Learning to Be in the 21st century:
Meanings and Needs

A Transdisciplinary Approach

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ABSTRACT

It is clear that life in the 21st century is and will continue to be very different from previous times culturally, economically, socially, politically and environmentally, and educators need to be able to understand and prepare young people for the challenges ahead. For example, in considering the tensions that are playing out into this century, Morin (2001a) advocates that society should urgently understand that technological and economic advances are neither the driving forces nor the guarantees of human progress. In order to promote a sustainable future for all life on Earth, the role of education needs to move towards Transdisciplinarity, encompassing the over-all development of the human person as an individual located in increasingly heterogeneous societies, and as a member of the human species located within the more-than-human biosphere. This challenge has been taken up by UNESCO, which, through the Delors report (1996), put forward four pillars of education for the 21st century: *Learning to Know, Learning to Do, Learning to Live Together* and *Learning to Be*.

This research investigates the *Learning to Be* pillar within the context of learning for the 21st century. The needs and meanings of *Learning to Be* are studied, focusing on the epistemological and ontological dimensions. The study investigates whether the reasons why and how *Learning to Be* has come to be seen as essential learning in the global culture. As *Learning to Be* denotes a multidimensional concept, the theoretical Transdisciplinary methodology of research has been retained. The Transdisciplinary research questions relate to what founds, crosses and goes beyond all disciplines. It is a new epistemology and methodology that encompasses the principles of *complexity, levels of Reality and the logic of the ''Included Middle''* (Nicolescu, 1996).

This qualitative methodology includes a review of the literature, interviews with significant authors and a Transdisciplinary investigation, based on observations of and reflections on the dynamics of learning in grade Six and Preparatory classes. Two main categories of data were collected: one concerned with the meanings of and the other considering the needs of *Learning to Be* for the 21st century. The meanings of the *Learning to Be* pillar, acquired through a Transdisciplinary research methodology, were derived from Transdisciplinary knowledge. The relationships emerging from Transdisciplinary knowledge provided patterns which were mapped in order to locate epistemological and ontological themes and issues, individuals' perceptions of, and access to, the different levels of Reality, in order to discover resultant new perceptions of reality and the 'Included Middle'. This study will attempt to propose a new perspective of the dynamic emerging from a comprehensive understanding of *Learning to Be.* The purpose of this new perspective is to provide insight into how this innovative and epistemologically transformational pillar of Education for the 21st century might take place in the context of the classroom.

PUBLICATIONS

Some aspects of my research have been published in the following chapter books:

Mimoun-Sorel, M-L. (2009). *Learning to Be in the twenty-first century: its evolving meaning and implication in the classroom pedagogy*. In J. Zajda (Ed.), Global Values Education (pp. 103-113).Dordrecht: Springer.

Mimoun-Sorel, M-L. (2010). *Learning to Be for tomorrow's schools: A Transdisciplinary Dimension into teaching*. In J. Zajda (Ed.), Global Pedagogies: Schooling for the future (pp. 183-196). Dordrecht: Springer.

DECLARATION

I hereby declare that this thesis contains no material of any other degree or diploma in any University, and to the best of my knowledge and belief that it contains no material previously published or written by another person, except when due reference is made in the text of the Dissertation.

Marie-Laure Mimoun-Sorel

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ACKNOWLEDGMENTS

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CHAPTER 1

THE LEARNING TO BE CHALLENGE

Machines do their job perfectly because they have no story to tell
(Raman, 2010)

1.1 Introduction

In 1996, the Delors/UNESCO Report recommended four pillars of education for the 21st century: *Learning to Know, Learning to Do, Learning to Live Together and Learning to Be.* Depending on the educational priorities of countries, the first three pillars have already been implemented in schools programs. They are easy to grapple with in practice because they offer an immediate practical application. It is not the case for the *Learning to Be* pillar, which is more difficult to understand and approach not only in schools but also during the course of our life (see Phillip Hughes Appendix G, p. 282). In the Delors/UNESCO Report '*Learning to Be*' is defined as the development of the complete fulfilment of human beings in every possible way:

> ... the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments - as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer (http://www.unesco.org/delors).

How could teachers participate in the development of 'a complete fulfilment' of their students? Conceptually and practically what does *Learning to Be* mean? The task of implementing this fourth pillar in school programs is tremendous and it may explain why it has been neglected. However, it is the reason which motivated me to explore, through this research, the concept of *Learning to Be* not only in the classroom but also in the wider context of the 21st century because the meaning of *Learning to Be* is shaped by the context of our time.

One important characteristic of our century is that the world is becoming increasingly complex. This complexity across the planet is engendered by rapid developments in economies, technology and communication, which have created unprecedented

connectedness and interdependence between people, communities and societies (Morin, 2001b, Shapiro, 2010, Zajda, 2010). The problem is that this globalisation has reached a new stage where the world system has rapidly become increasingly unsustainable and sensitive to change.

