

Holistic Education



Dossier 2014 for Balearic Islands'
educational community



HOLISTIC EDUCATION

Seeds of change







The awakening of the butterfly

Transformation sometimes can be drastic. There is no better example in nature to reflect this, than metamorphosis. This is exemplified best in the transformation of a caterpillar into a butterfly - an incredible transformation in functionality, appearance, organization of components, and purpose - that transforms a gross-looking voracious, clumsy crawling worm, into a subtle, gracious, flying creature of beauty. Biologists tell us that in the tissue of a caterpillar there are embedded cells that they call imaginal cells. They resonate at a different frequency. They are so totally different from the other caterpillar cells, that the immune system of the worm thinks they are enemies and tries to destroy them. But the new imaginal cells continue to appear, more and more of them! Eventually the caterpillar's immune system cannot destroy them fast enough, and they become stronger, they connect, and connect, until they form a critical mass that realizes that their mission is to bring about the amazing birth of a butterfly out of the voracious caterpillar! In 1969 Margaret Mead said: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has". I firmly believe along with many others, that there is an evolutionary effervescence within the tissues of the established society of today. That in spite of the prevailing clamor of fear, greed, over-consumption, and violence, expressed through the tissues of society, there is a coming together of the imaginal cells who are visioning a different world, a transformation, a metamorphosis. Uruguayan poet Mario Benedetti wrote "What would happen if one day when we wake up we realize that we are the majority?" I say - The imaginal cells would rule and would make out a butterfly from a caterpillar world. This is the time of waking. Clusters of imaginal cells are gathering everywhere, they are beginning to recognize each other, they are developing the orchestration tools for enhancing connectivity, to drive the next stage of our human society into manifestation, to bring about a new society that would compare to the present one as a butterfly with a caterpillar. A new dimension of life, a compassionate and just society, a humanity rooted in joy and mutual understanding.

Deepak Chopra



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Introduction:

How would we do things if we had never done them before?

This year we are celebrating the tenth anniversary of the Earth, Soul and Society meetings in Mallorca, which began in October 2004 with the visit of educator and activist Satish Kumar. With a kind of premonition, that first gathering was named “A New Education”, since then the meetings have continued every autumn, and Satish Kumar has never ceased to be faithful to the island.

Through his experience, his wisdom in the Art of Living, his creative love and above all his exemplary life, Satish has guided us in a journey with the objective of giving education back its dignity and profound meaning through spiritual, cultural, artistic and human values. He has revealed a new educational paradigm, Holistic Education, which tends the spirit and works the earth, facing life with wisdom, respecting and regenerating nature, and pursuing the happiness of all human beings.

It includes a vision which transmits a systemic understanding of life in its human, ecological, biological, social, and emotional dimensions. This vision is based on community, recognising that the health of both human and ecological communities are essential in building a sustainable future, and on

an education which is cohesive. It introduces a new code of ethics in which school is Life and the main players are the children, the parents, and the teachers.

It deals with the development of consciousness: rather than an educational method, it is a path or an experience. The following year, in 2005, physicist and activist Vandana Shiva joined the

Earth, Soul and Society meetings. During those first few years around a hundred people used to come together in Sa Pedrissa, an estate in Mancor de la Vall, to share in the experiences inspired by these two peace activists, who talked about Gandhi, resilience, profound ecology, education, activism, spirituality...

In 2011, in order to expand their capacity, the meetings moved to Pollença. There, in Claustro de Santo Domingo, 800 educators and activists gathered to start a revolution in education. Satish Kumar and Vandana Shiva were joined by physicist and founder of the Center for Ecoliteracy, Fritjof Capra, the entrepreneur expert in biomimesis, Gunter Pauli, and the educator Carlos González; followed this year by the doctor Patch Adams and systemic thinker David Orr. All of them have shared their experiences with new educational models and have been a great source of inspiration and enthusiasm for both the audience attending the conferences and all those who watch the videos on internet.

Although it is a work in progress, these meetings have already yielded results and tangible projects in our community including holistic schools, such as the inspirational Escola Sa Llabor, which also offer Holistic Education training for teachers, the public Eco-school Project at Ses Marjades in Soller, and the recently founded Escola Kumar, already offering Permaculture courses for educators. In addition there is the Pilgrimage Project through Mallorca's Camí de Lluç, and the Ecoliteracy Group inspired by Fritjof Capra connecting teachers and professors from the Conselleria d'Educació and the Illes Balears University (UIB), Pocapoc activists and holistic teachers from the islands.

GARDENS OF HOPE





Faced with the high rate of academic failure our community suffers, it only makes sense to admit that the problem lies in the approach of the educational system. Many professors and teachers are showing that they want to take a radical change of direction in the contents and methods of educating children. In the “Educació per la Vida” conferences the Holistic Education model is discussed. It is based on new methods and a fresh approach: self knowledge and meditation, gardens and school kitchens, outings in nature....and so forth. In summary, the incorporation of activities that develop the skills of the three dimensions of the human being: head, hands and heart, equally.

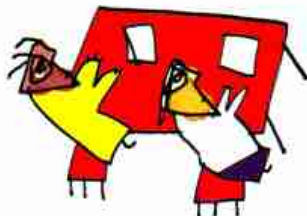
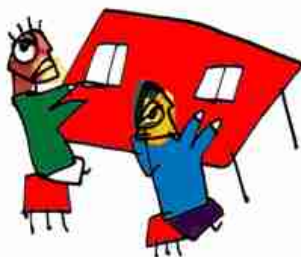
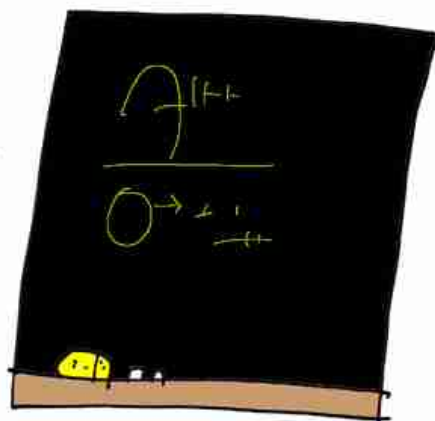
Nowadays in schools there is talk of peace but children are educated in an competitive environment and competitiveness is the beginning of all confrontation. If the objective in life is to live and achieve self-fulfillment, education can help us if it protects the integrity of the child’s personality and contributes in the development of the complete person. In this sense, Holistic Education provides real contact with the inner glow and sheds light on the meaning and purpose of life.

After ten years of dealing with different aspects of education, we believe there is a way to solve the problems of our community by offering a real education which will provide students with the necessary tools to be self-sufficient and complete, with a healthy self-esteem, capable of establishing healthy relationships and with a commitment to creativity, cooperation, and peace. We are helping to build a new education. We are investing in a Holistic Education which consists of not just the head, but also the hands and heart. If we work with our hands and cultivate with our heart we will harvest happiness.

The source of this work lies in these two reflections: What are the needs of children, and not those of adults? How would we do things if we had never done them before?

We have tried to remember the child we were, we have looked at the world through the eyes of a child and have touched it with hands of a child. That child has reminded us that what any boy or girl needs to develop and learn about in a healthy way is love, acceptance, and attention. If we want a more empathic society, more just, and with more freedom, the only thing we have to do is love the children so they will learn to love others.

Mancor de la Vall (Mallorca),
August 2014



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Diagnosis

What is happening in education today?

“There is only two wrongs in education today:
what we teach and how we teach it”

Roger Schank

Traditional educational systems in public schools need to be profoundly reinterpreted and redesigned. In the last years our society has radically changed, and the educational system and schools haven't been able to adapt to this transformation and have become too often places of boredom and frustration. Our education system insists, in part through inertia, in instructing our children and youth with methods that have become obsolete and support an unsustainable society that is now in crisis. In many situations, the educational system itself reflects a lack of respect and attacks the development of children's potentials and talents.

The doors and windows of the school need to be opened so life can come in and reorder priorities. Our schools are in crisis; the role of the teacher¹, how we learn, the relationships between teachers and students, the decisions of what, how, and when to learn today, are some of the issues that need to be addressed.

In general, our education system keeps on repeating the same messages:

- The goal of school seems to be, to remove from students that which is not useful and paste in that which is required, so that the student fits as well as possible into the mold that industrialised commercial society demands.

¹ **teacher** : In this dossier we use the word teacher to refer to all professionals with education responsibilities regardless of the student age they teach Pre-school, Primary or Secondary School and even University Professors. The word teacher emphasizes the social function rather than hierarchy or bureaucratic divisions.

- Prepare yourself to compete hard for a job that, if you are lucky to keep, will put you in servitude to a more industrialized and commercialized world.

- You cannot and should not change the world. Your obligation is to learn how to adapt to it. That is why you go to school.

This approach no longer works for us. The current education institution was created for the masses during the Industrial Revolution and was tailored to create obedient workers and technicians. In the working and social reality of the XXI century, this system no longer makes sense.

A transition has started that is pushing us to redesign Education radically.

The causes (as well as the consequences) of the crisis in Education are numerous and varied in nature:

- Where are the learning experiences and important values like creativity, critical thinking, motivation, persistence, humor, enthusiasm, civility, self awareness, self discipline, empathy, cooperation, leadership and compassion? These qualities are difficult to measure through the merely quantitative testing methods.

- Moreover, the absence of the spiritual dimension, understood as self knowledge and self realisation, is a crucial contributing factor to teenagers' self-



destructive behaviours. Drug and alcohol abuse, superficiality, all of them come from a mistaken search for connexion, mystery and meaning, as well as an escape from the suffering of not having an authentic source of fulfillment.

- If that was not enough, all of it is produced in a hostile environment. Schools are enclosed by walls, playgrounds are made out of concrete, there is horrible ergonomics starting from bad acoustics in the classrooms to inadequate furniture to sit in for the many hours that are required. Then there are the loaded backpacks students carry daily, the high levels of stress in a learning model that is strictly intellectualized, where reasoning and external knowledge (left brain) are predominant to the detriment of intuition and insight (right brain), as well as to the integrity of body, and emotional intelligence-based learning.

- Lack of serenity in public education is fueled by party political arguments regarding the approval of education laws .

The imposition of new education laws (LODE, 1985; LOGSE, 1990; LOCE, 2002; LOE, 2006, LOMCE, pending) every five or six years prevents major political consensus, and thus education cannot be what it should: the highest priority of society.

- We suffer from an interventionist administration who thinks that teachers are their subordinates. In most cases, teachers and schools do not take advantage of the academical freedom they have to carry out their job professionally. They claim

WHY POLITICIANS DIRECT MY EDUCATION?

that "everything is imposed from above".

- The real protagonists in child education are the parents. The trend towards dehumanization and individualization of society, which undermines family, social, and community ties creates serious challenges for parents to spend quality time with their children. In many cases, parents have lost their confidence in how to educate and raise a child and end up delegating their education to the system.

- The burden of grading children through our current education system is similar to the burden of the bureaucracy imposed on teachers. Bureaucracy puts the teacher under the servitude of administrators and those who write programs rather than putting them at the service of students and alumni who have the right to understand the meaning of the world that someday they will inherit. It is essential to free schools from bureaucracy, so schools can become places for true human experience.

- A school that is poorly connected with parents tends to close in on itself and produce relationships and learning mechanisms detached from the reality of the students. The lack of relationship between schools that supposedly serve the community and the community itself converts the school in a train that leaves and arrives on time but nobody really knows where it goes.

- The professional teaching groups have acquired corporate status. This encourages obsolete civil servant attitudes. Teachers often ignore their duty



THE PARADOX OF OUR AGE

We have bigger houses, but smaller families;
More conveniences, but less time.

We have more degrees, but less sense;
more knowledge, but less judgement;
more experts, but more problems;
more medicines, but less healthiness.

We've been all the way to the moon and back,
But have trouble in crossing the street to meet the new neighbour.

We built more computers to hold more information,
to produce more copies than ever,
but have less real communication.

We have become long on quantity,
but short on quality.
This are times of fast food but slow digestion;
Tall man but short character;
Steep profits but shallow relationships;

It is a time whrn there is much in the window,
but nothing in the room.

of continuing education to face new challenges. There is a common lack of interest in improving their skills and developing new, creative, and interdisciplinary approaches -required nowadays, instead their work is often seen as a battle to reduced to conflicts among uncontrollable students, hostile families, and arbitrary government administration.

- In an era marked by precariousness, mobility, and globalization; teachers that are engaged with their community face more difficulties than ones that merely sign and pass courses, eluding their responsibility to help children and young people to progress so they can become autonomous citizens. The current system recruits many under-qualified people, without vocation, who then end up in the teaching profession.

Children are curious, creative, observers. Schools could encourage these qualities but usually inhibit them. Teaching is usually oriented to answering questions whereas true learning processes are oriented more to questioning and inquiring. Learning happens through interest and curiosity and if it is not enjoyed, no real learning occurs, instead robots working toward objectives are created, and many talented students drop out.

The reason why many young people are dropping out of school is because school doesn't feed their spirit, it does not feed their energy or passion. The most common classes offered are those that are useful to find a job in the industrial society. These are placed at the top of the curriculum and children are discouraged from activities that they enjoy the most, as it is assumed, that these will not help them find a job. The devastating consequence, as stated by the British educator

Sir Ken Robinson, is that "conventional education alienates many people from their natural talents and eliminates creativity."

We do not know what specific skills our students will need in tomorrow's society but we can guess they will be entering into an ever changing environment that will required the development of new skills and ability to constantly adapt.

If we want to move from educating obedient and disciplined workers to educating citizens with their own criteria that can navigate the ever changing world and can solve many challenges never faced before we should give them the opportunity and Education to do that.

It is time to make a qualitative leap forward and move from uniformity through the implementation of true Education: an organic process, humanistic, collaborative and multidisciplinary with the aim that students know how to answer the following questions: Who am I? Who are the people around me? How does the world I belong to work? What makes me self reliant physically, emotionally, and mentally? How do I become a person with freedom of thought and judgment? How do I develop empathy? What tools, languages, skills, abilities have I to interact and collaborate constructively? What talents and skills make me happy and I have to offer to society?

WHY DOES A SCHOOL TEACHER
EARN LESS THAN A FOOTBALL PLAYER?





We do not want to contribute to pessimistic self-flagellation or an anti-schooling speech like some groups interested in dismantling public education and move towards free market educational scenarios. Nor we are satisfied to say that the education system needs a change, or universities and schools are obsolete. It makes no sense to just criticize, blame, and condemn. There is no point in being pessimistic. The old paradigm is dying. No need to be sorry about it; the old systems had their moment. Now their role is to allow for new ones. Our role is to help these new systems to emerge.

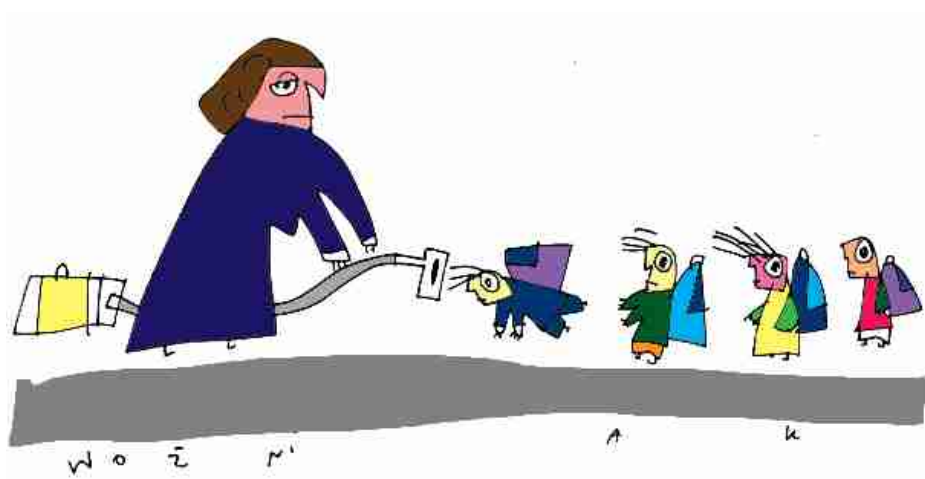
When this old, exploitive, wasteful, materialistic and dualist paradigm comes to an end, we will need to have new systems to replace it. Therefore we need to create alternatives.

As Satish Kumar says: "it is better to light a candle than to curse the darkness".

Why not use our energy, our creativity, our imagination, our effort and our time to create something different?

We need a new paradigm, a broader and more regenerative framework. We need a new educational model where all those who go to school or to College don't just study but learn. Education cannot be just a path that enables people to get a job in an office, but a way of allowing us to take care of ourselves, our communities and our environment.

We need to create new forms of education. Now is the time.



Some statistics from Education in Balearic Islands

- Balearic Islands and Madrid are the regions that invest the least in Education, barely 3,1% of GDP. Extremadura dedicates 5,8%, almost double. The Spanish average is 4,3%. Whereas in OECD is 5,2% and in Finland, 5,9%. Every year we invest 28% less in education than the average in Spain, almost half of what is invested in Finland, a leader in Education.
- In the Balearics almost half of the candidates (46%) leave without finishing compulsory education, this is the worst rate in the country (except Ceuta). Far behind Basque Country, 16%; Navarra, 19%, or even Andalucía, 21%. The average in Spain is 31%. That is, in Balearic Islands, 4 out of 10 students go out to the job market at the age of 16 with no basic academic certification.
- An average of 63% of students in Spain continue to study after the age of 18. In Balearics the number is 41,4%. In the Basque Country the number reaches up to 77,4%. We are the region that sends the least number of youths to University: there only 4% of graduates students in the Balearics, whereas in Spain the average exceeds 18%. In Madrid this rate reaches 31% and in the Basque Country this exceeds 24%.
- Barely 12,5% of the Balearic population has finished an intermediate training cycle and only 7,5% has completed a higher cycle (in contrast with 16,8 and 16,4%, respectively, in Spain).
- According to PISA Report, the Balearic Islands continues to trail Spain and Europe.
- Grade repetition in Balearics is very frequent: half the students have repeated one grade by the age of 15.
- There are more private schools that are publicly funded here than the average in Spain.

(Source: Official Data from MEC (Ministerio de Educación y Ciencia) and IAQSE (l'Institut d'Avaluació de la Qualitat Educativa de les Balears).

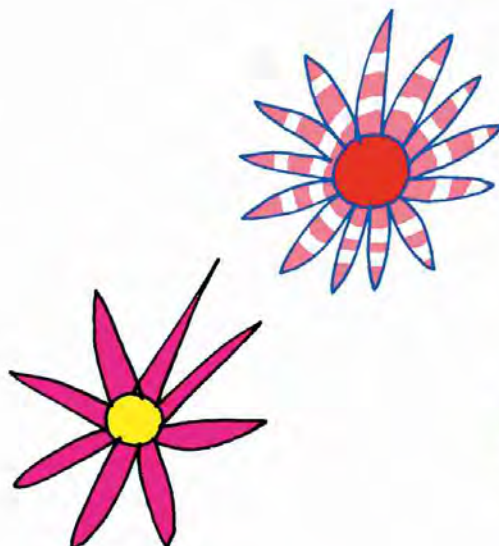








Let's place Education in the heart of society.
Let's place children in the heart of our schools.
And allow self knowledge,
the blossoming of their talents,
their emotional intelligence, healthy relationships,
and creativity, to flow from their hearts.



Holistic Education. **The Seeds**



Holistic Education. The Seeds

“ We cannot transmit wisdom or knowledge to others. The seed is already there.
A good teacher touches the seed, permitting its awakening, germination, and growth”

Thich Nhat Hanh

Name it as you wish: Integrated Education, Living Education, New Education... we call it Holistic Education. The new education we propose unites “being” with “doing”, humanity with nature, science with consciousness, economics with ecology, aesthetics with ethics, the head with the heart and the hands. In Holistic Education everything is interconnected, everything is connected, everything is sacred.

The word holistic comes originally from the Greek word "holos" and evokes whole integrated systems in which everything is interconnected. All things that exist, from bacteria to human beings, to galaxies, are not really separate entities, they are part of a network of interconnected multi-dimensional processes. This perspective recognizes that all life on this planet is connected in countless, deep, and undetectable ways and this web sustains life.

Holistic education brings a new ethic because it recognizes that the real school is life itself and follows a pedagogy that is not fragmented.

This is a new educational paradigm that cultivates the spirit and works with the land, responding to life with wisdom and love in a way that respects and regenerates nature and pursues the happiness of all human beings.

Human beings look for sense and meaning in the mystery of existence. Data and skills are not enough for the healthy and full development of

the individual and society. To fulfill its mission, education should recognize this fact and radically change its approach.

In addition, holistic education recognizes that all persons possess vast multiple potentials that we are only now beginning to understand. Human intelligence is expressed through different styles and abilities, all of which we must respect and encourage.

Holistic Education takes into account the profound mystery of life and the universe, as well as the reality of experience. And it is understood that not only the intellectual aspects of human development need orientation and cultivation, but also other aspects, such as physical, social, moral, aesthetic, creative and the spiritual, in a non-sectarian sense.

Learning is something implicit to all human experience. Holistic Education acknowledges the needs of the teacher, but at the same time, recognizes that in the school, all participants are both teachers and students, and that the local and global community, can become the true classroom.

In this way, learning becomes a process that lasts a lifetime. This is as much an internal process of discovery as it is a cooperative activity.

Holistic Education, like life, has an inner purpose and outer purpose. The inner purpose refers to being, to the SELF, which is primary and consist

in awakening. The outer purpose of education is through creative activity, DOING, and can only make sense if the inner purpose has first taken place.

Head, heart and hands

In the modern educational system the mind is everything. The heart has a very minor role and hands do not have any role. People end up being very qualified, which does not necessarily imply that they are educated. We can have a bachelor's degree, a master's degree or a doctorate even though we know absolutely nothing about how to handle emotions and how to use our hands to create objects.

Our children recognize all multinational brands but can not distinguish between a pine and an oak, wheat from barley or thyme from rosemary. However, indigenous communities, farmers and ranchers, nomadic people and those who live in the rainforest - who have profound knowledge about medicine, crafts, animal behavior and change of seasons - are considered wild illiterates because they can't read or write.

Conventional education has focused on instruction, i.e. to teach reading, writing, and arithmetic. Its objective is not educating balanced and happy people, but instructing students to compete in a commercial world. This is not enough. It is not a balanced education. It emphasises only intellectual

knowledge, but we are not just heads and brains. We are our whole body and education should address the whole person.

We must educate head, heart, and hands equally.

For example, to have a healthy development we need, as well as an intellectual education, an emotional education, and to cultivate manual skills.

