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educaré

Educare

March 1984 Volume 1 Issue 1

Educare. The Oxford English Dictionary tells us that educate comes from the 'Latin stem *educare*: to rear, bring up, related to *educere*: to lead forth'. Seen in this way, the meaning of education takes on a profound dimension. Rather than merely being the passing on of information, education becomes a dynamic process of leading forth, bringing out, eliciting abilities and qualities latent in every human being. C.L.M.

Educare is published by the Universal Education Association (UEA), and its primary aim is to act as a forum for discussion of the principles and methods of universal education. In order to provide space for an open dialogue, opinions may be aired in these pages that do not necessarily reflect those of UEA or the editors.

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Adam has written and contributed to many books which include Making Peace, Mystics and Militants, Education for Liberation, Education for Peace: Reflection and Action, True Justice and The Heresy of Peace.

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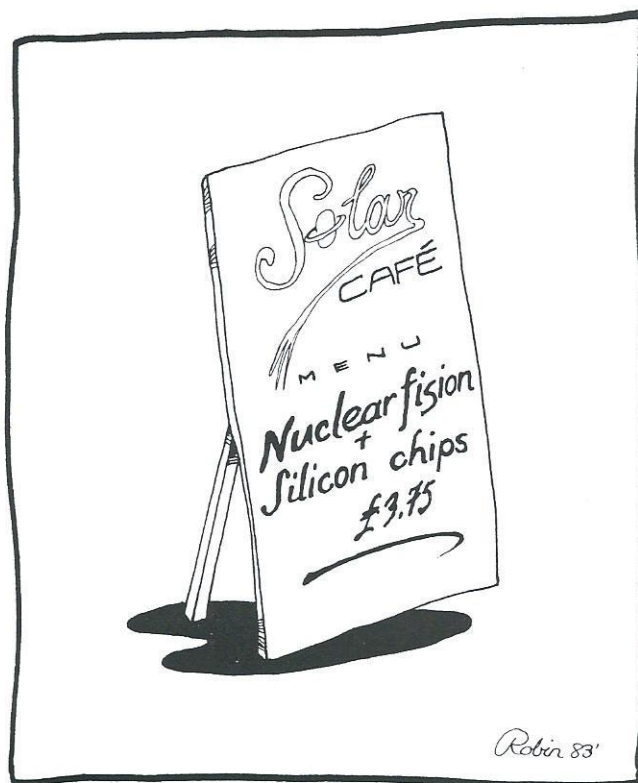
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Lama Thubten Yeshe was educated at Sera Monastic University in Lhasa, Tibet. He has been teaching buddhist philosophy to westerners for fifteen years, and is co-founder of the FPMT, a worldwide association of buddhist teaching institutions and meditation centres. Lama Yeshe is chairperson of the UEA board of directors.

Lama Yeshe's teachings are published in Wisdom Energy, Wisdom Energy 2 and Silent Mind, Holy Mind.



Letter from the editor

The Universal Education Association (UEA) was founded by a small group of committed mavericks (certainly some of whom would be branded radical and controversial) inside and outside of the education establishment, all seeking to discover and fully work out ways of educating and learning that are rooted in compassion and a recognition of the capabilities and interdependence of all of us. Educare was born from the need to create a forum for discussion and debate on all aspects of education, the development of methods, and refinement of the philosophical principles upon which our learning and teachings are based.

It is almost axiomatic to say we live in an extraordinary time. A time in which, despite despair and an apparent inability to deal with our monumental global problems, the infinity of possibilities for humanity is both overwhelming and a source of great joy and hope.

Humanity is a stubborn beast, clinging tenaciously to survival. Within the realm of that hope, we need to learn to exploit our attachment to life in the best ways, to use that enthusiasm and perseverance to benefit all beings and, indeed, to make continued existence possible. For this Educare exists.

Education is communication; communication is participation. Once, when speaking of community and generosity, a zen master said that "to participate in human activity is giving." Communication, participation and generosity are essential qualities of the learning and teaching process, and they are the practical means for clarifying our links with others and elaborating the kind

of community we all desire.

The articles in this first issue are, for the most part, expansions on a definition of the kind of education universal education might be.

Educare has come together on the proverbial shoe-string, and without funding from a generous friend this first issue would still not have been published. Our miniscule staff of three, frazzled by overwork, receives no salary. Their work is fortified by a small group of cheerful volunteers typing, processing words, addressing, stamping and slogging about the world off-loading piles of Educare.

Contributions of many kinds have made the magazine possible, but perhaps the most significant of these is the articles that appear in these pages. As a matter of policy, Educare does not (and will not, even when we become prosperous and famous) pay writers, illustrators, reviewers and so forth for their contributions. Your generosity in sharing your wisdom, often of a lifetime's work, is the mainstay of our effort.

In addition, many people have given the gift of expertise to a staff that is most generously described as "amateur" in the field of magazine publishing. It is not possible to name all of those who have kindly given encouragement, time, equipment and labour to the realization of this first issue, but you know who you are. Without you Educare would still exist only in the minds of dreamers.

So, here we go.

To all of you who thought that this, the (belated) autumn 1983 issue of Educare, was mere fantasy in the minds of deluded beings, we say, 'Behold!'

R.G.

L.L.

T.Y.

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Feature articles

UEA background

Recognising the need for a more balanced approach to education, one which encourages the positive growth of intellectual and spiritual human qualities, Lama Thubten Yeshe has inspired the development of a project now called Universal Education Association (UEA).

The First International Conference on Universal Education was held in Pomaia, Italy in October 1982, with the support of the Foundation for the Preservation of the Mahayana Tradition (FPMT). The aim of this conference was to provide a forum for the exchange of ideas and experiences, with an emphasis on the value and necessity of practical application as a basis for true learning.

The experience of the conference was a clear indication that UEA can make a practical contribution to the field of human development and learning, and provide support and encouragement for individuals working in this sphere.

Following the conference, UEA representatives from different countries spent several intensive days exploring ways in which the ongoing project could meet the expressed needs of the conference participants and continue to promote universal perspectives in education. This is a vast undertaking and one which necessitates life-times of work; a dynamic growing experience for all concerned.

As a result of our initial endeavour, UEA groups are now coming together in Australia, England, Holland, Italy, California and New Zealand; to stimulate local interest in universal education; to act as a supportive and creative forum for those involved in holistic education; and to work together to develop educational materials and methods that can practically contribute to the improvement of current education.

Global communication and co-ordinating functions are being maintained by the international Universal Education Association, a non-profit corporation registered in California, U.S.A. The major activities of the international UEA are to provide the financial basis for the continuing work; to organise further international conferences; to co-ordinate the development of UEA materials and model educational systems; and to facilitate the international exchange of ideas, news and resources. It is with the hope of fulfilling this last purpose that Educare has come into being.

L.L.

Mahayana

Lama Thubten Yeshe



Lama Thubten Yeshe has given UEA a great deal of guidance in its early days with regard to philosophical principles and possible means for the development of educational systems and structures. This article arose from a discussion he had, with Constance Miller, August 1983, in Italy, on the essence of mahayana, as a first principle, in relationship to universal education.

Mahayana is universal education. In Sanskrit, *maha* means great and *yana* means vehicle, but one could say that *maha* means universal and *yana* means education. Mahayana signifies the universal inner vehicle, the methods and the process of growth that carry us to the successful attainment of what we are existing for, what we really are.

How does this happen? It happens by understanding our highest human potential and great capability to motivate ourselves for others as well as for ourselves. This is the essence of mahayana.

The fundamental human reality of each person on this planet is the same. Everyone, regardless of sex, race, nationality or religion, has equal potential to attain totality, and thereby great success. To comprehend this is to comprehend humanity.

With the mahayana mind, this universal inner vehicle, you respect all others as you respect yourself. You can put others in your place; you can share your time and energy with and actually give your own self to others. This is our greatest gift.

What is this human totality, this highest human potential? From the point of view of scientific theory - in the social sciences, for example - there is no real agreement. Some say human beings are by nature aggressive, competitive, and self-seeking, but in my view these are only aspects of human behaviour and are not the whole picture. Greed and hatred, for example, are part of the human being but are not permanent; they can be

eradicated. The highest potential of each human being is great kindness and understanding; having sensitivity to each other, and the understanding of the immediate and ultimate needs of others. This is human totality, and each of us possesses the potential to achieve it.

The human mind is like a mirror - teachers in particular should understand this. Our minds reflect whatever is around, just like a mirror reflects its environment. The mind catches everything that it encounters, which is then reflected in our lives and in the entire world. When people interact, whether friends, teachers and students, parents and children, everything done by one brings a reaction of some kind in the other. Nothing done by any of us goes astray. Everything in this sense is interdependent.

Teachers, therefore, have an enormous responsibility. They are the protectors of the human mind. By nurturing and developing the minds of their students they are actually affecting the way the world is. In the mahayana a good relationship between student and teacher is so important. It should be based, first of all, on kindness and respect - as in any relationship between two people. Each person needs to feel comfortable communicating with the other - and this is especially true for children. Together, teacher and student are seeking reality; companions seeking a treasure of wisdom. Together, they are working to develop understanding of the true nature of reality. For this to occur a good atmosphere is needed and, although this comes from both sides eventually, the teacher should take very special care in the beginning to create this atmosphere of openness and loving-kindness.

I think, these days, few teachers know how to create such an environment of seeking, such an atmosphere of loving-kindness. A teacher may know that he or she wants to be a good teacher, but few understand what makes a good teacher.

Teachers should also make an effort to create an environment that encompasses the totality of the subjects being explored by the children in their care. Human beings do not catch the reality of something by intellect alone. Words are not enough. You can explain anything in an intellectual way, but it might not mean very much to the child. In an environment filled with images, sounds, smells, the reality of the experience of the subject is there for the child to absorb. Even during moments of day-dreaming the child's eyes take in this drawing over here, that photograph over there and is thus learning something even when not listening to the words of the teacher.

We know and experience things in so many ways, and there are that many ways to express a subject. A good teacher should be sensitive to the mind of each child and capable of bringing out the best qualities of each. He or she should be able to teach in many different ways, according to the propensities of the children; if this method does not work, try that one, something more visual perhaps, or more dramatic. Then, not only would the children understand but they would enjoy as well.

It is not easy to be a good teacher. To really communicate with the child, to fulfil your task well, it is even necessary to change your emotions, your behaviour. For example, some children naturally reject the personality of their teacher. In this situation it is the responsibility of the teacher to be flexible, to change, to create the situation where communication is possible - and this requires great compassion and patience.

Teachers who develop this mahayana attitude naturally transform the classroom into an atmosphere of loving-kindness and respect. With their strong motivation to share with others they can help children truly learn and gradually develop a clear comprehension of their own and others' potential and totality. In this way education becomes universal education. In this way human beings are encouraged and brought ever closer to realizing their highest human dignity and wholeness.

Principles of universal education

Constance L Miller



This is the first in a series of articles, requested from Constance L. Miller, by Educare on the principles and methods of universal education

Universal education, in the broadest sense, is an attitude towards life and an approach to learning, characterized by openness, sensitivity and a realistic view of existence.

The Oxford English Dictionary tells us that educate comes from the "Latin stem educare to rear, bring up, related to educere to lead forth." Seen in this way, the meaning of education takes on a profound dimension. Rather than merely being the passing on of information, education becomes a dynamic process of leading forth, bringing out, eliciting abilities and qualities latent in every human being. It is an ongoing process, not limited by time, place or the age of the learner.

Fundamental to universal education are two principal assumptions, both of which can be substantiated by our own personal experience. One is the belief in the intrinsic goodness of human beings, and the other an understanding that we are all responsible for our own lives.

From this foundation, I shall examine universal education in the light of three primary characteristics of human existence:

the first, that all human beings possess an immense capacity to deal with hardship and change in sensitive ethical and responsible ways, and to progress beyond these unsatisfactory states;

the second, that they possess the ability to respond to others with compassion and altruism;

and third, that they possess the ability to comprehend clearly and dispassionately the way the world exists and functions, their own nature and that of all other phenomena.

In order to discuss a new kind of education, in form or in content, it is necessary to begin by asking exactly what it is that this new system seeks to develop in an individual - what attitudes, what capabilities, what

skills and areas of knowledge. Only after having answered these questions can we begin to focus fruitfully on the methods for accomplishing our goals. The principles and attitudes must go hand in hand with the methods of practice; better yet, the principles and attitudes must themselves constitute the methods for attaining the goals. The philosophic principles of education are just so many words if they are not put in to practice and, conversely, methods practised without clarity in the minds of educators and learners with regard to their goals can never bring them to their desired destination.

In this series of articles I will first discuss the principles and attitudes upon which universal education is based, followed by an exploration of methods and techniques. This article will deal briefly with the first of the three primary characteristics of human existence: our immense capacity to deal with hardship and change and progress beyond them.

There are six elements which constitute the first characteristic of our existence. Understanding each of these develops specific positive qualities in the individual. The six elements are: individual responsibility, human potential, death and dying, change, difficulties and hardship, and ethics.

Individual responsibility

The element of individual responsibility is part of the second of the two fundamental assumptions mentioned above - the understanding that we are responsible for our own lives. This responsibility means that the choice is ours - to live a joyful or miserable life. In each moment, our mental attitude determines whether we experience our situation as an insoluble problem or a challenging opportunity to grow and learn. We have the power to change the way we see things, and we can communicate to children, from an early age, a practical understanding of this ability to transform our view of the world and choose the kind of life we live. With an appreciation of individual responsibility, children need never be overcome by a sense of helplessness or alienation; they can mature and grow with the knowledge that they are capable of continuous transformation of their experiences, allowing them to control their lives and turn any situation into a positive one.

Human potential

Human potential refers to the 'immense capacity' of the human being. What does it mean to be human? We possess enormous capabilities that animals, for instance, do not have: the ability to reason and to think abstractly, to make moral decisions and to solve complex problems. We are able to do much more in life than simply taking care of our basic needs - eating, sleeping and defecating. Consider the extraordinary material and spiritual progress in the human realm compared with the unchanging quality of the lives of animals.

Perhaps our greatest potential is the possibility to consciously change and grow, coupled with the capacity to develop wisdom and work for the welfare of others.

An awareness of our abilities, a sense of the great value of human life, the immensity of what we can be and do, brings with it the energy to use that potential, in every moment, for the greatest possible benefit. Apathy, feelings of worthlessness and incapability are conquered by clear comprehension of human ability. The boundless energy of Mahatma Gandhi, Albert Schweitzer, Mother Theresa, the Dalai Lama - their decisions to use their lives to benefit others and attain the highest goals - come from realizing the potential of themselves and others.

The wonder and joy of the possibilities for human beings can be imparted to children from birth but it can only be successfully communicated by those who feel the joy of our latent abilities themselves. So, we must continuously remember that universal education means not only the positive transformation of the child's mind, but the transformation of our own mind as well.

Death and dying

Without exception, we shall all experience the trauma of death and dying. No one escapes, and yet this common experience is one not often or easily dealt with. Our parents will die, a brother or sister, a dear friend or a loved pet - and, most devastating, we ourselves will die.

Death is inevitable and its time is uncertain, but an awareness of death and an openness to it are rarely touched upon in education. Children seem to possess a natural acceptance of death, but this is confused and replaced with fear and superstition by adults who are unable to deal with their own mortality. That we cannot accept the inevitability of our own death leads to the tendency not to take our life seriously, whereas a deeply felt understanding of the fragility of human life brings with it an urgency not to waste a single moment.

Learning how to die means learning how to live. It means learning how to transcend fear and to comprehend the natural processes of life on Earth. To die with dignity, unafraid and at peace, with no regret is a testament to the value of the life that is ending. Making an understanding of this natural and unavoidable experience an integral part of education will enable us to help others in the process of dying and to meet our own death with grace.

Change

Everything changes; this is a basic law of nature. Change is all around us. Changing seasons, changing relationships; machines that become obsolete, professions and skills that become out-dated, clean lakes that become polluted, new clothes that become faded and worn.

People change; they are born, they grow up and they die. And in each instant our thoughts and feelings and emotions are changing.

All things that have been produced are subject to decay and change; not to comprehend this basic truth is to remain caught up by the thought that things endure, beautiful and new. We cling unrealistically to things, believing them to be permanent; we never think that a treasured cup will break, a loving relationship will falter, a flower will wilt, or a child will become an adult and eventually die. Although on one level we know it to be true, it is too painful to accept completely that everything changes and passes away. This lack of understanding causes incredible anguish in our lives.

To realize the impermanence of things develops in us a flexibility that allows us to remain undisturbed and positive in the face of great change and, most important, this realization carries with it the knowledge that we too

can change and that none of the negative qualities we see in ourselves is lasting or irreversible.

Difficulties and hardship

Human difficulties and hardship are a normal part of everyday life. However, comprehending the nature of our problems would permit us to work with them in creative and positive ways, using them to advantage in our development.

Generally, we carry a mountain of expectations around with us - how life should be. Things should go well for me, without any snags. I should be successful, have beautiful things and a good reputation. I should always be happy, young and vigorous. But, life is not like this and when we are confronted with the opposite of our expectations we are shocked and surprised.

Our reality is that we are surrounded by problems and difficulties, in the world at large and in our own lives as well. This is not a negative view, nor is it saying that we should expect life to be difficult. Rather, it is seeing that hardships are normal. In light of this, the key to success is an ability to see the problem for what it is, without feeling that it should not be there, and simply to deal with it in the most skilful way.

For children to learn this early on would make a profound difference in their development. Rather than being overwhelmed and battered by the onslaught of problems they will face, they would understand that it is not necessary to live this way. Knowing that attitudes and concepts shape our lives, creating or eliminating difficulty, and learning to utilize each situation that arises as an opportunity to grow towards wisdom, the child can indeed transform life's experiences into something satisfying.

Ethics

As we are responsible for our own actions, so too should we take responsibility (as far as possible) for the effects we have on the lives of others. The basis of sound ethical behaviour is doing actions - verbal, physical, mental - that are helpful and avoiding actions that are harmful, both to oneself and to others.

This is an enormously difficult task, but to attempt less is to undermine the infinite potential and value of human life.

Everyone is faced daily with moral choices, whether to act and speak with honesty and integrity or to act with expediency and negative motivation. The ability to make ethical choices is a skill needing practice and development. A sensitivity towards others, an understanding of the effects our choices have on others, a capacity for discrimination are all attributes that contribute to this skill.

It is important to help children develop a sense of their part in this world, that they do not exist in isolation. Their thoughts and actions actually do have an effect on their own lives and the lives of those around them, and by extension the whole of human society.

With a bit of reflection, using our own experience to guide us, it is clear that attention to these six elements can make a vast difference in the way we approach our own life and our relations with others. Our awareness and understanding of them cannot help but have a positive effect on ourselves and those around us, eventually bringing positive changes to the entire fabric of society.