The human community has entered a critical time, where people have to make crucial decisions regarding their destiny as human beings (Laszlo, 2007). Are we going to let ourselves be blown away by the system we have participated in creating or are we going to find our inner freedom and strength to change the direction of the journey? Patterns of thinking, which may have served humanity well in the past, are no longer adequate, and new thinking and new actions will have to be developed to enable these complex decisions to be made (Bindé, 2004; Laszlo, 2007). This crucial period requires new perceptions and new priorities, which have the power to transform our obsolete ways of thinking about ourselves and the world. If we want to offer a sustainable world to future generations we seriously and urgently have to change our way of being and start a reform of thought (Morin, 2001b).

I think it is important to keep in mind that together we are individual actors participating in that system and, if we look at the past, often changes happened in history because of personal stories of individuals who found the courage to stand against dominant systems. Both reforming the way we think and changing our way of being are inherent to *Learning to Be* and have a direct impact on the way we learn to be in all aspects of our life.

Therefore, the meanings of *Learning to Be* can be approached from many areas of knowledge; such as politics, philosophy, psychology, sociology, education, biology, physics and others. *Learning to Be* can also be approached through stories; through the telling of human stories. As René Barbier explained during his interview for the purpose of this research: "Nothing is fundamentally true. The only fundamental truth for a human being is what he/she lives deeply within him/herself." I have personally experienced and witnessed that it is from *deep within* that we see, understand, create and transform our story and sometimes our own story participates in transforming the stories of others. To introduce my research topic I have chosen to share two the following human stories which are related to *Learning to Be*.

First, the reader needs to know that I do not come only from the academic field. I am an 'on the field' person, I am a practitioner. However, it does not mean that I am not a researcher. My journey as a researcher started twenty years ago through investigating my fears of living and through trying to overcome them. I have explored different avenues, and what helped me the most was to realise and accept that life itself is about uncertainty. When I say accept, it was not an intellectual acceptance. It was a physical one, as if all my cells were saying a big "yes" to life. From that moment I started to take the risk and go beyond the boundaries of my comfort zones: beyond my intellectual, emotional, physical and spiritual limitations. While going beyond, I encountered people and exposed myself to a great variety of events that have helped to expand and deepen my own understanding and facilitate my transformation. That big "yes" to life finally allowed me to enter the *in vivo* dimension which led me to be involved in many stories. I am now a person who has *Learning to Be* stories to tell.

What interested me the most within these stories were the moments of human transformation. One of my interests has been the time before death where people reflect on their being; on their life. In the 90s, I volunteered at the Antoine Béclère Hospital in Clamart, a suburb of Paris, to support people at the end of their life journey. Support is a big word. I was just there; a presence, a smile or a warm hand. I was a stranger to what those people were experiencing because the moment of death is so intimate and personal. Through empathy I could perceive that something was intense, even sacred. Within that environment the nurses and doctors protected themselves from entering those intense moments. One nurse, that I am going to call Catherine, was hiding herself in the cleaning room to secretly cry before visiting the patients in the oncology section. She was 25 years old and her father had just died. That event reactivated old emotions linked to the death of her mother when she was only nine years old.

Seeing that she was desperately trying to contain her tears, I told her: "Be yourself, cry if you need to, even if it's in front of a patient. You can't avoid being who you are." She answered to me: "I can't, I have to be professional." I replied: "Above all, what these dying people want from you is your humanity, not your professionalism." She went to start her shift. In the first room she entered, she burst into tears in front of a patient, a woman in her 50s who invited her to sit on her bed. That woman cuddled her like a mother would do

while Catherine shared her story through her tears. Then, the women told her: "Thanks Catherine. I feel honoured that I could be a mother to you. I have been in hospital for months and it's the first time someone saw me as a person, not just a bed number and an illness. You gave me back my dignity. I am not your mum but I have a mum's heart. Your tears have been a gift for me". That was a moment of transformation for Catherine who, through offering her truth, went beyond the practice of her profession and transformed not only herself but also the woman who received her tears.

Catherine was not a machine, she had a story to tell and that story was beyond the professional act. Her story had the power to transform. I am not a machine either; I have another important story of transformation to tell before introducing my thesis further. I am French, and before moving to Australia 12 years ago, I lived in Paris. I come from a Catholic background and my husband, Serge, is from a Jewish background. After living together for one year, we thought we were ready to get married. In Serge's family history it had never happened before that someone had married a non-Jewish person. Serge was nervous about telling his father of our intention to get married. Effectively, his father warned him: "of course, you always will be my son. I love you but I am not sure that I will survive if you marry a non-Jewish girl. Everyone in the family will tell me that I have failed to be a good father because I didn't educate you well enough to make you follow the Jewish religion. It never happened before in our family history. I will be the first one to fail as a Jewish father."