The Head represents the intellectual and academic learning, based on knowledge and information. What the human brain likes the most is knowing what's behind the phenomena and to make connections. To support this we should encourage interest and curiosity at the proper pace.

The most effective way human beings can develop their full potential, including their intellect, is by respecting the stages of development. When necessary development steps are skipped the doors of the soul close down and the human potential gets undermined.

To exclusively use the rational mind imposes a limited form of thinking. We have 2 cerebral hemispheres and if we only use the rational part without opening up the intuitive one, we become incomplete beings.

THE CRUCIAL QUESTION OF EDUCATION IS
"WHAT WE WANT TO BE" RATHER THAN
"WHAT WE WANT TO HAVE"



In education, it is not just the accumulation of information that matters, it is the importance of learning how to learn. If we limit learning to a dull and mechanical indoctrination, limit students to know something with their minds, but without experiencing or practicing it, their heads will become no more than a heavy storage areas full of information. Schools do not demand that teachers transmit information anymore, but that they work together to guide students to generate and relate to knowledge, independently but with the proper supervision. The classroom is a laboratory of learning where students and teachers learn from each other through the development of curiosity, creativity, and experimentation.

The heart is the gateway to the Awareness, the deepest knowledge of the reality, the essence of our true nature, the ultimate source of our identity...

Consciousness is not one more piece of the educational puzzle, it is not another piece to add, it is the basis and the end of the entire educational process.

It is the essence of who we are and the main feature of the Holistic Education.

The heart reflects the inner world. Knowing who we are or how to manage our feelings is as important as the catalan or spanish language, mathematics, history or science. We know everything about Ramón Llull, Cervantes, Descartes and Darwin but we don't respect each other, we do not know how to be compassionate with those who suffer illnesses or misfortunes, we do not know how to be grateful for the gifts we receive every day that gives us life, and we don't care for the Earth, animals, forests, and people.

We need to train our hearts to feel compassion, love, generosity and to learn how to handle the sadness, loss and other difficult feelings that we have to face in our life. All this must be part of the education.

The education of the heart, emotional education, must enter the educational system.

The key of our life are the day-to-day relationships and neither the schools nor the universities pay attention to this important aspect. If the heart is not educated, how are we going to manage relationships? How are our children going to face the difficulties of life?

**NEIXEN AMB ALES,
ELS ENSENYAM
A VOLAR?**



The same challenge arises with the hands. Schools deprive our children of manual skills.

Colleges and universities produce students unable to use their hands. They ignore something fundamental: that with imagination their hands can transform matter.

Our children don't know how to build a house, how to cook, how to care for gardens, how to make clothes, how to build or repair a chair. At schools manual work is not deemed important, students do not build or manufacture anything because it is assumed that such activities will be done by peasants without education or by Chinese or Moroccan laborers. And that students should strive only to get a job in an office, make money, and feed consumerism. This is a recipe for disaster.

If we aspire to self-realization, we must stop being consumers and become artists of our own lives.

Expand our modes of knowledge and also be makers, builders, and creative and self-reliant people.

Learning is not an academic exercise, it requires experimentation and practice. And practice does not mean merely acquiring techniques and skills that will allow us to get a job and earn money. Practice means to live life according to the eternal principles of harmony, humility, and love.

Education, therefore, should be a training of the mind, hands and heart. It should develop the abilities to think, to feel, and to do.

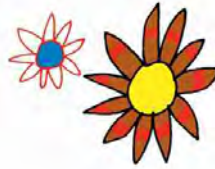
To learn to read, write, and do arithmetic is great, but the story does not end there.

Education is discovering who we are to become, our true self.

What we need is a revolution in education. We have to go further and create an education for the head, heart, and hands. It is not a very difficult revolution, we only need to change the heart. We will then be moving towards the well-being of individuals, communities, nations, and the planet Earth.

TODAY THE MOST REVOLUTIONARY ACT IS,
LOVING EACH OTHER





What is holistic Education?

It is a path to consciousness

It is an education that focuses on life. It is life which educates us

It is a pedagogy of universal love

It is educating our inner-self to find out how to live the outer world

It is the vision of its parts and then the whole

It is an education for peace

It is an action where everyone wins

It is a local/global vision

It is a practice of self-knowledge

It is a learning process towards self-sufficiency

It is an act of love to overcome ignorance

It is a space to find out who we are

It is a commitment to restore dignity to education

It is an education based on the laws of life, nature and the universe

It is to educate in the art of living

It is a revolution to make education at the service of children



Parental responsibility

"Everybody talks about leaving a better planet for our children.

Why don't we try to leave better children for our planet?"

In Holistic Education parents accompany, share, and support children in their development and learning. They satisfy curiosity, interests, and needs for knowledge, as their sons and daughters discover the people and the environment surrounding them.

The family will build good foundations for the development of the potentialities of children if, in addition to that, they meet their basic needs by offering an education based on four basic pillars: attention, unconditional love, respect, and affective limits.

Attention means accompanying children in their play, meeting their needs, listening to their frustrations and crying, empathize with their emotions and feelings and responding with sensitivity and understanding.

Love that should be present in every act of education, is based on the idea of accepting the other as they are, accepting all their ways, understanding the expression of their emotions, and loving them, even in their difficulties.

Love comes together with respect, so that the relationship allows for free growth of the person. Respect means approaching children by adjusting ourselves to their level of understanding and perception of the world. If we yell, hit, insult, humiliate; if we do not value their things, feelings, or emotions; if we force them and give them orders; if we subdue them to stillness and silence; if we move them and touch them without asking

permission; if we question them or interrupt them in their play or dialogue; if we anticipate their actions or solve their problems; if we intoxicate them with screens; if we stress them or saturate them with activities; we are being disrespectful to them.

Sadness, aggressiveness, lack of motivation, fear, hyperactivity, dependence on adults, early emotional maturity are all signals of continuous disrespect for children.

Children need affective limits to grow and for healthy development. Those who respect and do not attack, help children resolve conflict through communication (verbal and nonverbal), and develop empathy. Limits are effective when children feel cared for, respected, listened to, and loved. Children are able to integrate limits when their education is based on respect.

Being a parent is a path of self-knowledge and involves recognizing in each of us, our heritage; our beliefs, values, emotions, experiences...

The task as a parent is to expand consciousness to find answers to conflicts, pains, and frustrations that may have occurred in the past and now are passed on in our relationship with our children. And of course the values are expressed and projected in the way we live, behave and also educate.

Fathers and mothers are the main reference for their children and as such they must respond responsibly. That means getting involved and assuming that any space in which children move can be a learning space.

The biggest challenge of a family is for it to move in the same direction, and that parents share the same educational ideals.

Difficulties arise when the responsibility for the education of children is passed on to others (teachers, babysitters, family, instructors, etc.).

Parents should reflect on what they value and want for their children to learn, how they would like them to learn, with whom, where, in what way they would like their children to relate to others, how, and with whom, what do they want to do in their leisure time, and how do they want to share their time and space with their children.

If you come to the conclusion that children are only educated in school or in an academic environment, you are not taking personal responsibility for your children.

These could be some ways to recover the capacity and responsibility in the education of your children:

- Creating educational spaces at home.
- Finding natural and harmonious spaces to spend time with the children
- Creating a community with other parents, teachers, and others members of the community, to find support with others in raising the children.
- Seeking educational references in tune with your values.
- Inquiring about how they learn and how to teach your sons and daughters
- Engaging in improving the education of your children by participating in specific actions of the community and the school.
- Sharing activities: playing with them, sharing sports, taking field trips, doing hands-on and daily life activities with them, teaching them skills for survival, such as cooking, sewing, creating daily life objects, etc.

WE ARE ALL A GENIUS. HOWEVER, IF YOU JUDGE A FISH FOR ITS ABILITY TO CLIMB A TREE HE WILL GO THROUGH LIFE, THINKING THAT HE'S A FAILURE.



Teachers

"Children have their own way of seeing, thinking, and feeling, therefore it would be very foolish to try to substitute these with our own"

J. J. Rousseau

If we want schools to stop resembling knowledge factories and become vivid learning systems, a radical transformation is needed. To transform the current educational system the most important change must come through the commitment of teachers. For this revolution, it is imperative that teachers are open to new paradigms.

Attitude, the inner work, and enthusiasm, i.e. the "presence" of the teacher, is the main teaching tool. The holistic educator seeks balance between freedom and structure, spontaneity and planning, intuition and reason.

And through the wisdom and love, creates valuable learning experiences for students.

In school everyone is simultaneously both a student and teacher. As Carlos González says: "In a classroom of 20 students, there are 21 teachers and a teacher guide".

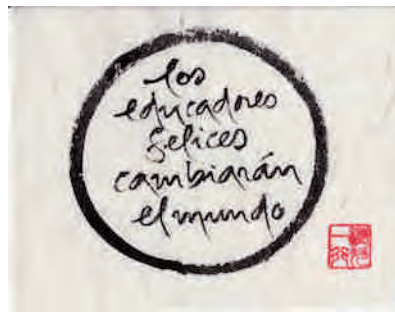
It is necessary for teachers to build new relationships with students, parents, and colleagues.

Teaching is essentially a vocation that requires a mixture of artistic sensitivity and scientific practice. Teachers facilitate learning, which is a natural, organic process, and not a product that can be created on demand. To do this, they need autonomy, self-esteem, respect, inner work, and adequate training to design and establish

educational environments appropriate to the needs of their students in particular.

Teachers familiarise students with their inner world through the arts and creativity, using sincere dialogue and empathy and moments of reflection and silent contemplation.

In addition, the teacher connects the students to the marvels of the natural world by opening them to see the wonders of life and nature. Teachers should also reveal the functioning of the economic and social life of their community.



Students should become protagonists and not the objects of education. It is necessary to create learning environments where the students are those who generate processes and can share with other students, teachers and the community what they have discovered, learned and developed. In order to encourage collaborative and interdisciplinary work we need to allow more flexibility in the distribution of the subject areas.

New programs are needed for the development of teachers, including the cultivation of their own inner growth and the awakening of the teacher's creativity. When teachers open their own inner being, it invites a process of co-learning and co-creation with the student. In this process, the teacher is the disciple and the disciple is the teacher. Teaching requires a special sensitivity to the challenges of human development, not a

predetermined package of methods and materials.

When education becomes an internal process of self knowledge as well as cooperative activity, the boundaries between disciplines are irrelevant. A living school recognizes that purely academic studies provide a narrow perspective of life, therefore a living school must work through an integrated and holistic approach.

An ideal way to reach this integration is through an approach called "project-based learning", which consists of facilitating learning experiences involving students in complex projects, in the real world, where they can develop and apply their knowledge and talents. This would mean shorting the curriculum framework from the current one (for example, spanish curricula is between 3 to 5 times broader than that of Finland, a world leader in educational systems), and where each center could complete this curriculum in response to the potentials and needs of their students and their community.

The mission of education, in the 21st century, is to support students to learn to learn, to love learning, to see each situation as a source of learning and to see oneself, learning throughout life. To motivate pupils and students who are tired of drills and anachronisms, it is fundamental to adapt experience into the context of learning.

To provide prestige and visibility to the profession of teaching we need a revolution in the way teachers enter and develop their career. It is imperative that the criteria to become a teacher be more stringent and that the teaching body be made up by people who are well qualified, optimistic and motivated.

Professional teacher training centers should encourage leadership to implement collective projects, emotional and social skills, as well as commitment to the educational community in the accreditation of career teaching professionals, instead of encouraging a docile servitude to the administrations. Positive discrimination and greater meritocracy should encourage those teachers who are committed, they should be placed in the key positions in the learning centers.

A teacher who does not enter to the classroom with a sense of passion will not be able to transmit passion to the students.

It is imperative for teachers to be optimistic, to be a living example, incorporating joy, humor, creativity, enthusiasm and play in education. We need happy teachers!

THE ANSWERS ARE NOT IN THE BOOKS,
THEY ARE IN OUR HEARTS



Learning Communities

"It takes a village to raise a child"

African Proverb

It is essential to open new channels of communication and cooperation between different members of the educational community in order for life to re-enter schools, so that they cease to be impervious to the reality surrounding them.

The local and global community are the real classrooms.

The challenge of our time is the need to contribute to a more just, sustainable, and peaceful society, in harmony with the Earth and its diversity of life forms. It is here that, educational communities have a great deal to offer.

When schools connect with families, neighbourhoods, and towns, with their craftsmen, and charities...and cultivate a role of service, they reconnect with the community.

The school becomes an agent of change by establishing this new dynamic and open connections.

The health of human and ecological communities is essential for building a sustainable future.

Holistic Education is based on creating learning communities where all participants, both teachers and students, parents, farmers, cooks, artisans, volunteers and administrators are involved in a permanent and meaningful way in the learning process where all members are willing to learn and work together. Everyone participates, everyone learns.

Learning communities allow us to create educational spaces inside and outside schools. This encourages that the teaching-learning experience does not only serve students, but also other members of the community. In this way, the concept of "school for children to learn" evolves to a vision where all members are part of the organization and learn and teach in collaboration. The processes of collaboration and learning occur within a context of community at the right time and place.

All members of the community benefit from their participation, solidarity, dialogue and the creation of an open and flexible educational system; i.e. the creation of unity through diversity.



The seven dimensions of humans

"A teacher is a poet and a creator. He is free and he frees others."

Joan Mascaró

Holistic Education recognizes at least seven dimensions in humans that must be taken into account as part of any educational process and be present in all learning and human experience.

- **Cognitive Dimension:** Refers to the thinking processes, to the ability of logical reasoning. Holistic Education notes that the intellectual aspects must be cultivated with love and respect so that the student can use them responsibly. It is in this dimension, that the logical-mathematical and verbal intelligences develop. Conventional education focuses almost exclusively on this dimension.

- **Social Dimension:** Society must be grounded in a spirit of solidarity from its citizens, in a desire to understand and experience compassion for the needs of others. The environment itself in school can provide a lesson for students about how challenges and problems of the community are met. Therefore the atmosphere in the school should reflect solidarity, shared human needs, about justice, and the stimulation of an original and critical way of thinking.

- **Emotional Dimension:** It is not possible to separate emotion from reason, their interdependence is deep and natural, when the emotional dimension is ignored, learning becomes irrelevant, meaningless. Genuine learning requires emotional security. Emotional intelligence is key in Holistic Education.

- **Physical Dimension:** Mind-body harmony is an important element in defining the quality of learning. Especially in children, body movement is linked to improved learning, we also know that breathing is related to the state of consciousness. Holistic Education includes body and breathing awareness, exercise, dance, relaxation, nutrition, and health.

- **Aesthetic Dimension:** In communities of holistic learning, art, in its various expressions, is stimulated and awakening sensitivity is key. Artistic expression is essential for a happy life.

- **Ecological Dimension:** We need to share with our students the fundamental facts of life, for example, that matter rotates continuously through the web of life; that the energy that moves the ecological cycles flows from the sun; that diversity ensures resilience; that the waste of one species is food for another species; that life, since its inception, more than three billion years ago, did not come to flourish throughout the earth by fighting, but through weaving and working together.

- **Spiritual Dimension:** Spirituality should not be confused with religious beliefs, church membership, or the defense of dogmas. Spirituality is the total and direct experience of universal love and a sense of compassion, brotherhood, and peace for all beings. Spirituality makes us more universal and less egocentric. Spirituality is the heart of holistic education; it leads the teacher to establish a respectful relationship with the students and considers love as the most important educational reality.

Living together

*“Geographical boundaries
have lost their significance
in the modern World.
People of the World
have come closer.
We must realise this and
understand that this closeness
must be founded on love...
The East and West must join hands
in the pursuit of truth.”*

Rabindranath Tagore

If a society, through its schools, helps to develop self-knowledge, emotional health, ecological awareness, multiculturalism and democratic values in new generations, it is leading the way to regeneration and rebirth.

A renewed recognition of human values is needed. These have been discredited in modern culture: harmony, peace, cooperation, community, honesty, justice, equality, compassion, effort, understanding and love.

One of the goals of education is to create better citizens, to do so citizens must learn the practice of participation through conversation and dialogue. The power structures of schools should rely on democracy (if they really want to instil it in their students), and open a space for dialogue and decision. The student is not only someone who receives, children and adolescents have a lot to say and contribute.

Schools are perfect places for learning how to live in community and work as a group, how to listen to each other and accept different ideas and do not use force or authoritarianism, how to resolve conflicts and reach agreements and decisions collectively.

A truly democratic education model encourages all students to participate in meaningful ways in their school and community life.

A key ingredient is teaching students critical and independent thinking, so they can have their own criteria and make autonomous decisions.

Building a truly democratic society means much more than voting every four years: it means empowering each individual to participate actively in community affairs. All of these are the tasks of education. However, the process of teaching and learning can not cultivate these values unless it embodies them. The school atmosphere itself is a lesson for students about how challenges and community issues are resolved.

Interculturality

Cultures, languages, religions, great thoughts and feelings are not contradictory. They help one another, they are complementary. In a mestizo society like ours, education can contribute to create a way of thinking that allows the possibility to have a place of birth, a local point of reference, and a global universal awareness, all at the same time.

This planetary thought with its multiple and diverse local roots, considers the Earth as its home; the base for material and spiritual experience, and regionality as the unique manifestation of this experience in a particular place.

In an ever changing world, local knowledge must go hand in hand with a sense of identity that is not static or rigid. Cultures are constantly evolving thanks to the miscegenation and cultural enrichment of new influences. All people are aware of constant migrations.

Human experience is much broader than the values or ways of thinking of one particular culture. In the new global community we are put in touch with very different cultures and

perceptions of the world in a way that has never happened before in history. Education should cultivate the appreciation of the magnificent diversity of human experience and for the lost or still unknown potential that exist within every human being and his cultural manifestations.

This is achieved through respect for one another, through empathy, through non-imposition, through care for the endemic. And through experiences that favour interculturality, curiosity, coexistence, friendship, understanding, reflection, critical thinking and language learning.

Other important components of multiculturalism are the understanding of the causes of conflict and the experience of methods of resolution. At the same time, it is essential to explore social issues such as human rights, justice, demography, history and development, to understand accurately the causes of war and the conditions for peace.

Since religions and spiritual traditions of the world have such a huge impact, global education promotes understanding and appreciation of these traditions as well as the values which they proclaim, including the pursuit of transcendence, love, compassion, wisdom, truth and harmony.



Awakening the Talents

"The joy of learning and teaching is the great secret of education"

Joan Mascaró

The question is no longer how much intelligence, but what kind of intelligence. Education should help everybody find their own intelligence rather than try to lock them all into the same kind of intelligence with similar talent traits.

Literacy is important but it is not enough. Schools should expand the way we see ourselves and our relationship with the world, celebrating our innate human potential and our ability to interact and cooperate.

Each student must be looked after according to their specific reality and context rather than as a predefined standardized model which is then applied to all individuals. We are beginning to understand that human intelligence is diverse both in its style and its abilities. All of them should be respected and encouraged. Not only the intellectual aspects of human development need orientation and cultivation, but also other aspects such as physical, social, moral, aesthetic, creative and the spiritual, in a non-sectarian sense. Schools need a different approach in the design, the teaching and the evaluation of curricula. We need new ethics for children which honor their potential. Their unique talents are the best power that our society possess in order to build the future.

The current system makes every effort to direct the new generation's aptitudes and dreams towards standardization and quantitative economic

development at the expense of the development of consciousness, whereas holistic education tries to bring out each student's own potentials and talents, helping them build healthy relationships with one another.

Recognizing each learner, either young or old, as a unique and valuable being means accepting individual differences and encouraging in each

student a sense of tolerance, respect and appreciation for human diversity. Every person is creative and has an unlimited capacity to learn. And everyone has their own needs and

unique physical, emotional, intellectual and spiritual talents that should be recognized and encouraged.

Exams and evaluations do not serve true teaching and optimal development of the students. Its primary function should be to provide students and teachers information to facilitate the learning process. We have been so busy measuring what is measurable that we neglected those aspects of human development that are not measurable but far more important. Standardized tests neglect important dimensions of the students and moreover those tests overlook students who cannot be standardized.

In many innovative schools, standardized marks and exams have been replaced by customized assessments, which have been successful, as they

WHEN YOU BRING
TOGETHER KNOWLEDGE
WITH WISDOM AND
CREATIVITY WITH
LOVE, A WISE GIRL IS BORN

allow students to use their own internal guidance. Naturally, this practice results in the development of self-knowledge, self-discipline, and a genuine enthusiasm for learning.

The role of education should be to search, identify and develop the potential of excellence of

everyone. Education must respect the individuality of every person, so that a real educational community can be built. Everyone learns from everybody else's differences. Everyone learns to assess their own strengths. Mutual collaboration is thereby reinforced.

Multiplicity of intelligences

"Education that treats everyone in the same way is the most unfair that may exist"

Howard Gardner

Not all students are the same and not all learn in the same way, or perform well in the same areas. American psychologist Howard Gardner argues, through his theory of multiple intelligences, that there is no unique and measurable intelligence, but there are at least 8 different ones: linguistic, logical-mathematical, bodily-kinesthetic (or physical), musical, naturalist (or scientific), interpersonal (ability to empathize with others), intrapersonal (capacity to understand oneself) and spatial (some consider it a subcategory somewhere between the logical-mathematical and physical). None of them is superior to any other, thus intelligence is not a skill like others that can be simply measured. Therefore, students should be encouraged to make maximum use of all of the 8 abilities.

The main goal of schools should be teaching how to learn rather than focusing only in linguistic and mathematical intelligence. Schools should provide tools for everyone so that they can develop their own intelligences at their own pace. We can no longer justify imposing tasks, methods

or subjects indiscriminately on students. We now better understand that any particular group of students may need to learn in different ways and through different strategies and activities. The research concerning multiple intelligence demonstrates that some strengths, for example, kinesthetic, musical or visual-spatial aptitudes can be used to compensate for weaker aspects such as linguistics or mathematics.

WHY DO YOU TEACH
ME MATH
AND NOT LOVE?



FREE SCHOOL

LLIURE GRATU





ESCOLA PÚBLICA

ITA



Empowering Creativity!

*“The real challenges that confront humanity can only be solved
transferring power to creative and enthusiastic teachers
and stimulating the imaginations and motivations of students”*

Ken Robinson

At age five, 98% of children could be considered geniuses, they have open minds, curiosity, creativity, and the ability to think with originality. Ten years later, how many of them still have these capacities?

The current educational system penalizes creative risk. All children blindly believe in their talents because they are not afraid to make mistakes until the system slowly teaches them that mistakes can be made and they should be embarrassed by them. Ken Robinson, expert in creative and quality education states “ the most important thing is to encourage children to pursue whatever they find enthusiastic, regardless of its purpose. Enthusiasm is the principal quality that should be developed”.

