we will seek inspiration in Integral Theory's understanding of the concept Spiral Dynamics. The theory is based on 8 levels of the developing self.

THE SELF

	values	rationales	needs
Instinctive -self	Life Health	To survive	Food, shelter, water,
Tribal- self	Keep the spirits happy Keep the "nest" of the tribe warm and secure	To be part of a community	To belong
Egocentric- self	Heroes status To seek might, honor and freedom	Might gives right	To justify and revenge
Hierarchical - self	Distinguish between the good and the evil. To seek peace, national community, discipline and faith	By subordinating to the community, you get peace	To take your position in relation to others "find your place"
Self-realising - self	To seek rational truth. To defend the civilization.	To put up goals and reach success. Material wealth.	To live out ones potentials and reach success
Sensitive self	Democracy and pluralism. To seek inner peace in a caring society	Rule of law To seek consensus through dialogue and human rights	Recognition and participation
Integral self	Global consciousness. To live fully and responsible in healthy hierarchies.	Self knowledge To take co-responsibility for the survival of the planet through: "Think global – act local"	Handle existential fear. Handle diversity and dilemmas
Holistic self	Organic interaction between man nature and culture. Spiritual harmony (body, mind, spirit)	Social, cultural and ecological systems is maintained through respect for diversity. Overcome judgement and to repeal dualisms	To live with the fact that there is something you do not understand. To be one with the world

adapted from http://piologue.info/definitions/Spiral_Dynamics_Integral_SDI.php

According to Integral theory – all the selves are connected to both a human evolutionary growth as well as an individual development level. On the individual level it is a goal to become a whole person by not rejecting any of the previous levels and to meet the needs for an everyday life in the present (global) reality. Translated in to an enlightenment-of-life-concept, we can say that the fruit of our life-long learning and our ideal about a competent self, is to reach a level which gives us freedom and knowledge suited for our present life conditions in various areas, mentally as well as emotionally - in other words, to become a whole human being.

Connecting lines

We begin to see the connecting lines between our conscious self, the values we draw from universal phenomena and our priorities in life. We can see the purpose of life enlightenment more clearly.

Life enlightenment is about investigating what values we connect to universal phenomena. But it is also to investigate: what is the self? - in a dynamic understanding. If we can do this, then we can begin to



Sethu and K. Viswanathan



Guido-Henri DeCouvreur, Eva Rikke Schultz, Sabith Pillai

understand the connection between the self, our relations to phenomena and the values we add to them. Life enlightenment is about finding the courage to challenge our own valuing and reflection of others' valuing of the same phenomena. It is a dynamic process, where inner and outer factors decide which self takes the lead in a given situation.

Life enlightenment is to see ourselves through the eyes of others, other people, other cultures or perspectives. That way we can get support in finding our own blind spots. We must meet with others in surroundings where "something is cooking", something connected to ourselves – our consciousness. We do not only meet to gain more knowledge in a scientific or professional manner. We also meet to know more about ourselves and each other as humans. We meet to throw light on the inner and outer of our entire life. This does not happen on an everyday life encounter. It assumes that we have true interest in each other, that we have the courage, can and will engage ourselves, when we meet people who have life perspectives and values different from our own. It demands physical, social and virtual structures and leaders who can facilitate such meetings.

The pedagogical challenge is to create a learning environment where we get a chance to mirror ourselves in others. Life enlightenment as defined in the five suggestions mentioned earlier, are good guidelines for doing this identity work. We can mirror ourselves in history, myths, religious stories, other cultures, and in other people's ideas and creative thoughts. In these processes, we can learn about the role of community. We can learn about the interaction between the individual and the common. We can learn about the interaction and challenges in the relationships between nature and culture, ethics and aesthetics.

2. Main question: What educational opportunities help us uncover and nurture enlightenment?

Life enlightenment has life competence as its purpose. According to Jan Tønnesvang - life competence as an educational ideal (the intentional) is linked to a qualified self-determination as a concept of competence (functional). Jan Tønnesvang modulates qualified self-determination in Ken Wilbers' 4 quadrants as follows (Tønnesvang, 2009, p 36):

	Self-determination (Interior)	Qualification (Exterior)
Individual	Self-referential life skills • Being and experiential competence • Desire to learn Drive: Show me who I am	Technical life skills • Knowledge competence • Something specific to learn Drive: Show me what to learn
	(We)	(It's)
Collective	Phenomenological life skills • Self assessment competence • Many ways to learn Drive: Show me how I belong	Political-ethical life skills • Social competence • To learn together with others Drive: Show me who I can become

If we - as educators - shall succeed in meeting our students – using Tønnesvangs words, "add pedagogical oxygen to the learning environment" - then it is necessary to be ready to meet the participants where they are, and it is necessary that the participants in the learning environment can find answers to the four questions that nourish our drive towards a qualified self-determination.

Show me who I am!

Show me what to learn!

Show me who I can become!

Show me how I belong!

The idea of life enlightenment and the ideal of life competent people are closely connected. The life-competent human being manages being both a genuine self and a genuine part of community. The life-competent human being is knowledgeable and has visions about a personal and common future.

2.a How can we argue for and promote the standpoint that teaching "from the heart" leads towards active citizenship, in a world where the rational enlightenment concept has taken over.

First it is necessary to clarify what we understand about "teaching from the heart," and what we understand by active citizenship.

Teaching from the heart

Here we refer to an article by Miriam Mason Martineau and Jonathan Reams (Martineau and Reams, 2011) to support our standpoint. They argue that in Integral teaching - truth is a verb, because truth is not an external objective concept that can determine whether something is true or false. Truth on the other hand is a concept of personal integrity – to be true. A person is true when there is consistency between values, actions, and state of mind/heart.

Education from the heart is education that constantly recognizes the relation between what we learn, our feelings, actions and state of mind (body, mind and spirit). Every time we are presented with new

knowledge, this new knowledge needs to be reflected upon. How does this new knowledge affect my feelings and state of mind, how does it fit with my/our values, and what effect should this knowledge have on my/our actions.

Active citizenship

Active citizenship is linked to Tønnesvangs claim on political-ethical life skills: Active citizenship is the ideal – the intentional wanting to do something for the community/society. This wanting to is combined with the functional being able to described as having discernment, and having the courage to, described as empowerment. Then we can talk about a life competent – and active - citizen.

Education from the heart generates the drive that makes us willing to sacrifice our own interests to the benefit of our society/community. Knowledge is a prerequisite for knowing what serves the community. Empowerment is a prerequisite in order for us to find courage to act in accordance with the wisdom of our hearts. Teaching from the hearts makes it possible for us to use our rational knowledge in a wise manner as active citizens.