Serge and I decided to keep living together without being married. Seven years later, we felt that it was the right time for us to get married according to our own rules. During a family reunion, Serge said to his parents, sisters and brothers-in-law: "we have decided to get married according to a Native American ceremony with the blessing of Aboriginal people in Australia". We were worried, waiting for his father's reaction. Very calmly he answered: "You know, you gave me a lot of time to rethink about it. Know my son that I am very proud of you: proud that you have the courage to be true to yourself. I admire you my son. And, when I will die and when I will face God, and when God will ask me 'why did you allow your son marry a non-Jewish woman?' Know that I am not afraid to tell God that the happiness of my son is more important than my religion." Those words were accompanied with a flow of collective emotion. Through his transformative journey my

father-in-law showed that he is not a machine or a cog within the system of his religion. He had a story to tell.

These two stories, among others, reflect two journeys of transformation that have taught me a lot. I understood that *Learning to Be* and the moments of transformation involved in it are everywhere and can take different forms. *Learning to Be* is beyond disciplines, as seen through the example of Catherine who went beyond the code of conduct of her profession. *Learning to Be* also goes beyond culture and tradition as seen with my father-in- law who went beyond the rules of his religion. At a national scale, in order to build the Rainbow Nation in South Africa, Nelson Mandela's call for reconciliation through forgiveness would not have been followed by millions people if Mandela did not have his personal story (27 years spent in jail) to tell. His personal story gave legitimacy to his call for forgiveness and his vision of transformation.

As a researcher, I am personally involved in this research topic but *Learning to Be* is also beyond me, beyond my stories. Influential authors like Barbier (2010), Gidley (2007a), Lazslo (2007), Morin (2004), Nicolescu (1996) and Wilber (2001a) have emphasized the imperative of our time: to focus on understanding human progress as quality of being. Human progress represents a call for *Learning to Be* because, how can we progress as humans without learning more about who we are, our place in the world, our personal challenges, as well as the global challenges of our time, our possible evolution and transformation?

Human progress was the concern of the Delors/UNESCO Report (1996) which recommended *Learning to Be*, alongside *Learning to Know, Learning to Do* and *Learning to Live Together*, as essential pillars for education of the 21st century. That *Learning to Be* pillar was proposed fourteen years ago. What was its meaning? How do we handle it? Is it still a priority? Do we still have to make the story of the *Learning to Be* pillar happen?

1.2 Purpose of the research

The purpose of this research is linked to my purpose as a teacher, which is to prepare students in dealing with the challenges of complexity, interdependence and uncertainty that they will encounter in the course of their life (Montuori, 2008). Having a role to play in educating young people, I do not want to omit *Learning to Be* which was proposed as an

essential learning pillar for education of the 21st century. I have the intuition that *Learning to Be* is a process which could enhance transformation. And, in my view, if my students knew how to transform themselves they would be better equipped to overcome future challenges in life.

When I read the Delors/UNESCO Report, I was interested to see that it considered *Learning to Be* as essential learning which, by nature, does not belong to specific disciplines but has the particularity to be between, across and beyond them. I understood that from an absence of a specific location, it is difficult to define. Maybe it is the reason *Learning to Be* is only briefly developed in that report and therefore, it is difficult to conceptualize a sound understanding of how the educational community might comprehensively approach it. However, this lack of practical approach awakened in me the desire to investigate more of this concept.

I discovered that in 2002, UNESCO-APNIEV published a sourcebook on *Learning to Be,* providing a model for teachers. This model is interesting in the sense that it provides a set of activities strongly focused on 'values' education. However, it seemed to me that *Learning to Be* is not only connected to values education, and if it is, values should not be predetermined values but co-constructed ones according to the evolving context within which we live. I had the feeling that *Learning to Be* represented a wider dimension to explore and I was surprised to discover that more than ten years after the publication of the Delors/UNESCO Report, no significant research has been conducted to investigate the needs for, the ontology and epistemology of *Learning to Be*. From here my endeavour to find answers began and from that point, my purpose as a teacher merged with my purpose as a researcher.

I should use the word 'purpose' in the plural form because within this research, there is more than one. The purposes of this study are to investigate the ontology and epistemology dimensions of the *Learning to Be* pillar; understand the reasons why and how *Learning to Be* has come to be seen as essential learning in global culture; and explore its meaning and its practical approach in the context of the classroom.

1.3 A Transdisciplinary methodology of research

The particularity of *Learning to Be* is to be located outside of any discipline. This corresponds to the epistemology of Transdisciplinarity research, which focuses on matters and questions between, across and beyond disciplines. Therefore, *Learning to Be* is a Transdisciplinary topic. For this reason Transdisciplinary methodology is considered appropriate and essential for this research.