Education for peace

Adam Curle



This article is drawn from a presentation given by Adam Curle to participants of the First International Conference on Universal Education at Pomaia, Italy in October, 1982.

It is a mistake to consider peace as being just the absence of war. When I first became involved in the study of peace I was caught up in wars, and all that I could see was the end of the particular war with which I was concerned. Now I realise that this was a very narrow view. It seems to me that peace arises at different levels - within individuals, between individuals, between groups, and even between nations. But wherever peace arises, the sources are mindfulness and compassion.

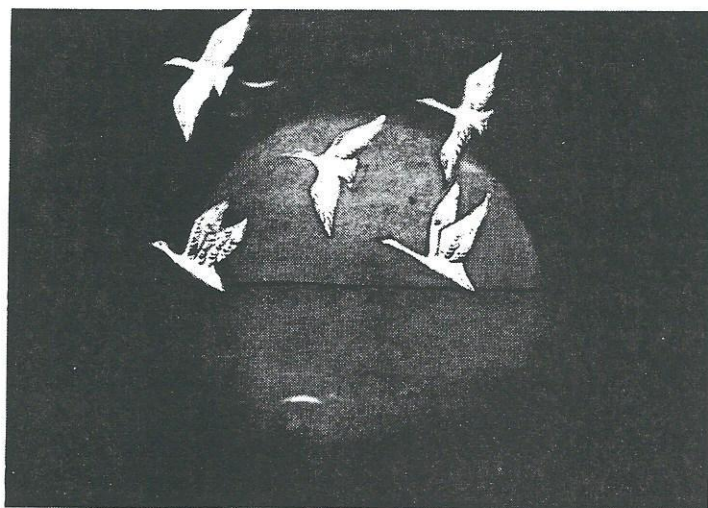
If we are mindful it means that we are not acting in a machine-like fashion. This is not to deny that our automatic functions serve a very useful purpose. Life would be impossible if, each morning, we had to rediscover how to dress ourselves, brush our teeth and eat our breakfast! But we have a grave tendency to allow this useful function to take over other aspects of our lives that should be fully conscious. Thus we are susceptible to impulses of violence and destructiveness which are built up by our frustration, fear and suffering and which,

if we are not mindful, are released automatically by various stimuli. Most importantly, when we are mindful we are aware of our real inner nature, expressed by all the great religions and philosophies of life - Buddha nature, Atman, Al Haqq, the Light of Christ within.

Compassion, the second essential component of peace, ensures that we use the strength and purposefulness generated by our awareness, our mindfulness, for the service of others rather than for ourselves.

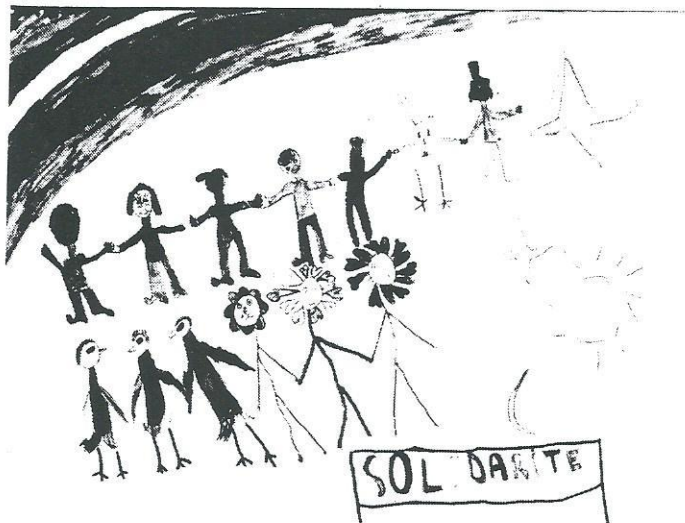
The sources of unpeacefulness are ignorance and lack of mindfulness which act upon each other so that we have no belief in the common ground of being, of existence, of life; no belief in the fundamental goodness of human nature. Thus we find it difficult to generate compassion towards others and towards ourselves. We fall victim to despair, guilt, suffering and lack of spiritual purpose for which we try to compensate by an increased competitive struggle for power, success, riches and so on. Our personal relationships are distorted by the resulting tendency to use others rather than to serve them. Although not universal, we all share in these attitudes to some extent. Awareness varies from person to person, from hour to hour, and is the measure of our inner peacefulness.

On a larger scale, our need for power, wealth, and possessions, our greed in fact, has slowly become crystallised into great political, economic and military institutions that seem to have a life of their own, irrespective of the individuals who operate within them.



Daybreak with 5 Cranes bringing Peace to the 5 Continents
Laura Haydee De Rosa, age 16

Argentina



Unity

Emmanuel Pascaud, age 10
France

If we want to study peace in order to make peace, we must analyse the origins and structures of violence in ourselves, in our society and in our world. If we aspire to become peacemakers we must eliminate, or at least reduce, the violent potential within ourselves otherwise, even if we try to make peace, we shall only manipulate our institutions and interpersonal relationships without effecting fundamental change. It is necessary to consider both institutional and personal levels; although contexts may vary, the ultimate concern is for human beings.

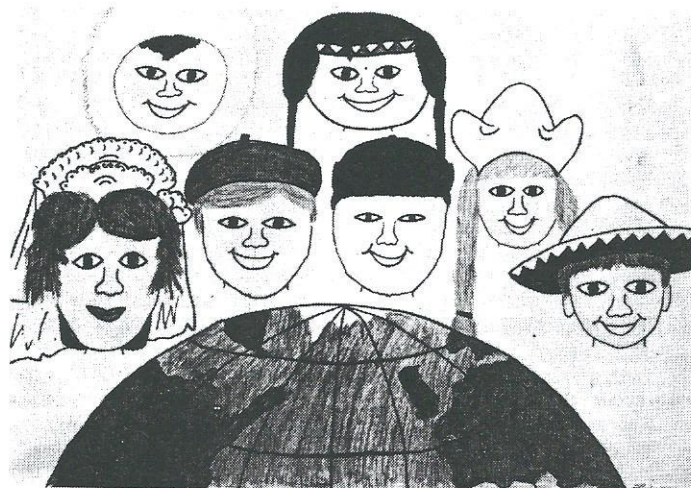
The peacemaker moves among people whose minds are clouded by anger, fear, suspicion and other negative emotions, trying to bring them to a point where they can perceive their situation and their opponents more rationally and more compassionately. Thus, they are able to discriminate more wisely on practical issues of how to proceed and moral problems of right and wrong, justice and injustice.

These general considerations lead to some suggestions about education designed to produce young people who are both peaceful at heart and equipped to work for peace, that is, to build a society founded on compassion and understanding.

Some difficulties

Firstly, we must realise that in most schools, it is difficult to introduce education for peace. Schools systems are subsystems of societies that are, themselves, largely based on the institutionalisation of greed and violence. The resulting conventions in education cause peace educators to be feared and mistrusted because they are working against the unpeaceful elements that society accepts as normal and even desirable. I experienced this difficulty when I set up a Department of Peace Studies at a university. Initially, the authorities were pleased, wrongly believing that peace studies would make everybody who was creating difficulties for them, such as students, behave more amenable. I tried, usually in vain, to explain that the sometime turbulent behaviour of the students was due to unfairness and injustice in the educational system of the university and that the way in which the university was conducted must be changed in order to create truly peaceful relationships with and among the students.

Another difficulty that we face, as peace educators, is the tendency to feel angry, resentful and separate from those people who make difficulties for us. This, of course, is a complete contradiction to what we are intending to do and we should watch ourselves very carefully. Work for peace can easily be used for ego satisfaction and then is effectively no different from other forms of materialism.



Friends of the World

Andy Kwong, age 15
Canada

Practice: Manner

Our manner or attitude reflects our relationships with the people whom we are trying to teach. Very often, the concept of teaching implies a sense of superiority - believing that the teacher has some great knowledge that can be poured into the empty, receptive minds of young people. Rather I believe that, as teachers, we should develop an attitude of respect for the universal being within each person and create conditions whereby natural wisdom and understanding can easily unfold.

Our attitude towards the people with whom we have the enormous privilege of sharing ideas on peace is expressed by giving attention and by listening, both of which require great mindfulness. A great deal of human communication is at a machine-like, automatic level. We can even hold very complicated discussions without ever being really conscious. A simple example of this occurs in our automatic expectation of response to the greeting, "How are you?" Quite often we do not even wait for a response, as it is already fixed in our brain as, "Fine!". To give someone real attention, to listen profoundly, involves a conscious effort to cut off the automatic facility we might call our "computer", and to become fully conscious because of our wish to help and serve another human being. In this way, there is a deeper level of communication at a truly human level.

The best way to listen is to open our hearing very wide; to listen to the sound as well as to the meaning of the words. We must, in fact, "hear" the whole person. Similarly with giving attention, we must make ourselves completely at the disposal of the other person, with the full intention to give any possible help. This is the basis for a really human relationship. Conversely, an inhuman relationship is one in which we communicate in order to gain a response that is pleasing, that flatters, that soothes our anxieties.

In my own experience of difficult relationships with people, sometimes under conditions of war with its enormous stress of fear, anger and resentment, I found that really listening and giving attention made a tremendous difference. It was often difficult, as I would be frightened, angry, horrified at the situation, and I had to work on myself to calm these feelings. I began to understand that this attention was the basis for the development of any relationship, anywhere. It happens as a matter of course with those whom we love, but not always with people, like students, with whom we tend to have less personal relationships.

It is important that we create a framework of security and predictability within which we provide great flexibility and openness for the learning process to take place. The balance between limiting rigidity and anxiety-provoking lack of direction is often hard to strike, and can only be achieved through the right relationship between teachers and students. This relationship, based on respect, must be within the context of our understanding of a shared humanity that overcomes our sense of separation. To build such relationships, and to remember to do so, is difficult and we need the help of some regular practice of meditation or recollection.



Olive Tree

Arundothie Wijesekera, age 9
Sri Lanka

Practice: Matter

Before suggesting the subject matter that may be taught in a form of education directed towards peace, it should be clear that the peace elements must be taught within the context of a good education. That means really good teaching and includes subjects that are helpful in ordinary life, such as reading, writing, languages and mathematics, as well as ample opportunities for creative work, physical activity and social recreation.

More specifically peace-directed topics can provide help in understanding human nature. With children of early ages, it may not be helpful to be too explicit but, through our behaviour and attitudes, we can help to confirm what the child already knows. Bullying, condescension, lack of respect and judgemental attitudes obscure or confuse this natural understanding. At a later stage, it is possible to introduce increasingly the great philosophical and spiritual teachings that emphasise the essential goodness and unity of all life.

Subjects that help in understanding the condition of the world and society can be studied and discussed. They include the nature of peace and war, ecology, development, the causes of poverty and oppression, and the distortion

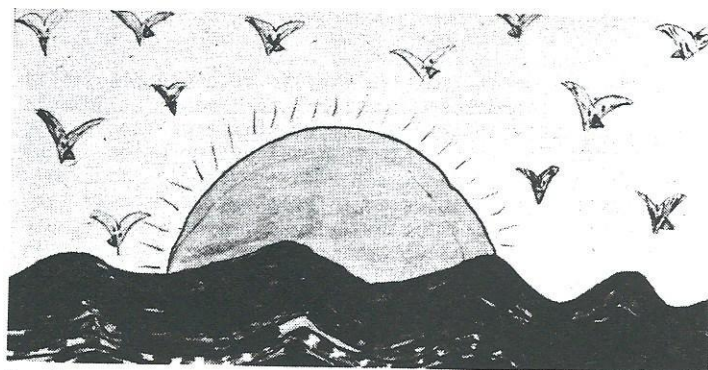
of values by propaganda and advertising. Also included are the tools for understanding these issues, such as biology, economics, history, political science and psychology; many of these form part of the standard syllabus. In addition, there can be opportunities for community service, such as caring for the handicapped, the sick and the aged. It is equally important to introduce the practice of quietness and meditation.

What is possible?

In private schools, programmes directed towards peace education can be set up and, given the resources, be very effective. However, if too far from the mainstream of education, the students may find difficulty when entering the ordinary world and playing their full part in society. Also in such schools, a separatist sense of preciousness or elitism can easily develop.

In the ordinary school system, conventional attitudes, rigorous examination requirements, time-tabling difficulties and suspicion of radical innovation may make it difficult to introduce new matter, while students may be initially puzzled by a different manner. But manner, consistently maintained, will have eventual impact and impart a lesson that is never actually spoken. It will seldom be easy but with wisdom, care, and compassion for those who are worried or confused, any good effort will never be wasted.

In the less developed countries, impoverished school systems cannot afford deviations from the narrow track leading to examinations and jobs. It is wise not to try new ideas until acceptance and confidence is gained. It is important to understand their very real educational problems and introduce even the smallest changes gradually. The bulk of the world's population is in the



Sunrise on the Sea

Moliven Buon, age 8
France

less developed countries and it is necessary that right education also takes place there.

Educating for peace is so important that, as well as considering our individual work, we should think about how it can be organised on a global basis. Perhaps it is possible to develop a worldwide network among people who have common views about the importance of peace so that they may be able to give each other emotional and intellectual support. This network might generate valuable materials, sponsor further conferences, workshops and study groups, within nations or internationally, and thus contribute effectively towards lasting world peace.

In conclusion, one might say that education for peace is education for right living. It is the expression of the teachings of wisdom and compassion within the educational setting.

Photographs of paintings by kind permission of Nichiren Shoshu U.K.

Prayer for Peace

by Geshe Namgyal Wangchen

*The source of universal happiness is loving kindness
among all human beings.*

From the depths of my heart I respect compassion.

*The essence of all religions is to maintain loving thoughts
by avoiding harmful attitudes towards all living beings.*

*It is sad to see that through a lack of understanding
that all beings are of the same family,*

*We ignorantly harm and torture one another,
and thus we suffer.*

*May all living beings recognise others
as part of the same family,
and so develop kindness towards all.*

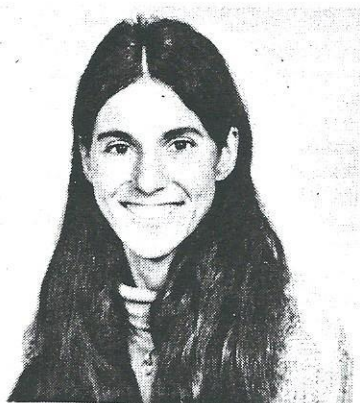
*May we contribute to peace in the world
by destroying the negative thoughts within ourselves,
And may peace-loving people, East and West,
accomplish their wishes
for joy and tranquility in the world.*

Geshe Namgyal Wangchen is the resident teacher at Manjushri London Centre where he has been teaching basic and advanced buddhist philosophy to western students since he first came to England in 1981.

Geshe Wangchen wrote this meditational prayer for an evening of prayer and contemplation dedicated to world peace that took place on 10th August, 1983 at the centres of the Foundation for the Preservation of the Mahayana Tradition.

Educating the educators

Deborah Rozman



When I began teaching meditation to children in my small apartment in 1971, a miracle unfolded. Restless children found the centre of their being, a source of deep peace and balance they could touch. Bright children found their imagination could go beyond playful fantasies to a luminous, expanded experience of their inner universe, and children who were slow to learn discovered they have many levels of hidden potential to draw from and were able to feel good about themselves.

It was not easy or instantaneously successful in those early days, and it still is not twelve years later. In 1971 there was little discussion of children's self-image, children meditating or the importance of them relieving stress in their young lives. But we have proven over the years of working with children, parents and educators that meditation and development of awareness in children is an essential part of a complete life and can bring dramatic improvements in health, sense of well-being, creativity, academic accomplishments and self-image. After just six weeks of working with groups of youngsters (three to twelve years old), I became convinced that bringing children meditation, and the self-discovery that goes with it, is the key to positive evolution on our planet.

We can reach a few adults through courses, lessons, books and schools that develop awareness, but there will always be others so wrapped up in their responsibilities that they will not be interested in widening their horizons. Children have not yet established rigid patterns of thought or life-style, and their awareness is continually being moulded in the formative years of childhood. Whatever their country, children either go to school, or at least their society aspires to be able to provide education for them. Therefore children, as a group, are the easiest to reach, and they form the foundation of thought and action for a new society. So, how can we reach as many children as possible with a new education that develops the whole child, bringing out her or his full potential to make the greatest impact on the evolution of the world?

Convincing a group of like-minded people is only a small step in achieving a transformation in education for our children. We must reach all those who work with children - parents, teachers, administrators, counsellors, psychologists - and more significantly, their mentors, the teachers of the teachers. Today, holistic education is being discussed primarily among groups of metaphysically-oriented adults. How do we reach the grass roots in education and not just preach to the converted? We have to address a perceived need in society. That is the entrance into the minds and hearts of educators.

The quality of modern teacher training, in most colleges and universities in the United States, and

perhaps the world, is indeed shocking. "Mediocre" would be too polite to describe it, considering the wealth of creative thought that could come into play in this area. Dull, irrelevant method courses abound, but they do not prepare a teacher for the mental trauma of handling a class of thirty or more children who have been entrusted to them. Teachers, for the most part, are not proficient in the basic areas they are required to teach or adequately trained in psychology to help even one young person grow in a positive way, much less thirty or forty. Unsatisfactory teacher training is widely seen as an important social problem in the United States, and perpetuation of the existing system is increasingly coming under attack. Teacher training is the first social need that a new system of education must address. In addition, the psychological problems of divorce, the fear of crime and violence, the ominous threat of nuclear war, and the general pressure and stress that we all live with are social problems and affect education.

New methods of education can provide solutions to these problems that plague society. The more those who influence children - parents, teachers, administrators and so forth - are awakened to their own inner potential and learn the skills needed to awaken it in others, the more quickly healthy universal values will spread throughout society.

After first discovering the most skilful course of action, universal education must focus on the spheres of influence that will have the greatest impact for change in the world. Then we must create working situations - model schools and programmes - to develop practical methods that can subsequently be taught to teachers. This means putting theory to the test in a working environment with children and adults practising and experimenting with methods of holistic education. Such a working model has been our objective over the past four years at University of the Trees in our private elementary school, Evergreen School. In holistic education the working model is a continuous process ever green and evolving, like nature itself, unfolding towards its unlimited potential. It is never finished, never crystallised. We strive towards our ideals, challenged by day-to-day realities, caring for and nurturing human lives. Through the process, holistic methods arise like beautiful flowers; the way to teach children - in mathematics, reading, science, language skills, creative methods of resolving conflict, art, drama, history and self-discovery.