3. Main question: What is enlightened teaching and what is an enlightened teacher?

Enlightened teaching

If we summarize the above mentioned considerations, we can point to a range of criteria that must be met in order to talk about life enlightened methodology:

Life enlightened teaching is based on the participants' world, by always relating to the questions: Who am I? What should I learn? What can I be? How do I belong?

Life enlightened teaching bridges emotions, knowledge, actions and state of mind. (Wisdom from the heart)

Life Enlightened teaching focuses on wanting to, being able to and having the courage to follow your heart.

Life Enlightened teaching bases its content on an extended concept of truth. The rational knowledge is related to the values and given future importance.

The enlightened teacher

The enlightened teacher is one who must have the courage to put one's self at stake, to be willing to sacrifice one's own values, to challenge one's own dynamic self, and to serve the needs of one's students. Martineau and Reams (Martineau and Reams, 2011) state that what distinguishes an enlightened (integral) teacher is the willingness to grow into the fullness of who we are and nurture the same fullness in our students. That also calls for sensitivity to and acceptance of where the students are in their own development. An enlightened teacher is someone who has an attitude towards both teachers and students as human becomings.

According to Tønnesvang, this happens, when the teacher focuses on adding oxygen into the classroom. When the teacher can stage themes in a way that challenge the students to think out of the box in order to answer the 4 key questions: who am I? what am I to learn? who can I become? How do I belong!

3.a How can we offer simple, need-based possibilities for students to think out of the box, and see life in a new perspective?

The quadrant model can be very good for planning an enlightened or integral program. Below is an example of how the quadrant model has been used to organize a program on active citizenship for the international class at Nordfyns Folkehøjskole:

	Inner (Interior)	Outer (Exterior)
Individual	Yoga – meditation Coaching – self-development – shadow work Life stories – who am I? Where am I going?	Performance and communication tools Action structures Workshop-methods Role models – activists' stories
	(We)	(Its)
Collective	Worldviews Globalization – nationalism Cultural resources •Ways of being •Reasoning •Cultural understanding	Relevant society structures From local to global Human Rights, Millenium development goals NGO's •Organizations •Grassroots •Visits Present world society

Another example could be a folk high school program on innovation:

	Inner (Interior)	Outer (Exterior)
Individual	Creativity: Yoga Meditation Coaching Self-development – shadow work Play and learn experiences	Innovation-model (IVAC) •Investigation •Vision •Action •Change Role models – activists’ stories
	(We)	(It’s)
Collective	Why changes? •Needs •Values •Vision Cultural barriers	History Society – innovation and change of power (ex. from oil industry to green production) Good and bad experiences Marked barriers

With these two examples we would like to illustrate that an educational focus on life-enlightenment makes sense, when teaching is focusing on the challenges that our modern societies are facing. Life Enlightened education works best in an environment where participants are allowed and challenged to bring their different backgrounds and experiences into the classroom. The life enlightened teacher connects these experiences to the teaching program, as well as his/her own experiences in a live interaction. Through the four different perspectives and challenging themes the students learn – in community - about themselves and the world at the same time.

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STORIES OF LEARNING FOR ENLIGHTENMENT

A Story from Nordfyns Folkehøjskole, Denmark

By Mette Højland



Nordfyn Take the Future

Here in Denmark, just outside a small town named Bogense with about 3500 inhabitants, we are at Nordfyns Folkehøjskole - a school for adult learning; a small society within the society. The students eat and live at the school, so they only use the town for buying sweets, beers and some toothpaste now and then. The school accommodates 60 students divided into 5 main classes with very different topics. The glue that ties it all together is a community atmosphere of openness and curiosity. All students come to learn

and to be enlivened, in order to improve their lives in one way or another.

The specific course I will tell you about, is “Take the future” - our course for international students, with the subtitle: “World citizenship what does it take?” In the fall semester of 2011 our group consisted of 13 students, 5 Estonians, 1 Hungarian, 1 Ugandan, 1 Turk, 1 Pole, 1 Chinese, and later two Ukrainians and a Latvian girl joined us. We were two teachers, who covered the main subject of “Take the future” - “World citizenship – what does it take?” The program circled around the following questions: What does it take to become an active citizen in a global world? What do we need to learn? What do we need to know about ourselves, our culture and the world at large?

The ongoing program is very interactive, so no two courses are the same, but the framework we use is the same: a framework that includes a spiritual, individual, cultural and global perspective. It is a framework that relates to our present challenges in a global world, although connected to the historical and cultural roots as in the

Grundtvigian tradition. It uses the four quadrants (I, IT, WE, ITS) of Ken Wilber's "Integral Map".

The following is an example from the classroom:

We sat together facing each other, a small group, but representing seven nationalities and three continents.

Last week we were discussing our thoughts about world citizenship through the following questions:

- What are you concerned about?
- What is exotic?
- What are your dreams?
- What do you believe in?

I worked through the quadrants from Integral theory, and we collected our thoughts from last week's talk. The students then sat together in pairs. They had to choose a topic in each of the quadrants, and the issues that came up were about peace, self-development, climate change, job possibilities, values etc. We all got together, drew the model and filled it out as follows:

- An individual interior perspective around life stories, personal leadership and spiritual life sources.
- An individual exterior perspective around health, body and development
- A collective interior perspective around culture, habits, values, music, dance, art and cultural sharing.
- A collective exterior perspective around globalization, Millennium development goals, UN, NGOs and workshop methods.

Through a narrative perspective we worked our way through knowledge and tools and investigated the issue: World citizenship – not as a passport,

but a state of being. We created a cultural event for the local people and the rest of the school. We made a future workshop with the topic: "The good life". It ended up in issues around climate change and environment, which again ended up in a project called "No electricity day" in cooperation with the green council of the school. When the students finished the course, they had found courage and new ideas about their goals for the years to come - for them personally and for the society they are part of.

"I feel I have participated in the university of life"- commented a young man from Mexico.

Underneath all this lies the intention of life enlightenment, the intention to "wind up my students, so they never run down," as Christen Kold wrote (first man to run a folkhighschool in Denmark). As folk high school teachers we must never teach a subject alone, but teach with it - because life enlightenment is the real agenda! The intention is that the student will grow, and discover new aspects and potentials of life – good or bad. As a teacher I shall support that process the best I can (All of which we will include, none of which we will reject – from the integral practice). It is a great challenge, so therefore I work on my own enlightenment, in order to keep an atmosphere in the classroom "with a high ceiling" (Danish expression meaning respectful, open, live and diverse atmosphere.)

The intention a teacher sets out is very powerful, so awareness about it is essential, both for the outcome of the class and for the well-being of the teacher.

Folk High School is about life, about being human and sharing your life with others. It is about being challenged, intellectually and personally. It is about opening your eyes to society, and finding the courage and urge to take part in it.