We need a radical change in education that encourages creativity, innovation and collaboration in groups. These are abilities that are essential for the new labour force. We need to emphasize original thinking in the classroom, that is to say, encourage the ability to find many answers to a single question. This is an ability that all children have from birth but slowly lose as they grow not because they are older but because they are educated in a system that tells them there is only one correct answer to a question and that is the one given by a book or the teacher. We have an urgent need for a different type of school, one that can anticipate the future, otherwise there is no reason for its existence.

We are living in a new era of change. The world that our children will live in will be very different than the world today, and it's imperative that schools prepare for this reality, knowing that what it is to come will be very different than the world today.

It is important to give an active role to children in the construction of the new education paradigm. They are the protagonists of education. It's imperative to create environments that encourage the emergence of talents in each child. Many specialists agree that creativity today is as important as literacy and should receive the same attention in schools.

Real education only occurs in an environment of freedom. It is critical to provide freedom to explore, of expression, and of personal growth. Generally, students should be allowed to select their own paths of learning. Their voice should carry significant weight in determining their curriculum in accordance with their ability to take on such responsibilities.

Schools should not have classrooms but workshops and laboratories and teachers should be able to move from one area to another according to their interests. Schools could be divided into science, arts, music and reading areas...and we should integrate students of all ages because that's how people live in the real world.

We have to make a decided effort to support our teachers. In the words of Ken Robinson: "The most successful systems in the world invest in teachers. People are more successful when there are others who appreciate their talents, their abilities, and what challenges them. Great teachers always have understood that the real role is not to teach a subject, but to guide their students". The results reflected in the educational system of Finland, world renowned in the world of education, is due in great part to the prestige and respect that their society offers their teachers.

But Robinson takes this further, addressing standardization, "the students' plans need to be personalized. Learning occurs in the mind and hearts of individuals not in standardized tests. The current educational processes don't consider individual learning styles or talents. As a matter of fact they dismiss the importance of individuality". And he concludes "the future of education is not standardized but personalized". There's no place for a public education system that imposes standardize system in a diverse society. Families should be able to choose from a wide variety of educational options that allow for personalized education, creating conditions that encourage the natural talents of each child to flourish in the public education systems.



AN ARTIST IS NOT A SPECIAL TYPE OF PERSON,
BUT EVERY PERSON IS A SPECIAL TYPE OF ARTIST



Cultivating emotions

"It is in our inner self, where happiness or misery, peace or turmoil, joy or sorrow, pleasure or pain, occurs"

Joan Mascaró

Emotions tell us what facts are important in our lives. The goal of emotional education is to learn to recognize them, to express them and manage them properly.

We all have the need to feel good about ourselves, to develop our potential, to have a positive attitude towards life, i.e. to have self confidence and establish good relationships with others.

Emotional education teaches us to recognize our emotions and to understand others through empathy, active listening, and most importantly, through the ability to discriminate between our feelings and the feelings of others.

Emotional education provides tools to prevent the effects of negative emotions such as stress, anxiety, depression and develop skills to generate positive emotions: sense of humour, self-confidence, joy, wellness, etc.

Understanding and accepting our emotions and self-regulating them properly allows us to think, make decisions, deal with problems and act positively. It allows us to have personal well-being.

Emotional dependency, harmful relationships that damage your health, guilt, excessive concern for others, the inability to say no, or to express our desires, create a feeling of malaise: "I don't know what is happening to me" or "what's the matter with me", feelings of frustration and powerlessness,

often accompanied by a self-demandingness: "I have to make it better, I don't do enough" etc. All this will undermine our self-esteem and our reaction to the world.

The inability to deal with the emotional activity tends to be directly related to hyperactivity, smoking, alcoholism, eating disorders, inability to deal with society.

To help students to listen to their inner self enables them to build resources and, among many other things, allows them to properly choose the relationships they want to have, recognize what their talents are, and to know what steps they have to take to have rich, full, and meaningful life.

Emotional education teaches us to understand the causes of what we feel, to recognize our feelings, and to differentiate between them, to discriminate and understand what it is happening to us, and thereby help us to move on.

Once these emotions are recognized and understood it is necessary to learn how to manage them, to have an assertive and critical attitude, but not indulge in destructive self-criticism, to build good self-esteem that will allow us to know our weaknesses and our strengths and ultimately, to understand what is happening to us and others. Fostering cooperative relationships is particularly necessary in the context of the economic, values, and social crises of these times.

Teachers,
The tiny butterfly that flies and flutters along is unique in the whole Universe.
Even more unique is each child.
See each child as one in many
and see the many in one child.

Joan Mascaró



Full awareness living

"We can not change the world but we can change our inner world"

Joan Mascaró

In conventional education, we consider ourselves as a physical body that has thoughts. In Holistic Education we see ourselves as Consciousness inhabiting a body. The more we delve into the development of that Consciousness, the easier it gets to discover what might be the potential of a person. Without this knowledge of the inner self, all external knowledge is superficial and temporary.

Education can familiarize the student with their own inner world through arts and creativity, sincere dialogue and empathy, and through moments of reflection and contemplation of silence.

The most important and valuable part of a person is their inner life.

One of the keys for the future of education is the development of Consciousness, that is, the cultivation of our own essence by using mindfulness, breathing, meditation, and awakening.



Mindfulness is being aware of our breath, posture, feelings, perceptions, thoughts and everything that goes through our minds. It allows us to be masters of ourselves and restore fullness, that means uniting the scattered mind to be present in every moment of life.

Breathing is a natural and extremely effective tool to prevent our mind from wandering, it is the bridge that connects life with consciousness, and body with thoughts.

Meditation is being silent so the nature of things can be deeply observed. It is the art of walking inwards to know oneself and plant roots. True meditation begins when the activity of the body and the mind stops. It is the way to raise Consciousness so the wisdom we have inside can arise.

Daily practice helps to always keep that inner connection. Learning to quiet the mental noise and dwell in the present moment is essential for the teacher, as it allows them to tune in with the rhythms of the children.

Awakening Consciousness manifests as a pause in the frenetic activity of the pressures and stimuli of modern life; in deep connection with oneself, with others and with the Universe; in having awareness of meaning and purpose in daily life, and with an experience of wholeness and the interdependence of life.



The flower has two dimensions:
The visible and the invisible.

The visible dimension is the one that we
measure.

The petals, the stem, the leaves...
are the things we see with our eyes
and can touch with our hands.

The invisible dimension is the one we feel.
Smells, beauty, love...
those things, that light up our heart.

An economics as if people and nature mattered

"Economics is not an exact science; in reality it is something much larger, a branch of wisdom".

E. F. Schumacher

In order to provide a better education that prepares children to develop properly for future society it is important to become familiar with the concept of sufficiency economy. That is to say, an economic base that allows for the search of oneself, for the search of the meaning of life, and the search of happiness. Such an economy encourages modest and fair, levels of consumption, based only on necessity, and a balanced lifestyle that contributes to the well-being of all.

A sufficiency economy generates local economies based on cooperation rather than competition, and is based on ecological, moral, and ethical principles. It unites the human community and it protects the integrity of the natural world.

It is interesting to remember that the words ecology and economy have the same greek origin: oikos, which means the household we inhabit. The word economics means management of that household (nomos) and ecology means knowing that household (logos). How can we manage the large household, that is our planet, our community, our home if we do not know it? Both areas of knowledge must go hand in hand.

In order to merge economy with ecology, ethics are also required, the word ethics' greek root is ethos, the spirit, the culture inhabiting that household. Because without spirit, without ethics, without values, without culture the house is empty and in danger.

Ethics provide an appropriate scale for each activity, human scale whenever possible, and

also provide a local and decentralized design of the economic systems, the food system and the energy system. The concentration of power generates injustice, exploitation, conflicts and wars.

We are not owners of the land, forests, animals or rivers; we are only temporary guardians of the natural resources and our duty is to protect them and to transfer them to future generations.

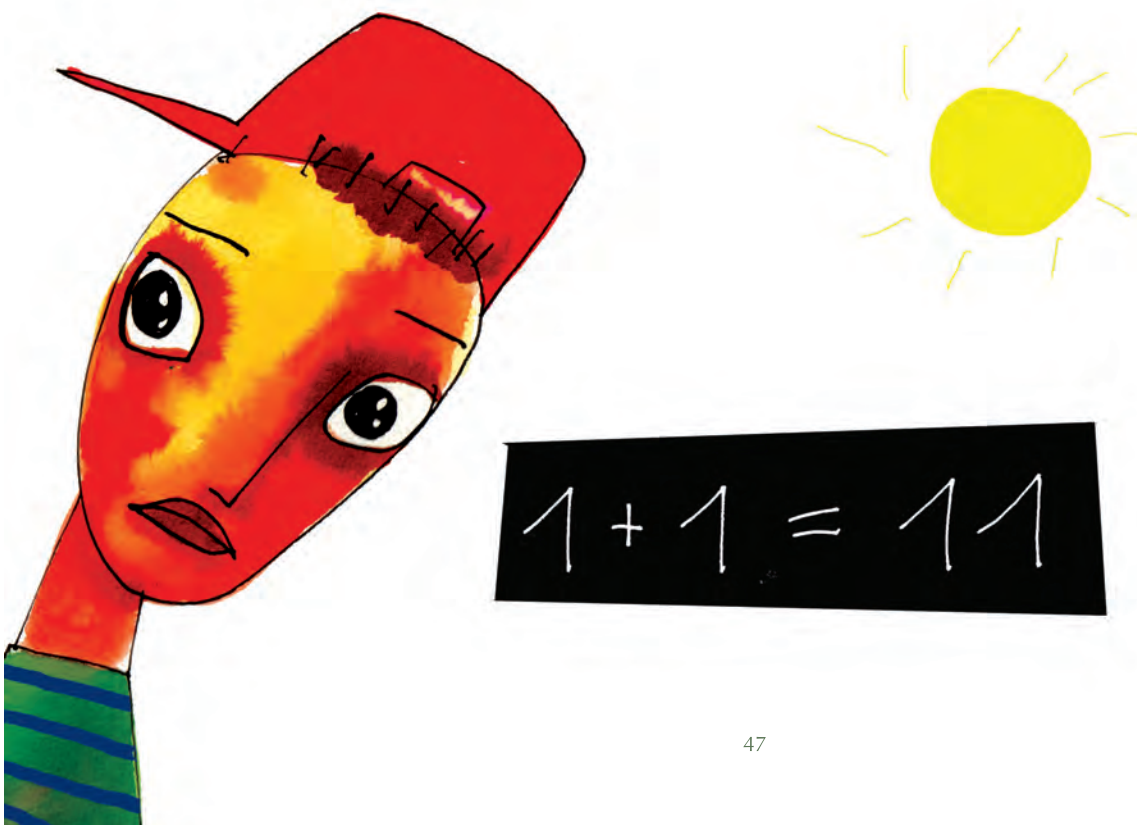
Economy reconciled with ecology and ethics recovers human values such as trust, honesty, responsibility, fairness, justice, cooperation, solidarity, generosity and compassion.

As explained by the economist, and driving force of the Economy for the Common Good, Christian Felber: "In order to familiarize children with the values of a an economy for the common good and put them in practice, an educational system that holds as its goal the common good needs to be built first. This requires a different type of school and educational content, that include for example, emotional education, ethics, communication, democracy, exploring nature, and the knowledge of ones own body.

In this economy, the qualities of leadership will be very different. No more ruthless and selfish executives, who are "rational with numbers", but instead, support people who act competently and with social responsibility, that are compassionate and empathetic, who see an opportunity and a benefit in the act of participating, who also think of long term sustainability. They will be the new models."

In classical economics the real values where the soil, the forest, the animals, the minerals, and the ingenuity, the creativity, and the skills of humankind.

Satish Kumar



Ecoliteracy

“The main goal of education is to create people capable of making and doing new things, and not just repeating same things that other generations have already done”

Jean Piaget

We live in the civilization of ecology; the civilization of the industrialization, militarization, centralization, and consumerism that are part of the past.

The most prominent biosphere’s feature is its innate ability to preserve life. A sustainable human community must be designed so its way of life, businesses, economy, physical structures and technologies do not interfere with the innate ability of nature to sustain life. The understanding of this concept is what Fritjof Capra, co-founder of the Center for Ecoliteracy, refers to as Ecoliteracy.

A sustainable society has the capacity of meeting its needs without reducing opportunities for future generations. As a model, we can look to our natural ecosystems, which are sustainable communities of plants, animals, and microorganisms.

In the future, the survival of humankind will depend on our ability to understand the basic principles of ecology and live with them accordingly. To teach this ecological knowledge will be, along with the awakening of the consciousness, the most important role in the education of the 21st century.

To fully understand the principles of ecology, we need to think in terms of relationships, connection, and context. This contextual or systemic way of thinking, implies various perceptive changes that

go against the current traditional western science and education.

When we study the basic principles of ecology in depth, we find that they are interrelated. There can be no single organism alone. Animals depend on the photosynthesis of plants for their energy needs; plants depend on the carbon dioxide produced by animals, as well as nitrogen produced by the bacteria in their roots; and together, plants, animals and microorganisms regulate all the biosphere and maintain the conditions that make life possible. Sustainability, therefore, is not dependent on a single element but on a complete network of relationships. It always involves the whole community. This is the profound lesson that we need to learn from nature.

The way of sustaining life occurs through building and feeding the community.

When this is taught in schools, it is essential that children not only understand the ecology, but experience it in nature (in a school garden, on the beach or at mouth of the river) and also experience the community while they study. Otherwise they might become theoretical ecologists but not really know or care about nature or the earth.

Community and experience are essential to understand sustainability. In schools, you need to integrate various disciplines in order to create an ecologically-oriented curriculum. Obviously,

this is only possible if teachers of different disciplines work together, and if the school administration cooperates to make it possible. In other words, the conceptual relations between different disciplines can explicitly be made only if there are corresponding relationships between teachers and administrators. The education of life for sustainability can be practice if the whole school turns into a learning community.

The principles of Ecology:

When a systemic thought is applied to the study of the multiple relationships that interconnect members of Home Earth, a few basic principles can be recognized. We can call them principles of ecology, principles of sustainability, or principles of community; and we could even call them the basic facts of life. We need a curriculum that teaches our children these fundamental facts of life:

- a. An ecosystem does not generate waste, one species' waste is another species' food.
- b. Matter is continually recycled through the web of life.
- c. Energy power that drives these ecological cycles comes from the Sun.
- d. Diversity ensures resilience.
- e. Life, from its beginning, more than three billion years ago, has not survived on the planet through

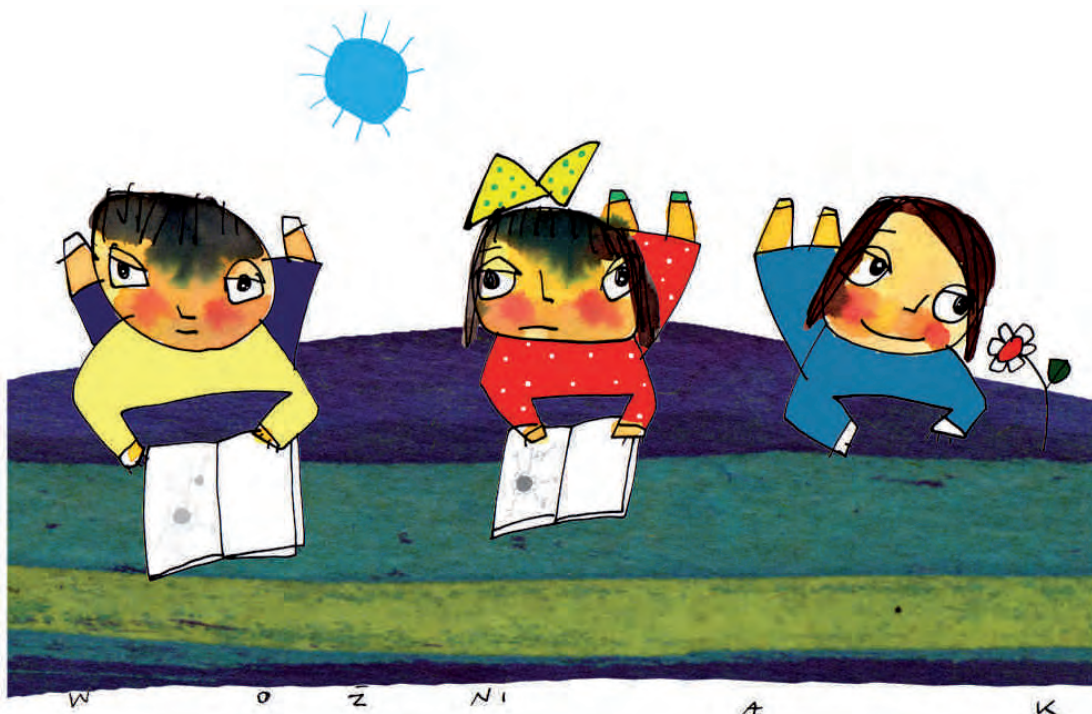
conflict but through cooperation, partnership, and networking.

To teach this ecological knowledge, which also is ancient wisdom, will be the most important role of education in the next century.

5 practices of Emotionally and Socially Engaged Ecoliteracy:

With a goal of nurturing students to become ecoliterate, the "Center of Ecoliteracy" has identified five vital practices that integrate ecological, social, and emotional intelligence. They work to inspire teachers to use a variety of learning opportunities that help students consider and apply these practices in a diverse range of contexts. These practices allow students to strengthen and extend their ability to live sustainably.

1. Developing Empathy for All Forms of Life encourages students to expand their sense of compassion to other forms of life. By shifting from our society's dominant mindset (which considers human to be separate from and superior to the rest of the life on Earth) to a view that recognizes humans as being members of the web of life, students broaden their care and concern to include a more inclusive network of relationships.



2. Embracing Sustainability as a Community

Practice emerges from knowing that organisms do not exist in isolation. The quality of the web of relationships within any living community determines its collective ability to survive and thrive. By learning about the wondrous ways that plants, animals, and other living things are interdependent, students are inspired to consider the role of interconnectedness within their communities and see the value in strengthening such relationships, by thinking and acting cooperatively.

3. Making the Invisible Visible assists students in recognizing the myriad effects of human behavior on other people and the environment. The impacts of human behavior have expanded exponentially in time, space and magnitude, making the results difficult if not impossible to understand fully. Using tools to help make the invisible visible reveals the far-reaching implications of human behavior and enables us to act in more life-affirming ways.

4. Anticipating the Unintended Consequences is a twofold challenge of predicting the potential implications of our behaviors as best we can, while at the same time accepting that we cannot foresee all the possible cause-and-effect associations. Assuming that the ultimate goal is to improve the quality of life, students can adopt systems thinking and the "precautionary principle" as guidelines for cultivating a way of living that defends rather than destroys the web of life. Second, we build resiliency by supporting the capacity of natural and social communities to rebound from unintended consequences.

5. Understanding How Nature Sustains Life is imperative for students to cultivate a society that takes into account future generations and other forms of life. Nature has successfully supported life on Earth for billions of years. Therefore, by examining the Earth's processes, we learn strategies that are applicable to the design of human endeavors.



WHY NUCLEAR EDUCATION
WHEN WE HAVE SUN?



Kitchen • Garden • Forest

*"Get out into nature and open your hearts and minds to the mystery,
the magic and the majesty of the natural world"*

Satish Kumar

Growing a **school garden** and using it as a resource for cooking the food for the school kitchen is an ideal project to experience systemic thinking and the principles of ecology in action, as well as providing for a comprehensive approach to curriculum. Growing a vegetable garden reconnects children with the basis of nourishment, and the basis of life, while integrating and enlivening virtually every activity that takes place in school.

In the garden, they learn about food cycles and planting, cultivating, harvesting, composting and recycling. Through this practice, they also learn that the garden is framed in larger systems which in turn are the networks of life, with their own cycles: the water cycle, the cycle of the seasons... They are part of connections in the planetary web of life.

The garden is a perfect place to learn biology, mathematics, economics, literature, language, geography, arts, science...

Students in the current system, spend a long time between four walls in which they get bored, frustrated and anxious. The garden allows for the reintroduction of the healthy habit of teaching outdoors.

In the garden, the cycle of life of organisms can be observed and experienced; the cycle of birth, growth, maturity, decay, death, and then the new cycle of growth of the next generation.

Gardens are rich learning environments, multi-sensitive (shapes, textures, colors, smells and sounds of the real world) and essential for the complete -cognitive and emotional- development of the child. Learning in the school garden is learning in the real world at its best. It is beneficial for the development of the individual student and the development of the school community, and it is also one of the best ways for children to have an ecological training and thus be able to contribute to building a sustainable future.

Integrating the curriculum through growing a garden, or any ecologically oriented project is only possible if the school becomes a true learning community.

Another special classroom environment for exploring the systemic view is the kitchen. If a school has a well equipped kitchen where students and teachers can prepare food together and this process is part of the curriculum, it's a jewel. Access to tasty and nutritious food is valuable to build good community, and cooking together teaches many skills. When children are in the kitchen or in the garden, working with their hands, along with peers and teachers, they receive information, knowledge and experience, simultaneously. It's not about simulations but real experiences.

Almost all food for school kitchens is prepared on a large scale and arrives at the schools already cooked. Very often students do not eat it because it is flavorless, which results in a large percentage

of it getting thrown away. All this wasted food does not even end up composted for the school gardens, but goes to landfills, where it releases greenhouse gases. A large percentage of college students have not learned, neither at home nor at school, to cook proper meals, and when the time arrives to move to a flat they end up eating cheap, processed, and prepared products they buy in the supermarket.

Nature is the best teacher and regular (daily or weekly) contact for children with a forest or a natural ecosystem, is a gift for them as they awake the best of their senses; and curiosity gets stimulated. Curiosity is precisely the main driver for learning. This innate characteristic indicates the predisposition of the brain to create new brain synapses and develop the existing ones. When the children feel curious about something, they are willing to leave their comfort zone and deal with situations that are a challenge for them to overcome.

Children need natural environments where they can explore, investigate, move, study or develop. Nothing better than a forest to stoke this curiosity.

Some of the immediate benefits of taking students to the forest is an improvement of their motor skills (hands and body) and their concentration. It also gives them more confidence in themselves, enhances their capacity to assess risk as well as encouraging teamwork and cooperation.