From the beginning of our work it has been our clear purpose to discover and apply feasible methods to meet the social needs that have become more and more manifest. Our goal is to promote growth on seven levels - physical, social, intellectual, emotional, conceptual, intuitive, imaginative/spiritual. These areas are consciously stimulated and directed. Now, after many years of work, countless methods are evolving, books are being written on the methods we have discovered, and our excitement grows



because we can see that the new education works. Our way is not the only one or an end in itself, but it has provided beauty and meaning for many lives and produced

the seeds that will blossom into new and refined techniques as the school evolves. Evergreen School is modelled after nature; parents, teachers and children growing and working together, practising spiritual methods of learning. No one can remain stagnant for long. As Evergreen School puts down strong roots, its seedlings will spring up where the conditions are right, where loving, open-minded people are present to nurture their growth.

The second step is creating teacher training centres to teach other teachers what the model schools have discovered. During the first six years that I worked with children in the areas of meditation and holistic education, I taught many public school children and provided in-service training programmes for teachers in public schools. While I believe I was able to demonstrate



clearly the need for stress reduction in children, given the number of disturbed children found in our schools, only a few teachers actually went on to use the methods they had learned. The main reason they did not use the meditation was because they had not made it part of their own lives. Intellectually they acknowledged its value and were inspired by the methods they had been taught, and even experienced them working in themselves and the children with whom we worked. But holistic education is a process involving a change in the way we perceive ourselves and others, a transformation in our way of life, and most teachers felt they were unable to do this without more help. They had too much invested in their own methods or they felt too insecure to start experimenting in their school systems. It is necessary to reach teachers when they are forming their ideas about education - in college, during continuing education, and at the student training level. In addition, experienced teachers must be encouraged to learn and implement new methods in their classrooms, and they must be given the incentives to do so. For these new techniques to be effective, teachers

must participate in them as learners themselves so they are able to identify with the learning process of their students, gaining some feeling for their fresh experience. And, they must experience the methods as teachers working in the classroom. A good example of the ability to experience learning as a child can be found in the holistic mathematics programme of Robert Baretta-Lorten, in *Math Their Way*. This is a programme that we recommend highly at Evergreen School.

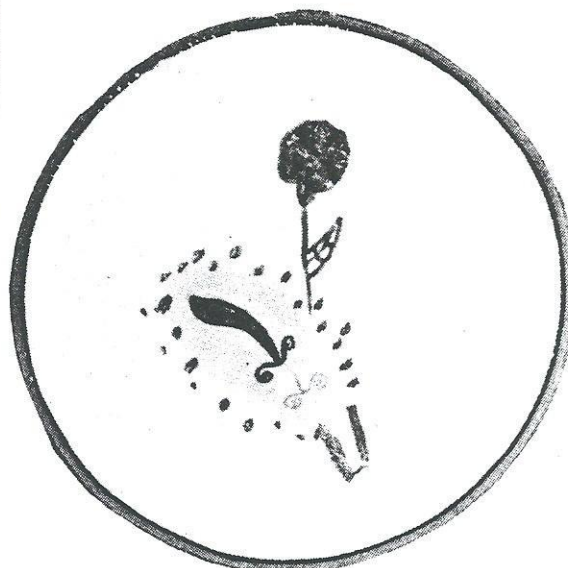
Our next step is to begin an International Teacher Training Centre at the Evergreen School site to train educators and work with colleges and universities to develop their own holistic education programmes. The continuing programme of the International Teacher Training Centre will include workshops at the centre, student teaching, and further publications of the results of our work. We hope our programme will only be the beginning of many similar centres throughout the world, able to raise the consciousness of adults and children alike; universal centres, transcending the limitations of particular secular or religious systems, patterned on natural processes of evolution, open and dedicated to the best that humanity has to offer.

The objective of educating the educators is to unite all those groups and individuals who seek to help humanity realise its ultimate potential in a spirit of true universality, unrestricted by the bounds of particular identities. If scientific and spiritual groups can go beyond ego involvement in their own theories and methods and unite within a truly universal vision, then we shall

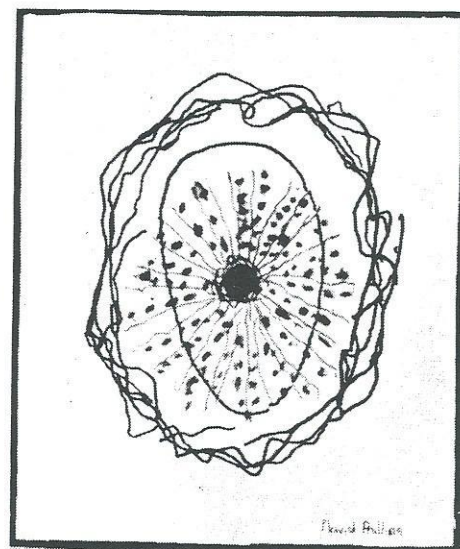


achieve the needed social transformation, penetrating through the conceptual barriers and into the light that alone can bring a lasting golden age to the world.

A conversation with Marguerite Smithwhite



Daniella 5 years



David Phillips 10 years

Marguerite Smithwhite kindly agreed to do an interview for the first issue of *Educare* while, at the same time, modestly having some reservations about its value.

We hoped to tap into her vast experience to see what we might find that would be beneficial to educators and parents in releasing children's creative talent.

During our conversations it became evident that Marguerite's success with children is largely due to her own vital energy coupled with her interest in and contact with each child in her care. This, combined with calm centring or meditation, has produced beautiful and exciting results. The work that Marguerite has done with these children will be useful for them long after the time actually spent with her has passed. Even among so-called non-creative, naughty and negative children Marguerite found success. The knowledge and resources that these children have discovered and their ability to dwell in this peaceful, loving and creative inner space will be beneficial not only to themselves, but to the rest of society as well.

We are deeply grateful to Marguerite Smithwhite for her work, and for this chance to talk with her and share in her wisdom.

What is commonly considered to be education is not true education, it is simply a teacher standing in front of a class of children telling them what he or she thinks they ought to know. There is a growing number of teachers who understand education to be a drawing out process, but they are still very few. Education has several main faults. Teachers are trained with the idea that children have got to learn; that teachers have got to pour what they themselves have learned into the children, so they can pass exams, get degrees and that sort of thing; to become qualified for employment. Then they take a job and get whatever prestige they can, and whatever wealth they can. If you do not compete and you do not take, take, take everything you can from life, then you are going to be left behind in this human race. With this sort of education we have human beings whose whole idea is taking all that they can from life. There is no recognition of what they themselves can give. Every human being has something very special to give to man's evolution.

Another fault is that the spiritual essence is completely missing. Religion as dogma or indoctrination is not good, although it is a marvellous discipline, and

it has been necessary for the human race. But it is not deep enough. Even if we do not consciously realize it, our feeling is that there is something much deeper inside. But what is it? How do we get at it? How do we make it work?

There are teachers with some ideas, but on the whole they are not allowed to do anything that is different because everything is so inflexible. There are ways of making changes, but it requires a lot of consideration. Things could be inserted into the curriculum. For example, a meditation for peace. I get children to meditate on peace; to bring peace into themselves and then to disperse peace into the environment. Into the neighbourhood, into London, into the world. As a result of that they do these marvellous drawings. It would be a very practical thing if children were to meditate on peace at the beginning of every session.

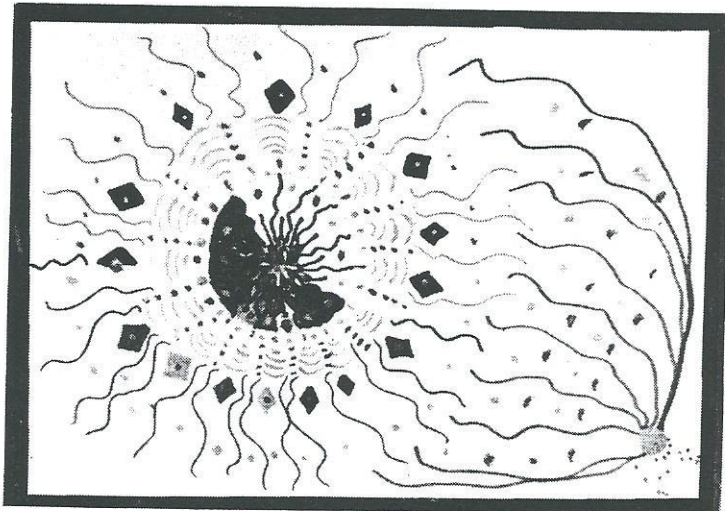
Subject matter does not necessarily need to be changed; each subject just needs to be made complete. A start could be made now, without disturbing the all-important examination curriculae, to humanize education and make it more meaningful and interesting, and to neutralize the dreadful boredom that afflicts many pupils and causes so much misbehaviour. We need to look at the essence behind everything, to get a sense of the oneness of everyone and everything. There is not one single subject of which this spiritual aspect is not a part. Teachers could begin by looking at their subject and seeing what is missing, what can be inserted into maths, physics or any other subject. Education is fascinating because its possibilities are enormous, even within the system as it is.

Take botany for instance. In the study of plants the usual procedure is to take the plant or flower to pieces. You draw the pieces and classify them, and you try to remember all the bits when it comes to an exam. But before dissecting that plant the children should be encouraged to feel the flower, its texture. Note its curves, all its blends of colour. Smell it. Consider its uses as a decoration; its medical uses; in fact all its total value within all of creation. This is not an intellectual thing, but knowledge by identity and experience.

In biology the organisational powers of a cell; the cell is such an intelligent thing that health education in this context could be much more interesting than learning the separate subjects of nutrition, environmental hygiene, smoking and drinking, drugs, and so on. And, why do people who live a simpler and more natural life often live

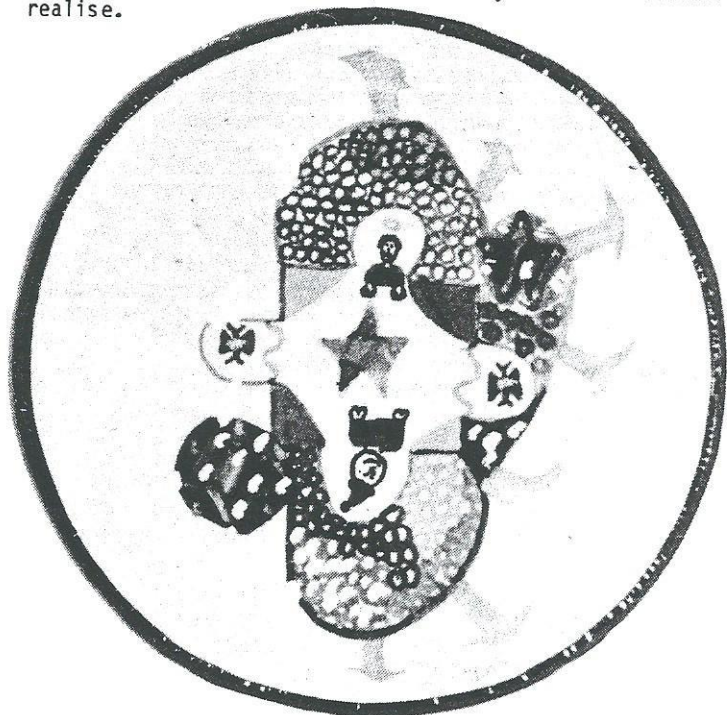
much longer and more healthily than we do? Without the normal moralising, it should be possible to approach sounder and saner conclusions, and to generate ideas of responsibilities to oneself and others. These examples show that subjects do not have to be eradicated, nor drastically changed, but only to be made more complete and more thought-provoking.

The study of the history of numbers in mathematics is an interesting study, or the mathematics of the universe could be a subject in itself. The geometry of snowflakes is a marvellous aesthetic study, as is the mathematics of crystal growth. These things could create interest in children not normally interested in mathematics.



Lisa 10 years

Each child is an extremely important being, and should not be treated as any less knowledgeable than myself. Right from the start we are on the same level with each other. In a body there is a soul, and that soul is here in life for some specific purpose. It is not up to you to mould that being's body, mind, or anything. A good teacher will observe that child; you do the utmost to understand what that child thinks about himself, how he values himself, and how he sees himself in the future. And, then work with that to help him or her. To be a teacher is a greater responsibility than most teachers realise.

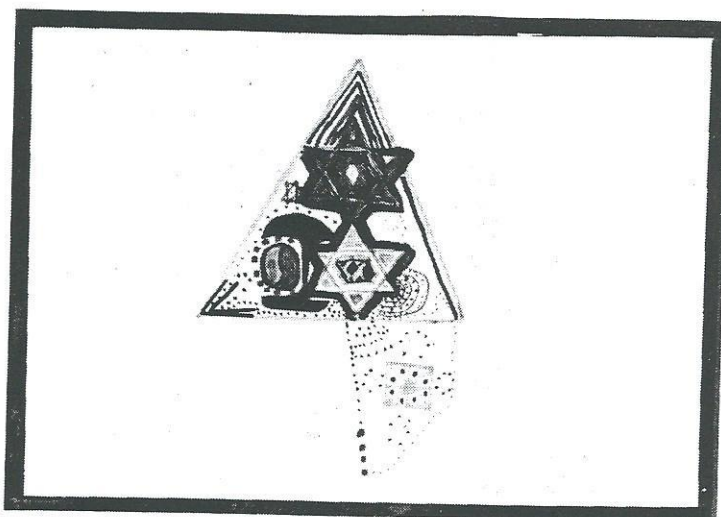


Jayne Smith 9 years



Debbie 10 years

The first quality a teacher needs is patience. Calmness and quietness. Never to shout at a child and never to be impatient with his questions or his answers. If you are angry or abusive you immediately inhibit the inner child. Next you have never to be dogmatic. The worst sort of teacher is one who is always right. You are not there to tell the child what he should know, but you can tell a child what you think, or what we should all look for. And then you must give the child the freedom to go and look for himself. Then if he comes up with something you do not know, you must be ready to listen and find out if your education is lacking. You have to be open and wide, not in a rut. And you must teach the children to be open, not gullible, but open so they can consider whatever comes up and think around whatever is



Spencer 10 years

presented. A teacher must always remember that example is the best teacher, and a teacher must always be honest. A good teacher is always a student, always trying to learn and understand the essential inner qualities, needs and possibilities of each pupil.

If we have bad qualities we should not feel a lesser being for having them, but we should have a recognition of them and a determination to do something about them. The

first progress is recognising the faults, then amelioration, perhaps even for a long time, and then rejection. With children this is an extremely important part of education. Instead of shouting at the children and telling them how bad they are because they have done something wrong, get them to recognise what they have done and why they should not have done it. Then you have started a positive process.

Children respond favourably to meditation because it touches the inner child, and you can tell that it is beneficial because of the calming effect it has on the children and the work they produce after meditation. For instance, when a child who never draws does a beautiful meditative drawing and his teacher says, "But he never does any drawing, he doesn't." It is very common for the children's teachers to say things like, "How do you get them to be so quiet, so creative?" or, "How can they do these things that they will not do ordinarily?"

On an average we meditate about seven minutes. Not a long time. If you have a class of four, five or six year olds, you have to get the feel of the class. You cannot just make up your mind before you go. Often with young children they can only do about two or three minutes meditation. What happens to a child is completely different from what happens to an adult, because a child gives itself so totally to what he or she is doing that five minutes meditation can be far more effective than an adult's meditation for half an hour.

Sometimes you have a child whose energy is disruptive and you are completely bamboozled, but even a disruptive child will meditate out of curiosity, and when he finds that from the meditation something appears on his paper, the like of which he has never seen before, he will go on concentrating and produce a beautiful picture. All children are interested in things that are different and mystical. Such things create attention and concentration.

A teacher may sometimes be doubtful as to whether there is any value doing this at school when the child will go back to an uncondusive environment at home. Of course the answer is that there is. Whatever you do that is positive must have a good result, even if you do not see it. But

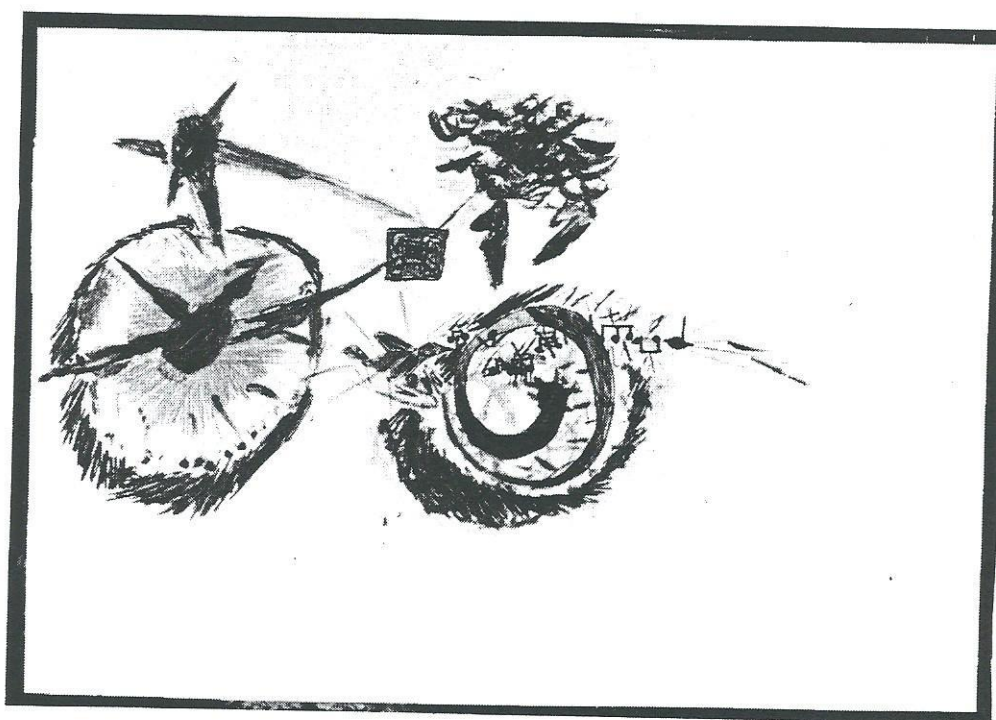


Marcus Barns 10 years

parents can be the most help in their children's education because they are closer to the children. If they believe in what the teacher is doing, then they can reinforce that by supplying further reading, or by recommending good television programmes. A good parent is a wonderful asset, and there are a number of them around.

The parent/teacher relationship is also often neglected. The ordinary parent/teacher meeting is often so uninteresting that most parents do not even bother to go, but if you make it interesting then you will have people going to see what is happening. It could be a marvellous two-way process.

I love this work, very passionately, and I find that children respond most favourably to simply being treated as people. One thing that is missing is respect for every little bit of creation.



Nadia Kavil 9 years

"This is me going up to heaven in peace in a lift and after (wards) I come back to earth in a garden"

A challenge

Item. During the campaign leading up to the 1983 election in the United Kingdom, Prime Minister Margaret Thatcher called the Soviet Union "our sworn enemy." United States' President Ronald Reagan has called the Soviets "Godless" and a "focus of evil."

"The challenge is not to such abstract concepts as society or culture. The challenge is directly to our human nature, and to the way we think and the way we use our brains.