People's Initiative for Learning and Community Development (PILCD), Philippines

By Boi Nicolasora and Ramon Mapa

Overview: Community-based Adult Learning and Development Program, Baguio City, Northern Luzon, Philippines

The program provides training and education in local communities on the following themes:

1. Development of capabilities of partner organizations through its ladder, capability-building trainings
2. Livelihood skills training
3. Sustainable agriculture
4. Basic education and literacy framework within the Department of Education under its Bureau of Alternative Learning System (BALS).

Learners: Farmers, women self-help groups, out of school youths in high risk situations and behaviours, adults out of work (indigenous and non-indigenous learners) and youth labourers all of 15-70 age bracket,

Stakeholders: the project holders, indigenous and

non-indigenous out of school youth and adults, community leaders, formal school teachers and administrators, and facilitators for the alternative learning system (ALS) session.

The key areas that are the foundation for the program's continuity are the values of process, participatory approaches in preparation, consultation, implementation and learning sessions, partnership with both government and non-government entities. In addition, a learner's context-based education approach in all aspects is imperative for a fruitful outcome.

The communities' most important learning and impacts of the lessons are:

- finding one's self worth (as an individual),
- the community as one, living with-and within it
- the natural environment

- the participants' value and recognition of the interaction of the three.

Reflections on the PILCS Program:

On the concept of enlightenment

Enlightenment from the program's perspective is "empowerment" - the actualization of knowledge and skills obtained through formal and non-formal learning, developing communitarian values through partnership, active participation in organizational and communal undertakings and awareness of local, national and global issues.

Personal and individual interiors are integrated and enhanced in all areas of program and human activities. Evaluation and collective reflections in holistic sense are venues to affirm, validate and pursue corrective measures.

On the concept of enlightened teaching

Enlightened teaching is always grounded on the individual's direct experiences and acquired knowledge - information shared through formal and non-formal learning situation with wider units of community. The aspiration is toward active citizenship and action for transformation. Teaching must provide empowering methods and activities for learners to express their ideas, feelings, hopes and dreams regardless of its truthfulness and inaccuracy; the belief and commitment that process is equally valuable with the content.

Qualities we look for and work to strengthen in our teachers include:

- facilitative skills in guiding a participatory approach
- respect and appreciation for diversity of culture
- integration with learners and the community
- the passion in acquiring new and functional learning skills to enhance the practice, stimulate ideas, explore values and relevance of political, economic and socio-cultural spectrum affecting current situation
- setting up evaluative and consultative systems as a means to improve, revise and implement.

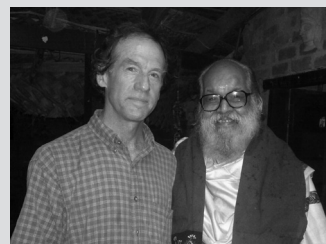
One important area to develop is the skill for networking, both to government and non-government and religious entities to engage in a communicative relationship and partnership that responds to identified needs.

On designing and providing educational programs (for nurturing and supporting enlightenment)

- Continuing education, visits, exposures, forum, conferences, cultural exchanges both local, national and if there are opportunities, international.
- Invite resource people to share new developments about active citizenship and global issues affecting local concerns
- Maximizing and develop the use of technologies to improve skills and acquire knowledge-information updates as support for program activities.

A Conversation with K. Viswanathan (KV), founder of Mitraniketan

Interviewed by Chris Spicer (CS), North American Vice-President, AWE February, 2012



CS. We've just completed an inspiring seminar here at Mitraniketan, with the primary subject being enlightenment: enlightenment in learning, enlightenment in life. Mitraniketan is a place of enlightenment. Back in

the beginning, what was in your heart to begin this work?

KV. My motivation is the people at the bottom level. I felt we should care for them. It was the main idea in the beginning and matured as time passed.

An important influence for me in my life was my time studying at Santiniketan, Tagore's center for learning, and also 's Ghandiji's center for learning in Sevagram. That also influence me.

Following my time there, I was able to synthesize these two experiences through visits in the US, and later in Denmark. In fact, the US visit was an indication for me to go to Denmark. I saw the folk education in the US - that is the Highlander Folk School in TN - Myles Horton's school, and also at John C Campbell Folk School in NC. These two created an impact and influenced me a lot and made me think I should go to Denmark. I think I spent one year in Denmark.

That crystalized my thinking to come back to my homeland here. This is the place were I was born and brought up. My idea was to come and start something. So I started a program in 1956.

CS. What did the people here need?

KV. At that time, the need was, the people at the bottom level never cared for good education. Children would go and do some work, help others, and try to make a living. From the period when I was growing up as a student, I knew many such children. Together with some teachers who also wanted to help, we visited their families and stressed the importance of learning. We told them they should send their children to school and if there were difficulties, we will manage, would help. Let them get an education, and they will develop, and they will help you.

So at that time I made up my mind, that maybe I should devote my entire life to help such children. My work would be for that, nothing more.

I used to write to my mother when I was abroad. When I was getting ready to come home, I told her about my interest in working in my village. I wanted to do something here, and wanted her to help me. She thought I would go for some other work, woodworking, earning money. But I boldly wrote to her - though not to my father. With him, I had a reservation. But if I raised this with my mother, then she could bring it to my father!

So, it was, in 1956, starting with school-going children, amongst them were the ones needing help. Then, I would see how things would develop. There were a big number of children who came. I think at that time around 300 boys and girls. When people heard I was doing this, more were eager to send their children. With Saturday and Sunday as holidays from work, the parents were very happy that the children could spend the whole day with me.

There was an older lady who was my neighbor. I said we needed some buildings - we needed some poles, coconut thatch. An old neighbor, Chembuama, brought a bag filled with money. She said, just take whatever you need. That was the nature of that

lady. She wanted to do all this for the children, and whatever help was needed, she was prepared to help. She was so wonderful. And there were many others, they sent poles, bamboo, to be used as roof rafters and beams. That way we built it up. The church was not in use. Nobody was coming to the church. The priest who usually came to visit was really friendly to my father. When he heard I had come back, he wanted to meet me. When he heard I wanted to do this work, he said "Well it is good. Why not use this place? Nobody is using it." We would only give a minimum of money (for rent). There were some good trees with shade, where we could sit and discuss with the children

CS. How old were the children?

KV. From first standard up to the high school. That is from 8 years onwards up to the age of 13. We developed all kinds of programs for them. We conducted mock parliament, assemblies, to practice democracy. All kinds of things. Extremely good children.

During the weekend, teachers who were free, they also joined us. It was really a happy time, and so we made a beginning. So these teachers, after seeing the improvement in the children's performance, they just said, why not? Let's develop a school here.

CS. What were some of the difficulties?