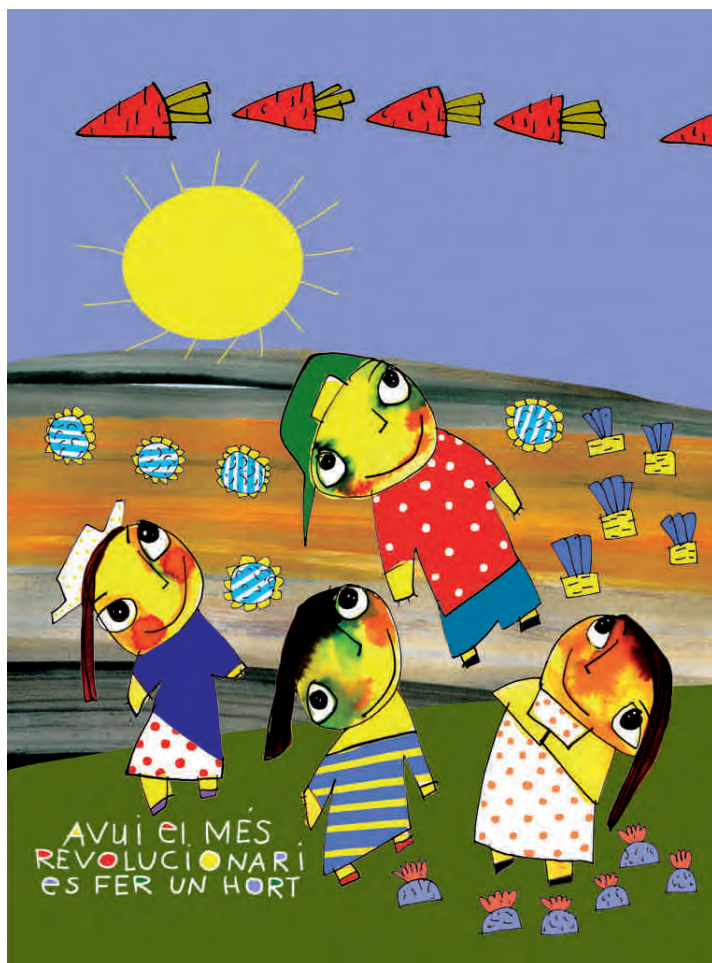
Taking classes outdoors and breathing fresh air strengthens their immune system. Activities like jogging, walking on uneven surfaces, or climbing trees foster learning where children process information associating it with their feelings and movements and their bodies, which implies a solid and deep learning.

Everything can be used as teaching material. The teacher can benefit from the immense variety of species of plants, animals, rocks and soils given by the diversity in forests, in the countryside, or in the mountains.

Children learn better in a quiet environment without acoustic stress and with plenty of room for all types of activities. The fact that every natural process is different and non repetitive provides a good ally for teachers so they can offer a stimulating learning experience.

Nature teaches that everything is interconnected and interdependent. Education should teach the sense of human beings belonging to nature and that all living beings are part of our community. This reciprocity and interdependence of all living things is the necessary ingredient for becoming compassionate.

The garden, the kitchen, and the forest, as classrooms, are laboratories of diversity and complexity where social functions and natural processes are mixed. Its use allows to extend the approach for examining the interrelationships between disciplines and prolonging the perception of time. Moreover, they are fundamentally experiential and they encourage the development of skills that receive little recognition in the academic curriculum. The garden, the kitchen, and the forest, should not be used sporadically or anecdotally, but integrated into the school rhythm where they can even act as pivot axes for many multidisciplinary projects.



Permaculture

"What permaculturists are doing is the most important activity that any group is doing on the planet. We do not know what details of a truly sustainable future are going to be like, but we need options, we need people experimenting in all kinds of ways and permaculturists are one of the critical groups that are doing that"

Dr. David Suzuki

Permaculture is an eco efficient design methodology that aims to integrate human beings in natural systems. Its base is the application of ecology (as a science that studies the interrelationships of life on Earth) to meet human needs in a sustainable way: housing construction, infrastructure, procurement of renewable energy, water management, food and goods production, care for the environment, and also the economy and the social relations that sustain human societies.

During the 70s, inspired by the Japanese farmer Masanobu Fukuoka, two Australians, Bill Mollison and David Holmgren, started working in a system of sustainable agriculture that didn't destroy fertile soil. They soon realized that the only real sustainable model is Nature thus they should observe her patterns and imitate them wisely.

Their work became Permaculture which means "permanent culture." Its philosophical basis is based on 3 fundamental ethics:

- Earth care
- People care
- Fairshare of surpluses: resources, goods, knowledge, information...

With a holistic view, all elements are distributed in order to create systems that use energy in the most efficient way. Using efficient design, activities are arranged into different areas or "zones":

- Zone 0 is the house or building centre.
- Zone 1 is the closest area with the vegetable garden, herbs...
- Zone 2 is the space for chickens, fruit bushes, a small pond, compost...
- Zone 3 is where we have the biggest crops: cereals, fruit and nut trees...
- Zone 4 is the area of trees for wood and large animals (cows, sheep, horses, etc.)
- Zone 5 is wild nature; an area to observe and learn from the natural systems, gather berries, bee hives...

When construction is needed it is done using techniques such as bioclimatism (design adapted to the local climate) and bioconstruction (using, preferably local, natural materials).

Appropriate technologies are chosen for energy production, work, tools, storage...

A technology is appropriate when its effects are beneficial for the people and the environment (the impacts of manufacturing processes, repair, and maintenance are also considered).

Agroecology is the basis for creating food production systems ranging from bio-intensive gardens, to agroforestry systems as complex food forests.

The practical and holistic nature of permaculture favors the creation of interdisciplinary educational projects given that it deals with the knowledge necessary for a systemic approach to life that is not fragmented into subjects as presented in the official schooling curriculum.



Towards a new culture of time

"A child is poetry and lives in a world of poetry"

Joan Mascaró

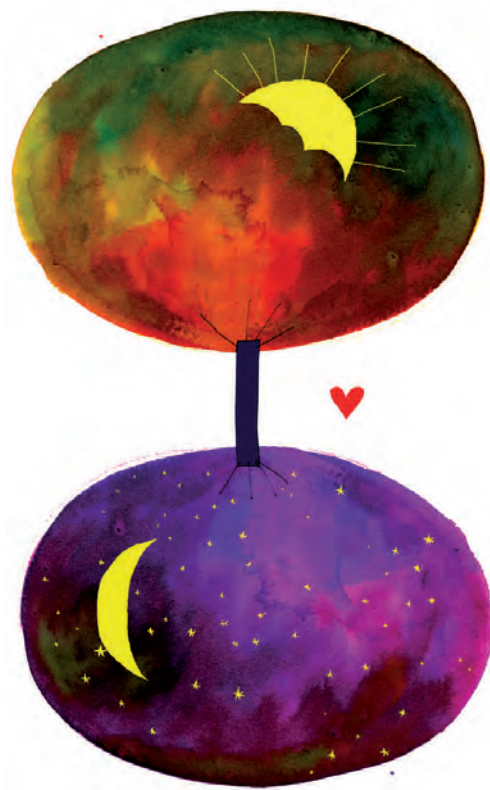
We need an educational model that takes into account time, not only from the organizational and technical aspect, but from an ethical and deeply human perspective, based on a respectful acknowledgement of the rhythms of childhood.

The speed and rhythm of each child is different, and therefore we need processes that allow children to mature step by step, without ignoring certain stages or moving too quickly through them. Professor Joan Domènech, from slow education, said that, "time in education is about finding the right time for each person and activity and is a key to ensure an educational, harmonic, and balanced growth, that takes into account reason and emotion, mind and spirit".

Usually schools divide time frames into 50 minute units. This approach contribute to the fragmentation of learning, without taking into account the needs of students, or respecting their learning rhythms. Settings that allow for more spacious, fluid, and organic time frames, are necessary. We need other ways of working with time which reflect reality, and allow for a more interdisciplinary, global, and systemic approach to learning.

Slowing the education rhythm down from excessive speed, will improve education for everyone and we will be able to pay special attention to individual and collective learning rhythms.

In education there is also needs to be a time for meditation or contemplation; we have to give them their place. Such time is the time of poets and wise men, and essential to move forward on more complex issues. Deep education transforms knowledge into wisdom.

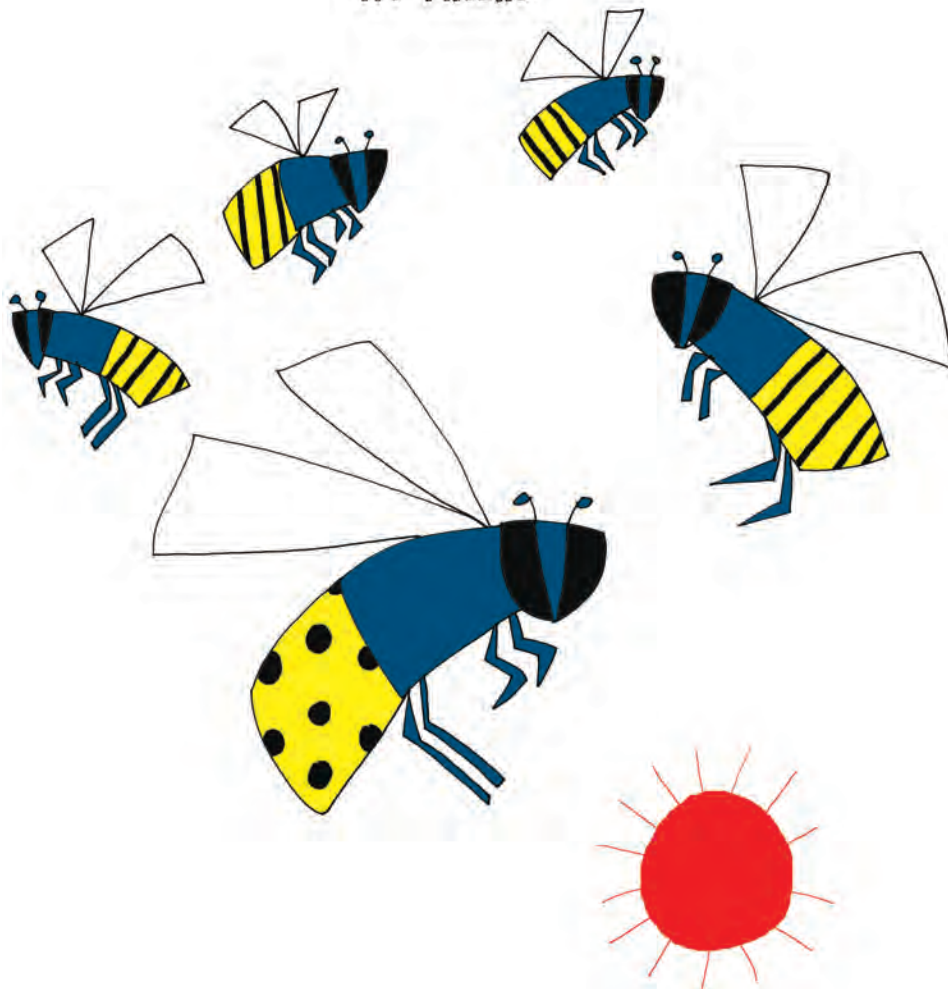




WHEN AGRICULTURE
EDUCATION
POLITICS
BUSINESS
INDUSTRY
THE ARTS
TRADES
HOUSEWORK
FAMILY LIFE
HUMAN RELATIONSHIPS
AND OUR INTERACTION
WITH THE NATURAL WORLD
OF THESE ISLANDS
ARE BUILT UPON A SPIRITUAL FOUNDATION,
THE HUMAN BEINGS THAT INHABIT THEM
WILL BE ABLE TO FIND
THE TRUE MEANING OF LIFE



SÉ UNA ABELLA
MY FRIEND



Holistic Education. **Examples**



Escola Sa Llabor

Mancor de la Vall (Mallorca)

Local School

Probably the most significant example of Holistic Education in the Islands and specifically in Mallorca is Escola Sa Llabor. This Kindergarten, Primary, and Secondary Education centre began in Mancor de la Vall in 2007/2008. It is an Independent and Autonomous Education Community formed by 80 families and 17 professionals with a comprehensive approach to education for the development and evolution of human beings. The main goal of Sa Llabor is to contribute, through education, to create a more human social life, in which spiritual values and a conscious integration of humans in nature prevail.

Education, according to Sa Llabor, consists of allowing oneself the freedom to realise the very essence of life. It is learning how to think by experiencing the truth for oneself; it is to use one's hands in the process; it is to live while developing the perception of the other in balance and harmony with the environment; it is learning to be conscious.

Each living being is an infinity of possibilities and talents to be developed through education. The mission of education is to enable each person to develop their physical, emotional, intellectual, social and spiritual capacities. It should promote whole human beings, full of true initiative, freely open to the creative process.

What matters is not just to fill the mind with information, but allow the person to develop the qualities of being human: goodness, beauty, truth, compassion, care, creativity, and harmony.

The pillars or principles on which Holistic Pedagogy is based at Sa Llabor are:

1. Comprehensive development of human beings:

Based on the whole understanding of human beings and the stages and phases of development. Feeding the whole person: physically, emotionally, intellectually, socially and spiritually. Taking into account that the whole is more than the sum of its parts.

2. Freedom and Trust: Trust in the intrinsic capacity of human beings and respects their needs and self-paced learning. He or she will learn where necessary and at the right time.

3. Connection with Life: Connect Education with life and humanity, enlivening the process of learning and knowledge.

4. Community and service to others: Promotes teamwork and cooperation to create a society aware of the importance of bonds and service to others as a result of education.

How Escola Sa Llabor works

Sa Llabor is a lively, dynamic, and open school made up of a multidisciplinary team of professionals, families, and community. The educational project maintains the content, objectives, and criteria set out in the current educational legislation, however it is innovative in the methodology used.

The different areas of knowledge of the curriculum are linked and integrated through learning processes that have a connection with everyday life. Those processes are an end in themselves. Children investigate, acquire and transmit knowledge for themselves, they develop initiative and freedom to think. Comprehensive human development is encouraged through interrelated and practical learning connected to nature and through art.

Observation and interaction with Nature allow for the understanding of the natural cycles - interacting and being part of them - and for the conscious integration of human beings.

Art is the human possibility of transcendent expression. It allows the invisible become visible. It develops essential human qualities such as sensitivity, attention, imagination and creativity.

Here are some examples of activities and learning processes present in the rhythm of Escola Sa Llabor that integrate curricular requirements of the Education Authority and the principles of Holistic Education:

Participation in the entire food process: planting, cultivation, harvesting and processing of food. The cultivation of the earth is the union of Nature with human beings. It is a process that connects

us with life actively and dynamically. This participation connects us directly with the cycles of the Earth and the Universe, as we learn to be a part of them. Through food preparation we become aware of how Nature is part of us through the transformation of its fruits into food.

Contact with Nature: Daily contact with nature is established through walks in the areas surrounding the school. One day a week is devoted entirely to excursions into different natural environments. Many school activities take place outdoors.

Values of care and respect for the environment, are encouraged, as well as the acquisition of a broad knowledge of natural systems, which allows the development of a personal connection to nature.

Arts and crafts: access to all kinds of arts and crafts (music, theater, poetry, writing, dance, ceramics, painting, sculpture, sewing, loom) are provided as a fundamental means for education, these activities are considered as the source of human expression.

Socio-cultural activities: Learning is enriched through different perspectives by participating in social and cultural activities offered by the community.



EDUCATION SHOULD GIVE US "SEED IDEAS" SO
THEY CAN GROW IN OUR FUTUR LIFE

Care of the school and its environment: Families participate in the tasks of caring for their school and its immediate environment, developing cooperation and selfless service.

Openness to the community: Many activities are performed in the school surroundings and connections with the people from the village - neighbours, farmers and artisans, local and international volunteers- are maintained.

Learning how to listen to Silence: Listening to Silence is a way of internalizing what unites us all. When you silence all the noise, you hear the sound of your true self.

SA LLAVOR FOUNDATION

Sa Llabor Foundation is a non-profit organization that promotes Holistic Education for ecological development as a service to the community.

In 2012, in order to spread a Holistic approach to Education, the foundation began **Continuous Teacher Training courses in Holistic Education** recognised by the Ministry for Education, Culture and Universities of the Balearic Islands.

The goal of these courses is for teachers to experience a process that facilitates and activates their creative skills and their own pedagogical intuition; knowing the stages and phases of human development; cultivating a living relationship with nature in a new ecological awareness; experiencing various artistic languages and their application to educational practice; experimenting with social interactions and working in multidisciplinary teams; developing the principles and philosophy of Holistic Education.

In 2013, an **Interdisciplinary Working Group for research and Innovation in Education** was created. This group investigates educational phenomena through observation, reflection and experience.



The working group was created from the process of Teacher Training in Holistic Education in Sa Llabor and is composed of Kindergarten, Primary and Secondary Education teachers from various schools and other professionals from other fields (science, humanities, arts).

The group focuses on the knowledge of human beings, their qualities and needs, taking into account the importance of comprehensive development, connection to life, freedom, trust, community and service to others as the aim of education.

The process of study and research of the working group aims to develop educational materials to facilitate and enable a holistic or systemic approach in education. The first publication of the "Interdisciplinary Working Group" is a "Practical Educational Guide for the Community" based on the principles and objectives of Holistic Education and the educational requirements.

The rhythm in Escola Sa Llabor

Kindergarten

The rhythm of the kindergarten group in Escola Sa Llabor is linked to the seasons and natural cycles. And includes everything that helps children grow up healthy, confident and secure allowing them to orient themselves in space and time.

During spring and summer pre-school children (ages 3 to 6) spend most of the day outdoors. In autumn and winter when they get to school they change shoes to more comfortable ones. The school is a home where they share time together each day as a family.

Their main activity in the classroom is free and independent play. Playing allows the child to get in touch with the world through experience, knowing his/her limits and capabilities, other's limits and the limits of the environment. Playing helps to develop creativity and imagination and allows them to convert their space in different scenarios: building a house, a train, a port, dances, theaters...

Stones, shells, pine cones, wood, fabric, wool... They are the main materials to play with.

The role of the adult is to observe what happens on the set while performing a manual activity worthy of imitation.

Like a young plant a child in kindergarten is getting stronger physically. They are like little seeds that begin their growth and need a caring and sensitive environment. They are very sensitive to their environment, highly permeable, if there is a lot of care at this stage, the "plant" will grow strong.

Children grow and develop physically, emotionally, intellectually and spiritually in a process that has just started and we need to respect the natural rhythm of their stages of growth and evolution.

At one end of the cozy classroom there is a sewing table. The children that wish to, get involved in a sewing project that reflect their interest: such as a doll made out of felt. They work with real materials (felt, scissors, thread, needle and wool for stuffing) and they immerse themselves in a creative process. It is the first seed of craftsmanship that will be developed later: Building something meaningful and beautiful with their own hands and natural materials is the result of an artistic process. The use of the hands will encourage further processing, allowing the positive development of intellectual abilities.

There is also a small loom, which can be used as a subtle start of reading and writing. They work the directions, to the right and to the left, a fine hand motor activity, involving concentration and attention.

At the other end of the room is the drawing board. Girls and boys get a table, a sheet of paper and crayons to freely create their drawings. The drawing is a trace of the movement and development of the child. It works like a map of both their physical state and mood.

THE ESSENTIAL IS INVISIBLE TO OUR EYES
BUT NOT TO OUR HEARTS



Meanwhile, other children go with one teacher to the kitchen to prepare a snack and set the table for everyone. They learn to appreciate food that the Earth gives us each season, to build community, to cooperate, about processes and service to others... in a real environment and with the food that will be eaten in a few minutes and shared with peers.

When snack time gets closer you can hear a song that tells the children that it is time to tidy up. Here comes a mermaid collecting shells, a logger collecting the logs and pine cones... everything goes back to its place. Cleaning up is another way of playing.

Heaven and they eat in a quiet and relaxed atmosphere of silence and respect.

At the end, each child takes his plate and there are others in charge of collecting and cleaning the rest. The teams of Primary or Secondary education that are in the kitchen preparing lunch at the time, help in the process of collecting and cleaning for their younger "brothers."

It's time for free play in the garden and then they walk into the woods with all the children of the school. The community comes together to get out to Nature. Fridays, contact with nature will be the activity to fill the day of the Escola Sa Llabor.



Before they have the snack they are called to the circle with a song. Songs, poems, rhymes and traditional games nourish the children. Through these they become aware of their body and develop their musical sense. Each season brings allegorical rhymes and songs. Thus the child is interconnected with what happens in nature and positions himself in time. Furthermore, the circle and songs have an educational, social and cultural value as they awaken the sense of belonging to the same group.

When they eat, they greet those who are there and those who could not come that day. One of the little ones is in charge of lighting a candle, a light accompanies the moment. They show gratitude for the food by singing to Earth and

The whole school goes for a trip to a part of the natural environment. Same places are visited in the different seasons to experience the changes in nature. Trust, freedom, and respect are present in everything they do. In childhood the seed of love for the earth is planted through experience and contact with life.

Every day of the week different artistic activities are proposed that facilitate the overall development: Painting, modeling, dancing...

When experimenting with watercolours, the young ones are given a small piece of paper, a table, a brush, water and two colors. They play and discover the color. You should see their face the first day that they mix spontaneously blue and

yellow and they discover green!. It is a process of learning through experience.

With the heat of their hands, they mold beeswax, patience and concentration need to be developed.

Poetry in motion, a gentle form of dance, reinforces laterality, coordination and psychomotor activity.

Moreover, once a week the children bake bread for the whole school. They participate in a process of transformation where four elements are involved: Flour, yeast, water, kneading and baking. They develop fine motor skills by participating in a process.

The day they go to the school's veggie garden, they explore and get in touch with the changes of the earth. They observe and participate by performing tasks of planting, care and harvesting in an orchard with community members, where they learn not only to take care of themselves, but others, the garden, and the Earth.

The day for the youngest ends with folktales from around the world. Before going for lunch a story is being narrated. This story is connected to the season they are living and it is charged with ancestral wisdom that feeds their soul. Older children participate in its staging, making music or moving the characters.

Primary and Secondary Education

In the building of Primary and Secondary Education in Sa Llabor the day begins before 8 am. The teachers are the first to arrive. Silently the school awakens with spaces and blackboards that reinforce the learning process that will take place in the classroom during the morning. When the classrooms are prepared, the adults meet briefly as a team and start the day.

At 8:30 am the doors open and every teacher welcomes personally their accompanying children. Daily, individual, greetings establish a bridge of intimate connection between the child and the adult. After leaving the backpacks and changing shoes, everyone goes to a common area where they welcome the day. "Sa Aubada" starts. In a big circle with all students of Primary and Secondary education and the adults that lead the groups, the first moment of community is created. All from different backgrounds they come together in the school; this first moment in the morning is a space for connection with the group, poems and songs are shared that connect them to the seasons and natural rhythms, "schooling" is happening, social interaction and educational community are experienced.