The question is whether the threat of cataclysmic disaster can possibly bring those traditional origins of conflict - human greed, ambition and good intentions - under some sort of rational restraint and control."

These remarks were made by the Duke of Edinburgh in the context of a discussion on the nuclear arms race, during a speech to civil engineers in April 1983. The comments on the speech in the media all centred on the question of where he stood in the disarmament debate that was raging at the time, and on the advisability (and constitutionality) of a member of the British royal family speaking out on political issues. There was no mention in the media (with the exception of one satirical piece on radio) of "the challenge" to humanity that he perceived.

The pressing need to deal with the impending peril of the arms race and the increased militancy of the superpowers seems self-evident. But, while it is essential to free ourselves from the grip of this horror, if we are to transcend the incapacitating state of fear the world is in, we must attend immediately to "those traditional origins of conflict." If we ignore our arms-race mentality in the urgency of our perilous situation and simply dismantle a few weapons, then following the removal of nuclear arms from Earth there will only be something more horrific and more cloaked in secrecy to take their place. Fear is not so easily dealt with that it will simply disappear with the removal of a few material objects. We know that the two superpowers already possess chemical and germicidal weaponry sufficient to obliterate the world's population many times over. So, we cannot comfortably assume that ridding the world of nuclear arms will be an automatic signal for sanity. Power, property, weapons, money are only outward manifestations of the "origins of conflict," they are not the origins themselves.

More recently, Queen Elizabeth herself was in the midst of a political turmoil stemming from a remark made in her 1983 Christmas message to the Commonwealth. "The greatest problem in the world today remains the gap between rich and poor countries, and we shall not begin to close this gap until we hear less about nationalism and more about interdependence."

This is not going to be another contribution to the growing mass of literature on the disarmament debate, nor further commentary on the Brandt Commission report, but our responses to both of these issues are significant measures of the attitudes that inform our lives. The implications of most of the arguments for the retention of nuclear arms are that communication is impossible, that The Sworn Enemy is something less than human without the same needs and wishes as the real human race, that there is unmitigated evil in the minds of some of us, and that there are negative qualities in human nature that cannot be transformed. Those who argue for disarmament often do so from a basis of fear and despair, with such emotion and hatred for the other side that the true issues are obscured and rational dialogue becomes impossible, leaving

only a sense of utter hopelessness. The relationship between the rich and poor of the world, the so-called First World and Third World, is based solely on greed in economic matters, and nationalism and expedience in politics.

The sad thing in all of this is that we never appeal to one another's humanity or nurture our potential for progress. Instead we play with each other's fear and greed, intensifying the insecurity that impels us into self-preserving actions and away from compassion and caring.

Item. In 1973, Salvador de Madariaga, one-time chairman of the League of Nations Disarmament Commission, said, "Nations don't distrust each other because they are armed; they are armed because they distrust each other." He went on to say that it is "absurd" to seek disarmament without first achieving "a minimum of common agreement on fundamentals."

It is an unpopular position these days to hold that there is something to trust in human nature, a pure essence at the heart of every human being that can be tapped for our mutual benefit, a source of deep and abiding hope in our troubled world. A number of articles have appeared during the last year in the press of the United States and Britain putting forth the argument that it is the differences in human beings that is the universal factor, that "human commonality" is a myth of "trendy ecological pantheism," the comfortable and self-satisfied bourgeoisie, and dewy-eyed spiritualists. The most notable of these pieces, and I might add the most angry and confused, was a Time essay, Deep Down, We're All Alike, Right? Wrong, by Charles Krauthammer. The main thesis of this essay is that it is only at "the most trivial level (that it can) be said that people want the same things. Take peace." Everybody wants it, according to Mr Krauthammer, but we all have different ways of seeking it; some nations seek it by trying to conquer others, some by resisting military intervention, and some by involving themselves in the affairs of nations, where they have no business, who are in the process of working out their own evolution. It is, he claims, "after the commonalities are accounted for that politics are necessary."

Well, what about peace? It seems to me that peace is a fundamental aspect of the desire for happiness that each sentient being has. It is hardly trivial or superficial, it is at the centre of our desires. The theory that what is superficial is essential (and the essence of our existence is trivial) flies in the face of philosophic, scientific and spiritual wisdom of the millenia. What is superficial is the fact that, for a number of reasons (cultural, educational and so forth) the means we use for attempting to achieve this happiness are different from one nation to the next, indeed, from one individual to the next. And, more to the point, what we believe will bring happiness also differs from one person to the next. So, what are we really talking about?

One thing that is apparent is that if we are all operating on different wavelengths, seeking different things in different ways there is no necessity for me to take responsibility for anyone except myself. I am off the hook. It is certainly easier and, strange as it may seem, less threatening to hold the belief that the other guy is not "just like me." Less risk; no need to go out on a limb for anybody else. But, the more we assume a self-protective posture, the more we find security only in a

greater profusion of stronger fortifications. We don't seem to see anything contradictory in this.

Another thing that we seem to be saying is that we do not know what makes us happy and what causes us pain. This ignorance of the sources of happiness is one of the primary reasons for confusion and conflict in the world, as well as in our daily lives.

Item. Two recent photographs in a London newspaper: in Matebeleland, a white-haired grandmother, dressed in summery flowered cotton, with a sub-machine-gun slung over one shoulder; and, on the rolling lawn of a prosperous farm in Zimbabwe, several farmers' wives sit, looking quite ordinary save for the sub-machine-guns resting on their laps.

Fear has become the lowest common denominator in our lives, and our institutions - social, political and even religious - are too often in the business of nurturing that fear. Our governments pass laws that are, in effect, indictments based on the assumption that human beings are basically dishonest and brutal, motivated solely by self-interest. We legislate to prevent and punish bad behaviour while doing little to encourage good behaviour. Instead of developing ties of communication and methods for cultivating the positive qualities in human nature, we do everything possible to perpetuate and strengthen our negative impulses. After many generations of this kind of reinforcement, we seem to have come to believe this bleak view of human nature. Or, at least, to be too timid to challenge it.

On a more basic level, in our personal lives, we also find little to trust. It is here that we can see the roots of the problem because our institutions are merely reflections of the distorted view we have of ourselves and others.

In The Way of Zen, Alan Watts wrote that our "desire for perfect control is based on a profound distrust of the controller." The need to manipulate and control can be seen not only in politics, business and international relations, but, closer to home, in the relations between parents and children, spouses, friends, lovers, educators and students. We treat others like opponents in an atmosphere of competition, or like objects to be used and managed for our own ego-gratification or material gain. We do not treat others like partners, equally capable and responsible in our lives together, rather we try to solidify our relationships by achieving submission in others through fear and the cultivation of dependence. Relationships built on such fragile foundations are unstable and unsatisfactory, and this negative approach to self-preservation will, in the end, be self-defeating.

Our mistrust arises from a fundamentally mistaken perception of ourselves, and consequently of our relationship to the environment and everyone else in it. This erroneous view is limited with regard to ourselves and separatist with regard to others. Our self-imposed limitations prevent us from even beginning to explore the possibilities of human evolution, and our dualistic view isolates us from others. Both situations are totally divorced from reality. Even on the most simple and basic levels our interdependence and relation to others is clear. And, the deeper we probe into the true nature of our existence the more apparent the interdependence of all phenomena becomes. This is not just some woolly spiritual idea, but one that is continually being proffered by the scientific community as well. It is not only a matter of reliance and dependence on one another for food and basic life-supporting services, but on another level the relationships we have with other people depend on our projections and colourings and responses based on our own particular perceptions of them. We never see other people or things independent of the projections of our conceptualizing minds.

Item. Thirty-five people passively stood by while two youths, aged fourteen and seventeen, raped a young girl at the St. Louis Zoo, in the United States. An eleven year old child alerted the zoo authorities who called the police. None of the bystanders was willing to co-operate with the police investigation.

At a mental health conference in 1969, Gregory Bateson spoke to therapists of their particular responsibility "to achieve clarity" in themselves, "and then to look for every sign of clarity in others and to implement them and reinforce them in whatever is sane in them." This is not only the responsibility of therapists; it is the responsibility of each member of the human race. But we must begin somewhere, for this is not a task that comes easily to many of us. Indeed, most of us cannot even see it as a possibility or a necessity. So, those of us in the healing and educating professions have the added responsibility of helping others see both the need and the possibilities for continued evolution of the human race.

There have been many, throughout our history, who have pointed the way, not only in the fields of philosophy and religion. One of those is the Russian naturalist and political anarchist, Peter Kropotkin. In his extraordinary and moving commentary on Darwin's theory of evolution, Mutual Aid, he reminds us that the earliest religious traditions, the Reform movements, and more recently, the philosophical and ethical traditions of the eighteenth and nineteenth centuries have all asserted a principle of morality "superior to mere equivalence, equity, or justice, and more conducive to happiness." He says that our survival as a species can only be assured if we are guided in our actions

"not merely by love, which is always personal, or at the best tribal, but by the perception of (our) oneness with each human being. In the practice of mutual aid, which we can retrace to the earliest beginnings of evolution, we thus find the positive and undoubted origin of our ethical conceptions; and we can affirm that in the ethical progress of man, mutual support - not mutual struggle - has had the leading part."

He goes on to say that even in a time of great turmoil in the world "we also see the best guarantee of a still loftier evolution of our race" in the "wide extension" of mutual aid.

It would be naive indeed to suggest that there is nothing to fear in our disturbed world. There is, of course. But it seems to me that there are more useful ways of dealing with these fearful circumstances than those we are engaged in at the moment. While it would be unwise to fail to give credence to delusions that arise in the human mind, it is even more unwise, perhaps suicidal, to assume that those delusions are an inherent, unchangeable part of our nature.

In an atmosphere of pessimism and despair the human mind stagnates and creativity ceases, but with encouragement and mutual support humanity can flourish and progress.

T.Y.

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Some questions: an introduction to answers

Let's forget about schools and systems, and think a bit about education and learning.

We can all imagine someone who we find undesirable; there is always someone who annoys us or makes us angry. It is all too easy for aversion or anger or hatred to arise. Only a fool would suggest we should try to create more enemies, but consider how precious our enemies might be. Our friends don't teach us much, but an adversary can teach us a great deal about our reactions, delusions and limitations, if we are of a mind to pay attention to our responses. We can gain an amazing clarity from observing our aversions and the way our minds work in adverse situations. Our real enemy is our response to pain and discomfort, mental or physical. We need to look carefully at this idea, to find out where our suffering, grief and anxiety come from. It is possible that all our problems can become advantages. If we can begin to appreciate our (usually) arbitrary aversions, and penetrate beyond mere reaction we would discover vast unused resources.

How beautiful this planet is, and all who are on it. Our wondrous and complex civilizations, long in evolving, are easily lost.

Imagine that in the next moment you will die. Really consider the possibility.

Suddenly, it all becomes unspeakably precious. Our petty animosities and insatiable cravings dissolve. We are not going to be what we are now forever. In fact, we are what we are only for an instant. What is there for us to grasp that is substantial, solid and immutable? Our lives could be extraordinary if we would rejoice in each moment as if it were our last.

We cannot learn what we need to know because we are too caught up in our pleasures and aversions.

Learning is not always pleasant. For the most part we do not learn how to do the important things in life, so learning becomes disintegrative and tedious. It rarely has anything to do with the situations we encounter in our lives. Consequently, our attitude towards learning is unbalanced, and we can see the results of this every day. To become successful often seems to be too much for many people and they switch off, opt out of society and responsibility in a variety of ways. On the other hand, many others go to extremes to become successful regardless of the detriment to themselves, others or the environment. Often people in sports damage their bodies and minds, with excessive training and drugs, in order to be the best. Often business and industry surpass what is safe for life and the environment merely to make a greater profit. Scientists often do cruel and inhumane experiments, and provide us with the means of our destruction in the name of progress. However, a cursory glance at society will show us that many people are unable to cope with this kind of world; many who are dissatisfied become angry and belligerent, but many others who have not the strength even for anger, are simply trodden upon and left behind by the great mass.

All of this is only a reflection of the depth of the disharmony within each of us, our own lack of wholeness.

We have lost the ability to love others in a wise, kind and balanced way, and we do not even know how to take care of ourselves.

It is possible that one might be calm, kind and thoughtful even in the face of great personal pain, or when others and the environment are hostile. Anger, confusion, jealousy, sickness or avarice are just energies, albeit misplaced and misdirected. It is possible to sort the energies out, redirect them, turn it around and make them a source of benefit. Learning to do this is an inspiring

challenge and a lifelong process. All the things we want - peace, wisdom, creativity, prosperity, harmony - are by-products of the right process.

Many of the skills and professions for which we now train are necessary and beneficial to society. Doctors, garbage collectors, social workers, engineers, executives, traders, architects, nurses, plumbers, scientists and lawyers, to mention only a few, play important parts in our daily lives. But each of those jobs could be better understood, and therefore become a more complete function in society. Reading and writing can be useful tools, maths, science, art and many other subjects can be of value to teach and to learn. To that extent our present mode of educating does have value. However, if we reflect on the effects of our system of education we can see that to continue in the same vein will not produce the greatest benefit. Education must be re-evaluated in terms of life's processes and global civilization. It is imperative that we correct the imbalances in education, creating a process for full development. To do this, without disregarding our body and its five senses or our surface mental capacity (superficial mental faculty or capability), we need to become more aware of the possibilities for cultivating our deeper levels of consciousness. It is vital that we develop education that deals with the whole person.

With an open and peaceful mind, found through calm centring, we can begin to ask some essential questions and arrive at the right answers. What is the origin of the mind? What is its potential? How can we achieve this potential?

We have all had momentary experiences where everyone and everything have an essential meaning and validity for us. This is a manifestation of our own mind briefly in harmony. Beyond beliefs, beyond concepts. These fleeting experiences give us an idea of the awesome possibilities for each of us.

All the attributes or characteristics that we have, even those that last a lifetime, are not inherently a part of us. They are all changeable and, in fact, we can exert conscious effort to change them and generate beneficial circumstances. Now, even if a beneficial situation does arise, we are unable to utilize it fully because we cannot recognize it or our potential to make use of it. Thus, the results we achieve for all of our activity are fragile and temporary.

Penetrative understanding of our potential can be gained only through inference. The reason for this is that our true nature and potential are not objects of the five body senses. Our true potential can only be known and attained when our entire being is in harmony.

The greater part of the learning process should not be spent in trying to obtain more and more information in order to handle more and more complex situations, but rather in overcoming inner and outer disharmony, faults and confusion. Without this, learning more facts, in isolation from our lives, our confusion will only be exacerbated.

These are some areas to which all those who are interested in education and learning should address themselves. The essential characteristics of human experience will remain the same for many centuries to come, so the education we develop now will remain valid for a long time, if we build our systems on firm foundation of relevance, responsibility and compassion.

R.G.

UEA news

The First International Conference on Universal Education. Italy 1982

One year on..... it is difficult to reflect on the first major endeavour of Universal Education without a sense of wonder that it ever took place at all. Being one of many people involved in the conference organisation, I vividly recall feelings and events during the months of planning and weeks of panic that led to the conference. Joy and elation as, one by one, the presenters expressed their support and agreed to come; disappointment when the conference programme had to be shortened due to lack of funds; excitement when the first registration slip arrived; panic when the building was still without a roof one month before participants were due to arrive. It was certainly a colourful time and we were constantly encouraged by all the wonderful support and enthusiasm expressed by people from around the globe.

The First International Conference on Universal Education took place in October, 1982 at Istituto Lama Tzong Khapa, amid the beautiful, rolling hills of Tuscany, an Italian province renowned for its cultural and artistic heritage. The seven-day programme, "The Growing Child - An Experience in Transformative Approaches to Learning", was opened by His Holiness the Dalai Lama and continued with presentations by successful educators and psychologists. Although coming from a wide spectrum of backgrounds and training, the speakers were united by their view of education as a means for developing the full potential of human beings, intellectually and spiritually. They shared their insights and experiences in educational methods and techniques that included Jungian psychology, psychosynthesis, peace education, Montessori training, Buddhist philosophy and Krishnamurti's approach. Without doubt, the speakers generated enormous enthusiasm for universal education and demonstrated skilful methods that could be introduced into all learning situations to enable true growth to take place. It is impossible to convey the richness and human warmth that so many conveyed and which brought together 250 participants from around the world in a spirit of harmony and goodwill.

The week was a time of exploration and discovery. Frau Kalff showed slides of her sandplay therapy work and spoke of "images often appearing that do not belong to the daily life. They may even belong to a completely different culture or be images from the collective unconscious. It is difficult to imagine that the child has come into contact with these images in this life." Mario Lodi expressed his concern for developing peaceful attitudes; "It is time to say that war is insane. We need to build a peaceful mentality that refutes recourse to violence. We must have a rational attitude, examining reasons behind issues. Peace movements today condition power, but their action is often in a framework of force. It can win or prevent war but not remove causes. We must start at the beginning with children." John Holt, examining attitudes to learning, said, "We neglect to observe that babies and children are already scientists, observing and exploring the world around them; wondering and speculating; asking questions; creating theories; testing their hypothesis. They are natural learners with enormous intellectual advantages over adults in that they are more able to wait for meaning to reveal itself and more capable of giving up theories." Andrea Bocconi gave a light-hearted and amusing presentation concerning the fears of educators, in that, "the teacher's fear of not knowing what to do causes the manifestation of role-playing. The fear of vitality and the fear of every live situation cause the indiscriminate adoption of a mask by the teacher."

Stephen Smith shared his ideal of a whole approach to education, "The Krishnamurti schools exist then, fundamentally to bring about the religious mind. The religious mind, in the sense that we are speaking of, is a mind that is sensitive, pliable and quick, a coherent mind, not one that is divided against itself, a prey to random, contradictory impulses. To live in harmony with oneself and with the world is the goal of all true education." Richard Visser gave a demonstration of kyudo, a form of meditational archery, and spoke of basic goodness, "The first discovery is that we can trust ourselves. The discovery of basic goodness is that you should not be afraid of who you are. As human beings, we have the capacity to be gentle; we have hearts; we can touch. There is a feeling of synochronisation, a release from alienation. We can experience this and educate children from this ground."

These small excerpts from the conference give only a taste of the wide-ranging and innovative presentations which generated many vital discussions and ideas among those who attended. The open-hearted participation by educators, parents, therapists and others contributed an essential element to the conference proceedings.

Experiential work-shops provided further opportunity for creative participation. Each afternoon, participants could choose from a variety of activities for adults and children which included drama in the classroom, meditation and drawing, making puppets with children, exploring the psychic life of the foetus, using vocal and imaginative body expression, and learning mathematics by creative movement. Many of these small group activities had evolved due to people learning of the conference and spontaneously offering to share their experiences with others. With such generous attitudes, the work-shop leaders created an atmosphere of great fun and enjoyment.