KV. Oh, it was a difficult beginning. I was very discouraged. At one point, I thought I must commit suicide. One of my friends who always stayed with me, he suspected something. I found he was following me. I took a rope from the barn to finish myself. Went into the tapioca farm. I suspected somebody was following me. I did not want him to see what I was doing. I threw the rope and ran away. I did not sleep til around 4 o'clock. Took a long walk, 10 kilometers, without informing anyone.

I came back and found my father was getting angry. "He's a coward. He ran away. He has to be more bold and take it up strongly. Now I will show him what he can do." He collected 3-4 people. Went to the hill. Collected logs to erect a building. In 4 or 5 days, everything was ready. That was his contribution. I cooperated with him. I came back with the decision to carry on.

That was the next beginning, in 1959 (after our first start in 1956). My father gave his entire land, divided among my brothers. We discussed it and they decided to give me one acre of the land and surrounding buildings. Until they started their own family, they helped manage the other 70-75 acres of land.

Now, father was behind me. He knew I had some enemies. I decided not to cooperate with them. I wanted to work with those at the bottom level. The man who was a leader, an eminent lawyer in the court, told some rowdy elements to kill me. He tried his best to gather people, to disable me, to finish me, so I could not come up again organizing people. But it was a misunderstanding. So I never retaliated.

At the same time, you can't bow down. I have not done anything wrong. I just want the people to come up. The village movement was started here. That is meant for the people. It is not for the rich people to control that. This I am against. But I was only a student.

Then later on the man who misunderstood me slapped me on the cheek. I fell down. I was bleeding, in pain. I got up. I thought, if I stand here, my father will come and there will be a big scene. Other people will come. They will retaliate. We should not let this happen.

So when a bus came, I stopped it and got into it. Some of my friends came. My leader, my guru also, was there. A political figure to support me. He immediately took me to the hospital. I got first aid. Then he took me to Trivandrum to the inspector general, the Chief of Police, who happened to be the brother-in-law of this man.



PILCD Classroom - Boi Nicolasara conducts a workshop in the PILCD program

Learning Experience: A Sample Disaster Risk and Reduction (DRR) Experience Stories of Learning from the Villages of Naguey and Pasdong:

Most significant lesson/activity from a DRR learning session

Learners disclosed that they consider the home hazard mapping activity, writing poem regarding disaster preparedness, and learning session on natural hazards and disasters as significant. In the home hazard mapping, learners sketched the location of their home and identified the hazardous areas around it that pose danger and threat. As of the writing of poem, learners worked in groups to compose a poem concerning the effects of disasters and importance of being prepared. The learning sessions on natural hazards and disasters are essential for the learners as these are related to their personal experiences.

Impacts of the DRR learning in the lives of the learners

One learner shared that they evacuated when Typhoon Quiel hit Benguet because their house is located in a hazard-prone area with a history of landslides in 2009 that claimed the lives of seventy people. Together with other families, they stayed in a nearby public elementary school that served as an evacuation center for three days. During their stay in the school, he was running errands mostly in buying food supplies outside. Through the DRR sessions, he learned to spread awareness on disaster preparedness among his friends by introducing disaster supply kits containing food, clothing, blanket, matches, candles, and flashlight.

One learner talked about their neighborhood's effort to clean the drainage regularly during the height of Typhoon Pepeng (Parma) (October 2009) – thus allowing storm rains to drain more easily down to the creeks. Another learner tells of an increased understanding of the link between landslides and rampant cutting of trees up the mountains. He could assist in the tree-planting activities initiated by their local government and other private organizations.

Impact on continuing education

The learners shared their educational attainment, the motivation to enroll in the alternative learning system, and their plans after the program. Everyone completed their elementary education but most were compelled to stop schooling due to economic constraints. Nevertheless, they admit

that part of the reason was also peer pressure. Their decision to enroll in the alternative learning system (ALS) is driven by different factors. Friends already enrolled encouraged some of them. Others who are working liked the flexible schedule, while others were excited by the Accreditation and Equivalency (A&E) Test that allows school dropouts to go to college. Those who will take vocational courses aim to work immediately in the Philippines and overseas. The foremost desire is to help send their younger siblings to school and assist with family expenses.

Overview of Learning

1. Changes in Knowledge: Changes in Knowledge Brought by DRR Education

Summary of participants' opinion on DRR education programs' impacts on their knowledge.

- Enhancement of learners' knowledge of the environment is the primary awareness effect of the program.
- Participants strongly agreed that DRR Education improved their knowledge of the environment.
- Knowledge of the economy; society; and the connections between culture, society, environment, and economy were recognized to positively change their views.
- However a relatively high percentage of learners seemed uncertain of the effect of the DRR Education in their knowledge of their culture. These suggest the program's lack of emphasis on the interrelation of culture, disaster, and risk reduction.

2. Changes in Skills Brought by DRR Education

- Developed skills necessary to sustain and develop our own culture.
- Thinking more critically through different views.
- Ability to solve problems more easily when facing challenges.
- Ability to think in a more creative manner.



Disaster Risk Reduction and Evaluation with local community residents

My leader thought we should tell what this man had done. So we told him what had happened. He was like my father. I think probably, just 2 or 3 years older than my father. I told him I have no grudge, no grievance. I had no reason to do anything. I had no complaint. My leader said that this should be recorded, that is the only thing. Then I thanked them and left. He was very angry. He thought the man should be punished.

Then what happened? Three or four days later, I was walking together on the side of the road with my youngest brother. The man who slapped me was coming toward us. My brother said. He is probably very angry. We should go back.

I said, I have not done anything to him. He kept coming closer. People were all watching, wondering what would happen. You know what happened? He came close and he started weeping and embraced me. It was really a scene. And I also cried. Then he said he wanted to meet my father. I told him he was welcome to my house. "I will come tomorrow morning," he said.

Then I told my father what happened. And he said, "Well, let him come. We will have breakfast together, all of us."

He came. During this time, I received the admission to Santaniketan. He wanted to convey congratulations to my admission. We all sat together. We never discussed anything about the incident. It was all friendly. This is what happened.

Since then, if anything happens in his house, immediately he will inform me. I must go there and be with him - until he died. His son-in-law passed away. He never cried. When he saw me coming to express my condolences, he suddenly burst out and cried. We embraced. We sat in the room for about an hour.

I think this is the power of non-violence. If I had retaliated, things would have been much different. I told my father, this is the strength of it. I can understand that he misunderstood me. That's what I realized. He thought I was responsible for his son not getting a job. His son was applying for a police inspectors post. His brother-in-law, the inspector general of police, was an honest man. He just mis-informed his brother-in-law. My leader had influenced the police inspector general and he was not selected for the job. We were close friends, so how could I do that? This man misunderstood. That's why he got angry. They were having some difficult period during that time. That was the anger he had, and he retaliated on me. Later on, after we reconciled, he became a good friend.