IN OUR INNER SELF THERE IS SOMETHING THAT
DOES NOT HAVE NAME AND THIS IS
WHAT WE REALLY ARE

It's time to go home or share with colleagues a meal that their older fellows from primary and secondary education have cooked.

At the end of "Sa Aubada" and after a moment of shared silence, each group goes to its classroom, and there the students, accompanied by their group tutor, begin to develop comprehensive learning processes that foster education for being, doing and living together. These processes have a duration of about 3 to 5 weeks. Its development depends on the developmental stage of the group and takes into account individual and group



maturational aspects as well as the curriculum guidelines of the Department of Education. The selected topics are diverse and have a multidisciplinary and collaborative orientation. A creative and dynamic process of studying and learning in which the parts relate to the whole is created with rhythm, structure and meaning. All, children and adults in the group, are actively involved in the process, head, heart and whole body are integrated into the task. They get and experience living, doing and creating. Both adults that coordinate, tutors and specialists in different areas, and students work together by connecting the different areas of knowledge.

Through experience, students gather their own learning by recording everything in an artistic way in their own books that they create. They draft and delicately illustrate their memory of a living process that allows them to put their skills into practice.

During the first hours in the morning, we take advantage of good concentration and attention, and their stories arise.

The stories reflect the phase of development and learning process that is currently alive in the group. They have been the way to transmit

knowledge orally from generation to generation and they cover the essential human values. They contain myths that resonate in us and evoke principles from within us. They are the basis of emotional development and they help develop a more harmonious life. They provide a framework in which children can navigate and understand their experiences. They promote development and they are food for the soul. Moreover, in the stories, different aspects related with the learning processes are included like history, landscapes, cultures and traditions. Every day, group tutors narrate folk tales, fables, legends, lives of historical figures, stories of early settlers and ancient civilizations, stories from different mythologies, enriching and nurturing the student culturally, socially, emotionally and spiritually.

Upon completion of this first morning period, each group shares a snack in their classroom, after thanking the Earth and Heaven for the food. When snack time finishes the different groups of students participate in activities essential to the smooth running of the school, like the school garden and the educational kitchen.

The school garden and the educational kitchen are authentic sources of learning and experience where all areas of knowledge are integrated. They guarantee connection with life and comprehensive development, not to mention the freedom and confidence in putting all into action and service to others, as a purpose to these activities. These activities nourish the physical, conceptual, emotional, social and spiritual sense of being human.



At the end of the activities in the garden and kitchen or other manual tasks performed alternatively by the groups, the whole school walks the streets of the town into the forest. It's time to say hello to Joan, a resident of the town that also leaves home to walk, see and hear the carpenter working in his workshop or greet dogs eager to get their daily greeting. Depending on the season, leaves, rain, mixed flowers and some birds or insects accompany the way. Rain is not a reason to stop going to the forest, boots, rain pants, rain jackets and umbrellas, help on these occasions.



Playing freely in contact with nature in the forest is one of the essential activities of Escola Sa Llabor and Holistic Education. Human beings receive from this grand master the true example for the development of human qualities. Nature shows us systemic being and feeling, only that, makes possible systemic doing and systemic thinking. That is why Sa Llabor dedicates not only this daily space of almost an hour for Elementary and Secondary Education in nature, but the whole Friday as well, to go on excursions to different places and natural environments that allow us to see and live in conscious connection with nature.

Monday to Thursday, returning from the forest, the school groups perform different activities that

complement the learning processes in different artistic languages, such as poetry, dance, music, Gamelan, painting, carving wood, etc.

At the end of the morning, the children that stay for lunch in the cafeteria, share food which some of their colleagues have prepared that day in the educational kitchen with what others have harvested from the school garden after performing the necessary caring tasks. Before eating, a song is sung to appreciate food again. After eating the cleanup of the dining room and kitchen is shared by groups of adults and children.

After lunch, the oldest students from Primary and Secondary Education have activities like basketball or individual work on musical instruments, the progress on those will be shared with the music orchestra of Sa Llabor School.

Twice a year, coinciding with the end of the first and third quarters, the team of professionals and students from Primary and Secondary Education experience the process of creating a play that unfolds in all its facets (writing, acting, music, sets, costumes, etc.) and is represented as the end of a process to the community. The play is presented in the municipal theater. It is a living example of the diversity of knowledge put into action and individual responsibility within a group for a common goal.

The theater as form of art has a profound educational value although, in Sa Llabor school, it goes much further. Not only does it contribute to the spiritual formation of students and cultivate community life, it also allows students to use the school play as an expression of their interests, and a means to express what they want.

Though the time structure of Primary and Secondary Education are similar, they become more differentiated on the topics that become centers of interest in the learning process. Thus in Secondary Education, while not neglecting the need for experience, there is an emphasis on the

need of the young teenagers to become aware of the truth of the world, through the study of science, history, or social studies. To do so they get involved in creating research projects, through study and practical application.

In Escola Sa Llabor, like a big family that grows and lives together, each person has an important place, with their own responsibility corresponding to their stage of development, without losing the holistic and inclusive perspective of the community.

*"Education should ensure holistic growth of the human personality,
a sufficient and thorough training for life.*

*It should promote understanding, peace and progress,
with special dedication to the realization of human togetherness"*

Escola Sa Llabor
www.sallavor.es



The eco-public school ses Marjades project

Sóller (Mallorca)

Local school

(Approved and waiting to be implemented by the Government)

History of the school

Ses Marjades public school was donated to the village of Sóller by D. Miquel Bisbal Canals in 1931 during the Republic. It is located in a rural area on the outskirts of Soller, in the natural environment of the Sierra de Tramuntana. It is a small, rural school providing for preschool (3-4 years olds) and primary (5-7 years olds) education.

Recently attempts were made to close several times, but the educational community mobilized and managed to prevent this from happening. Without much support, Carles Fluxà, the director of the school for many years, and other teachers have been fighting to keep the school and move forward with their project.

The arguments used to justify closing the school were based on the poor condition of the buildings due to many years of maintenance neglect. The school has three buildings, but most of the available spaces cannot be used and need to be renovated.

The intention of transformation of Ses Marjades school into an eco-public school include, renovating the school buildings, taking advantage of the potential features of Ses Marjades, including its privileged environment and the beautiful spaces that are currently unused and abandoned.

The aim of the project is to provide for the comprehensive development of children, awakening in them, environmental awareness,



respect, concern and motivation to learn and cultivate the creative capacity of the Self. The new educational eco-school project will integrate the development of the body, mind, hands, heart and soul of the student.

The eco-school methodology

Children will learn through workshops and other means using experimental, participatory, active and experiential methods, developing research projects that integrate content from different subjects and basic skills.

Students won't work through subject content in linear prescriptive ways, but by integrating different projects in the workshops and classroom spaces.

Classrooms will be organized into environments that will be dynamic and will meet the learning needs of the developmental stages of the children. Learning environments will be safe, compassionate, relaxed and stimulating.

Some of the learning environments for children will be: a symbolic exploration space, a construction space, a library in the classroom, a space for developing tasks and a relaxation space. Some of the primary schools environments will be: a space for reading and writing, a space for mathematics, a space of symbolic exploration, a space of newspaper archives and printing, a multimedia space, a theater space, a space of literary creation, etc.

Workshops areas will be: a sciences room, the kitchen area, a room for psychomotor skills, an arts and crafts room, a music and/or body expression room, a vegetable garden, a schoolyard and outdoor or nature areas.

The relationship between the teacher- student will be that of mutual learning. The teacher will be a guide or mediator between the child and knowledge, and will accompany students with love and respect.

Educational principles

Comprehensive education of all child dimensions (physical, emotional, mental, social, expressive and emotional).

Experiential and active learning.

Ecology. Education with love and respect for nature, caring and having direct contact and knowledge from it.

Solidarity. Education for the well-being of the community, which implies awareness on the impact of our actions and empathy with others.

Responsible freedom. The education of people should allow for freedom of expression, and the right to act and make decisions in an autonomous and responsible way.

Principle of progression. Educating by acknowledging that each person is constantly changing and growing, allowing each child to evolve at his or her own pace, without forcing or accelerating the learning process by imposing concepts that that the child isn't ready or interested in.

Development of creativity and art.

Education of consciousness. Enabling the knowledge of our most intimate inner self and its relationship with the environment.

Intercultural education to promote coexistence and integration of different cultures, based on respect, communication, dialogue, active listening, and equality.

Education with values in action. Educating by example and practicing values like generosity, solidarity, and cooperation, directly and daily; cultivating patience and perseverance at the same time.

Education in the dialogue.

Working with families. Parents enrich the school with their contributions and collaborations. Families actively participate in school with their involvement in the educational process of their children, participating in workshops to inform and learn how to accompany their children in the learning process as well as sharing experiences and concerns.

Open to the participation of the community (parents, professionals, artists, craftsmen, etc.)

Attention to diversity. Integrating all children regardless of sex, race, religion, background or social class. Recognizing differences as a qualities, and not as a discriminating factors.

Other local schools

Escoleta Waldorf Binissalem

Steiner-Waldorf pedagogy aims to “educate the human in man” and S'Escoleta Waldorf of Binissalem (Mallorca) has been participating in this educational challenge for fifteen years through a preschool education center. They are currently creating a primary school project. The school provides a warm and familiar environment, that considers the interest of the children in the world that surrounds them, and the enthusiasm for the experiences that life presents. S'Escoleta Waldorf wants to offer children an environment where they can cultivate respect and gratitude towards people, land, and life.

If we want education to awaken in students, a sense of their own security, a sense of social responsibility, and participation, it is necessary to provide educational spaces where to practice these values.

<http://www.waldorfmallorca.com/>

Escola Global

Escola Global offers preschool, primary, and secondary education in Palma (Mallorca). They propose that children like to learn because they are discovering the world, and the school can provide the tools and the right environment to motivate them and guide them during their learning process. The mission of the school is to cultivate a broad and balanced organic lifestyle that rests on the self-motivated, creative and critical thinking, social responsibility, and compassion for others. They offer an innovative and sustainable approach to learning which is based on the pillars of nature, nutrition, movement and creativity.

The curriculum is based on the "English National Curriculum" which have the accreditation of the "National Association of British Schools in Spain" (NABSS).

<http://www.escola-global.com/>



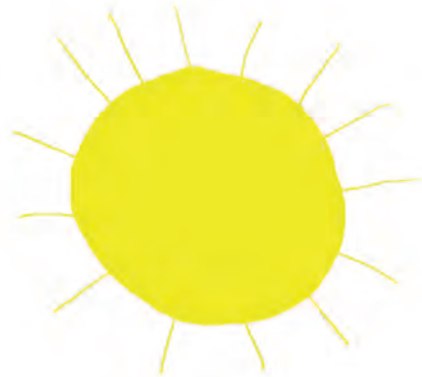
Escola Activa de Mallorca

Escola Activa de Mallorca is a cooperative of families who developed a preschool and primary school based on humanist psychology and active pedagogy.

They rely on children as protagonists of their own learning, respecting their rhythms and needs, and giving priority to their interests and motivations.

They want to promote an integral education, accompanying the integration of emotional, social, physical, intellectual and artistic development. Participation in the development of the project is seen as an activity created by an educational community, therefore communication between teachers, families, and students is considered vital. They are committed to educate through values of ecology, sustainability, and respect for the environment.

<http://www.escolactivademallorca.org/>



Nau Escola

This is a school for pre-school and primary education located in Palma (Mallorca). It is an active, democratic, secular, inclusive private school managed by a mixed group of teachers and families. It offers education according to an active and experiential pedagogy that considers the child as the main protagonist of their own education.

<http://nauescola.wordpress.com/>

Nono Espai d'aprenentatge

Nono espai d'aprenentatge, is a free preschool education project. It is an area designed for children where freedom and respect are considered fundamental pillars; freedom to experiment, to learn, to feel and be accompanied with respect and love.

<http://www.espainono.net/>

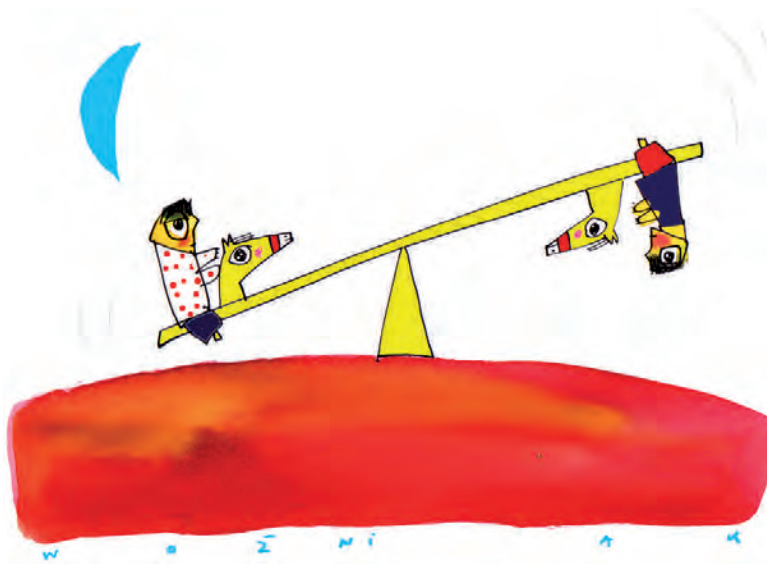
National Schools

Living School El Roure

El Roure is in Mediona, Catalunya. It is a space that provides community and support for families with children from 3 to 16 years old, that together with a pedagogical team, engage in and experience child rearing. The project is conceived as a living experience, ie, a continuous process of

transformation. There is no programmed learning content; there are a variety of resources, materials, spaces, situations and opportunities for freedom of movement, and flexibility to provide completely for children in this age group.

<http://www.elroure.org/>



International Schools

The Small school

The Small School is a co-educational, independent school for 11-16 years old, based in Hartland, Devon. They believe education should be based on trust and mutual respect, together with a commitment to the school community.

They aim for a flexible and responsive approach to an individual's interests, needs and abilities, thereby seeking to develop self-motivated learning.

Although over thirty years old, the Small School continues to pioneer a human scale approach to education and there is no other secondary school quite like it in the country. Many new, 'Free Schools' have been influenced by the ethos of the Small School, but human scale at the Small School means a maximum of only 40 students.

<http://www.thesmallschool.org.uk/>

EDUCACIÓ PER LA VIDA

BIOCRÀCIA



SE CENTRA EN LA VIDA.



BIOCRACY. IT CENTERED IN LIFE. FOR THE BENEFIT OF ALL. IT MEANS A WAY OF THINKING, LIVING AND ACTING THAT IS BENEFICIAL NOT ONLY FOR HUMANS BUT ALSO FOR ALL OTHER LIVING BEINGS.

JUST AS CAPITALISM FOCUSES ON THE INDIVIDUAL AND SOCIALISM IN SOCIETY, BIOCRACY FOCUSES IN LIFE. LIFE IS WHAT UNITES US ALL. LIFE IS SACRED. WE ARE ALL CONNECTED. WE REVERENCE ALL LIVING BEINGS, ALL FORMS OF LIFE ARE RESPECTED.

WE ARE A BIG FAMILY, THE FAMILY OF THE EARTH. ALL RISE, ALL IMPROVE; INVOLVES AT THE SAME TIME ECOLOGICAL, SPIRITUAL AND SOCIAL PROGRESS; SERVES THE INTERESTS OF ALL HUMAN BEINGS AND TAKING CARE OF THE NATURAL WORLD. ANIMALS, FORESTS, SEAS, LAND. WE PLACE LIFE AT THE CENTER AND MONEY AT THE SERVICE OF NATURE AND PEOPLE.



Escola Kumar

Learning by doing. The art of living, and living together.



"If we don't know who we are, if we don't know how to meet our basic needs for living, when enter into the active community to develop our talents and skills, to interact with others, we will suffer"

Education should train the mind, the hands, and the heart and develop the capacity to think, feel, and do. Education is discovering who we are in order to be able to become our true selves.

Escola Kumar was born in october 2013 inspired by Satish Kumar, educator, writer, and wise activist of "Earth, Soul and Society". The "Earth" reflects the relationship between people and nature and is a metaphor for the great theatre of life, the "Soul" reflects the interior dimension, and "Society" reflects our social relationships.

Escola Kumar is a living center where people visualize and experience new means of Holistic Education for the community. The primary principal of the school is "to learn by doing", integrating the head, hands, and heart. If we work with our hands, we cultivate our heart, and harvest happiness.

Escola Kumar is based on a non fragmented pedagogy that introduces a new ethic into school: Life. Self knowledge and self-sufficiency are placed at the heart of the learning process. Self-knowledge is understood as the interior dimension, the SELF. We cultivate the spirit through the path towards consciousness.

Self-sufficiency is understood as the exterior dimension, DOING. We work the earth through the science of Permaculture and we develop skills to cover our basic needs: housing, food, clothes, and energy

Self-knowledge and self-sufficiency act as instruments for the development of our talents and our service work to the community, as well as providing tools for building community and learning how to relate first to ourselves and then to our families, our friends, the community, and nature.

The primary activity currently at Escola Kumar, is developing Permaculture courses for educators. Simultaneously, there is an experimental programme being developed whose objective is to train youth coming out of secondary school.

Why do we choose self-knowledge as a pedagogy base on the SELF?

Self-consciousness is the education of the future. There's something inside our-selves that has no name, that is who we really are. Paying attention to our inner selves, discovering our true selves, and cultivating spirituality is the bases of the pedagogy of the SELF.

Why do we choose Permaculture as a pedagogy

base for teaching self-sufficiency? Permaculture based in innovative, conscious, design methods creates a bridge of cooperation and co-habitation between ecosystems and human communities. Permaculture integrates from an holistic vision and from a systematic means of thinking, people with place, with the earth, and the five natural kingdoms.

The essence of Permaculture is regenerate the earth and live in harmony with oneself, with others, and with nature, using methods based in ethics and work.

Escola Kumar integrates Permaculture through the Asociación de Permacultura Mediterranea (PermaMed) and has established ties with an international centers, Schumacher College and Gaia Education, to develop holistic education courses in Mallorca that inspire creativity and new ideas, connecting values with life, science with spirituality, and economy with ecology. www.pocapoc.org

RAISE YOUR CONSCIOUSNESS AND
CULTIVATE YOUR SELF SUFFICIENCY.



The School of Consciousness

The education of the future is consciousness

And what is consciousness? Consciousness is the awakening of the spirit, that is to say the divine spark inside of each one of us that give us the capacity to understand and perceive the truth.

There is an old saying that in life we are given two births. The first birth is of flesh, which is the one we have when we arrive on this planet. As we grow, we develop our bodies, as they are connected to our basic senses: instinct, emotion, and reason. The second birth is the spiritual birth. It occurs when consciousness enters our life and becomes our guide and master. Consciousness is a direct connection with the highest source of light where all truth and wisdom come together. When the consciousness of our spiritual heart awakens we begin to receive all knowledge through a new sense called intuition. When we enter in the realm of consciousness, we understand that life is truly sacred and governed by sacred laws. Now we no longer act unconsciously, instead, we act with respect to the law of cause and effect, which makes us responsible for each one of our actions.

As we become conscious we know that love and wisdom sustain all creation in her divine orbit, and therefore we, who are living in this state of consciousness, will have harmony and health. Humans are sacred, created in the image of infinity. But ignorance and forgetfulness of our own source, has driven humanity to a life of chaos. If we want to change this we need to elevate our state of consciousness and thereby awaken the seed of the divine that is always with in us.

In this way, all the lies, fears, and ignorance, that have trapped us in state of illusion won't have

control over us anymore, because the consciousness is the stairway that leads us to the eternal truth.

The more conscious we are of ourselves, the more we understand life and the potential to live with our divine gifts. But total consciousness is not easily gained, and we have to create a new bridge between the temporal and the eternal. The limited can not capture the unlimited, just like a cup can not hold all the water of the planet. Therefore if we really want to understand life, we have to learn to tune in and reconnect with life, like a drop of water that returns to the sea. Just like the shell of the eagle's egg protects it during its early evolution, the rational mind protects us during our first years of life. But the moment will come when that same eagle's shell will fail to protect and will become a limitation and impediment to the eagle's flight. The same happens with our limited rational mind, first it helps us but once our consciousness has been awaken the mind becomes a cage to our divine perspective. Like the same small eagle, we have to fight and release ourselves piece by piece from our thoughts and limiting concepts, then we can fly free to the sky.

Teaching our children to live consciously will help humanity in the future to change the course of life from destruction to construction, from war to peace, from hate to love, from chaos to harmony, and from ignorance to truth.

The school will teach students how to wake up and live with their divine selves in daily life.

Through breathing exercises, sounds, and specific geometric movements, and activities such as deep meditation, the students will learn to maintain a state of full consciousness, and thereby to connect and repair their spiritual heart that has been hidden by their ego.

Courses offered by Andreas Beskow.
www.castellitx.com



International Centres and Universities

«Love of life, all life is the first principle of education»

Schumacher College

Schumacher College was founded in 1990 by Satish Kumar, John Lane and others, and first opened to students in 1991 in Dartington, Totnes, Devon, U.K. It was inspired by E.F. Schumacher, the economist, environmentalist, and development educator, and the author of *Small is Beautiful*. It is an international center offering transformative learning for sustainable living, and runs holistic education courses for people concerned with social and environmental issues. It is the most internationally famous initiative of "The Dartington Hall Trust".

Some of the teachers who led courses there, such as David Abram, Patch Adams, Henri Bortoft, Fritjof Capra, Deepak Chopra, Christian de Quincey, Stanislav Grof, Hazel Henderson, James Lovelock, Lynn Margulis, Humberto Maturana, Wolfgang Sachs, Arne Naess, Rupert Sheldrake, Vandana Shiva, Brian Goodwin.

<http://www.schumachercollege.org.uk/>

Bija Vidyapeeth

Bija Vidyapeeth (Earth University) is Navdanya's learning center promoted by the physician and activist Vandana Shiva. It is located at the Navdanya Biodiversity Conservation Farm in Doon Valley. It is a biodiversity sanctuary for birds, butterflies, insects, and soil microorganisms. The center has conserved more than 1500 varieties of seeds and trees.

This Earth University draws inspiration from Rabindranath Tagore. Students can learn from nature as their teacher, they can join ecological activities, and learn from farmers through active observation and participation.

At Navdanya, people do not just grow crops and biodiversity but also cultivate community. You learn to be a member of The Earth community and the community of Bija Vidyapeeth by being part of and participating in the community activities.
<http://www.navdanya.org/earth-university>

Centre for Ecoliteracy

The Center for Ecoliteracy (Berkeley, California) advances ecological education in schools. They recognize that students need to experience and understand how nature sustains life and how to live accordingly.