It is impossible to isolate particular events in the cumulative experience of the conference but, without doubt, a major highlight was Festival Day. This day was dedicated to children and peace, and offered as a contribution to United Nation's Peace Week. A thousand



people crammed into the huge marquee for the afternoon's celebration which included dancing by children of the Christian Nomadelfia community. Two children, representing a unique school in northern Italy, made a moving tribute to H.H. the Dalai Lama by conferring upon

him their own honorary peace award, "Knight of the Rainbow and the Stars of Heaven". They explained that the "rainbow" signifies that His Holiness works for the world and the "stars of heaven" that he works for the universe. There was hardly a dry eye in the tent! Before closing the afternoon's programme with a moment of silent meditation, His Holiness wrote the following message in the children's commemoration book:

I thank you very much for this honour, especially because it is given with pure motivation untouched by sentiments such as hate. I pray that all children will increase their education and will turn it towards knowledge, not only intellectual knowledge, but also an awareness from within. These are extremely important qualities.



The conference concluded with an evaluation session to discuss the shortcomings and benefits of the conference, to express people's needs, and to explore effective ways in which the Universal Education organisation could serve these needs. This was followed by several intensive days of discussion by UE representatives from around the world in which ongoing plans of action were formulated. It was agreed that the setting up of an international network for the communication of ideas and projects, educational materials, resources, and requirements is of vital importance. At the grass-roots level, national and regional groups were formed to stimulate local interest and action.

The success of any conference is measured by the impact that it has in bringing increased awareness and skilful action within the scope of our experience. The effects may be immediate for some; for others, it may take some time for ideas to crystallise. Whatever our reaction, a conference can be a true learning experience that is naturally carried into our daily lives and our communication with others. Even though the organisational aspects of the Universal Education conference would have been greatly improved by more experience and resources, the conference has at least planted seeds that have begun to grow.

The Dalai Lama on Universal Education

In daily life the practice of altruism is very important. It is equally important to think and to investigate how to develop genuine, honest and friendly generations to come. I am a person who believes in the present and the future. Of course past history is important, but it is past. It is finished. So future generations are most important.

The goal is a happier human family. Not this nation or that nation, not this religious faith or that faith... these are secondary. What we need is a happier, friendlier, harmonious human family. That is our goal, whether one is a religious believer or a non-believer. One may be atheist or religious-minded, this is all right.

It is a private matter. We must build a happier society on a basis of genuine brotherhood and sisterhood.

While learning many things, it is equally important for the individual to become a nice person. This is very useful to society as well as making the individual a happier person. I hope and believe that gradually there will be some research done on ways to give a child the kind of education that will actually form his mind, make him a good person and form his character in a good way.

Parents are very important; because of parents' behaviour in a family atmosphere, children develop in different ways. I feel teachers impart not only knowledge, but their own behaviour. They not only teach a subject but they show their attitude of human kindness. This behaviour not only helps the child to learn the subject more quickly, but also affects the child's mind in positive ways.

True blessing comes from within; we create it. We must try to give this blessing towards others and towards ourselves. It is the most important action that we can do in our lives.

Transcripts

Transcripts of the major conference presentations are available and are summarised as follows:

H.H. the 14th Dalai Lama : Opening address and questions; developing altruism in the next generation; the difficult European world situation; importance of example set by teachers; Tibetan education system; need to start somewhere; religion is not essential to a good heart.

Ionna Berthoud : University of Geneva; child's concept of words according to Piaget's theory of stages of development; the relationship between objects and their words as seen by the child; how children perceive objects.

Andrea Bocconi Psychosynthesis Institute, Florence; the mask we wear as teachers; the teacher's fear when the mask or role is shaken in the class-room; the different realities of the teachers and the student.

Adam Curle : Mediator in armed conflicts; founder of School of Peace Studies, Bradford University; teachers as facilitators of mutual learning; the importance of a universal attitude and language; peace education designed to produce young people who are both peaceful at heart and equipped to work for peace.

Maria Pia Fini : Montessori Birth Centre, Rome; transforming public kindergartens into creative atmospheres for growing; the role of teachers as helpers to stimulate the child's capacity; emphasis on allowing independent growth and learning.

John Holt : Boston, USA; educating at home; children learn best when they need the information; rejection of information retrieval system/mechanistic western approach to education; seeing each child as a natural scientist; the dangers of school; the advantages of home schooling; teaching heuristics.

Frau Dora Kalff Sandplay as therapy encouraging wholeness and the individuation process, especially in disturbed children; the concept of a "protected space"; freedom arising from providing limits and acting as protector; transformation of negativity.

Lyn Landor : California; helping children to record important experiences with words and pictures; dreams as therapy and as reference when bound into a yearbook; importance of imagination.

Mario Lodi : Retired primary school teacher, author; allowing children to choose their area of interest; observation and skilful guidance towards related topics; parents' involvement; community involvement.

Cloudio Rise : Jungian analyst; allowing the "child within to evolve into the divine child"; similarities and differences between evolution within the Christian and Buddhist traditions.

Deborah Rozman University of the Trees, California; meditation decreases fighting 50-80% in schools and increases academic skills; engaging the mind, concentrating on visualisation meditation; need to educate teachers; telepathy; psychodrama.

Stephen Smith Krishnamurti School, Brockwood Park, UK; developing a global outlook; student-chosen curriculum; dialectic and logic; self-knowledge; the self as a paradigm of the world; the religious non-sectarian mind.

Marguerite Smithwhite: International Centre for Future Education, London; working within the school system; leading meditation, often on peace, followed by artistic expression; painting; Tai Chi.

Richard Visser : Nalanda Foundation's Vidya School, Boulder, Colorado; demonstration of kyudo, meditational archery; the art of being a warrior; relating to the world

completely and perfectly; from discipline, learning delight and freedom to appreciate every aspect of life gently and fearlessly.

We sincerely apologise to all those who have already enquired about the conference transcripts for the long delay in making them available. Due to the recording quality (or lack of it), we are unable to offer cassettes of the conference proceedings as had been our intention.

The full set of conference transcripts will shortly be available in a simple, spiral-bound cover at a cost of £5 (US\$8) including postage.

If you are interested, please write to Educare, Universal Education Association, PO Box 428, London SE15 6HR, England, enclosing a cheque or international money order made payable to "Universal Education Association".

Transcripts of individual presentations will also be available on request.

Holland

Universal Education Project, in Holland, has been holding regular meetings and work-groups since the 1982 conference in Italy. These work-groups include subjects like mindfulness, being human, dynamic harmony and all is changing, and through these they are beginning to develop their own material on universal education in Dutch.

In May 1983 at the Festival for The World We Choose in Bruxelles, Belgium, the Holland group had a display at which information on universal education and their first edition of Universele Educatie were available. Currently they are working on their fifth edition of this quarterly magazine which is mostly written in the Dutch language. The first edition summarised most of the presenters at the 1982 conference in Pomaia, Italy. In subsequent issues various work from different sources appears, including the Rights of Children, Peace Education, Meaning of Education, Action for Reschooling, Three Principles of Real Education, New Dimensions in Upbringing, Quotes from Hazrat Inayat Khan, The Best from Adults and Children through Education, and other topics.

This group has been doing work at a local secondary

school, as well as planning courses with educators in areas such as peace education, meditation and yoga, psychosynthesis and art, and universal education.

Marguerite Smithwhite recently completed a series of inspiring seminars and workshops in conjunction with U. E. Holland, in Eindhoven, Den Haag and Amsterdam. The theme centred on "Children and Meditation".

Adam Curle will be giving a course on peace education in March 1984, hosted by the Holland group.

Every two months a meeting is held at which the vision of universal education is explored in relation to its practical application, and plans are made for the future. Additional meetings are held every three weeks to discuss possibilities for larger gatherings, workshops and other events; to develop the Universal Education Project magazine in Holland, and the bi-annual newsletter; to exchange ideas and news; and to discuss finance. These meetings and workshops are open and all are welcome.

The magazine cost in Europe is Fl (Du) 8.50 per copy or Fl (Du) 25.00 per year. For subscriptions and other news, contact:

Paul Baas, Bulkseweg 23, 5331 Kerkdriel, Holland, Tel: (04183) 2783.

Italy

Pierangela Gennari writes from Italy:

I am very happy about the amount of energy that is being given in the various parts of the world for the development of Universal Education. I am realising that this world-wide movement that is being created is bringing together many people, and also all our hopes and wishes to grow and to educate in a better way. It is also nice to see how many friends of this group have started to work in co-operation with each other.

On the 19th of March, we held our first meeting, here at Lama Tzong Khapa Institute, of all the people ready to work in Italy for universal education. I was happily surprised by the interest and the human richness of the people who participated. The need to work together and to exchange experiences in order to establish mutual help is deeply felt.

As a result of the first meeting, we have formed

various groups with specific researching and operating goals, each with its own coordinator. These are Yoga for Children; New School Experiences; Educating Oneself to Educate Others; Intellect, Feeling, Will; Body Expression and Action. The importance of the purity of motivation, such as the development of unselfishness, a good heart and peace, is felt to be very important.

Before the meeting closed, we distributed the various tasks of secretarial work, correspondence and so on, and we each made a contribution to the immediate costs of communication.

For each of the chosen themes, the group is focussing activities on continued research and planning as well as involving more people who are already working in schools, hospitals, and so on. Ideas emerging from this group effort can then be shared and put into practice.

In Milan, Fulvio Cariati is bringing together many people who are interested in developing yoga for children. They have been offered the use of the Life-School Centre by the publishing house, "Le Stelle", and are planning a programme of activities for the whole year which will

encourage the growth of and active participation in their current work group. In Bologna, Beatrice Balsamo is sharing her knowledge of bioenergetic principles to form a work group exploring "Creativity and Energy". In Treviso, north-east Italy, Valentino Giacomini and Luigina Di Biasi are introducing meditation techniques into their local schools and sharing their initiative with other teachers. In Pomaia, at the heart of gentle Tuscany, Pierangela Gennari and Siliana Bosa are working out a programme of seminars and workshops to take place at Lama Tzong Khapa Institute, on the theme of "Educating Oneself To Educate Others". So far, there has been a week-end course on "Psychosynthesis and Education", and a week-end workshop on "Children and Meditation" with Marguerite Smithwhite. A short retreat course for educators is planned in November and will be followed by a week-end in

December with Danilo Dolci, a well-known educator who has greatly improved education in the impoverished regions of Sicily. The Universal Education programme continues to evolve as interested educators make their needs known.

Beatrice Balsamo writes, "It is only on the basis of active interest by each and every person, that the ideas and proposals for our project can become a significant reality."

All those interested in joining the network of people working for Universal Education in Italy are invited to contact:

Pierangela Gennari, Universal Education, 56040 Pomaia (PI)
Fulvio Cariatì, via Colamontano 6, 20159 Milano
Beatrice Balsamo, via S. Carlo 48, 40100 Bologna

Australia

Geoff Moxham represented the Australia region at the Universal Education conference in October, 1982. On his return to Queensland, he distributed a newsletter summarising events at the conference to all people who had previously shown interest. This led to a series of open meetings among parents, teachers and others who were actively interested in establishing support and action groups for Universal Education throughout Australia. Many have now been formed.

In New South Wales, Jenny Abbott is meeting and talking with teachers in her area. Many teachers have expressed concern that ethics has ceased to be an integral part of the mainstream educational system. Consequently, Jenny has pin-pointed the need for someone to start teaching ethics in a practical way that will enthuse and encourage other teachers.

In Adelaide, Ingrid and Brenton Hill are working with interested families and local kindergarten teachers to develop basic meditations and ethic games.

In Melbourne, Meg Renfrey sees the importance of developing slowly and professionally. She is working to develop a teaching aid, including outlines of meditations, games and tapes, that could be used by teachers in local state schools. Also in Melbourne, Jill Lancashire and Tom Szymanski are beginning a Sunday group for children with guided meditations for older children and body feeling awareness games for the younger ones.

In Queensland, Geoff Moxham and Gwendi Sleeman are leading weekly meditations within the framework of Religious Instruction classes at their local state school. They have received permission from the education authorities to teach meditation in all the local primary and secondary schools. In addition, they are planning weekly discussion and self-help courses for parents and educators, and are giving regular introductory talks on universal education, encouraging concepts of cooperation,

parent involvement, field experience and non-hierarchical structures.

For ease of operation, the Australia group have established a legal entity, Universal Education Association of Australia. In May, 1983, at a meeting of regional coordinators for U.E.A. of Australia, it was decided to start an Australian membership programme which would provide quarterly newsletters and aid the formation of a network of parents, teachers, organisations and interested people that can address the specific needs of education in Australia. Geoff Moxham says, "This is a network of like-minded people having good heart and concern for a peaceful world, and wishing to help our children grow into these ideals and atmosphere."

U.E. Australia held their first week-end seminar in October, 1983 which brought together the educational ideas of Rudolf Steiner, Maria Montessori, John Holt and Da Free John. The seminar provided an opportunity to exchange ideas and examine similarities and differences among these educational approaches. On the second day, ideas were put in practice with the children and the day's events included listening and humming meditations, animal impersonations, full relaxation, a video by children on "what to remember to be happy" and some painting. The next seminar is to take place early in 1984.

For all enquiries and membership to the Australian network, write to:

Geoff Moxham, Regional Coordinator, Universal Education Association of Australia, Highland Road, Eudlo, Queensland 4554.

Regional contacts include:

Joy Perkins & Julie Jones, c/o P.O., Wickham, WA 6720

Jill Lancashire, 10/6 Swinton Ave., Kew, VIC 3101

Jenny Abbot, 71 Bridge St., Coraki, NSW 2471

Ingrid & Brenton Hill, 27 Wakefield St., Kentown, SA 5067

California

The California group have been holding monthly meetings and are currently planning several events. All those involved in this group have their own full-time commitments, but through some intensive sessions have developed excellent ideas for their future courses.

The main consideration has been to organise all Universal Education events on the basis of gaining practical experience; something that will make a beneficial change. By using themselves as an example,

they are working on ways in which the most experience can be gained from the major presenters at a workshop or conference, and to generate a balanced atmosphere where the participants can assimilate the experience in an easy and relaxed way. Part of this consideration is to eliminate those things that are superfluous, time consuming and energy sapping.

The 1984 schedule will begin with some week-end training courses given by Geoff Ball who has worked on the Council of Aging in California. He has very effective methods of working with groups in developing ideas and putting them into action, using his experiences in aikido, finding a common purpose, group conflict resolution and effective action. The group will learn these methods

while working on its own ideas.

Later in 1984 the California group are planning a mini conference, using the California network and resources, rather than inviting world-renowned people and using international advertising, both of which are very expensive. This small conference will be the forerunner to The Second International Conference on Universal Education.

The mini-conference will begin with participatory sessions in which the presenter will lead the participants into the experience, rather than adopt the traditional approach of first giving a talk. These experiential workshops will last for the first two days, together with some other enjoyable and space-generating activities. During this time, each person would be encouraged to keep a journal to help them integrate the experience and to aid the latter stages of the conference. The use of these diaries could be guided by someone who knows what would be most useful. In the early stages of the conference, recording what one's reasons are for attending and what one hopes to gain by the experience can help dramatically in making an effective and valuable experience. This would be a complete change from the normal plenary address approach where people go to experience or to listen, but are unable to integrate it at a deeper level. After each

workshop everyone would have the opportunity to reflect on the experience and relate that to what they are doing; how what is learned can be brought into action in everyday life.

After these first workshop periods of the conference there would be time for relaxation (and digestion) before commencing the last part of the conference with theory and round-table discussions. These exploratory sessions would be aimed at enhancing what had previously been learned, and at seeing what is needed in the future. Another possible outcome would be the production of workbooks and other material for later publication.

The UEA mini-conference, entitled "The Growing Mind: The Art of Universal Education", is planned for 5-8 July, 1984 at Greenwood Lodge, Soquel, California.

A children's application camp would probably follow the mini-conference, where young people would have the opportunity to develop in a conducive and open environment.

For further information on the California group, please contact:

Judy Weitzner, 2961 Benvenue Ave, Berkeley, California 94705, U.S.A.

England

A group of English participants from the first conference in Italy decided to keep in touch and to form a Universal Education group in London. In the early meetings of our core group, we shared and developed our individual understanding of universal education and discussed the general and specific aims of our group. The international group had formulated a set of aims and objectives which helped us to focus our discussions and to maintain clarity. We are grateful to Adam Curle for his participation during this formative stage and for his continuing encouragement.

In the short term, we felt that we should consolidate our ideas and be realistic about the skills, time and energy that we each had to offer. This led us to adopt a slow but steady approach, recognising our own need to build a strong foundation from which we could grow. As the group expands, we would naturally be open to ideas emerging from all our membership. We envisage a series of weekend seminars and work-shops. Depending on the interest and participation that evolves, we can initiate and encourage projects within and outside the education system and begin to develop universal education materials for children and adults.

Early in 1983, we began to plan a day's event. We decided to begin with a small gathering of those who had already shown interest in universal education, and to provide a framework which could encourage active participation in the on-going work of Universal Education, individually and as a group.

For our first endeavour, we wanted to give maximum opportunity for educators, parents and others to develop and share their individual ideas and needs and, together, to explore practical ways in which we can try to meet these needs. As a result, the format for the day included small discussion groups facilitated by skilful individuals, a variety of experimental work-shops led by holistic educators, and a final exploratory session to bring together the day's events and share ideas for the future. We were fortunate to have Marguerite Smithwhite, Marilyn Feldberg, Satish Kumar and Mildred Mashedor as work-shop leaders. Their experiences encompass meditation and creative drawing, co-ordinating holistic educational programmes for children and young people, starting a model secondary school and solving conflicts by peaceful and co-operative techniques.

The event, entitled "Education for Harmony and Wholeness", took place on 3rd December, 1983 and really showed what can happen when a group of caring people come together. By the time of the exploratory session at the end of the day, the crowded room was humming with energy, enthusiasm and ideas. There was a tremendous feeling of good will and support for each other which can only result in positive growth.

We are currently planning our next event which is tentatively scheduled for May, 1984; we hope that many people who, during our last event, expressed willingness to be actively involved will contribute to the evolution of ideas and the organisation that will bring people together for another worth-while day.

Another U.E. event is taking place on Saturday, 7th April 1984. From 10.30 a.m. to 4.30 p.m., Mildred Mashedor will open her house for a day of discussions and participatory activities on the theme of "Education for Peaceful Living: Laying the Foundations in Early Childhood". Mildred will explore such subjects as affirmation, autonomy, communication and co-operation, especially with regard to three- to eight-year-old children. If you wish to come, please bring an edible contribution towards a pot-luck lunch. Space is limited, so please register early. Send £2 registration fee to Mildred Mashedor, 13 Well Walk, Hamstead, London NW3 1BY, Tel: (01) 435 2182.