I only want to help the people have a place in this society. This was the only thing I wanted. If a person wants to work and other people resent this? That is not good. This is the only thing I am against. I am not against any person.

So that was the incident that was a real test for me. I don't consider anyone here an enemy to me. Hostile to me. Nobody.

Even now they are all my family. That man himself, he sent word that I must meet him. He was in his sick bed. When I received a card to come talk to him, it was the day he passed away. I participated in his last rites. The son, a close friend of mine, became principle of Mahatma Gandhi College in Trivandrum. We were doing all kinds of activities. How can I work against them?

We've done all these things. Now I don't think anyone is against me. Very friendly. They all came together and greeted me. It's good. When I depart from this world, they are all my friends.

CS. Would you tell us another story that shows how Mitrniketan was special?

KV. In 1968, I think, a great educator of the Gandhian system of education, Dr. Sarvepalli Radhakrishnan, was vice-president of India at that time. He was coming to Kerala for a state visit. I wrote him and asked him to visit us. He said, all right. That will be my first program.

It was fasting day - he was a Muslim. So I went to that place in the early morning. The interesting thing was, the district collector did not know this place. She managed to find us, and came here,

and our children, they did not consider who she was, they were just happy and friendly. They did not care if she was a collector or not. She came to me to inquire, and asked, "What arrangements have you made?" she wanted to know. "The Vice-President of India would like to visit this place." Well, I told her, I had invited him. I told her: "Let him come and see how things are."

We did not make any elaborate arrangements. But immediately she made arrangements for the road to be improved. Within a few days everything was fixed. He came and saw the whole thing. Talked to us in the morning, to all the people assembled here.

After the visit, he approached the government to get permission for us to be an "experimental school." To have Mitraniketan as a model school. He wrote a letter to the government after he reached Delhi, for sanctioning this project. I had easy access to him. Whenever I wanted to meet him, he told me he would be available. That was the condition. He was very kind. He used to give money also. But then he passed away. The government didn't continue us as a model school.

CS. Shall we discuss the seminar questions? What is enlightenment here and now? And what is an enlightened teacher? What are your views?

KV. Enlightenment is this: you are enlightened to do good things, right? To have enlightened teachers, they have enlightenment inside. The most important thing is that inner strength, which depends on what the kind of person she is.

Normally, a teacher presents a tutorial. I don't think it touches the heart. He can do the routine work. That you can find in most of the teachers. But there are very very few who know beyond this. I have known a few who are committed. Whether they make a big salary or small salary.

CS. Where does this special quality come from? Are they made that way?

KV. It has probably to do with that question of born leaders or made leaders. There are born teachers. Enlightened teachers are interested in having children help themselves. They have that enlightenment that you can feel. I think it's, what do you call it, a kind of an enchantment, you could say? They get this feeling when they are with children. That will be a special type of teacher.

There have been a couple of them. There is one person, the one who started working with us right from the very beginning. You could see how committed she was. She was really committed, helping my wife, representing Mitraniketan out in the community. She had no other interests for other work.

But many others, when they get a better job, they go. You can not call them enlightened teachers. They are doing routine work, that is true. But they say, when I get a better job, I will leave. Even in the middle of the year. As a result, I don't think we are doing justice to what we really want to accomplish. Development education, I don't think we are fulfilling that 100%.

CS. Have you experimented with how to grow better teachers?

KV. This is what I have been discussing with our people also. All the teachers we have on our list are qualified. None of them have inferior training. But they are not sure about continuing here. They are interested in making more money. Too many seem to only have the minimum time available to be with us. We have not been able to find others. That's the problem.

On the one hand, we have to do better at finding funds to pay the new teacher requirements. But it can't just be money. It requires more than a regular teacher. Someone with commitment and dedication is very important. How do you

- More comfortable in making decisions together with teammates (colleagues).
- On the average, learners acknowledge changes in their skills due to the DRR project.
- Majority of the learners agreed they developed skills necessary for the sustenance and development of their culture.
- However a notable percentage of learners seemed uncertain if the DRR education enhanced their problem solving skills.

3. Changes in Attitude Brought by DRR Education

- On the average, learners agree that their attitudes changed because of their involvement in the DRR education program.
- Their care or concern for themselves, other people, nature, and the planet is on the increase.
- More than half of them also observed optimistic changes in themselves due to of their enrollment in the program.
- Almost half of the learners see themselves very hopeful 5 years from now.

Final Reflections

1. Integrating participatory and consultative process in program implementation facilitates a non-threatening learning environment and provides a strong motivation for the learners to get involve in the learning process.

2. Coordination and cooperation with government departments and NGO's involved in community development activities facilitate the implementation and success of community-based literacy and development projects.

3. Integration of literacy and developmental skills training increases the capacity of learners to engage in self-help and collective socio-economic activities, such as managing income generating projects and initiating community actions that address common challenges, hence greater individual participation in processes of community development.

4. Community-based education, literacy and development programs must be developed and implemented to avoid alienating learners from their contexts, i.e. context-specific realities and needs must be taken into account. It is imperative to consult and involve the community at all levels of the program's implementation. The process and content should engage the learners with their social and economic realities to find functional solutions to the challenges they face in their everyday lives.

5. Provision of adequate training to facilitators and program implementers on adult learning theories, learning and teaching styles, development of learning designs and appropriate materials, creative facilitation via the ADIDS (Activity-Discussion-Input Discussion-Synthesis) and participatory training approaches including theater and creative art.

The story of the People's College at Mitraniketan, India

Sabith L.K, & Reghu Rama Das



The People's College at Mitraniketan (MPC) was established with the cooperation of Association of Folk High Schools in Denmark in 1996 aimed at the enlightenment of disadvantaged rural youth and women. The College situated in the southern tip of India, 30 Km north east of Thiruvananthapuram district. It is an adult learning center where students live and study.

The College supports "Education for Life" and believes in cooperative learning methods. It stands in sharp contrast to the formal system of education. The facilitator motivates the students in the learning process, involving them and ensuring their participation. The facilitators adopt participatory teaching-learning methods at MPC.

The College runs programs for 70 residential students and village women living around the College for various enlightenment activities. As a live activity-based institution, social learning occurs in every activity which involves students and facilitators as well as the local community. Most of the youth accommodated in the college are from socially and economically disadvantaged groups who cannot find support in the existing, competitive system.

The College is a small community in a larger community called Mitraniketan. Established in 1956, Mitraniketan was founded by Mr. Viswanathan, who dreamed of a community in which he visualized people's development through individual enlightenment.

India is said to be progressing economically with leaps and bounds. But if you look at the quality of education here, we could say that it is falling behind. Many a time, students who complete secondary or Senior Secondary education don't know how to read and write properly. MPC functions on the principles of Danish Folkhighschool and community colleges in USA and acts like a remedial education center, filling the gap for many in the field of formal schooling and technical education. At MPC we give technical education coupled with personality development classes for ensuring employment and active citizenship.