The Center was founded in 1995 by Fritjof Capra, author and systems thinker; Peter Buckley, farmer; and Zenobia Barlow, executive director. It offers professional development, and provides strategic consulting. The Center creates books and resources for sustainability as a community practice. They promote interdisciplinary instructional methods; actively engage students in learning in and out of the classroom; involving them in long-term projects; and creating an atmosphere of purposeful conversation and reflection about complex issues.

<http://www.ecoliteracy.org/>

College of Arts and Sciences and Conservatory of Music

<https://home.oberlin.edu/>

University of Gastronomic Science Slow Food

<http://www.unisg.it>



Local educational initiatives



PermaMed (Mediterranean Permaculture)

PermaMed promotes Permaculture, cultivating conscious, holistic, ecological, and sustainable education through different educational activities with the whole community. One of its highlight activities is "Permaculture in Education", a course for secondary school teachers and a focus on young people between 14 to 21 years old.

The practical and holistic approach of Permaculture encourages the creation of interdisciplinary projects and facilitates the interconnection of different subjects in the school curriculum that usually are studied in a fragmented way. In addition, it encourages learning equally from the "heart", the "hands", and the "head". PermaMed is committed to an education that does not focus only on the thinking, but also promotes "doing" and "making" with the hands, as well as creating relationships from the heart. PermaMed is working to include Permaculture as part of the school curriculum at all stages of education, primary, secondary, professional training, University... The value of Permaculture's design system is being increasingly recognised internationally and is already recognized by universities in the United States, Australia and South America where Permaculture is part of their formal education.

www.permamed.org

Espai Terra. I.E.S. Santanyí (Mallorca)

This project consists of a plot of land adjacent to a secondary school building where students and teachers develop activities related to the Earth. Teachers from eight different departments: biology and geology, physics and chemistry, drawing, technology, Catalan, Castilian, social studies, and orientation, are part of this multidisciplinary project.

The municipality has granted the use of a public plot. With the support of the permaculturist Julio Cantos, students and teachers intend to create a flower and fruit garden and set up a traditional poultry coop, such as those which in the past provided food and self-reliance to families. The plot will also act as a biological reserve of species for use with in the classroom (to create dyes, aromatic plants, vegetable structures...). One of the goals of this project is to apply the principles of sustainable building, through renovation projects, both on the patio and the inside of hallways and classrooms, in their own secondary school building.

<http://projecteespaiterraiaessantanyi.blogspot.com.es/>

Working Groups of Ecoliteracy in The Balearic Islands.

This group, inspired by Fritjof Capra and Center for Ecoliteracy was founded in 2011. It is composed of teachers of the Conselleria d'Educació, the University of the Balearic Islands (UIB), as well as holistic teachers of the Islands and activists of Pocapoc. Their goals are to introduce ecoliteracy in the schools, teaching teachers, and engaging new experimental schools for all ages.

Gunter's Fables

ZERI (Zero Emissions Research and Initiatives), is a creative minds network started by Gunter Pauli at the United Nations University in Japan with the commitment to finding innovative solutions to the pressing problems of our time.

Gunter Pauli, created a series of fables for children between ages 5 and 8, that act as the starting point of a fascinating learning journey through science. The Fables are based on the teaching of 5 intelligences: academic knowledge, emotional

intelligence, Arts, ecoliteracy and the capacity to implement.

Günter's Fables addresses 36 scientific topics explained through short stories for children (in the future there will be 365 Fables. Currently the Fables are used in educational systems of many countries including China and Colombia). At the moment there is a set of 7 books, more will be added. Each one reflects a different theme: water, food, education and ethics, energy, labour, health and housing. Each story is accompanied by complementary scientific explanations clarified in simple and pedagogical language. The Fables encourage reflection, the recognition of useful associations, and provide several practical exercises that can be carried out easily.

Life on the Earth is organized in 5 kingdoms (animals, plants, fungi, algae and bacteria) who cooperate to ensure mutual survival and generate abundant resources. In nature, everything has value, whatever is waste for a species of one kingdom, is a nutrient for a living organism in another kingdom. It is fun to learn science through fables. Fables awake the emotions thereby making it easier to remember their content.

Gunter Pauli offered a teaching course for teachers of the University of Balearic Islands focusing on the pedagogical methodology of the Fables and this is being incorporated into teaching practices in the schools. Gunter's Fables are already in schools in many different countries.

<http://www.zerilearning.org>

Mallorquin folktales

We should not forget the collection 427 mallorquin folktales, true treasure of our ancestors and a promise to the future that should be read, not just by children, but adults, on an initiation journey to the depths of our heart.

Aplec de rondalles mallorquines, 24 toms.

Editorial Moll, Ciutat de Mallorca

La Akademia

La Akademia is an Educational project that promotes emotional education among teenagers free of charge. It does this through self knowledge and personal

responsibility. This project is associated with and accredited through the Masters Program in Personal Development and Leadership of the Faculty of Economics from the University of Barcelona.
<http://www.laakademia.org/>

Serendipia

It is a non-profit, socio-educational project, that arises from a personal and group concern for the improvement of education and the legacy we leave to our children and future generations.

They want to recognize and honor the role of the family in society, which creates and drives change.
<http://akademiapadres.blogspot.com.es/>

De la Terra al Curriculum (From the Earth to the Curriculum)

The educational system of the Balearic Islands is conducive to implementing ecoliteracy projects since many school centers have already been working with school vegetable gardens for years and have included them as part of the school curriculum, mainly related to the subject of natural, social, and cultural environment. For this reason the Conselleria d' Educació has started gradually a change towards a curriculum that is integrated through the experience of vegetable gardens and nutrition in schools.

Seven centers on the Islands have joined the first phase of this project: Escola Municipal d'Esporles, CEIP Sant Carles de Peralta, CEIP in Sant Miquel de Son Carrio, CEIP Rodamilans of Sineu, CEIP Son Anglada in Palma, CEIP Sa Albufera d' Alcúdia, and EIP Ses Païsses de Sant Antoni de Portmany.

Artifexbalear

Holistic education in sustainability, bioclimatic architecture, stonemasonry, sculpture, mosaics, appropriate technology and permaculture. Artifex proposes the re-lecture of the vernacular building methods, return to local materials/resources and the collective intelligence as tools of empowerment and adaptation for this transition from industrial to the ecological era.

Cooperative learning workshop for families all Saturdays. Internships and international workshops in English language.

www.artifexbalear.org

National Education Initiatives

Center of Research and Counseling of Living Education (CRAEV)

CRAEV is a counseling and resource center which aims to promote a movement for living education. This an educational approach that is based on accompanying children through the phases of childhood, and include issues such as progressive autonomy, emotional support, experiential learning, and the systemic approach in educational settings.

<http://www.educacionviva.com/>

Xarxa de Educació Lliure (XELL)

The XELL, Free Education Network, has been consolidated as a meeting place and pedagogical reflection, between projects, parents and professionals interested in exploring new educational paradigms.

<http://educaciolliure.org/>

Bosquescuela

Bosquescuela (Feresteschool) it's an initiative started by Felix Rodriguez de la Fuente whose mission is to implement and promote the education model of open air primary schools in Spain.

It's a regulated education model designed for holistic education of children between the ages of 3 and 6. What's innovative about this model that all the activities take place in forests, meadows, and shoreline. It draws from the successful experiences in open air pre-schools in Northern and central Europe, United States and Asia.

<http://bosquescuela.com/>

Homeschooling

www.educacionlibre.org



Iniciatives educativas internacionales

Gaia Education

Gaia Education promotes sustainable education development through the creation of curricula for the design of sustainable communities. With a solid base on best practices developed by eco-villages and places in transition around the world. Gaia Education works in partnership with universities, ecovillages, governmental and non-governmental agencies, and United Nations. The star project of Gaia Education, EDE, integrates social, economic and ecological dimensions with a world vision of sustainability and proposes and education that is universal in its scope and local in its implementation. Gaia Education programs have been offered in a variety of places that include tribal and traditional cultures, ecovillages and slums, universities and learning centres. Students become sustainability designers and agents of change, taking an active role in the transition of their communities, organizations, institutions and neighbourhoods towards more sustainable patterns of production and consumption, as well as a more joyful, meaningful and healthy life.

www.gaiaeducation.net

La Educación Prohibida (The Forbidden Education)

This is a documentary film that questions the logic of modern schooling and how to understand education, introducing alternative non conventional educational experiences that reflect the need for a new educational paradigm. The intent is to encourage debate about the foundation of education, promoting the development of a holistic education focused on love, respect, freedom and learning.

This audiovisual project created by young people, is a research project that covered 8 countries and interviewed more than 90 educators about alternative educational approaches. They included 45 non conventional educational experiences. This independent project, unprecedented in terms of scale, speaks to the need to promote and the emergence of a new educational paradigm. The film was financed collectively thanks to hundreds of co-producers and has free licenses that allow and encourage it to be copied and reproduced.

Since its inception, education has been characterized by structures and practices that are considered obsolete today and do not address the needs of the 21st century. The main weakness is that ignores the nature of learning, freedom of choice, and the importance of love and the development of human connections on individual and collective levels.

Over the years, from these critical observations, proposals and practices have emerged that provide a different way of thinking about education. This documentary showcases many of these and explores their ideas and shares the experiences of those who have dared to change the structures of the traditional school and educational model.

www.educacionprohibida.com





Countries

Finland,

an education system based on equity and excellence

It is worth paying attention to the Finnish education model. This nordic country has managed to stand out in the international comparative index with a system based on equity and excellence. Teaching methods are both very rigorous and creative; educators dedicate less time to teaching and students spend less time studying, however, the results are impressive.

Teaching is based on creativity, innovation and teamwork. Finnish students have become an international benchmark because in addition to excelling in reading, science, and mathematics, they possess excellent civic attitudes.

According to the researcher Xavier Melgarejo, to understand this success we can analyze several items that create this difference:

1. Teachers' skills and their social prestige

It is an honor to be teacher in Finland, and few people have access to this honor. Only those with greater vocation and qualification can educate children in Finland. The result is a great social esteem for the teaching profession. This is not due to the financial compensation of teaching; the average teacher salary is lower than in other European countries, including Spain (Finland: average net salary - after 15 years of profession, was \$37,455 in 2010.) Spain: average net salary - after 15 years of occupation - was \$42,846, (excluding the cuts suffered in 2010).

The Finns probably have the most competitive teachers education in the world. Becoming a teacher is one of the most sought careers by students and less than 10% of applicants are admitted. For a candidate to qualify for the studies and become a teacher one must demonstrate a secondary grade average exceeding 90 % and take a final exam as well as demonstrate social sensitivity (having been a volunteer, monitor, etc...). Each university chooses aspiring teachers through an interview to assess their communication skills and their ability for empathy, as well as a demonstrating skills such as presenting a subject to a classroom, summarize a book, presenting art skills, providing a math test, and an information technology test.

The primary school teachers' degree requires five years of study and during the last years the brightest students often participate as assistant teachers in the preschool, which is considered the most important stage of the educational process.

In many towns, people ask teachers for advice on all kinds of issues. The community trust teachers because they know that they have been very well prepared and only the best students can become teachers.

Educators in Finland have a high degree of professional autonomy and enjoy professional development policies designed to make progress in their careers.

2. The teaching method

The most striking of the Finnish educational method is that schooling starts at the age of seven, much later than in other European countries. And it makes sense, as only at this age, children had acquired sufficient intellectual maturity to be able to assimilate and understand the information they will receive.

In Finland there is no schooling between ages 3 and 6. The public policy focuses on providing help to families to balance work and family life.

Neither competition among students nor comparisons are encouraged and until fifth grade there are no numerical marks. Most of the time the knowledge is not given, instead, teachers work as a team in order to allow students to generate the knowledge for themselves. The classroom is conceived as a learning laboratory where students and teachers learn from each other. The methodology emphasises the development of curiosity, creativity, and experimentation. It is not a matter of transmitting information, but most importantly, learning how to learn.

There is no difference between the life inside the classroom and outside the classroom, students and teachers enjoy warm relationships with a lot of life inside the classroom.

3. Schools

Finnish public schools are very decentralised. Both primary and secondary schools fall under municipal control. The ministry of education focuses its activities on ensuring proper funding so that the values of equity, quality and efficiency can be applied. The authority sets the basic curriculum but leaves a broad margin to each center to adapt the content to their socio-cultural reality.

The planning is agreed upon between teachers and students. Teenagers have their say on the proposals of their teachers, report their interests and participate in the organization of the class. The principals select the teachers, teachers can be dismissed. There are no inspectors in the Finnish education system. Principals evaluate the teachers. Principals are chosen by the City Council.

Another significant element of the Finnish system is that it integrates all levels of education. While in Spain they are completely separate ("primary and secondary school do not work together nor do the secondary school and university"), in Finland they are very used to coordinating the educational system as a whole, "so there is a lot of collaboration to improve the curriculum".



4. Policies in education

The equity of the Finnish education system is a reflection of the priorities of its society: solidarity or "helping the other" are the most important values (94% of their population agrees), they also work to create a better society with less discrimination. They value people for what they are and for what they do and not for what their parents were or the social group they belong to. The institutions are based on transparency and

the society is governed by the self-responsibility of each individual. In addition, the society has a high environmental awareness and 40% of the population is in favour of environmental protection over economic growth.



In Finland the education system is supported by a solid welfare state that addresses economic, social and health inequalities. All this is funded with a high tax regime. It was the educational community in the 80s, that created the systems to improve education - now they are harvesting the results.

The advantages of the Finnish model offered to its students are supported by its public expenditure on education, which accounted 6.8% of GDP (5% in Spain) in 2009. Thus, compulsory education is completely free, from materials to costs of dining and transport (for distances greater than 5 Km.). Also university studies are free of charge, including those directed to adults who may wish to diversify their skills or simply improve their training. All of this guarantees that getting educated in Finland is not dependent on personal funds.

Some interesting facts of Finnish education

-At the ages of 4 and 5, less than half of Finnish children go to preschool. School begins at the age of 7.

-Finnish youth are at the forefront of the EU in the mastery of a second language.

-The grade average for teaching degree graduates is 90%.

-Films or TV shows are not dubbed, there are subtitled in order to help improve reading and language skills.

-In Spain 31.2 % of students between age 18 and 24 who have a basic education level do not continue their studies. In Finland only 9.9% don't, while the EU average is 14.4% (according to data from 2009).

-Barely 8% of Finnish students do not complete their required studies, in Spain, more than 30% drop out of the education system.

-The Finnish system produces very low levels of school failure, with graduation rates in compulsory secondary school close to 94% and very low index of repetition of grades (1%).

-Good education about sexuality makes Finland the European country with the lowest rate of unwanted pregnancies.

-Finland has the highest percentage of adults in continuing education of OECD (56.8%) and double the average of other countries.

-Writing and reading is absent from the Finnish preschool, but the reading performance among children of 14 years is the highest in international comparative studies.

-Arvo Jäppinen, general director of the Department of training and scientific policy of the Ministry of education of Finland says: "our educational model is not expensive. The average for students cost is about 5,200 euros per year. If we lose one of those students in the educational system we have calculated that in the long run the overall economic cost of that loss may be close to one million euros".

-80% of the Finns use regularly public libraries.

-Almost all young people receive personalized support or counselling in their studies.

-In Finland, only 4% of children live below the poverty line, compared with 26.2% of Spaniards.



Holistic Education. **The pioneers**

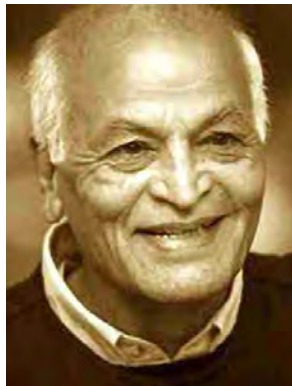
Satish Kumar

Holistic educator

*"I am a pilgrim of the Earth who sees life as a sacred journey,
who sees the Earth as a sacred home, and interprets the universe as a process"*

"Earth is the source of all life, literally and metaphorically. All life comes from mother earth and returns to her. If my outer body is soil, my inner body is soul. As I cultivate the land to grow food for my body, I also take care of the soul cultivating love, compassion, beauty and unity to achieve harmony inside and outside.

When I feel peace inside me, I also feel peace outside me. I feel at peace with all mankind. When I take care of the land, I am a member of the Earth community, and when I take care of society, I am a member of the human community. Thousands of millions of people, with all their diversity of cultures and colours, are just one human family.



The Trinity formed by Soil, Soul and Society is therefore a way to express, in just three words, that we are all related and interconnected, that we are interdependent. It is a Trinity of comprehensiveness and unity of life in its myriad of forms."

In this way, Satish Kumar talks about Soil, Soul and Society as a holistic Trilogy that elegantly encompasses harmony of humans with nature, the inner dimension of the self and the social relations. This trilogy is as a compass for our time just as liberty, equality, and fraternity were during the French Revolution.

For the past 10 years, with the arrival of autumn, Satish Kumar has come to Mallorca. He shares his wisdom with educators and activists and enjoys his circle of friends, which continues to grow on the island. He comes offering to share his experiences and teachings. He does all this with a poised and cheerful rhythm, with the elegant simplicity that characterizes him. If anyone could

be labeled a Wise Man, it would be Satish. His friend Fritjof Capra summed it up when he said that "Satish is the Wise Man of deep ecology" or Theodore Roszak, who said that Satish is "one of the most important educators of the 20th century".

Pilgrim of the Earth, in 1962 Satish travelled on foot and without money from the tomb of Mahatma Gandhi, in New Delhi, to the tomb of John F. Kennedy, in Washington, 12,000 km, for two years, through mountains, deserts, storms and snow, on a pilgrimage for peace. Ecologist and pacifist, inspired by Gandhi, in 1968, he founded The London School of Non-violence. He has been the editor of Resurgence, since 1973, a magazine and forum of international prestige which seeks solutions, propose new ideas, and promotes non-violence, sustainability, and the art of living.

In 1982, he founded "The Small School", in Hartland. This is a primary and secondary school, pioneer in holistic education, and nowadays, a

model of education and learning. In 1991, the alternative University, Schumacher College, was born as a unique international holistic and interdisciplinary higher education school, which connects ecology with economy, science with spirituality, politics with daily life, all in an atmosphere of free spirit.

Whenever he has a chance, Satish Kumar, reminds us the origin of the word "education" and explains that "It means pulling out what already is there, the potential of each student." All souls have already their own intelligence. Knowledge and wisdom are intrinsic to the soul.

"We educate students as if they were empty vessels that must be filled with a lot of knowledge, lots of information and many ideas, but education is about stoking the fire, letting out what he/she has inside. The educator must observe the student, discover his/her potential, and help the student so that the potential that is sleeping, wakes up, and emerges."

Current education works as a mechanism, new education functions as an organism. And the responsibility of teachers is to create the conditions so that the children can flourish. Satish invites us to replace the current model of industrial education by a model based on the principles of agriculture. "We need to change the metaphors -" says Satish, and he uses the seed and the farmer as an example: "if we consider each student as a seed, the role of the farmer/teacher is not to tell the seed how to become a tree, as most teachers do. The farmer cares, loves and honors the seed. His work essentially consists of creating the right conditions: good soil, good water, good light, protection.

Thus the seed will develop as a strong tree". To this Earth pilgrim, education is a voyage of self discovery, and teachers are the facilitators of this process and he explains it in this way: "All human beings are born with potential and with a little bit of luck, parents the families, the schools,

universities, the teacher, friends... will offer us help to discover what these potentials are. We have reduced education to passing an exam and obtaining a certificate that permit us to get a job in an office in front of a computer, ignoring that we have been born with a particular potential and that life is a voyage to discover what it is."

Satish goes further and indicates the need for a revolution in education: "the purpose of traditional education was to find the meaning of life, while modern education is a kind of brainwashing that prepares us to get a good-paying job and earn as much money as possible to feed the consumerism. If the seven billion inhabitants of the planet were living this lifestyle, we would need three or four planets such as Earth. This will not happen because we only have one planet. The best way to meet this challenge is to move from a quantitative and fragmented education to a qualitative and holistic education."

In one of his recent visits to Mallorca, he made clear what the pillars of the revolution in education are: "When the education system of these islands is built upon a spiritual and ecological framework, human beings inhabiting them will be able to find the true meaning of life."



Joan Mascaró

Teacher

*"My great teacher was Mallorca, full of sun, silence and beauty.
My thoughts and desires were my university"*

In 1897 a sage was born in Santa Margalida and his name was Joan Mascaró i Fornés. He was a teacher, a true educator, teaching in the Escuela de Comercio in Palma, in the Prameshvara College in Ceilan, at the University of Cambridge, and at the University of Barcelona. He was a Teacher in the most profound meaning of the term: "one who guides the growth of others: A person who teaches by being and doing"

When he was very young his reading of the Hindu religious poem the "*Bhagavat Gita*" was like a rebirth for Mascaró, a spiritual birth. The work left a profound impression within him and filled his soul with the desire for personal growth and for communion with the rest of creation. It also determined his vocation, as a result he became an orientalist, poet, and philologist, and is considered the most prestigious translator of India's sacred texts from Sanskrit into English, with such works as the "*Bhagavat Gita*", the "*Dhammapada*", and the "*Upanishads*".

He was in love with wisdom, and all his life sought humanity's harmony with the universe. His focus on unity within diversity, made him a forefather of interculturalism. He tirelessly defended the need to establish a bridge of dialogue between civilizations. His ideas remain valid (self-esteem, love, coexistence, cooperation, a comprehensive education, spirituality...) in a world in conflict, and are crucial for understanding



the constant turning of the West towards Eastern spirituality in its search for the complete fulfillment of the individual.

Mascaró's idea of education goes far beyond the consideration of schools, academies, and universities, beyond considerations of school age and the teacher-pupil relationship. Education for

him is the means that allow the human species to master its evils: poverty, wars, injustice, and lack of proper values.

- The comprehensive development of the individual: development of technical, spiritual, and values-related possibilities.
- Self-fulfillment without comparing or competing.
- A fuller life: being instead of having, living instead of earning and spending.
- Teaching as a synonym of awakening, not the accumulation of information.
- Greater joy, the joy of creating a better world.
- Social transformation: a better future.
- Adapting the educational ideals to the time and place in which they're being implemented.
- Overcoming the dilemma "education for the individual – education for society."
- The importance of the humanistic concept of culture and its application in the classroom.

In the same way **the concept of teacher** involves much more than just the job of teaching in schools, colleges and academies...

culture and the student, and his most important challenge is love: love of the cultural values that must remain alive in his soul and love of the individual being educated."