If you are interested in the continuing work of the Universal Education London group, please contact:

Jo Gardner, 6 Somerset Road, Redhill, Surrey
Diana Haydon, 2 Langton Street, London SW10

New Zealand

In New Zealand, Keith Henbrey is currently working to bring together those people interested in universal education. He hopes, in the future, to establish a school and to co-ordinate a South Pacific Conference on Universal Education.

All those interested in this project are warmly invited to write to:

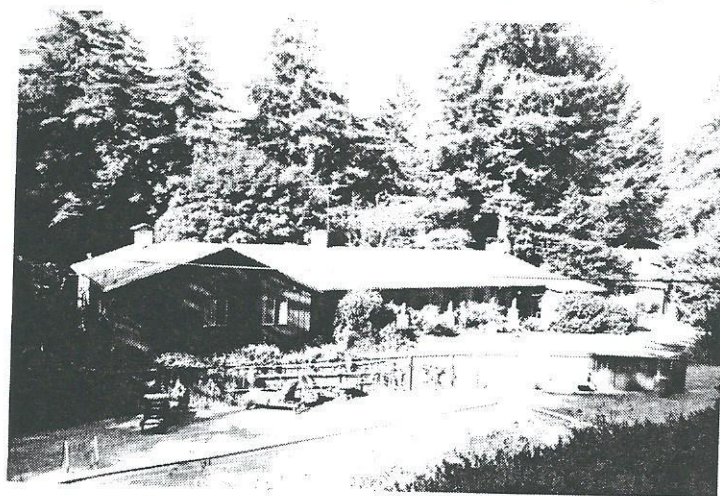
Keith Henbrey, c/o P.O. Te Awanga, Hawkes Bay, New Zealand

Greenwood Lodge

Universal Education Association now has a place in California which will function as our first conference centre where regular universal education courses will be held. Also here will be located an office that will co-ordinate our international activities; a place that will act as a collection and distribution point for books and other materials from around the world. In California there is a professional, supportive group of individuals committed to universal education, an atmosphere of openness, and good possibilities of financial support. These are important considerations for any development, especially as our first international conference made a substantial loss and it is only due to our creditors' flexibility that we are able to continue functioning.

Greenwood Lodge is set in fifty-five acres of majestic redwood forest in the foothills of the Santa Cruz mountains, close to the coast at Monterey Bay, about ten miles (16 km) south of Santa Cruz city. The Lodge itself is situated on a two acre corner of the property, across which runs a stream. Also included in the grounds is a fifteen acre meadow. The Lodge is about one and a half hours drive from San Francisco, and seven from Los Angeles.

The Lodge comprises several buildings, one of which is dated 1899, a conference hall, kitchen/dining room, two lounges, a laundry, and several accommodation houses. The conference hall, kitchen and dining rooms can cater for one hundred guests, which is the restriction imposed for overnight stay at the Lodge. Daytime attendance has no limit. There are twenty-five double and triple rooms, each with private bath. Also included on the Lodge site



Greenwood Lodge, California

is a sauna, swimming pool, sundeck and several courts suitable for tennis and other net games.

For the last twenty years, Greenwood Lodge has been used as a tourist resort and a conference centre, and although it will continue these activities, our intention is to gradually phase out the former function. The purposes of Universal Education Association and this centre would be best served by holding symposia, workshops, camping courses for both adults and younger people, and other practical study groups on a regular basis. The Lodge will also function as a central point for the collection, publication and distribution of universal education literature. For the most part Universal Education must emphasise the experiential nature of life and living, and although theory and other stories and literature are a vital part, they will be used only as an aid to the former most essential part.

The schedule for the Lodge is as follows:

Dates	Event
Feb 17 to 20	Nerolinguistic Programming.
Mar to Apr	BWAMU: Black Women and Men United.
Mar 2,3,4	Professor Bob March: 'US-Japan Negotiation Simulation'.
Mar 21 to 25	Marc Lehrer: 'Medical Hypnosis'.
Apr 7,8,9	UC Berkeley Extension: Lois & Gabriel Audant: 'Cross Cultural Communication'.
Apr 13-15	Rockridge Health Plan: Ann Burnstein.
May 21,22,23	Hiroshi Motoyama Sensei: 'Scientific Verification of the Psychic Body'.
Jun 8,9,10	Temple Beth Emunah Retreat.
Jun 1,2,3	Rosita Rodriguez: Psychic Healing: Phillipino Lineage holder.
Jun 15,16,17	Star Lodge Retreat.
Jun 20 to 24	Marc Lehrer: 'Medical Hypnosis': Retreat.
Jun 30 - Jul 2	UC Berkeley Extension: Lois & Gabriel Audant: 'Cross Cultural Communication'.
Jul 5 to 8	UEA Conference-Mini: 'The Growing Mind: The Art of Universal Education'.
Jul 9 to 13	Professor Adam Curle, Bernard Benson: 1984 Peace Initiative: 'The Art of World Peace'.
Jul 14 to 16	UC Berkeley Extension: Lois & Gabriel Audant: 'Cross Cultural Communication'.
Jul 19 to 22	Deborah Ross: 'Medical Hypnosis'.
Jul 28 to 30	UC Berkeley Extension: Lois & Gabriel Audant: 'Cross Cultural Communication'.
Aug 4 to 19	Michael Suggs: 'Neurolinguistic Programming of Colorado'.
Sep 14 to 16	Tim Welch: Cabrillo Suspense Writers.
Sep 25 to 30	Paul Carter: Meta Institute.
Sep 26 to 29	San Francisco Organised Training Centre.
Oct	Visit of His Holiness the Dalai Lama of Tibet.
Oct 12 to 14	Association of Family Therapists.
Oct 25 to 26	Assistant Agricultural Commissioners Conference.
Nov	Jungian Analysts.
Nov 12 to 15	UUMA: 'Unitarian Universal Ministers'.

The Lodge facilities are available for other groups and organisations. We are particularly interested to host courses concerned with the development of humanistic and holistic education.

For all enquiries, please contact:

The Secretary, Universal Education Association, Greenwood Lodge, PO Box 828, Soquel, California 95073, U.S.A., Tel: (408) 4759995 or 4759952.

Forum

The open forum is your space; a place where you can express your news and views; exchange ideas, interests, needs and information; share poems, prose, cartoons, illustrations and photographs. The possibilities are only limited by your contributions! Let's hear from you for the next issue.

Cooperative conflict solving

I would like to explore some of the ways in which parents and teachers can promote feelings of cooperation rather than antipathy in their children; ways of creating opportunities to solve conflicts peacefully rather than resort to enmity and aggression. The basis for empathising with others is to feel secure in yourself, to know that you are loved and valued; and this is even more true of children than of adults.

There are many activities designed to give children greater confidence in themselves. Children need to know that what they say is really listened to and taken seriously, and that their own rights and ability to make judgements will be respected. Their capabilities are often much higher than adults realise.

In one well-tried affirmation exercise, each child has a life-sized cut-out of himself or herself on which friends and class-mates attach notes of appreciation. "Magic circle" games can also re-affirm the child's self-image, with each child taking it in turn to explore the next one's interests, preferences and good qualities. Many other activities which make children feel valued and secure can be found in books such as *A Manual of Non-Violence* and *The Friendly Classroom in a Small Planet*.

Each small person's opinions should be encouraged and considered. Even very young children can be involved in discussions and decision-making, providing that the content is within their grasp. This entails listening with understanding to others, a virtue that is often neglected by many adults and seldom promoted and encouraged in children. We are now well aware of the immense importance of children's talk, to themselves, to their peers and to adults, but it is the ability to truly listen that is the most important part of communication.

There are many games that can improve children's ability to listen. One example is the "rumour clinic", in which children whisper a sentence in turn around the circle and see if it remains the same when the circle is completed. Often the sentence is changed and this can show how false rumours and misunderstandings arise. A more day-to-day strategy of getting young children to listen is to practise "mirroring" or "feedback". Two children stand face to face and reflect each other's movements until they become synchronised as in a mirror image. By doing this, they generate a feeling of mutual, spontaneous empathy. This idea was demonstrated in a light-hearted way by a Marx Brothers' film in which Chico pretended that he was the mirror image of his pursuer!

Active "mirroring" can be incorporated into listening techniques in which the child repeats his partner's statement in an understanding way. At five years old and onwards, children can carry out this process very successfully on their own, whereas younger children need a good deal of support from adults. This process can be invaluable for groups discussing the solution of a conflict or a particular problem. Adults can also find this technique helpful in their exchanges; by responding, "What I understand you to say is....", we can avoid misunderstandings and pave the way for peaceful conflict solving. The important factor in all these exercises is that the speakers have the satisfaction of knowing that they have been understood.

When discussion and careful listening are present,

peaceful conflict solving can become a way of life, and daily conflicts can often be settled by children relating to each other rather than appealing to a parent or teacher as an overall arbitrator. As their understanding increases, children can be encouraged to settle their differences among themselves; with gentle support, children develop their natural sense of justice, and an awareness of group consensus in addition to their individual goals.

The development of cooperation and fair play begins in the pre-school years when children first learn to share toys, friends, brothers and sisters, feelings and ideas. They initially link sharing with a common goal. Later, children can sustain the idea of individual and shared goals, developing their sense of respect and sympathy for others.

Parents and teachers can stimulate and encourage these processes by initiating discussions on imaginary and real life situations. One method is to read a story which starts with a conflict and then to stop at a point where the problem has to be solved. The children can put forward their ideas of what might have happened and go on to discuss the best possible solution. For example, in the booklet, *'Nddi's Story*, a little black girl is told by her white school-mates, "Go away and take your nasty blackness with you." Children, with the help of parents or teachers, can develop their own ideas of coping with this situation; they can gain real understanding by acting out these situations and truly "putting themselves into someone else's shoes".

Acting is an intrinsic part of children's play from their earliest years. Myths and fairy tales lend themselves to "Let's pretend" play and can help children to experience life. We can all be Cinderella, left out of the ball and we can all be transformed into very special people; equally, there is some part of the selfish, ugly sisters in all of us. Enacting these roles helps us to understand ourselves. Inhibition and self-consciousness can be counteracted so that continuity is preserved from the imaginative fantasy play of the very young to the social drama and role-playing of the seven to eight year olds. Parents and teachers can help in this; for instance, very young children love to be involved with adults enacting their own behaviour, especially the "naughtiness", and then consulted as to what they, as "pretend" adults, should do.

Perhaps the most important aspect of educating children for peaceful cooperation is spiritual. In our modern industrialised society this aspect is often the most neglected. The foundation is love: love of nature, love of beauty, love of music and art, and above all love of people; love of the whole world. Children can be in touch with this love even though modern city life and physical deprivation can make it difficult. It may be through some kind of meditation or worship that they are able to experience a deeper sense of living; it may be the atmosphere of love surrounding them that nourishes their own potential to love. The practice of meditation for children at home and at school is very much in its infancy, but has already shown remarkable results in the development of peaceful and caring attitudes.

These are some ideas for laying a foundation for

peaceful cooperation. They are the first steps towards educating children to be fully responsible, caring and compassionate human beings who will pursue the path of peace rather than aggression.

References:

The Friendly Classroom in a Small Planet: A Handbook on Creative Approaches to Living and Problem Solving for Children and A Manual of Non-Violence are both available from Friends House, Euston Road, London NW1, England.

I should be pleased to hear from any educators, parents and teachers who would care to share experiences of the

three to eight year old age group and exchange suggestions for activities for peaceful cooperation which we could try out and comment on. These practical suggestions will be published in a handbook for parents and teachers. If you are interested in this project, please write to me at 13 Well Walk, London NW3 1BY, England, or telephone (01) 435 2182.

Mildred Mashedor

London, England

Experiences after the 1982 conference

Before going to the first Universal Education Conference held at Pomaia, Italy, I intended to phase out of teaching and into psychotherapy. Seventeen years of teaching elementary classes at a public school in Berkeley, California had run its course for me, at a rapid down-hill rate - from smaller classes, with open classrooms and parent participation to enlarged classes, working parents and pressurised proficiency testing. It gave me less and less satisfaction and I could not integrate my spiritual path with my vocation. For five years I had studied and interned in clinical psychology in anticipation of working at depth in a one child/one adult relationship.

At Pomaia inspired, committed educators surrounded me and shared their goals, their processes, and their hope-filled spirits. I was shown new avenues for education. Specifically, Marguerite Smithwhite from London showed slides and examples of the artwork of primary school children who had been led through the visual imagery of a peace meditation. Their work was astounding and incomparable to any drawings I had ever seen. I know how to study children's drawings to gain glimpses of their developmental level, but these profound works depicted deeper dimensions within - little flowers blooming in an obvious womb, the union of opposites in various shapes, and so on.

Graphically, I was shown that there is more to be done in public school education than I had dared to imagine. In the previous year I attempted to lead my class in a breathing, relaxing meditation but, having little confidence in its appropriateness, I discontinued it. For four years I have meditated daily and greatly value it personally, using a method of meditation from the Greek Orthodox tradition. Returning to Berkeley after the two-week conference, I was committed to bringing daily meditation into the classroom.

Thumbing through our Health Curriculum Manual for the first time, I found a lesson on Stress Management that contained a relaxing, deep-breathing meditation and explanatory notes. I thought, "If anyone complains, I can justify meditation by calling it Stress Management and show them the source." It is often more acceptable to use terms other than meditation, such as centring and concentration. Every day after recess we concentrated on peace for ten to fifteen minutes. We began with ourselves and then sent peace out to our classmates, to those in the playground, the halls, the cafeteria; then further out over Berkeley and beyond, using the words of Marguerite Smithwhite.

As the practice was sustained, many children put a great faith in their united efforts of receiving and sending peace. Reading passages from The Hundredth Monkey to my class of ten year-olds enlarged their vision, encompassing world peace and anti-nuclear purposes. Their applause was one of personal victory when they learned of the Court's ruling that no state would be forced to have nuclear sites without voters' consent.

Before taking their tests at the end of the year, the

children asked to centre and get ready. I was deeply impressed by their concentration and relaxation. When five students represented our class in the school's Spelling Bee, they were fully supported by concentrated relaxation and peace imagery requested by the class. Some strong examples of synchronicity occurred and I became aware of a deep connection between me and my students. I related to them in a deep and meaningful way which makes me feel that my brief time on this earth is worthwhile.

It was my intention to keep a low profile about meditating in school, just shut my door and not say anything. Later in the year our Vice-Principal asked, "Cherie, what are you doing?" Apparently, the normally troubled children in my class were not fighting in the yard or disrupting the cafeteria. She observed, approved, and asked me to teach classroom meditation to the teachers next year. I know that teachers must be personally committed to a disciplined meditation practice before they can bring it into the classroom, so it will probably grow slowly from a few teachers. In my own case, three additional schools have expressed interest.

Another element from the Pomaia conference is influencing my hope and intention for true education in my classroom. My interest in sandplay therapy was extended by Dora Kalf's presentation which was my main attraction for attending the conference. Play has been deleted from school's tight academic schedules. Through my recent child pathology and therapy studies, I gained conviction of the dire need for play in the form of free choice of games, blocks, painting, clay, calligraphy, symbolic figures, soldiers, cars, and so on. We cannot assume that a child has the opportunity for free play expression after school hours. It is so necessary for the emergence of the self of the individual, affirmed and known through the authenticity of his or her own expressed feelings. In creative writing and conflict resolutions we also learn to express true feelings. Exactly how time schedules and required teaching programmes can be juggled to include daily play will evolve in the next term. I hope to evaluate the use of sandplay in the classroom this school year, especially with regard to our remedial students.

My decision to remain in public school education is firm, supported by my experiences since returning home. I feel expanded and centred, confident in the new directions I have been shown, and warmed by the knowledge that there are many of you in the world who are energised and enthused with the hope of a transformational education and world peace.

Cherie Chichester

California, U.S.A.

Keyes, Ken Jr., The Hundredth Monkey, Vision Books, Kentucky

The Small School

It is relatively easy to find shortcomings in the current educational system and to discuss educational ideology. It is more difficult to take those ideas and put them into practice. The story of the Small School, a secondary school in Hartland, Devon, is an inspiring example of what can be done by a group of dedicated parents, teachers and supporters.

In February, 1982 Satish Kumar, editor of *Resurgence* magazine, returned to Hartland from a visit to India where both he and his wife, June were impressed by the approaches to education in Indian village schools. At this time, the village Methodist Sunday School was to be auctioned, comprising two large halls, a small room, a garden, toilets and an adjacent two bedroom cottage. With the memory of the Indian projects fresh in their minds, this seemed the ideal opportunity to actualise their idea of starting a village school. The need was for a secondary school in Hartland. Local children were travelling for two hours each day (amounting to a commuter's life at the age of eleven) to the nearest secondary school. In addition, Hartland parents were concerned about the size of the school which accommodated 1800 children, the resulting lack of personal attention for each child, and the difficulties of getting to know and actively support their children's teachers.

On the day of the auction, Satish and his fellow supporters discussed the question of how much money could be bid. In reality, no money was immediately available but they settled on a figure of £20,000 which could possibly be raised. In the bidding that followed Satish found himself in competition with a builder who had plans to convert the property for resale. Bidding reached £19,000. Urged on by his friends, Satish made his final bid and listened with bated breath as the auctioneer invited further offers. None were forthcoming and the property became the Small School's. Since the Small School had no money even for the ten percent deposit, *Resurgence* made a loan. In the following issue of the magazine an urgent letter was sent out inviting readers to buy a share for £2,000 in the property or to make a donation enabling *Resurgence* to buy a share. The response was an overwhelming eleven shareholders, the eleventh being to help finance basic repairs.

With the financial basis secure, the next stage was to look for teachers. Applications came from all over the country but the right person was in Hartland itself. Michael Nix had been a teacher at the village primary school, but had left in order to start the Museum at Hartland Quay and write books on local history. He had been in the village for eleven years, knew the parents, had taught many of the children and has extensive knowledge of the surrounding countryside. For a small school that aimed to focus on the community and village, he was the ideal candidate. A strong team of part-time teachers was drawn from talent that existed in the local community. In the words of Satish:

The village is the school. If a child is interested in learning about agriculture he will go and work with a farmer. In this way he can experience how a cow is milked or how vegetables grow. Similarly, some of the children may be interested in printing; they can go and help and learn from our local printer. Those interested in woodwork, pottery or blacksmithing can obtain knowledge and meaning from direct experience. Teaching should not be the prerogative of professional, trained teachers. Learning is a life-long process that is not restricted to school years.

The aim was to give the children a good balance of academic teaching and practical skills, and to create a non-authoritarian atmosphere in which self-reliance, self-discipline and community spirit could be learned naturally.