When Chris Spicer came to the college and

get a hold of such dedicated teachers to carry on this work? It is there the real test comes. We have to find the proper persons, the born teachers. But they are very few. Then we find potential persons and develop the "made" teachers.

CS. How does a teacher grow to be enlightened?

KV. An enlightened teacher needs better guidance skills – not for example just literacy skills. More than that, character development is very important. If that is there, other things can follow.

CS. Are we enlightened in some way from the beginning? Is part of our task to take away the things that have come in the way of our natural enlightenment – for example, when our mind gets confused? Or society? For example, in the western world, a lot of these barriers are created by too much competition, defenses, protecting oneself. Is that true here as well?

KV. Probably the Asian mind is slightly different. Probably this outlook has something to do with creating committed teachers. Some people on the borderline, gradually they will step up to good teaching. Enlightenment from the few will influence others. You will not get all of them. But if you can find a few, that will infuse that into the mind of others. That is my feeling. We will not find 100%. But with a minority who are enlightened, we could bring about a big change.

CS. We talked about an enlightened teacher is one who brings body, mind and spirit. We in the west don't do so well with the development of spirit in education.

KV. Oh, you can find enlightened teachers and thinkers from the west: (Johann Heinrich) Pestalozzi, John Dewey, Henry Thoreau. They are Westerners. They had spirit. In the end, you cannot draw a line between East and West. Immediately these great persons come before me. Grundtvig is another Western mind. You can see how he was looking at things, challenging Christianity. So again, you cannot draw a line. It is about finding the enlightened teacher, whether from East or West, a synthesis of East and West.

Arthur Morgan is another of course. I see him as a combination of Tagore and Gandhi, while also being a scientist. Here was a man who looked at things both scientifically and also humanistically. The humanist with a scientific mind. Soul and spirit with the mind. That connection is there. Though I never met Tagore or Gandhi personally, I could see through Arthur Morgan all these true and great personalities.

So it is difficult for me to draw a line. Eastern and Western. We should not discriminate. Raganstan, president of India, he was a philosopher president. His books are worth reading, how he synthesized East and West. You can find great personalities.

CS. So a school for enlightened teachers should include the study of enlightened teachers?

KV. A school for enlightened teachers would include a lot of the learning about enlightened teachers from the past. Aldous Huxley demonstrated a synthesis of East and West in his whole approach. His book *Ends and Means* is very famous. Also Schumacher. Then there is Paulo Freire, and his *Pedagogy of the Oppressed*. Because he is from South America, you cannot forget him!

CS. We've talked about teaching and teachers. If we are to build more enlightened learning – what is educational activity that serves this best? We talked about traditional education as too much sitting and too much reading from the books. What also will support enlightened learning?

KV. Probably, keeping it open, an institution should be an open institution. There should be open learning. That will help to open yourself. An open environment helps to open yourself. That's what I felt. Especially in Santiniketan. At first I disliked it there. I thought we could find a better place. When I went to Sevagram on vacation, with a friend of mine. Staying there, I felt something rigid in the practices. I did not like some of the

restrictions. I had discussions with my friend. We ran away from Santiniketan, but when I look back at it, I think it is a far, far better place than Sevagram.

CS. But that was a Gandhian school? What happened?

KV. They had developed rigidity, so many restrictions. For example, tea was forbidden. Those simple kinds of forbidding things, it is not a positive side. I think a positive approach is far superior to all the negatives. This is what taught me, after experiencing my life in Santaniketan and then comparing it to the life in Sevagram.

We had a lot of freedom at Santaniketan. But freedom means responsibility also. Freedom doesn't mean you do as you want. You feel responsible. That was really a good moment. We followed it. Freedom with responsibility to yourself, and also to society is what really made strong students. Responsibility to yourself means a lot. And how you can be responsible to your own family. To society. And to the law of society.

CS. Which is like what you said previously about the best teachers ... commitment to responsibility.

KV. That is important. I remember as a student at Santiniketan, how I felt this responsibility. I was responsible to all my colleagues. We all worked together. We could examine ourselves. We could correct ourselves, without bringing the matter to the teacher. We could manage by ourselves. We had learned how to do this. An important lesson for all of us. That's what I mean. A person whom you consider an enlightened person comes from this. The one who can commit to working with different ideas and difficulties.

I remember my life at Santiniketan, though it was an exception, I could see we all could work together. People from different nationalities and states, but we could all manage to come together, to work together, and settle differences. It was a great opportunity to learn these skills.

CS. You had special people. But you also had a special school to create the conditions for this to happen. That is a crucial part of our work, it means creating special supports, rules, activities, which all engage mind, body, and spirit. This is quite different.

KV. This is not for the ordinary.

CS. You can bring special people together. But if you don't create the special conditions, then you've wasted an opportunity.

KV. Another thing I have felt: You may have a lot of people around you can call friends, but the real friends will be very few, don't you think? When I look back, there were very few real friends. Those few, I think they remain with you as lasting friends, assimilate things. You can get new ideas, new challenges from them. All those things. When I look back, I have not many such friends. Two or three. But those remained all the way through as lasting friends.

C.S. And they were very crucial to doing this special kind work against the grain. The story you told about how you struggled with leaving it all behind. It was the friends who helped you though those moments of doubt, who really counted, saying at the right moment: "This is your truth, don't forget. You are meant to do this work."

K.V. Exactly! I think this whole meeting, when I met you and the others. I think I felt something very close. You don't come across many such people. I don't know how it happens. East and west certainly can meet. There is often no difference. I don't discriminate. Having a heart is the most important. In that way, this global meeting has been a great help. It has enlightened me, as it has enlightened many others.

CS. Thank you Viswan, so very much.

talked about Wilber's Integral Theory, we were quite fascinated to see how our curriculum resonates with that model. In social education, we are imparting classes on leadership and communication as part of personality development. Spoken English, general awareness, music, sports and yoga were also included as part of an integrated program.

Following is a description of the MPC program through the framework of the 4 Integral Quadrants. Learning is only integral when all four are included.

The I (Mind)

The 'I' quadrant deals with self-development, which corresponds to our leadership and communication classes which deal with intra- and inter-personal development. The self-awareness and self-confidence-building classes challenge the students to find what they have and what they lack. It allows the students to strengthen the good ones and reduce the bad ones within their inner self. In another words, by dealing with their own complexes (both inferior and superior) it helps to find a position which is more neutral and balanced. For some students, this makes the difference between having dreams and making those dreams possible. So in a nut shell, it deals with self-realization & self-awareness leading to self-actualization.

The We (Group)

The college always focuses on the principle of 'cooperation over competition'. The group games, sports and music played during the interactive classes of communication or through their sports or music classes, help the students to interact freely and support each other. For students who come from different backgrounds, this becomes the place where he/she learns to accept differences and embark on a quest to find more similarities.