"A mere transmission of knowledge, news, and techniques can never be the mission of the educator, but rather true love in words or silence, which contribute to the freedom of the students, accompanying them so that they can securely enter into and truly understand the world as if it were a house of peace and joy, a place of love, and a world of hope. The transmission of knowledge is extremely important, everything is necessary and sacred, but first one must become a person in order to act as a true human being. First we have to know what world contains and sustains us before we can attempt to transform it. We must first be free before we can subject the earth and society to our will."

"There are so many who, with the use of a textbook, base their actions on a prefabricated culture, on culture programmed from above, ignoring the reality of the school's location and of the problems of the community. There are so many who spend hours, or days, it doesn't matter, transmitting ideas, news items, skills, and the making of a product. Teaching is so much more than a profession. It is a mission. Heart and soul are the fundamental corner stones that allow for the emergence of freedoms from which the joy of living can flow."

"Philosophy and the humanities can be helpful to the school teacher – one of mankind's most noble professions. The highest title given to Jesus in his lifetime was that of "Teacher". What can be greater than spiritual guidance? Consider the great teachers and pupils of Greece: Socrates, teacher of Plato; Plato, teacher of Aristotle; Aristotle, teacher of Alexander the Great. Some think that being a schoolteacher, especially one that teaches small children, is of little importance. If a small child is sick, don't his parents try to get a good doctor? Or do they say, the child is young,

any "healer" will do? No, they look for the best doctor! Nevertheless it is true that from an economic standpoint, that teachers, regardless of whether they work in grade schools or universities, are not given the noble and worthy position they deserve. Teaching is a calling, like being a poet, and requires devotion. We need teacher-poets and creative teachers."

These are some of the qualities he most valued in teachers:

- that they know and love history, culture, language, the environment in which they work, and that they also love the individuals they teach.
- that they are aware that they serve as models: teaching by being and by doing.
- that they are free individuals and they also free their pupils.
- that they are a fire igniting hearts and thinking, rekindling the image of awakening-discovering.

The qualities he appreciates in teachers are: Love, self-control, strong vitality, humor, intelligence. Love is a constant in the work of Mascaro. The process of self-love as a prerequisite for loving others and the process of loving others as a condition to be happy are united. Self-knowledge and personal growth; this theme is the core of the work of Mascaro. The love for oneself and others as unique elements that ensure a positive process of development.

On the search for oneself, some ideas are emphasized again and again such as:

- Observation
- Inner Stillness
- Contemplation
- Meditation
- Self-realization
- Importance of the now
- The measurement of "being" as opposed to "having"
- Attention
- Concentration
- Peace of mind

As for love -love for oneself and others- Marcaró presents it as a resource in itself:

"Loving is the easiest way to be happy" and he presents all the symptoms:

- Love and understanding: "do not hate, understand"
- Give: "the more you give, the more you have"
- Goodness: "if you harm others, you harm yourself"
- Forgiveness: "If we forgive now, we are free from temptation and evil now"
- Help: "the sweetness of mutual love is the best help for human suffering"

(From the book *La idea d'educació en l'obra de Joan Mascaró i Fornés* de Margalida Munar, Edicions UIB)

Joan Mascaró's work is full of aphorisms, which summarizes his timeless pearls of wisdom:

"Education is the essence of this vast universe. The process of evolution is a process of education"

"Teaching as synonymous for awakening, discovering; not as accumulation of information"

"The only true education is teaching others to wake up"

"In the classroom we must breathe an exceptional atmosphere, a mixture of illusion, thoroughness, and spontaneity"

"A child is poetry and lives in a world of poetry"

"A good teacher with an indifferent method will do more than an indifferent teacher with a good method. It is the personality of the teacher that matters"

"A revolution is needed in the world, an inner revolution, a revolution that changes the heart and mind of man. A new faith, a universal human faith is needed"

"Education should give us "idea-seeds" so they grow in future life"

"Education is an inner thing, plastic and vibrant as life itself, it is the growth of spirit and every growth must start from a seed"

"A teacher is a poet and creator. The teacher is free and frees others"

"What the teacher is, is what matters, not what he knows"

"The quality of teachers becomes quality of education"

"Schools should be places for happiness, leisure and life; within a community"

"Work with the same joy that you play"

"True preaching is our life and our works"

"Point the way so that others can find themselves"

"Those who hate need more love so they can learn to love"

"Love can not be taught, but shared"

"See the greatness of little things. See the world in a grain of sand"

"Education should be based on joy, because life based on joy"

"Imagination is active. Fantasy is passive. Imagination awakens us; fantasy puts us to sleep"

"Industrialism ignores culture. We have "reading and writing" without culture"

"The law of love solves all social problems of man"

"Loving your neighbor is the wisest way to make yourself happy. Cooperation is better than competition"

"The light of our inner sun is covered by clouds from our mind: the more clouds that disappear, the more we see true reality"

"The end of education is a fuller life, a fuller joy. The teacher must have a faith and give this faith to his pupils; but must give the pupils freedom of discussion"

"The word school comes from the Greek word *Schole* which means leisure"

Vandana Shiva

Educator of diversity and self-sufficiency

"The school of life is communion with life. This apprenticeship has to be with all beings and people who have something to teach us."

Vandana Shiva's work is multi-dimensional: as a philosopher she generates ideas and alternatives that are close to nature so that we can put them into practice and create life systems that are more human. As an activist she has become the guardian of seeds and the voice of farmers confronting the multinationals.

When she found out that food industry corporations wanted to patent seeds and charge farmers for planting them, she thumped the table and began the long process and struggle to help farmers find their voice. She insists that we should be indignant about injustice because "not to do so is to be part of the injustice". Inspired by Gandhi she has used this indignation as the fuel driving her creativity to find alternatives to make this a better world.



In 1993 she received the Alternative Nobel Prize and she has become a worldwide reference in the movement advocating an alternative to globalisation. She is also a leading proponent of ecofeminism and is founder and director of the Foundation for Scientific, Technological and Ecological Investigation; amongst other initiatives of the Foundation is the promotion and dissemination of ecological agriculture (Navdanya Project), the study and preservation of biodiversity (Bija Vidyapeeth - The Earth University), promoting women's engagement with the ecological movement (Diverse Women for Diversity - DWD), or regeneration of democratic sensibility (The Living Democracy Movement).

The challenge is to change a philosophy and world view that has its origins in industrial and capitalist society which is based on the concept that nature is empty and only consists of dead material: "If the intention was to rape the earth and exploit nature, first you had to convince yourself that everything was dead anyway, as this was the only way to close your eyes to the damage

you were doing. Separating life from nature was the first step on this path of destruction. As far as man's relationship to the earth is concerned, all agricultural communities believe that the earth is alive and is a mother. If the earth is a living being, intelligent and organized, what is the problem in being associated with it? Since it is an association of creativity, it is also an association of super-intelligence."

"Sustainability is a form of education," says Vandana adding "We need a global culture of diversity based on self-sufficiency. To work in keeping with ecological limitations which means living in peace with the Earth, without destruction. It means having a culture that defines consumption in such a way that it supports this type of sustainable production. To live within your own limitations is also to live with the knowledge that this is the best way to live. The heart of the matter is not to feel inferior, to be aware that advertising world-wide does not sell a product so much as a sense of inferiority."

Although Vandana confronts large and powerful multinationals such as Coca Cola or Monsanto in order to protect farmers and ecosystems, she believes firmly in non-violence. "Changes take place at two levels. The first step for change takes place in our heads. As long as our mind is conditioned by structures of domination and exploitation, we are giving our tacit consent and we are not contributing to construct alternatives. If we don't change our way of thinking in our daily life, we continue to support the system. The second level is to take action and this does not happen in the same way as in our heads, systems can't be changed automatically. In the material world changes require concrete actions. Such specific actions may appear very small, but when they are carried out with dedication and repeatedly, they provoke substantial changes. When someone said laughingly to Gandhi "Do you think you can defeat the British Empire with a spinning wheel?" he replied "It is the only thing that can do so." Because if we try to do it with force, they will always have the bigger guns. But something as small as a spinning wheel is powerful precisely because it is so small. Everyone can have a spinning wheel at home and everyone can be involved in change. I think that this is the change of mentality that we need because most violent protest movements try to imitate the size of the dominant power, but non-violent change requires a celebration of the strength of the small."

Faced with destructive globalisation which has caused the suicide of thousands of farmers, she advocates reinventing work through human creativity. "They are destroying their way of farming and their way of life. We distribute seeds as an alternative to the GM seeds introduced by the multinationals, so that farmers can find a way out of chemical agriculture back to ecological agriculture. My dream is to connect the whole life process, to make the whole journey from the seed, to the cotton, the thread, the materials and finally the garment. Gandhi supported this way of seeing things. He believed in doing work that was creative and sustainable. For me creating a seed bank is

like spinning at the wheel for Gandhi. In the same way that another person might make houses without cement. In every field there is an alternative to violence."

In her manifesto for Earth Democracy Vandana Shiva makes the following points:

1. All species, peoples and cultures have an intrinsic value: all beings are subjects endowed with intelligence and identity, not objects that can be converted into the property of others, to be manipulated, exploited and discarded. No human being has the right to be the owner of another species, of other people or of the knowledge of other cultures by means of patents or other intellectual property rights.

2. The Earth Community is a democracy of all life in its entirety: we are all members of the Earth family and are interconnected by the fragile network of life on the planet. We all have the obligation to live in a way that protects both the ecological processes of the Earth and the rights and wellbeing of all species and all people. No human being has the right to intrude into the ecological space of another species and of other people nor to treat them with cruelty and violence.

3. Natural and cultural diversity should be protected: biological and cultural diversity is an aim in itself. Biological diversity is a value and a source of riches (both material and cultural) which creates the right conditions for sustainability. Cultural diversity creates the right conditions for peace. Everyone has the obligation to defend biological and cultural diversity.

4. All beings have a natural right to their own sustenance: all members of the community of the Earth, amongst which are included human beings, have a right to their own sustenance, that is to say to food and water, a safe and clean environment and to the safety of the ecological environment in general. The right to sustenance is a natural right because it is a right to life. These are rights that

are not granted by states or by any large corporation and nor can they be taken away by the state or by any large corporation. No state or large corporation has the right to curtail or compromise these natural rights, nor to enclose common lands which sustain life.

5. Earth Democracy is based on living economies and economic democracy: Earth Democracy is based on economic democracy. In Earth Democracy economic systems protect ecosystems and their integrity; they protect the livelihood of people and satisfy their basic needs. In the economy of the Earth there are neither people nor cultural species that are dispensable. The Earth economy is a living economy. It is based on sustainable systems that are diverse and pluralistic, that protect both nature and people, that are chosen by the latter and which operate for the common good.

6. Living economies are founded on local economies: it is at the local level where conservation of the resources of the Earth and the creation of sustainable and satisfactory livelihoods are achieved in the most careful, creative, efficient and fair manner. The localisation of economies is a social and ecological imperative. Only goods and services that cannot be produced locally - that is using local knowledge and resources - should be produced elsewhere or traded at a considerable distance. Earth Democracy is based on vibrant local economies that sustain, in turn, national and global economies. In Earth Democracy the global economy neither destroys nor crushes local economies nor generates people who are dispensable. Live economies recognize the creativity of all human beings and create environments in which diverse forms of creativity can attain their maximum potential. Live economies are diverse and decentralized economies.

7. Earth Democracy is a live democracy: live democracy is based both on the democracy of life as a whole and on that of daily life. In live

democracies people can influence decisions taken about the food we eat, the water we drink and the health and education available to us. Earth Democracy is based on local democracy; within it are local communities - organized on the principle of inclusion, diversity and ecological and social diversity - which have maximum authority on decisions related to the environment and natural resources, and on the sustenance and livelihood of people. The delegation of authority at lower levels of government is carried out in accordance with the principle of subsidiarity. Autonomy and self-government are the foundations of Earth Democracy.

8. Earth Democracy is based on live cultures: live cultures promote peace and create a free environment for the practice of different religions and the adoption of differing beliefs and identities. Live cultures permit the flowering of cultural diversity beginning with our common humanity and shared rights as members of the Earth community.

9. Live cultures nourish life: live cultures are based on the dignity of (and respect for) life as a whole (human and non-human), of people of every type and culture as well as of past and future generations. Live cultures are, therefore, ecological cultures that do not support life-styles or consumption patterns that are destructive to life, nor the excessive use and exploitation of resources. Live cultures are diverse and are based on a veneration of life. Live cultures recognise the multiplicity of identities based on the locality and on the local community, but at the same time they recognize a planetary consciousness that connects the individual to the Earth and to life as a whole.

10. Earth Democracy globalizes peace, attention and compassion: Earth Democracy connects people through mutual assistance groups, cooperation and compassion instead of dividing them as a result of competition, conflict, fear and hatred. In a world of greed, inequality and excessive consumerism, Earth Democracy globalizes compassion, justice and sustainability.

Rabindranath Tagore

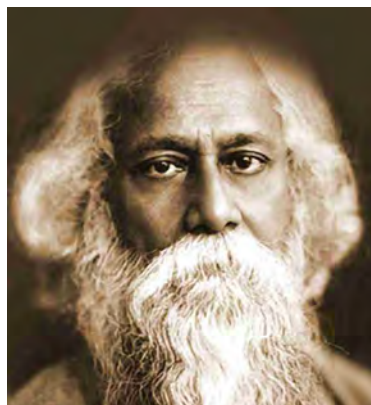
Poet and education visionary

*"Let's free our imagination and create a new way of education...
our goal is a beacon that illuminates, not a gold bar!"*

With this goal, the Indian poet and first non-European Nobel prize winner of literature, Rabindranath Tagore founded an experimental school. Under the name Shantiniketan (house of peace) he developed more than just a school or a university, he built a Holistic lifestyle Center. It was a community of self-sufficient learning where students lived with their teacher. In Tagore's words: "I have tried everything to develop in children of my school the freshness of their feeling towards nature; a sensitivity of the soul in their relationship with the human environment, with the help of literature, celebration ceremonies, music, painting and theatre. We learn under the shade of the trees."

Rabindranath Tagore was an activist of the Earth, a social activist and a spiritual activist. His poetry and his theater, songs and stories, his lectures and teachings, his imagination and creativity were underpinned by a vision of service to the earth, a lifting of the spirit and a transformation of society.

The aim of his school was not the knowledge but the pursuit of wisdom that arises when children experience nature and arts. Tagore insisted on giving his lessons under trees. People say that he used to tell his students that they had two teachers: "I am your human teacher but these trees are your teachers as well. Learn the lesson of the Self of these trees."



In his essay "The school of a poet", Tagore wrote: "seek freedom not in the world made by man, but in the depth of the universe and offer respect to the divine inherent in fire, water, and trees, in everything that moves and grows. My school was founded in the memory of that desire for freedom."

Tagore's school gave students the opportunity to acquire knowledge, nevertheless he believed that

love and action were the only means through which true knowledge could be obtained since the object of knowledge was not pedantry but wisdom. He said: "children will find their freedom in nature if they are able to love her. Because love is freedom; it gives us the fullness of existence, which saves us from paying for objects with our soul, love illuminates the world with its meaning and it makes us feel that life itself is enough everywhere, which is the real treasure."

Tagore loved science. He was in dialogue with the great physicists of his time: Heisenberg and Einstein, while continuing to study the Upanishads. For Tagore, science and spirituality were the two faces of the same coin. "Science is magnificent but it only gives us knowledge, power, efficiency but no type of unit nor any aspiration for perfection - it is not human, it is impersonal and so it is like everything that is inorganic, useful in many ways but useless as vital food. Science without spirituality or humility is dangerous."

He said that actually there is no rupture or conflict between reason and religion. He questioned the wisdom of limiting ourselves to just a single discipline - either reason or religion - when we can enjoy the benefits of both.

In the vision of Tagore, the growth of science, technology and material well-being must go hand in hand with spiritual growth. One without each other they appear to be walking on one leg. This balanced global world view is needed now more than ever, since it is a prerequisite for a sustainable and resilient future, for us and for future generations.

Tagore's world's view unifies reason and religion, spirit and matter and allows them to dance together. This is the vision where science complements spirituality, art complements ecology, and freedom complements equality.

He worked for the external development of human communities through the improvement of agriculture, good schools, better comfortable economic conditions, and a better standard of life, and at the same time, he emphasises the inner development through the renewal of the spirit, the care of the soul, nourishing the heart and stimulating the imagination.

Tagore was not interested in students studying only in order to pass exams or to obtain academic knowledge. At the school, students worked closely with nature and developed the sensitivity of the soul unfolded through constructive work. He said that students enjoyed very much cooking, weaving, taking care of the garden, improving the environment, providing services to others. "The Foundation of my school - he said - was born of a desire for freedom. But what is freedom? Perfect freedom consists of perfect harmony in the relationship we establish with this world, not through our response coming from knowledge but coming from the Self."

Tagore believed in the transformative power of art and poetry. "Art - he said-, should serve for the transformation of consciousness, for the illumination of the soul. And above all, to change the world. "



Mahatma Gandhi

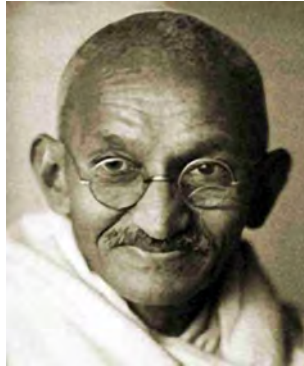
“Be the change you want to see in the world”

Gandhi studied Law and dedicated his life to public service, but he was also a farmer, a weaver, an inventor, a journalist, a publisher, an economist and a philosopher. He studied and immersed himself deeply in each field, making original contributions, forging new paths or creating new institutions in each of them.

He put together a program based on three pillars: the wellbeing of all (sarvodaya), a policy of decentralization, self-government, and self-organization (swaraj), and an economy of local self-sufficiency (swadeshi). This trilogy offers a holistic solution to most of our contemporary problems such as growing unemployment, depletion of natural resources, the threat of climate change, international conflicts, global poverty, alienation, health problems and crime. This program allows all individuals the possibility of participating fully in their respective communities. These precepts empower people, reinforce communities, simplify social systems and generate policies that make sense.

Under the guiding principle of achieving the wellbeing of all, Gandhi designed a system whereby human beings could minimize their material needs and maximize their quality of life through spiritual, cultural, artistic and human values. Sarvodaya required contention, that is, knowing the adequate measure and living within our limits by applying self-discipline on an individual level. This philosophy pursues the

wellbeing of all, including care of the Earth, of animals, of forests, of rivers, and also of people. It is based on the premise that life is sacred and that it is to be revered in all its manifestations.



The political means to achieve the wellbeing of all is self-governance, and the key to its success is adequate scale and de-centralization. Gandhi believed it was necessary to grant more power to local communities in order to achieve social change on a small scale through participatory structures. Swaraj implied a moral, ethical, ecological and spiritual base

on the personal, social and political level, resulting in the creation of a good government.

A local economy guarantees a human-scale community and protects the integrity of the natural world. In Gandhi's vision, Swadeshi offers self-sufficiency and breaks the ties with globalization's large businesses, traders and manufacturers, who seek to put ever greater benefits in the hands of a few. It values human-scale technology and the labour of all members of a community who work as craftsmen in small workshops. Everyone in the community is committed to this manual work, which is both an economic and a spiritual necessity.

As an educator, Gandhi was a practical idealist who wanted to educate in order to liberate and who strongly wished to form worthy, autonomous beings.

His concept of education was summarized in this phrase: Real education consists in drawing the best out of yourself. The numerous educational projects he started were based on a commitment to truth and non-violence and followed a method based on ethics and work:

“If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children and if they will grow up in their natural innocence, we won't have the struggle, we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace, until at last all the corners of the world are covered with that peace and love for which, consciously or unconsciously, the whole world is hungering.”

“Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity? The essence of my teaching is that man must be satisfied in his natural necessities and in his power to resolve them.”

“I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g., hands, feet, eyes, ears, nose, etc. In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect.”

“But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training I mean education of the heart. A proper and all-round development of the mind, therefore, can take place only when it proceeds on equal footing with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole.”

(From the book *Gandhi espiritual*, de Josep Maria Duch, Mtm Editores)



Thakur S. Powdyel

Interior Gross Happiness in Bhutan education

*"Educational crisis is not a crisis of resources. It is not a crisis of infrastructures.
It is a crisis of confidence in the goodness of human beings.
Confidence is the essential nature of education."*

The Kingdom of Bhutan, in the Himalayas, has caught the attention of the international community because it has forged a dream, one purpose that goes beyond the temporary and mundane. For more than four decades, the youngest monarch in the world, Druk Gyalpo Jigme Singye Wangchuck, has initiated a process to reflect policy based on a fundamental truth: all humans seek happiness.

In a world that measures progress through the conventional "Gross National Product", Bhutan launched the idea of "Gross National Happiness", a refreshing socio-economic indicator that has united the nation.

Like the rest of the country, the education system of Bhutan should also be at the service of this national project. The person in charge of this process was the "teacher" Thakur S. Powdyel. He began a process of reform, to transform the educational system towards a holistic approach, and after being appointed Minister of Education, he became the country's most loved and valued politician.

The Powdyel approach is radical: "to change education, we need to rethink the way that we see success. With all this material progress in the developed world, people do not seem to be

happier; material progress does not reflect an improvement for them. This indicates that there must be something that is fundamentally wrong with the way in which we see development and success. So now we must seek an alternative path for development based on happiness and self-realization".

Gross National Happiness is a responsibility that elected Governments take on to create the necessary conditions to support the experience of happiness of their citizens. And the premises on which this work is founded are:

- The deepest needs of human beings are not necessarily material, but there are other dimensions of life that are more meaningful: connection with nature, social, cultural, intellectual, spiritual, psychological, aesthetic, and moral, and other conditions that make life meaningful and dignified, and need to be supported.
- There isn't a necessary relationship between the level of material wealth and the level of happiness.
- The purpose of life cannot be limited to an endless cycle of more production and more consumption.
- The indicator that measures progress, Gross



National Product, is too limited and reductionist, since it leaves aside other important, non-economic factors. Therefore, the Gross National Happiness is a more holistic, integrated and balanced approach to measure development.

They identified four main areas to support the architecture of Gross National Happiness: balanced and equitable socio-economic development, conservation of the natural environment, preservation of culture, and the promotion of good governance.

These should be reflected in the educational system of the country, whose mission is to incorporate the new generation into this philosophy. In the words of the Minister of education, Gross National Happiness is implemented in education system in the following manner: "the original idea of education is to make better human beings and the education system in Bhutan is working to educate already fulfilled humans through the realization of their potential and their care for others including other species. The aim is to encourage eco- literacy, with capacity for contemplation, as well as with the ability to analyse the understanding of the world, to be free of greed, and excessive desire. It is to be aware of the fact that they are not separated from the natural world and from others".