The plan was to build up the school slowly, starting with an intake of eleven year old children. Consequently, there was little immediate need for advanced equipment. Satish adopted a practical view:

Just because the village shop has not got all the goods sold at a supermarket does not mean that we should not have a village shop. For special needs, we can make arrangements with other schools so that Hartland children can regularly use laboratories and so on. Schools and equipment are for children; not the other way round.

Miraculously, the school building and teachers had been found, but what about the children? Some of the parents who supported the school did not have children of the right age. Others, who wanted to send their children, had children who did not wish to attend because their friends were going to other schools. Still others who were dissatisfied with the big schools did not want to risk sending their children to a school that was still an unknown quantity.

However, the Small School opened in September, 1983 with five girls and four boys. The Small School is now entering its second year. The house next door has been purchased and is in use. An additional full-time secondary teacher is appointed to complement the ten resident part-time teachers who, together, offer a broad-ranging curriculum that includes all conventional academic subjects with facilities for any children who wish to prepare themselves for formal examinations.

This story of the Small School is offered as hope and encouragement to all those who aspire to increase the quality of education. In further issues of *Educare*, we shall be following the progress of the Small School and will be exploring in more detail the development of the school's curriculum.

Enquiries and offers of help can be sent to:

The Small School,
c/o Ford House, Hartland,
Bideford, Devon,
U.K.

Inner and outer

Universal education, without doubt, is an ideal for which time has come. It has been actively brewing for two decades in many parts of the world, taking various forms, promoted by individuals, private organisations and occasionally even governments. Now the launching of *Educare*'s first issue from London, and the formulation of Universal Education Association's plans for an international coordinating centre in California promise to link many far-flung efforts and join what could, and should, become an unstoppable movement.

The aim of universal education - to find ways of teaching a true understanding of ourselves and our unity

with the world we live in - proposes a fundamental change in world attitudes, our only hope for peace. We are striving for the inner cultivation of understanding and compassion and its active, outer application in the world. Inner and outer understanding must go hand in hand.

My own experiences as a teacher in China and the United States showed me lopsided efforts that indicate the need for cultivating self and society as one, the inner and the outer together.

In China, where I taught university students for three years during a period of great change, I saw kindergartens and primary schools where the social virtues of sharing, pleasure in group achievements, and cooperation were carefully instilled in the children. However, the development of individuals inner understanding was ignored.

Right behaviour was reinforced from the outside by group spirit but it was weakly rooted and could easily be manipulated and altered. Indeed, when Chinese official policy swung towards elitist education, fierce competition in examinations suddenly supplanted cooperation and caring, all in the name of modernisation, the newest social goal. Without an inner compass to guide them, participants may well find themselves deflected by harsh means towards corrupt ends.

In America, I worked for six years at a small high school where daily meditation and individual responsibility were given high priority. Many students became deeply involved in their own spiritual development. They were gentle, loving people who none-the-less remained passive and uninterested in the world outside their own narrow spheres. Lack of experience and knowledge, lack of outer understanding, robbed them of social responsibility. In their small utopias, the vision of a wider humanity was lost.

Universal education has its roots in the highest virtue of compassion, the wisdom of love, strengthened by knowledge and understanding. Compassion cannot be taught, only led forth. But knowledge can be taught and experiences can be provided which together lay the

foundation for understanding and compassionate action. Compassion is inborn in us all. Most parents have been touched, sometimes discomfited, by the spontaneous compassion of their small children for a flea-ridden injured animal or a beery hobo. This sense of oneness with all life, this impulse to help, is submerged all too soon as children enter school and learn defenses, suspicions and aggressions deemed necessary for their future lives, even for their survival, in a cockeyed, violent world.

It is hard to argue with frightened adults, but the compassion of children for their fellow humans and a life on our earth can be awakened by imaginative teachers. It can be done, it has been done, and the impetus to more is growing internationally. Universal Education starting at the right time and it is in a prime position to promote both inner and outer understanding.

Elizabeth Benson Booz

Yvoire, France

Education for survival

Towards the end of the school year I usually experience a bout of depression, brought on by emotional exhaustion. I feel that perhaps I have given too much of myself; the students do not appreciate me; teaching is not the great way to benefit others that I want it to be.

At college, we have formed a weekly lunchtime discussion group that provides support for many teachers who experience similar frustrations. We discuss our feelings about our roles as teachers. We find ourselves analysing the flimsy rationalisations that we often use to help us get through the year. We find that our work is becoming increasingly difficult as the tensions and unhappiness in society are reflected in our classroom situations. In our discussions, we frequently refer to the lack of jobs for our students and the concomitant lack of motivation at college.

Two years ago, eleven year olds at a school in Hackney, London were asking their teacher, "What's the point? There's no job at the end anyway." Hardly a surprising question at a time when almost half of London's youth were unemployed. Over the last decade, economic recession has engendered an acceptance of unemployment as an inevitable fact of life, recognised at an increasingly early age.

In the mid-seventies there was genuine enthusiasm among teachers for skills-training in certain underemployed sectors of the economy. This positive approach is now superseded by a desperate rationale that purports to ease the unemployment problem by retraining redundant workers and providing work-experience schemes for young people. Meanwhile, advances in technology ensure that unemployment is here to stay. Why is it that we, as rational human beings, seem to be unwilling to absorb the implications of this contradiction? Is the work ethic so deeply rooted that we are reluctant to let go, preferring to bolster old attitudes rather than encourage a new perspective? For the sake of future generations, we must examine our current attitudes, clearly and dispassionately.

The work ethic grew up with the industrial revolution. Work in the new factories required a tacit, if grumbling belief in the merit of dutifully undertaken routine labour, not particularly creative and not permitting much part in decision-making. The belief that an honest life is a wage-earning life was encouraged by the church state and many religious hymns of that time extolled the virtues of hard work. It was within this context that Marx referred to religion as the "opium of the masses". Missionaries were not sent only to the colonies but also

to the working-class districts at home where they reinforced the belief that work, in itself, was an integral part of honest, decent people's lives. In this way, working people came to accept alienating and unfulfilling labour as a necessary exchange for spiritual as well as material rewards.

Certain nineteenth century socialists, influenced by the romantic movement, countered the work ethic by allotting to work a dignified, creative role in the coming classless utopia. In his novel, *News from Nowhere*, William Morris tells of a dreamer who enters a future without mass production, where artisans create beautiful objects and give them away freely. He describes a society where learning to relate with fellow humans is the highest challenge of youth. In practice, however, all socialist movements have laid emphasis on transferring ownership of the means of production and achieving state power, mistakenly assuming that a change in external conditions will naturally increase human understanding. Fundamental attitudes to work and its material rewards remain and continue to this day.

Our attitudes to work are extended to education, where the promise of a job is often the incentive for putting up with boring parts of the syllabus. Teachers, parents and many pupils cooperate in this device for lowering expectations that education should be interesting, creative and relevant. Many teachers have evidence through their own experiences that putting up with boring bits at school, working hard, and passing examinations can lead to a well-paid job with long holidays.

Such rewards have only ever been available to a minority, but the education system has been geared to those few, partly because teachers often seem to favour pupils with a similar aptitude to their own. Now, large numbers of students with lower work expectations feel increasingly alienated from their work ethic teachers. It is as if there is a long queue to get through a narrow gap in the fence. Teachers, already through voice encouragement to the queueing students. As the queue lengthens, the encouragement is viewed with increasing cynicism.

We need a change. At the present time our belief in the work ethic is leading millions of unemployed people to frustration, a sense of personal failure, and despair. We need changes to economic, social and political structures which are guided by deep awareness of our common humanity; a new understanding of work, based on social not economic values. If we understand that our survival on this planet is impossible without certain basic necessities, it is easy to feel grateful to all those who provide them. The transformation of raw materials into useful objects and

the provision of caring services can be meaningful ways to repay the kindness of those who have provided for us in the past. Work is a means for using our creative energy to benefit others as well as ourselves.

To develop such a positive outlook is not easy because it is at variance with the dominant culture. It requires great personal courage to swim against the tide and this can be especially hard for young, unemployed people. Unemployment is an isolating experience. One has to have a reason to get out of bed in the morning; alone for the day with four walls and a television set, a young person can soon slide into depression.

The best protection against loneliness is generous warmth and kindness. By caring for others we can and do achieve happiness. Young people only learn these things by their own experience, encouraged by those who practise them. Love and compassion cannot be taught but are communicated in an unspoken way, through spontaneous example.

It seems to me that in order to educate others to survive, we teachers must try to develop ourselves, to become inwardly harmonious, calm, and confident. Our

inner peace and open attitudes will naturally flow through into our relationships with others, especially our students. Although difficult, it is effective. If we all make even a small step in this direction, we are making a worthwhile contribution to tomorrow's world.

Andy Wistreich

London, England

Andy Wistreich teaches Communications and Careers at City and East London College. This is a College of Further Education, for 16 to 19 year olds who are mostly either trying to improve their employability or just filling in time. Andy has been teaching for seven years and is now mainly engaged in the development of Creative Arts courses which are not employment-oriented but use creative media for the purpose of personal development.

Guided cognitive imagery

Thomas B. Roberts, Ph.D., Professor of Educational Psychology at the Department of Learning, Northern Illinois University, U.S.A., recently gave a presentation of his work at the International Transpersonal Conference in Davos, Switzerland. At the conference, he kindly agreed that Educare could publish some of his work, and we have selected an extract from his article, "Expanding Thinking Through Consciousness Education," representing the practical application of his research.

The greatest unexplored frontier is the human mind, or inner-space. Some authorities believe we use only ten percent of our mind's potential. Consciousness education helps students develop and use the other ninety percent.

Consciousness education is based on the psychology of consciousness which was formerly excluded from serious consideration but now occupies whole chapters in many leading psychology texts. Rather than limiting itself to only three states - waking, sleeping, and dreaming - the psychology of consciousness recognises hundreds and perhaps hundreds of thousands of states.

An easy and dramatic example of consciousness education is the use of guided cognitive imagery. An eighth grade language arts teacher reports :

After students have read the first part of a story or poem, I have them put their books aside and relax, making their bodies comfortable and loose all over. Then they reflect on the information covered thus far and pretend they are the author of the work. I tell them to put themselves completely into the given setting and temporarily become each character in the story. They try to experience the problems and joys presented in the reading up to the assigned point and go beyond that to create individual turning points, falling action, and conclusions. During the reflection period, I must act as a guide to ensure that students recognise the most important and moving sections of the assigned readings.

After the students have had ample opportunity to let their imagination flow, they write out the rest of the story as they have experienced it. Papers are read aloud to the class with an open discussion following each one.

Then they finish reading the original, comparing and contrasting it with their own work.

After two or three of these exercises, I understand better the types of students in the class: the creative, the optimistic, the troubled, and so forth. Also, the students begin to recognise abilities and traits in themselves and their peers. It is one way to open the mind to self and other awareness.

The use of imagery is not limited to language or the creative arts. Scientists use dreams, relaxation images, and a state of reverie to make discoveries. Einstein, for example, said he used words only as the very last step in his thinking. He felt the state of his body and used imagery in his original creative thinking.

A middle school science teacher uses imagery with good results. Instead of teaching about the water cycle as something out there happening in nature, he has students imagine they are molecules of water, and he takes them through the entire water cycle. They experience falling on the top of a mountain as snow, melting, running down a little rivulet into larger streams, then into a large river and on into the ocean, where they might be swallowed by a fish, become part of a plant, or experience the ocean in other ways. Finally, they evaporate, rise far up into the air, condense around a bit of dust, and fall to earth again. By having them pretend to experience the water cycle, their minds and bodies pay closer attention to the experience than if they had just been told about the water cycle or read about it in a book.

Guided cognitive imagery is an especially good way to introduce new material. A shop teacher used this technique to teach about induction coils. He reported;

The students said they had no trouble visualising the forces described in the book, and their qualitative work in the lab seemed to bear this out. It is quite evident to me that the trip was worth taking since I have taught this subject matter before, but not with this much success.

Using imagery to teach about the geography of the Soviet Union, a sixth-grade teacher had his class imagine they were flying over the country, landing here and there to explore.

Four days after this journey, I put four objective questions about the regions on a quiz.

Nearly all students got these questions right, even though I had not reinforced this trip or any of the concepts. Obviously, the students had a visual picture.

People are curious about their minds and how to use them. Movies such as *Star Wars* and *2001* fascinate young and old alike. Consciousness education recognises this natural, human desire to use our full mental capacities and to explore consciousness in healthy and socially responsible ways instead of relying on drugs, alcohol, or cults.

The possible ways to apply consciousness education go far beyond those mentioned here.

This extract is from Thomas B. Robert's article, "Expanding Thinking Through Consciousness Education,"

published in the journal, *Educational Leadership* 39 (October 1981). It is reprinted with permission of the Association for Supervision and Curriculum Development and Thomas B. Roberts. Copyright (c) 1981 by the Association for Supervision and Curriculum Development. All rights reserved.

Thomas B. Roberts has written, co-authored, and edited numerous books and papers which include:

Four Psychologies Applied to Education:

Freudian/Behavioural/Humanistic/Transpersonal

edited by Thomas B. Roberts

published by John Wiley & Sons

The Second Centering Book

written by Gay Hendricks and Thomas B. Roberts
published by Prentice-Hall, Inc.

New experiences in Italian schools

Luigina Di Biasi teaches a class of ten year old children at a small village primary school in Miame, north-east Italy. With her children, she is doing meditation and drawing, using the method shared by Marguerite Smithwhite during the Universal Education conference.

Before meditating, the children prepare the classroom so that all the benches are spread apart. Then as the children sit and relax, Luigina leads the following meditation, "Through relaxation a wonderful mind is emerging from within us. Now this wonderful mind is emerging and it will help us to draw. Think about a beautiful thing. Think about peace coming inside us and filling our whole bodies with clear, white light." Luigina continues, inviting the children to expand the peace within them and then to send it out to the whole universe. She puts on music by Albione, "The Adagio".

The meditation lasts for about five minutes and then slowly the children open their eyes and silently being to draw. There is a stillness, a very soft atmosphere.

Luigina has been doing these peace meditations with her own class since the beginning of the school year, and also leads these exercises once a week with a class of five year olds. Each child has a personal folder containing his meditative drawings which he need not show to his class-mates.

The children wrote a report about their meditations and the following images occurred:

I think about a time-machine that lets me travel forwards and backwards, bringing me to unknown worlds. I think about some woodsmen who are cutting a tree and it is weeping because it is going to die. I think of leaves gently falling in a stream. I think about rich men who buy useless things for themselves without worrying about the poor men.
(Fabio)

In this relaxation, I see something like a little fog in my mind and this fog lets me see many things, always in peace. I've seen our country covered by a cloud of peace; everybody is happy and talks for a long time; then a silence. An image that impressed me was to see a hunter giving some food to the little birds, and the fisherman letting free all the fishes of all sizes. I've seen children of every race playing on a meadow full of flowers and their parents working together. This relaxation made me understand that we have to love each other and not to ruin nature, and to live in happiness.
(Denis)

A flower in a garden with six golden petals shining in the fiery sun. The very high bell-tower strikes midnight and the moon lightens it. The grass is silver in summer, in winter golden. The men don't go out for hunting because they are friends with the animals. Everybody is crying together, "Peace is a treasure." The world is united; it is not important to be rich in order to be loved. The sea is blue, cobalt, golden.
(Luciana)

The children's drawings show many symbols such as crosses, graves, stars, comets. There are many suns, moons, stars, clouds bringing peace, geometrical designs intersecting each other, some mandalas, many flowers. A big, open, golden flower has been drawn and described as, "Happiness". The children feel the light of peace transforming the suffering and have represented this using the symbols of "a red heart to signify the hearts of all the people in the world; a black rectangle to signify the suffering; a yellow rectangle to represent the light filling all the people."

Valentino Giacomini teaches ten year old children at a primary school in Villorba, north-east Italy. During the last year, he has begun to explore with the children certain aspects of reasoning, logic and perception. Valentino uses the examples of dreams, mirages, and images appearing on a lake, to demonstrate that reality is not the way that we perceive it to be. He has also developed an experiment with a watch covered by a transparent, red plastic filter. The children see its hands pointing to twelve o'clock and then Valentino removes the red filter to expose five pointers underneath. The pointer previously appearing as black is seen to be blue, and the other pointers are in colours that the red filter makes imperceptible. In this way the children realise that the red filter is colouring their perception and this leads to discussion of other visual and mental filters. The children like this kind of teaching and are very responsive.

Valentino also introduces meditation techniques that concentrate on following the breath, and on increasing the powerful positive energy of compassion and understanding. The children have made the following comments on their experiences:

I have seen a very big light that entered into my body, and it has given light to all people, pushing away the bad people. It was for me like living in a wonderland. Anyway, I owe all this to my teacher because he taught me so many beautiful things I did not know before.

(Loris)

I was thinking of my grandmother who is ill and will be in an operation room just in this moment. During the exercise I imagined the whole light was going to her and to my class-mates. (Marzia)

Then this light, with all its beauty, illuminates me taking away from me all the sufferings. When we are healed from this suffering, we give its shining light to all persons of the universe. But we do not give this beauty only to the human beings, but also to all animals, insects and so on. (Eric)

After having offered so much white light, we kept a lot for ourselves. Little by little, we kept such a quantity as to build an electric power station. This power station gives energy to the whole world, so that everybody becomes happy. (Luigi)

Making this exercise, I feel for a moment a little happiness and a little sadness. I imagine that the

light goes into the bodies of all people who have bad hearts, like robbers, thieves and people of that kind, to take them all to the sun to be purified. And the people are awakened with no bad qualities any more, but only peace, and our planet will be the most peaceful of our galaxy. (no name)

Many of the children continue these exercises at home, and report that they practice it every day, as if it was the most natural thing in the world.

Luigina and Valentino are actively involved with the Universal Education group in Italy. They can be contacted as follows:

Luigina Di Biasi, via Briovilla 1, 31050 Miame (TV)
Valentino Giacomini, Centro Lama Tzong Khapa, P.za Vittorio Emanuele 18, Villorba (TV)

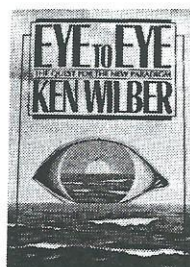
Book review

Eye to Eye

The Quest for the New Paradigm.

Ken Wilber.

Anchor/Doubleday. £7.95 pp 326.



Ken Wilber's new book is about a quest for knowledge. It concerns the search for a new and comprehensive paradigm which would "ideally and ultimately be a synthesis and integration of empiricism, rationalism and transcendentalism." Wilber does not seek to draw definitive conclusions, but rather to set forth a balanced analysis of what such a quest might entail. He also suggests some of the obstacles hindering the creation of such a paradigm, classifying them as category error, pre/trans fallacy, confusion of legitimacy and authenticity, confusion of structure and stage, and the failure to grasp the paradox of spirit as goal and ground.