The entire Mitraniketan Campus operates like a community. We have students in the Mitraniketan School (for young children), coming from local areas and even from the remote tribal villages. Staff and MPC students come from all parts of our state (Kerala), volunteers come from all countries, and visitors from within and outside the country. Altogether it provides an ideal platform for cultural exchange and learning. Here tolerance and respect for each other are learned without any formal curriculum or classroom.

The IT (Body)

MPC helps the students harness their mind through the body through such classes as yoga,



meditation and sports. These physical activities are intended to redirect the energy of the students in a productive manner. During the “Manual Work” hours on alternate days, the students help to keep the campus neat and clean. During this time, they also work in small land fragments assigned to them and grow vegetables, which is used in our kitchen. The students also get to know about different soil and water conservation methods and learn about nature, plant physiology, and their surroundings. This is whole experiential learning beyond the theoretical sessions in the classroom.

The Its (Environment)

The college follows the education philosophies of Gandhi, Tagore, and Grundtvig. More than that, the students get to know the philosophies around which the entire MitraniKETan operates: simple living and high thinking and development without destruction in particular. The students get to understand the fact that you don’t need to conquer the entire world around you to find happiness.

Campus activities like the nature club and manual works ensure that the students understand the concept of living in harmony with nature and your surroundings.

At MPC, education works like a healing process: filling the gaps, wherever necessary and setting up goals by understanding their interests and potentials. We set a deep foundation in an array of different subjects mostly oriented in self-improvement and self-reflection.

It has been wonderful to see that after finishing studies at MPC, many of the students who were sitting idle in their home before coming to the College, either work as skilled workers in their field of technical education or go on to higher studies. A few of them are socially active in their villages, running non-profit organisations or training centres like the College. This makes us really proud as the promotion of rural leadership for active citizenship is the objective of People’s college which to a large extent is achieved.

Creating Enlightened Learning in the Workplace, USA

By Chris Spicer

Outside of the “folkhighschool” world, finding learning structures that make it possible to do deeper transformative learning is challenging. Take away the core structures that provide sufficient time and a collaborative culture to support personal awakening of the whole person – typical in a traditional, fast-paced and competitive environment – and one is heavily dependent on how much trust and flexibility - and heart - a teacher brings.

At the Labor/Management Workplace Education Program (LMWEP) at the Amherst campus of the University of Massachusetts, we try to push those limits with just such an approach. Massachusetts Training, Evaluation, and Research Initiative (MassTERI) is a 4-year old project in this vein. A (US Department of Agriculture) federally-funded program, it brings “professional development” to food service workers in 5 Mass. public school districts. It is ground-cutting in several ways: It is education for workers not traditionally served by “professional development” programs. It brings a participatory approach where already existing knowledge and experience is valued and learners’ needs guide the course as it unfolds. It is guided by a participatory needs assessment as well as an ongoing research component that monitors and evaluates an evolving learning forum.

Our “workforce development training” provides workshops in computer skills, English language (for speakers of other languages) and leadership. I teach the leadership component which includes skills in communication, conflict management, interpersonal relations, and team-building.

The town of Monson, Massachusetts is a relatively small one and its school system includes one elementary, one middle, and one high school. The 14 nutrition workers who staff the 3 kitchens have worked together in varying team combinations for many years – managers for an average of 10 years. Typical of school kitchens,



Monson Staff role-playing communication exercise

their work is on the one hand, very routine and prescribed with the work day structured by state and federal hygiene and nutrition rules within the bell-driven local school schedule. On the other hand, change is the norm – missing food deliveries, special student needs, staff out sick or caring for sick family, holidays or cancelled school days – last year a freak tornado blew through. All of this takes place on tight budgets and an inflexible clock.

Our work in Monson has focused on a 5-person leadership team that includes the 3 kitchen managers, the Food Services Director, and her assistant. We met weekly for 12 weeks in the first year, and also met additionally two times with the full staff (managers and workers). In the second year, we interspersed a series of 5 meetings every other week with on-site “coaching” visits with a particular kitchen staff team, or a small group of people involved in a project, conflict, or skill practice area. We met in one of the schools after the workday was completed (after lunch).

An Integral Approach

Following is an overview of our learning structure from an integral quadrant perspective:

We explore our personal inner world (upper left in the quadrant model). We clarify our primary values and purposes in our choice to do the work we do. We identify our “temperament,” using the Keirsey-sorter (an adaptation of the Myers-Briggs Personal Inventory), and work-style. We reflect on and explore our resistance to people and events by looking beneath the surface. And using some basic psychological models, we sharpen our abilities for analyzing conflict and communications between members of the workplace.

We work to develop our own “self-observer,” not only of our inner world, but also of our “exterior” selves - especially in recognizing feelings in the body (upper right). We try to use these sharpened awareness’s as signals for recognizing, and hopefully anticipating old habits – especially of course the ones we want to change. We remember that we have to take care of our physical selves, and better manage stress.

At the core of our work is creating a “we” space driven by dialogue (lower left). We agree to 3 primary guidelines that are the foundation of creating a safe and effective “container” for our work: that what we discuss and write stays confidential within the group, that each member holds a commitment to their own personal learning goals as well as our collective goals, and that we demonstrate caring for each other through respectful listening and speaking our truths. Through dialogue, we find the common ground for our work – our values, vision, challenges, and strategies for understanding where we are and where we want to go.

Finally, we map our way through the constraints and possibilities of the kitchen systems (lower right): the facility, menu decisions, food ordering procedures, the hygienic standards and rules, the accounting systems, the work schedules, and ... the customer (students) needs!

In other words, we engage our whole selves and our whole environment. We talk, we reflect (in silence, in dialogue, in writing), we act (role-play situations), we set goals, we set out plans for practice. We develop better radar to differentiate one kind of conflict from another, and our own contribution to it. We identify and practice with an expanded skill toolbox that provides us with more options for these different kinds of conflicts.

From where we are (too often feeling not so enlightened), we push the boundaries of, or peel back the barriers to our own enlightenment. Let me extract strategies from the above quadrant-based descriptions that identify key aspects for doing this work. All of them support the development of wider states of awareness, and the beginning of recognizing that we are more than our “I” self and thus being capable of holding more complexity, paradox, and uncertainty:

- We step outside of ourselves by observing ourselves – our feelings (positive and negative), thoughts, behaviors, bodily sensations.
- We recognize and build on our membership in a group, or more broadly, the human community.

- We recognize our connection and engagement with the environment, both natural and human that we live and work in.
- We engage our whole self (body-mind-spirit) for full integration of the learning.