According to Powdyel, the skills that will support the approach that Bhutan is trying to promote are: "Intellectual skills: critical and creative thinking, decision making and problem solving; Emotional skills: awareness, effective communication, empathy and stress management." Powdyel is blunt towards educators: "It is vital that teachers are optimistic. To achieve this goal we introduce a number of new concepts in education: relevant and rigorous learning, healthy relationships, respect, reflection and resilience".

To achieve this radical change of the educational system, they have made an effort to restore the true essence of education by strengthening all aspects in an holistic way, as the Minister himself explains

in his book entitled "*My Green School*" which is a summary of his experience as a teacher and Minister of education in this country of the Himalayas. These are the areas that Thakur S. Powdyel considered fundamental to build a holistic education:

Natural: the ability to discover and honor our vital connection with all forms of life around us and beyond those that sustain us.

Social: the ability to build relationships, goodwill and positive energy and release them to the society that surrounds us and beyond.

Cultural: appreciation of who we are and what makes us who we are, our values, sensitivities, and vision of the world.

Intellectual: positive openness, to new ideas, to knowledge and to information; openness of mind to seeking and valuing new discoveries and ideas, and analysing their merit.

Academic: ability to discover and to appreciate great ideas that define and give validity to the many academic disciplines that we study in our schools and universities.

Aesthetics: ability to extend the reach of our sensitivity to appreciate the objects and ideas that elevate and build our lives, beyond the mundane and everyday life.

Spiritual: acceptance of the need for something higher, nobler, and more sublime that brings fullness and realization to our limited and unrealized lives.

Moral: ability to distinguish between the different categories of values that give the human species its special character.

The results have been significant: the academic performance is greater, as well as the behaviour of the students. There are less discipline problems and there is generally a positive change in life at the schools.



Carlos González

"Education that Empowers":
a path from what is important to what is essential

*"When you learn to recognize students in their essence, conflicts are then diminished.
It is a movement in the heart."*

Carlos González has managed to bring new scientific paradigms to the world of education. To do so he has merged his 24 years of experience as a mathematics and physics teacher for teenagers, with his pedagogical approach called *"Education that Empowers"*. Part of his research is included in his book *"Veintitrés maestros, de corazón –un salto cuántico en la enseñanza–"* (Twenty-three teachers, from the heart - a quantum leap in teaching). Based on this work, a documentary film has emerged, *"Entre maestros"* (Among Teachers), which depicts real students and the author himself, as a teacher, implementing his educational philosophy.



The goal of the educational approach of *"Education that Empowers"* is to help connect people with their own essence, and as a result, with their creativity, their gifts, and more importantly, with their true identity, thereby avoiding the imposition of outside dogma on their own identity. The center of this essence is the heart of the self, which contains three fundamental values for holistic education: sensitivity, power, and wisdom. Sensitivity for oneself and for others, maintained in a healthy balance, provides power that liberates the ego from its usual state of neediness which are the root cause of all the dramas we experience. With this new found wisdom, life can become a celebration.

In *"Education that Empowers"* the ego is seen as a center of our conscience and experience on Earth. This ego is "programmed" according to the needs of the culture and the family in which we are born.

We will refer to the information programmed on the ego as that which is "important"; this is tied to the circumstances of birth. The pedagogical approach of *"Education that Empowers"* above all comes from the heart and therefore cannot be

marginalized into parts that don't allow in love. For this reason, this approach does not see the ego as a hindrance, but rather the opposite, as an opportunity, a place where our own essence can be expressed. Why then do so many spiritual traditions and psychological perspectives see the ego as a problem...? To answer this question it is necessary to accept that on Earth, from time immemorial, a paradigm has

prevailed that all cultures have been subjected to: Duality. Its presence everywhere has resulted in an approach based on polarity, confrontation, and fragmentation of knowledge.

This would explain, for example, the wide range of spiritual philosophies, that though sharing the same essential aim, end up in conflict with each other, thus denying their own essence: it is the veil of Duality acting on our understanding. This paradigm causes duality in everything, which leads to conflicting experiences: natural versus artificial, desire versus love, ego versus spirituality... To maintain polarity, a hierarchy for love is created relative to the culture and family. It is as if we were educated so that we can only recognize love in what it is allowed by our society. We all feel the truth in our hearts, as in the words of San Agustín: "love and do what you want", however, we feel unable to live these words, and the reason for this comes from the programming that our ego has

received based on duality, which can even lead the ego to be wary of itself, making true the phrase “only the ego annoys the ego”.

The programming of the ego takes place through education from both family and school and even through the media. This programming helps the ego to find a place in its environment, however the price is high: becoming a slave to the “important”, thus giving up the possibility of connection with our essence. The education of the “important” is in fact simply an instruction and has been the basis of literacy since its inception. A second step is necessary: the education of the essential, which would connect the ego with our heart. Our pedagogical approach is to take the path from one education step to the other. Once the ego is able to connect with its authentic essence, it avoids being beaten down by neediness, it stops fighting for its survival, and its desire to be recognized, reaching finally real security: feeling united with the heart. Such an ego we call an “empowered ego”, hence the name of this pedagogical approach, empowered by the three gifts of the heart, mentioned above: sensitivity, power and wisdom. With these three values, the selfish behavior of the ego loses its meaning and the words of San Agustín can be experienced.

In order to achieve this objective we should start with a definition of the human being that is compatible with our goal. The definition that we acquired through our education is immersed in duality and therefore it binds us to “the important”. Thus it is necessary to have a paradigm at a planetary level that can help us transcend the influence of our own education.

“Education that Empowers” is based on the “New Paradigms of Knowledge”, which provides us a vision of the universe and of man that is compatible to this proposed path. In the West, these paradigms were brought to us through Quantum Physics, which along with other radical ideas, brought us the concept of the influence of the observer on what was observed, thus transcending the accepted idea of scientific objectivity and blazing a trail to what is the essence of these new paradigms: the consciousness as the ultimate cause of the universe.

In *“Education that Empowers”* we call these new approaches “The Paradigm of Connection”, because they are the perfect tool to build a pedagogy with a

goal of connecting the ego with our essence, and one that at last manages to lead us along the path from an education based on mere knowledge to one that aspires to wisdom. The teacher who wants to be trained in our pedagogical approach will also have to follow in this paradigm, always focusing his work as a path of self-awareness and personal growth.

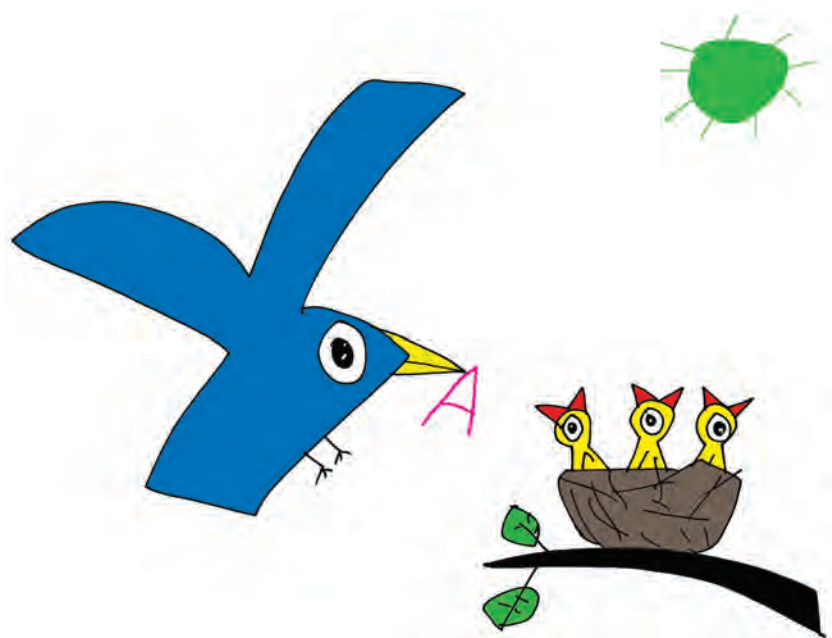
Making essence our guide recovers our creativity, which makes the act of learning an artistic and creative endeavor. In order to achieve it “Empowering Education” has developed a powerful tool that is called “Scientific Spirit” which, transcending the objectivity of the scientific method, manages to make knowledge not only accessible from sources outside the person, but also from the inside. The new paradigms support this possibility. From the perspective of “Scientific Spirit” any knowledge can be examined, first by detecting the limitations of the approach, thereby avoiding being shut down by the limits of scientific theory, and allowing the mind to be open to new perspectives.

In *“Education that Empowers”* materialistic vision and the idea of linear time is transcended, making it possible to understand a person’s age as something more than its manifestation in the physical body: a person’s age is a phenomenon of timeless awareness. This broad approach allows us to use the gifts corresponding to each age level regardless of the actual physical age of the students. This helps us address the imbalances typical of each age through the empowerment of these gifts. We call this tool “Wisdom of the ages”.

The “New Paradigms of Knowledge” allow the deployment of many other pedagogical tools, which at first seemed to be surprising or even incredible, precisely because our education took place in that other different paradigm and with a limited set of possibilities.

“Education that Empowers”, supported by the solid scientific basis of these paradigms, looks at how to teach living from the joy of the heart, and defines the essence of education in the following manner: “teaching to celebrate the encounter with oneself, with others, and with life in itself”.





Holistic Education. **Words**

Activism

It is the toll we pay for living on this planet. We all have a choice: we stand up and make the difference or we sit idly in complaint. Activism is being in service to community causes. When an activist is aware of the reality of their environment, she or he implements principles in a constructive way participating actively in the change that she or he wants to see in the community. We can all be the change we want to see in the world.

Creative love

Is love in action. Love does not come through thoughts, it comes from a deeper dimension. When we access this dimension we experience beauty, compassion, and the deepest joy of being. Love is the easiest way to happiness.

Art

Art is the possibility of transcendent expression for human beings. Art makes the invisible, visible, and enlivens essential human qualities such as sensitivity, attention, imagination and creativity. Artistic activities invite children to create something with their hands using their imagination, their will, perseverance, psychomotor coordination, and aesthetic sense.

Education should promote wholesome human beings, freely open to the creative process.

Crafts

Crafts are a transformative work through which a natural material takes shape and meaning in the human world, without losing its essence, as wool, wood, clay, silver, or stone. It is a way of developing creativity, consciousness, and spirituality. Crafts are there to make and to have, to use and to enjoy.

Consciousness

Consciousness is the awakening of the spirit, that is, the spark within each of us that gives us the ability to understand and perceive the truth.

The more self-aware we become, the more we understand life and the potential to live it with our whole being and talents.

Beauty

Beauty is a source of feelings that feeds the soul, heals our heart and nourishes our intellect. It is an inner and outer quality, i.e, you can find it in both in a beautiful object and in the eyes of the person who is seeing. When something has exact proportion, fair balance, and adequate relationship it is a wonderful source of satisfaction. Beauty is an experience, an experience with our whole being.

Biomimicry

Biomimicry is a strategy to reintegrate the technosphere into the biosphere. It consists of designing systems and products imitating nature. Biology, ethics, and engineering come together to redesign and rebuild human systems and making them compatible with the biosphere, so that they fit harmoniously, without inconsistencies with natural systems.

Cooperation

We can transform our coexistence, full of problems and conflicts, caused by blind competition, by working together with respect.

Cooperation provides mutual enrichment; I can take your experience inaccessible to me and you can take some aspect of my knowledge that is also useful. In a globalized world, transforming the competition in cooperation is the key challenge.

Compassion

Compassion is the expression of non-violence. It is a higher state of consciousness which naturally radiates the best human qualities. Living genuine compassion involves developing a sense of empathy, combined with a sense of responsibility for the welfare of others.

It is the most refined form of life's energy, it enables us to love unconditionally and therefore accept the world as it is, with no suffering.

Trust

Most of our psychological difficulties are born from fear. The sense of insecurity, the ambition to succeed the desire to prove our worth, the efforts to create an impression in others, the lust for power over others and the desire to control them, the addiction to consume and possess, all of them are, fundamentally, relate to fear. To transcend fear we need to cultivate trust. The opposite of fear is trust. Fear makes us sick, trust heals. When trust appears, solutions appear. Trust yourself, Trust others, Trust the process of the Universe.

Creativity

It is the process of generating original ideas that have value. When there is enthusiasm and inspiration this innate quality emerges. It requires imagination at work, as this is its main source. We are not the one who create anything, it is universal intelligence that creates through us.

Dialogue

Dialogue involves real intention to understand each other so we can live together in peace, even with our differences, and not in spite of them. Dialogue means exposing one's ideas, assuming the risk that in the course of the conversation one might be proven wrong. Dialogue is necessary if we want to communicate with those who hold views radically different from our own.

Economy-Ecology-Ethics

The words ecology and economy have the same Greek root: Oikos which means the household we inhabit. Ecology means the knowledge of how this household functions. When people get interested in ecology, sooner or later they end up awakening a sense of reverence for Life. The word economy means household management.

Both areas must go hand in hand. How can we manage the larger household that is our planet, our community, if we do not know it? There is a third word, ethics, whose Greek root is ethos, spirit, culture, dwelling in the house. With

no spirit, no ethics, no values, no culture the house is empty and in danger. It is a spiritual, ecological and social imperative to link the economy with ecology and ethics.

Know your home, manage your home and love your home.

Deep ecology

Deep ecology is to reconnect with nature, with deep a look at recognizing the intrinsic value of the diversity of life and its connectivity. This vision provides a sense of reverence for life.

To Educate

We all have intellect, emotions, artistic talent, sensitivity, creativity, imagination... Teachers should consider these aspects and create the conditions to extract from every person their specific genius. The original idea of education is to make better human beings, not in a standardized way, but by empowering their individual talents. The word education comes from the Latin term "ex ducere", which means the best within us comes out in the right environment. To educate is to help to awaken. It is not what we put inside the student but what we help to take out.

Empathy

Do to others as you would like them do to you. Empathy is the art of putting yourself in the other's circumstances, being able to connect with them and read them emotionally.

Empathy is responding appropriately to others' needs in times of difficulty. It also involves seeing the positive aspects of the other and rejoicing their successes.

Enthusiasm

Combining the joy of doing with a vision or goal becomes enthusiasm. It is an exaltation of spirit that comes from pursuing a dream, no matter how much effort it takes because it literally means to be in the divine.

When we get carried away by enthusiasm universal intelligence comes into us and life suddenly makes real sense. It manifests as rapture, ecstasy, divine

inspiration, and a twinkle in the eyes.

Unlike stress enthusiasm has a high frequency and therefore it resonates with the creative power of the Universe. If enthusiasm meets obstacles like adversities or uncooperative people, it should not attack them, since surrendering to them or accepting them converts adverse energy into help. It converts the enemy into a friend.

Spirituality

Spirituality transcends religions and beliefs. What we measure is matter, what we feel is spirit. Without spirit matter has no life.

The origin of the word spirit is "breath of life". We can all be free spirits and breath freely. Spirit moves us, inhabits us, inspires us, touches our hearts and refreshes our souls.

Spirituality is impossible if we do not practice true thoughts, words and actions. It is discovering who I am in my true nature. We are all spiritual beings having a human experience right now.

Faith

It is the unnamable in action. Faith is an act of creation and vision in which what is believed gets created.

Happiness

Happiness is listening to the heart before the head gets in the way. It is a feeling of well-being, peace and joy that happens in the depth of our being. It is a state of mind. Children are happy naturally and spontaneously. Happiness is our natural state, we have it within us, we should stop making ourselves unhappy and allow our state of happiness be. Thus we will enjoy things when they come, in the same way we will let go of them without suffering when they come to an end. "Thanks for everything", this is the ultimate secret to happiness.

Paradigm

Paradigm is the lens through which we see the world. The model for interpreting multiple concepts or schemas.

Humility

Humility means full surrender of the ego as the desire to acquire knowledge as an object. Humility is to establish a total commitment with what you are learning and with the teacher that acts as a channel for your learning. This commitment requires total and absolute dedication and concentration.

To instruct

It is the artificial process of crushing the spirit inhabiting the student with a heavy load of knowledge from others. We can call instruction, the imposition of boring tasks, shackling the mind with books and ideas from the outside, trying to introduce a dry tree of knowledge in the garden of the student's soul and hanging a few poor flowers and fruits on it that soon wither under force.

Intuition

The rational mind works to a limited extent, for the purpose of understanding, if we live only in the mind without opening to intuition, we are incomplete beings.

Intuition has no deductive grounds like reason, it goes straight to the source. It is a subtle flash of truth.

Play

It is a privileged spontaneous form of expression that envisages no failure. Through play, children learn how to interact with the world and through play they recreate with their imagination and fantasy, nature and its cultural environment and, at the time they recreate it, they understand. Free play is one of the most important pedagogical aspects in Education.

Teacher

The teacher opens the doors but children are the ones who pass through them. A teacher is a person who guides the growth of others: a person who educates by being and doing. What matters the most are not the methods but the presence and attitude of the teacher.

Teachers should create an atmosphere with their

presence. Their position is to allow students to bring out what they carry within. When a teacher allows with respect, education arises naturally. The teacher has two responsibilities: self-awareness work to properly accompany their students and the creation of educational materials that generate deep learning experiences.

Meditation

Meditation is watching your inner garden in order to know yourself. When you meditate you heal your soul and bring peace to the world. It is the science of within that helps us connect with the center of our being. It is to observe one's thoughts and feelings so we realize that the mind is a conversation and consciousness is a presence. Each activity made with attention is meditation. The practice of meditation returns the sacred meaning to life.

Moral

It means wanting the other to evolve and make that possible. It is born from Consciousness and it is based on respect.

If we are able to restore social and economic justice and value people for their positive qualities as kindness, compassion and generosity rather than for their wealth, power and condition, people will aspire to develop their own spiritual qualities, rather than compete for material advantages.

Peace

Peace is more than the absence of war, it is a way of life. It is forgiving and loving. There is no path towards peace, peace is the path.

Peace has three pillars: making peace with oneself, making peace with the world and making peace with nature. Without inner peace, we cannot have either of the other two.

Problem -solution

Obstacles are the creative aspects of our lives and our history. They are our teachers. The solutions always appear when there is peace and you see and listen to your heart.

Permaculture

Permaculture is a design methodology based in ecology and efficiency, Permaculture seeks integration of human beings in the natural systems. It is based on the observation of natural patterns and their conscious application to meet human needs sustainably.

Policy

Human systems must imitate the Earth systems, self-organizing, self-sustaining, self-governing and self-maintaining. Whatever government system we adopt, their mission should be a simple, subtle and invisible coordination. In political systems that mimic nature, the ultimate power is in the hands of human-scale communities, including the maintenance of essential law and order, the provision of medical care and the education and the organization of trade and transport.

Resilience

Resilience is the ability to sustain ourselves and regenerate. It is developed by those that after meeting an obstacle can overcome it and even come out stronger.

Within the context of social systems it refers to the health and vitality of our communities, its skills to overcome disturbances (i.e. at events like a severe energy crisis) and maintain a basic functioning society. Diversity and networks of relationships are the sources of resilience.

Rhythm

Life is rhythm. We live immersed in the great rhythms of nature: Seasons, day and night, breathing, heartbeat... Rhythm helps children grow healthy.

Trust comes from rhythm. It promotes safety in the environment and in oneself. Rhythm develops emotional education. It places the child in physical space and time. Today the characteristics of our life are the rush and acceleration of growth processes. The task of teachers is to restore the rhythm in the classroom and help to restore it at home. A child that lives rhythmically never gets tired and has vitality and twinkle in the eyes.

Wisdom

It is soul gifted knowledge. Wisdom comes when one is able to slow down. Watching and listening activates the intelligence nested within everyone. Wisdom is the result of that stillness directed to words and actions of a person. Thanks to wisdom; order and harmony govern our lives.

Sustainability

It is the capacity to meet the basic needs of everyone with what we have. Nature works like that. It's time to reconcile humanity with the systems that keep the earth in suitable conditions for life. The way to sustain life is by building, nurturing and caring for the community. It's time to become conscious participants in the community life, redesign human presence on earth and co-create a regenerative culture. Our challenge is to create social cultural and physical environments in which we can meet our needs without diminishing the opportunities of future generations.

Tolerance

It is the willingness to accept others' way of being, acting or thinking different than our own, that is, allowing others to be themselves. The sun shines for everyone. Accepting other's beliefs and formulas for functioning in life, is essential for coexistence.

Holistic vision

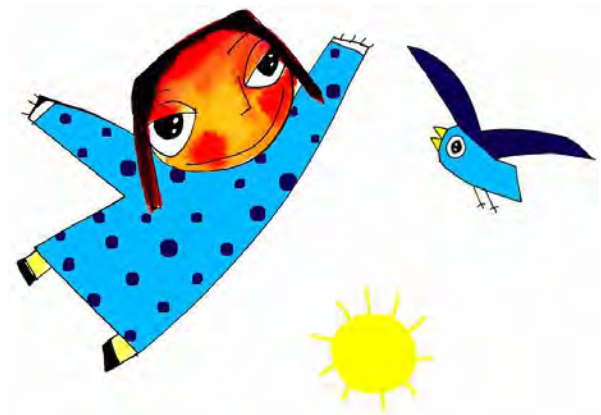
Holism is the vision of the whole.

It consists of visualizing the entire landscape, collecting all the information and making every possible connection.

The word holistic -whole- originates from the Greek word "holos" meaning the observation of something from every part and interrelate every part with the rest as a whole. The holistic vision unites matter with spirit, consciousness with science, ecology with economics, aesthetics with ethics, head with heart and with hands. All that exist, from bacteria to humans and galaxies, in reality they are not separate entities, but part of a network of interconnected multidimensional processes.

Universe

Uni-verse, a unique verse, a song. Education is the essence of this vast Universe. The process of evolution is a process of education. We are a communion of subjects in a school of evolution with the aim of helping to bring a new dimension to this world, living in conscious unity with wholeness and conscious harmony with Universal Intelligence.



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“There is silence of the self and the song of love.
That’s it”

Joan Mascaró

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EDUCACIÓ PER LA VIDA





We are carrying a new world in our hearts.
Holistic Education is centered in life. It activates at the highest level the body that thinks, which is wisdom, and the body that feels, which is love, and it brings them to life in the personal, the social, and the cultural realms. It interconnects and unites the entire learning community with an atmosphere of freedom of spirit and reverence for life.

IF YOU THINK YOU ARE TOO
SMALL TO BE EFFECTIVE,
YOU HAVE NEVER BEEN IN
BED WITH A MOSQUITO