The author draws extensively on the thoughts of both eastern and western philosophers, scientists, and analysts and writes with such lucidity on this profoundly complex subject, that *Eye to Eye* is at once both inspirational and utterly readable.

To some extent each chapter is self-contained, and indeed most were originally written as independent presentations and appeared in their present or similar forms in such publications as *Revision*, and the *Journal of Transpersonal Psychology*. None the less, each one builds in sequence upon the central theme, and although they can be read in isolation, the book profits from being studied as a whole. Wilber's erudite style is never dull. He uses both complex and straightforward analogies to illustrate the points he is making and, in addition to

referring to the works of traditional commentators, quotes from such disparate sources as J.D. Salinger's *Franny and Zooey*, the *Zen Teachings of Huang Po*, and the western mystic St. Bonaventure. The extensive bibliography invites further reading and opens the way to research on a number of related topics.

Instead of a pattern based on "only one of the various modes of knowing available to the soul," the new and higher paradigm that Wilber envisages would be "grounded in a spectrum of solid methodologies, and open at every point to consensual review." With this in mind, he discusses the relevance of the empirical sciences, philosophy and psychology and goes on to outline various different levels of meditation. He then considers physics and mysticism, and explains the reasons for his own reservations about the popularly acclaimed "new holographic paradigm." He recognises some of the problems that need to be overcome before the concept of his model could become a reality as being the misunderstandings that are at present engendered through the reduction of transrational realms to prepersonal status, and the elevation of prerational realms to "transrational glory" (the pre/trans fallacy). He defines another as the impact that the misinterpretation of the transformational and transitional levels of development has on some of the new religious movements. Finally he traces the fundamental differences between the permanent structures and the transitory stages of consciousness leading to the attainment of Brahman, the Absolute, the "one without second."

By comparing and contrasting the teachings of both eastern and western mystics and philosophers and by synthesising various aspects of orthodox and transcendental thought, Wilber presents a balanced, persuasive and far-reaching inquiry into the possibility of a new and comprehensive paradigm, one which, if it were to be realised, would indeed help to create a wider vision and greater understanding of the universal and all-embracing search for enlightenment.

Jessica Barry

Letters

In future issues of Educare, we shall publish a "Letters to the Editors" page for your opinions, criticisms and reactions to any of our articles and contributions.

For this first issue we are printing selections from letters received by Universal Education Association over the past year and we hope that you find them interesting and stimulating. Since most of these letters were not specifically written for publication, we have excluded the names and addresses of our contributors.

A true education is embodied by certain essential codes for living, such as compassion for all living beings, skilful action, and self respect; being open to understand oneself as well as others, and realising that change and going beyond limitations, or transience, is not only possible, but a necessary goal.

This then introduces difficulties for me. Such a code for living must be real, tangible, and practical. Its effectiveness must be demonstrable, as well as being theoretical and a useful tool for analysis. To whom else but her mother will my daughter look for an example of what she is being taught. I have a responsibility to be an example, to prove its efficacy, and to illustrate its superiority over lesser values. Yet I have a limited grasp of the essential principles, I too am learning, and certainly do not do all that I endeavour to teach her. So I must somehow let her know along the way that I am just as human and just as fallible as she is. I suppose my daughter and I are growing together.

Parent
Australia

As a practising teacher and a parent, my concerns are often in conflict. I want the best education for my children, and I doubt that they will get it within the public school system. To my mind the two most significant problems are, shortage of money and facilities, and that schools are becoming the focus point of all our economic ills and cultural disintegration. On the whole schools are coping poorly.

On the other hand; for a democratic and compassionate society we must have a good public school system. The retreat of buddhists, anthroposophists and others into elitist enclaves will only continue to

encourage this decline. I dislike the concept of alternative education, and yet I too am moving towards it with my own children. Many people want guidance on this.

Parent and teacher
Australia

After the Universal Education Conference, how do we start? This brings me to the idea of a universal education network. I envisage the eventual emergence of a network which is largely self-servicing and self-maintaining. It seems to me that much of the responsibility should be delegated to the network members. It would make for a healthier and more effective growth in which the interests of others, which might be very important but which you might not know, would be taken into account and helped to develop. The network centre would play an important but not dominating part in coordinating activities, keeping communications open, supplying information and judiciously injecting inspiration.

I am keen that the detailed work of the project should come out of the needs and experience of its members, especially those who are teachers. This means that they, and especially the leaders in each region, will have to work hard and show initiative.

Adam Curle
Lancashire
England

Education is a very important consideration and one we hold very close to our hearts. Being parents has helped us with this realisation. It is to the children we often find ourselves turning, enabling us to care and give. A pure act of devotion and in return we receive love, warmth and a closer and deeper relationship where giving and receiving are so closely related, we could say interchangeable and inseparable.

D W Winnicott's Playing and Reality is an important contribution to my understanding. What is considered child's play could possibly be taken more seriously, and perhaps what is considered adult creation taken with a lighter, softer hand. Being gentle is so very important, perhaps with a dash of humour to help - it lessens the stress and frustration felt during interactions. In this way one may feel that the objects one holds or beholds are purely transitional. Then one's flight becomes pure flight towards completeness. This release is due only to the grace of the teacher; the real master; a real guru.

Parent
Capetown
South Africa

Children in most schools, and at home, are under great pressure to achieve, conform, and please. In fact, it is the total social environment contributing, demanding that our children approach some "norm" in order to suit society's materialistic ends. In all our conferencing about goals, objectives, and responsibilities, the child is left out, especially at early stages, and is only later included, in what generally is a condescending and patronising fashion. The main problem is the pace of life we keep. No time to observe, meditate; no patience to feel dynamically and sensitively the growth of body and soul; no time to talk or listen. But one of our greatest errors is to assume that education is something our schools are doing.

All effort needs the love of appreciation. Make your schools open, a place to be; to do; a place to share; to feel a part of. Give children a voice. If you cannot give or help, be quiet. Be outside as much as possible. Be approachable. Respect everyone's talents, especially the ability to be quiet as the beckoning forest. No person is more a person than a child.

Teacher
Tasmania



My work is at the moment focusing on the philosophy of peace in the broadest sense of the word; trying to establish certain basic common areas of understanding to reconcile the split between different ideologies, cultures and religions. I am particularly interested in the philosophical ideas underlying the whole question of education; the final goal, education for life, joy, the end of suffering; peace, truth and justice.

Student
London
England

Good teaching depends on the moral character of the teacher, not so much on the intellectual character nor on specific techniques. Modern society has these values reversed.

Many adults reject the equality of children and regard them as an inferior class of being, evidenced in their treatment of children. Jung shows how adults affect children profoundly, not by what they say, but by how they are, and what they do. The teachers should therefore be in touch with their own personalities.

Jungian Analyst
Australia

I grew up in a Christian society and now realise how beneficial the dedication my grandmother taught me to say each day is :
"Please make every living being happy and well."

This is setting the motivation and is training in mindfulness. Without such training in a child's life, something is really missing.

Parent
Australia

I briefly read your 1982 conference report and I am interested in your organisation but would appreciate more information.

I am currently trying to become involved with the Montessori education programme. Independantly, I am beginning a community children's class with basic yoga, meditation, nature appreciation class, and whatever else comes up. I could use any help or connections at this point.

Janice Wood
PO#32, Seal Rock
Oregon 97376, USA

I teach drama and English. Drama is a good art form for children to get into. We are doing among other things, impromptu speaking and debating. How to take the point of view of another, role playing or what it's like in someone else's shoes, speaking what's honestly on your mind. These human relations type activities, "social skills" as they are often referred to, have a vital place in learning to express feelings as well as opinions; how to describe what one sees and hears, rather than interpreting reality from assumptions and second-hand information. Other activities may be recognising other people's feelings, distress, impatience, attractions, ideals; being able to locate tensions, pain and relaxation and to know their causes.

Let us be practical. The child who grows up meditating has a chance to control the effect of conditioning.

If a little being can tune into the all-pervading calm and compassionate centre, then all distractions, delusions, and interferences will not cloud his most fundamental clear nature. Wouldn't it be amazing if meditation was considered a basic skill in schools?

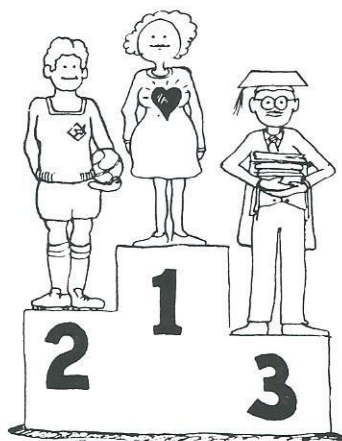
Teacher
Australia

There are so many people wandering lost and confused; to be educated in a universal way could really help them. We must begin. When children leave school they should do so freely, each with his own life in his own hands; free to choose his spiritual path, yet full of deep respect and reverence for them all. Then there is no fear of indoctrination, but a healthy climate of contrast between the spiritual paths, each path ready to offer what it can.

The problem is that we are up against the limit of our own inner realisations, or lack of them; struggling up to the surface and trying to break through that veil. Universal education needs to be on that next level, and the teachers understanding of this should be his qualification.

Our western science needs to be involved with love and warmth, since we need an education for humanity. No borders, no barriers, no us, no them. It is gone beyond that. Transcended. It will not be easy but it has to happen one way or another.

Teacher
Hawkes Bay
New Zealand



We all start off with great plans for our children, we envisage great times, and peace. In some cases it happens, but in many cases it doesn't. Let's face it, some homes are just noisy, busy, and chaotic all in one. That's just the way it is sometimes, so this is how my two children began contemplating.

They have several favourite stories they love to be told again and again. We play the main characters, and around the actual storyline there is great spontaneity. Within the actual storyline which varies, I introduce a character of great wisdom and love, and the children are, to my surprise, always quite happy to sit and meditate with this great being. In fact far from being a struggle I find they really enjoy their encounters with this great being, and within the context of play, ideas of love and caring and understanding are presented and accepted with an ease and clarity which carries through into their day to day life.

Parent
England

I would like to express my thankfulness for this new initiative to create a universal body for education. At present I am a student of the Rural Development Programme at Emerson College. This is a training programme for small-scale ecological agriculture and re-forestation, and my training includes six months of work in the poor mountain areas of the Dominican Republic. I have also worked as a youth leader; as such and as a future rural development worker, my work is more to be found in non-formal education, I hope that Universal Education Association will not forget to consider this as part of the education process.

Student
Sussex
England

I have two young children and find difficulty introducing ideas to them especially when they find it hard to see the benefits of "good" behaviour. But when an effort is made to give children a moral upbringing at home, it is disappointing that it will not be continued at school.

Here in Northern Ireland, the ideas on religion are so narrow-minded that children lose interest altogether, especially when no alternatives are available to them.

I recently read the article "Universal Education" in the magazine, *Wisdom*, and was impressed. I feel very strongly that religious education in schools should be completely overhauled, not to be replaced by any one religion, but by teaching or showing children the necessary principles which would obviously influence other aspects of their lives. It could only be beneficial if a child is taught that only he is responsible for the happenings in his own life.

Dorothy Smallwoods
Parent
Northern Ireland

Resource

Deborah Rozman book offer

The following books by Deborah Rozman/Christopher Hill are available:

	US\$	£	Weight
Meditation for Children	(5.95)	3.75	14 oz
Meditating with Children	(5.95)	3.75	1 lb 4 oz
Creative Conflict	(5.95)	3.75	2 lbs
Exploring Inner Space	(9.95)	6.25	2 lbs 2 oz
Joy in the Classroom	(6.95)	4.50	1 lb

Foreign Parcel Post and Handling Costs

0-2 lbs	£3.30	4-6 lbs	£5.50
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Europe, Asia, Australasia

Please send your order, clearly stating the book titles that you require and your name and address to Educare, Universal Education Association, PO Box 482, London SE15 6HR, England. Enclose an international cheque or money order, in £ sterling, made payable to "Universal Education Association". The cheque amount should cover

This section of the magazine will provide information for our readers about education resources throughout the world - educational materials, books, films and so forth. Please feel free to send us anything you feel would be appropriate.

the book costs plus the foreign parcel postal rate for the total book weight. (For non-UK readers, 1 lb = 16 oz) The books will be sent to you direct from USA by surface parcel post and take 60-90 days for delivery.

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Please send your request for books direct to:

University of the Trees Press
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You will be informed of the total cost including postage. It would help us enormously (see below), if you state that you are ordering the books as a result of reading Educare.

University of the Trees Press has kindly agreed to offer a commission to Universal Education Association for all book sales resulting from our magazine. All commissions will go towards the cost of producing future issues of Educare. When our magazine becomes financially self-supporting, we shall be able to pass on book commissions to our readers by offering books at reduced rates.

Math: A Moving Experience

This film, conceived and produced by Teresa Bender Benzwie, documents the activities of two kindergarten classes and their teacher at an inner city school in Camden, New Jersey, U.S.A. The film shows how creative movement in the class-room can help children to develop mathematical skills and concepts. For example, children create different numbers with their body (causing hilarity) and fit their bodies into curved and straight spaces. In a wider context, the film can inspire teachers, parents and therapists to use creative movement to communicate a variety of skills for varying age groups.

Teresa has published a film-utilisation guide which outlines recommended film uses, discussion topics and follow-up activities as well as practical ways of

commencing creative movement in the class-room. Teresa concludes:

I recommend that teachers participate in movement workshops which allow them to experience the processes for themselves. Do not be discouraged if something does not work. Try it again another time. A new skill requires time to develop. The important thing is that you enjoy yourselves and feel comfortable with the movement experience. The rest will follow.

For more information about the film and Teresa's workshops, contact:

Teresa Bender Benzwie, Ed.D.
1244 Forge Road
Cherry Hill
NJ 08034
U.S.A.

Math: A Moving Experience (16mm, sound, colour, 30 minutes) is distributed by:

Kenetic Film Enterprises Ltd
255 Delaware Avenue
Suite 340
Buffalo NY 14202
U.S.A.

New York University
Film Library
26 Washington Place
New York NY 10003
U.S.A.

781 Gerrard Street East
Toronto
Ontario M4M 1Y5
Canada

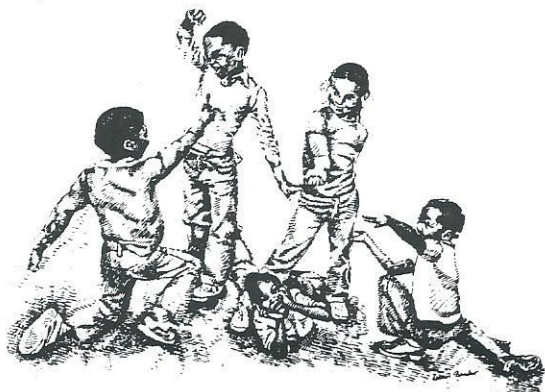


Illustration by Robert Darwin Bender

Next issue

These are some of the articles and reports that will be in the September issue of *Educare*:

Universal Education - The Second Principle: Connie Miller will continue the series, specifically discussing the essential human qualities of compassion and altruism.

Educating the Educators: Deborah Rozman will discuss the methods and techniques being evolved at the International Teacher Training Centre.

Rita Christie will interview Roger Stansfield, the head of the Therapeutic Centre for Maladjusted Children, a project coordinated by M.I.N.D. in north east England.

U.E. regional reports: more news from Australia, Holland, Italy, California and New Zealand about universal education activities and events in their areas.

1984 U.E. mini-conference: A report of the event taking place next July in California using an experimental conference format.

Preview of the Second International Conference on Universal Education, 1985: current ideas, plans and proposals for the California conference.

A Visit to the Small School: Lynette Litman will share her experiences of going back to school!

Jessica Barry will review the creative writing of Christopher Noland, a young Irish boy who overcame severe communication difficulties through the use of the computer-aided devices. She will also report on the micro-electronics centre which is developing equipment for mentally disabled people as a result of Christopher's work.

A photographic essay by Robin Bath.

A creative page for children and adults: games, puzzles, things to make and do together.

Advertising

It will, no doubt, be several years (if ever) before *Educare* is on anything like a firm financial footing. One way you can help us to be able to continue publishing is by buying advertising space from *Educare*.

Classified - £0.20 for each word
- £0.25 for each word in CAPS

Display - £25 for 1/16 page
- £50 for 1/8 page
- £100 for 1/4 page
- £200 for 1/2 page

All copy and artwork to Universal Education Association, P.O. Box 482, London SE15 6HR, England. Copy deadline is 1st July for September issue and 1st January for March issue.

Subscriptions

An offering, subscriptions and the future

Educare will be published twice in 1984. Both of these issues are offered free to you by the staff and benefactors of *Educare*. We hope this offering will help to acquaint you with the aims and work of the Universal Education Association. In the long-term, the journal will evolve according to the needs and wishes of our readers, and it will only be with your strong support that we shall be able to continue publication.

Beginning in 1985 *Educare* will be published thrice annually, tentatively in January, May and September. The subscription rates for *Educare* from January 1985 are shown inside the front cover. We hope that our two 1984 issues will sufficiently stimulate your appetite so that you will find it impossible not to subscribe. Please help us by sending your subscription as soon as possible. The sooner the better for us to plan for 1985, and onwards.

Universal education network

We recognise that our readers will have need for more active and immediate participation than *Educare* will provide. Therefore, the UEA and *Educare* are developing and will co-ordinate the Universal Education Network (UEN). This international network will be the framework within which members can share information about resources, news and their own needs in education. The network will complement the work of the UEA national and local groups by offering exchange on a world-wide scale.

Membership in the UEN includes a mailing list of fellow network members, a network newsletter tentatively scheduled for nine issues, and a full subscription to *Educare*.

Annual individual membership fees for the UEN are: U.K. £10.00, Europe UK £12.00, all other countries UK £20.00 (US \$30.00). Institutional fees are: U.K. £15.00, Europe UK £18.00, all other countries UK £30.00 (US \$45.00).

Please use the form below for subscriptions and network memberships.

Address U.S., Canadian, Latin American subscriptions to: UEA, P.O. Box 828, Soquel, CA 95073, U.S.A. Address all other countries' subscriptions to: *Educare*, P.O. Box 482, London SE15 6HR, U.K.

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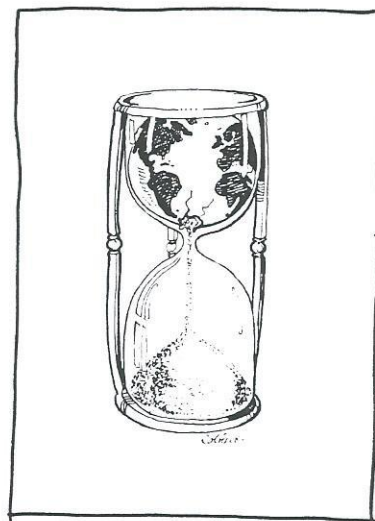
Educational interest/background _____

Educare only ☐

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