I use the word “we” intentionally, because as the instructor, I must continually do the personal practice work that is essential for maintaining and expanding my own path of enlightenment. It is work that is never done.

Back at work

Applying the learning back at work is of course no simple task. The unforgiving demands of old relationship patterns, problems, personal habits, and fast pace quickly dominate. Teaching that changing old habits is rarely successful working independently, I encourage and offer the following structures:

1. Building a consistent process/program for each individual to continue monitoring and building this leadership work.
2. Building a consistent process for the group to do its collective monitoring and building.
3. Two person “peer leader” teams that meet regularly to provide more personal support.
4. Scheduling daily (or at least regularly) staff “check-ins” or “huddles” to keep everyone mindful of current goals and need for support.
5. Instructor coaching individually, in small groups, and as a manager team.

Participants are enthusiastic about the work. At the same time, they are frustrated that there are not simpler answers, and that things don’t change more quickly. But gradually, we find:

We’re not reacting so much, we’re acting more intentionally.

We’re recognizing and appreciating more of what we do well.

We’re recognizing more of how we contribute to our problems – that it’s not just the other “problem person.”

We learn how to identify and make different choices from our less effective habitual ones - the ones that we’ve been able to get by on for a long time.

The work is frustrating and exciting at the same time. It is frustrating for that part in us that wants formulas, and straightforward answers, and especially for that desire in us to change others. This is not that kind of learning and teaching. It is exciting because it grapples with complex realities, not so much to change those realities, but to change our response to them: more acceptance and better understanding of what’s really at issue. And by changing our response, we actually can change the workplace and the world.

Recommendations from the Seminar: Enlightenment for the 21st Century

At Mitraniketan, Kerala, India,
February 2012

We encourage the AWE leadership, in cooperation with the membership, to explore in depth and exchange perspectives about these questions through stories, project descriptions, and deliberation.

1. Develop further the ideas about enlightenment and a set of guidelines and concrete ideas around becoming more enlightened as a teacher.

This development can find inspiration from Integral Theory (Ken Wilber), vitalization of the learning environment (Jan Tønnesvang), as well as from 19th/20th century ideas about enlightenment (N.F.S. Grundtvig, M. Ghandi, R.Tagore, P. Freire, A. Morgan). The working group will develop these guidelines from our evaluation of the three seminar questions, as follows:

- a. How can we connect individual “interiors” (Integral term that refers to psychological, emotional, spiritual, etc.) with universal values?
- b. How can we promote teaching that is about sharing from the heart, which leads to active citizenship?
- c. Providing simple need-based opportunities to the learners to think outside the box, with new perspectives.

2. Strengthen the AWE network

Strengthen the network between leaders/teachers of learning centers and AWE leadership

Increase global volunteer opportunities that support the enlightenment framework. Encourage AWE members to encourage each other through communication and collaborations.

3. Arrange workshops, courses and programs on enlightenment globally

This can be done on different levels, including Global (for example, UN, UNESCO, International Council for Adult Education); Regional (ex. Southeast Asia); National (ex. India); Local (ex. Kerala). Workshops can be initiated by AWE – International, by chapters and by corporation between two or more AWE Chapters.



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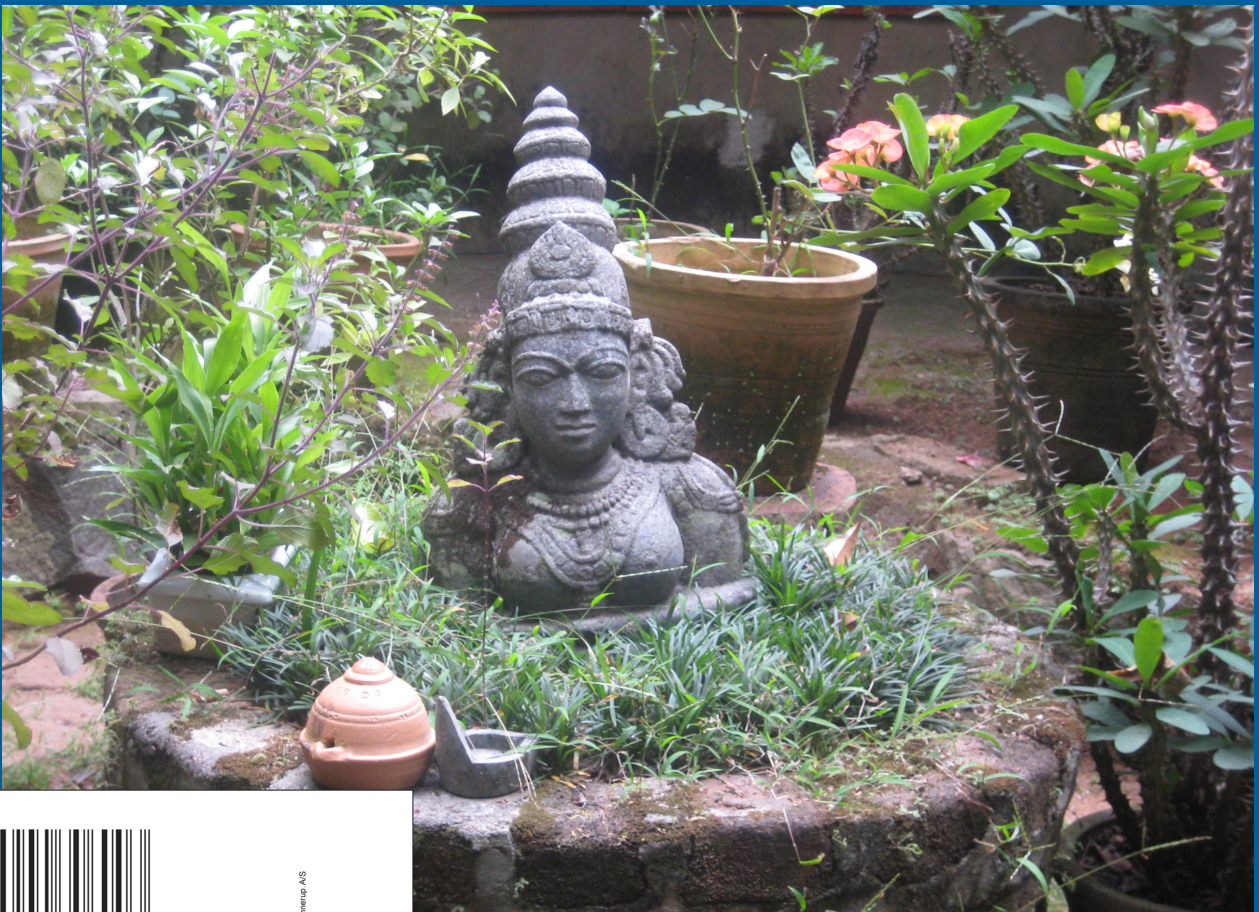
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