What is Transdisciplinarity?

According to Nicolescu (2008), Transdisciplinarity is a new epistemology and methodology of research that encompasses the principles of complexity, levels of Reality and the logic of the 'Included Middle'. The principles of complexity are necessary because they respond to the growing interconnectedness of the world. The levels of Reality correspond to the different possible approaches and perspectives to problems we encounter. The 'Included Middle' is a new logic that allows for overcoming tensions and contradictions in order to access other levels of Reality. This logic, as well as complexity and levels of Reality, represent the methodology, but also the Transdiciplinary attitude to adopt in Transdisciplinary research, which is explained further in Chapter 2. Monturi (2008) emphasises important aspects of Transdisciplinarity which are essential for the purposes of my research on *Learning to Be*:

> Transdisciplinarity provides us with a way of thinking and a way of organising knowledge and informing action that can assist us in tackling the complexity of the world, while at the same time inviting us to come to grips with the role of the inquirer in the process of inquiry. One of the key motivators for Transdisciplinarity is its focus on the practical applications of knowledge. The method of Transdisciplinarity is *in vivo*: the knower is not a bystander looking at knowledge in its pristine cognitive state, but an active participant, a being-in-the-world. The Transdisciplinary approach does not focus exclusively on Knowing, but on the inter-relationship between Knowing, Doing, Being and Relating. Transdisciplinarity goes beyond cognicentrism and the focus on analytic intelligence to propose a new type of intelligence that reflects a harmony between mind, feeling and body. (p. ix)

It is clear here, that Transdisciplinary research requires not only research in the academic field of knowledge such as studying the literature and interviewing significant authors, but also research by being in the field. That means, while researching *Learning to Be*, I had to continue my role as a teacher in order to understand and create practical applications of knowledge to respond to my research topic. I had to be an active participant, not only to find answers but also to produce them. I had to embrace the *in vivo* dimension in order to

reach a comprehensive understanding of *Learning to Be*. However, because both *Learning to Be* and Transdisciplinarity concern knowledge between, across and beyond disciplines – including teaching – I also had to research different areas of knowledge through different angles and perspectives.

As noted earlier, in Transdisciliarity research, practical knowledge and academic knowledge are not compartmentalised. Based on my experience, I would say that they dance together. To help me understand the reasons for this complex dance, I had in mind the following recommendation that René Barbier made during his interview (see chapter 4) and that I summarise here: personal knowledge has to challenge multiple knowledge which, in fact, has been produced by humankind as a whole. That challenge has to be reciprocal because on their own, the first one could lead to autism or even insanity and the second one could commit itself to certainties that are linked to epistemology, to worldly connections and also to the history of sciences and humanities.

Taken together, personal knowledge and multiple knowledge represented a challenge for me because I had remain open to the complexity of emerging connections and uncertainty that brought unfolding events, including new thinking, emotions and intuition. To help me in that 'permanently open' attitude, I had a daily leitmotiv which was to say to myself: here now, something is for me, for my research.

1.4 The *in vivo* dimension

The *In vivo* dimension represents the existential aspect of life. As Montuori (2008) explains, the *in vivo* dimension is important because it connects us to practical knowledge. It allows us to be grounded in the world and aware of current issues that have to be overcome. However, the value it represents is not only about practical understanding. The *in vivo* dimension, through human stories, has the power to touch our heart and transform it. The transformation of the heart bears something sacred which is recognisable from a feeling of absolute gratitude, as seen in the related stories at the beginning of this chapter. Nicolescu (2008) emphasises, "the sacred is first of all an experience; it is transmitted by feeling – the "religious" feeling – of that which links beings and things, and in consequence, induces in the very depths of the human being an absolute respect for others" (p 16).

When I interviewed Professor John Ozolins (see Chapter 4), Head of the Faculty of Philosophy at Australian Catholic University, he of course developed philosophical concepts about *Learning to Be,* but his main emphasis was on a human story and a human transformation that he participated in when he was a secondary school teacher. In his interview, this story was the most important thing he chose to communicate as his deep understanding of *Learning to Be*, more important than all philosophical knowledge he had gained during his professional life as a researcher. I understood the reason for his choice when he explained that however many philosophy classes we take, it is not going to make us wiser. What has the potential to make us wiser is our encounter with others, with their difference. That statement reinforces the importance of the *in vivo* dimension in research as well as in general.

Ozolins is not the only one to emphasise human stories and to stress the importance of 'heart knowledge'. Barbier (2010), Gidley (2007a), Gisber (1965), Morin (2004), Montuori (2008), Nicolescu (2008) and Steiner (1971a), all advocate the urgency of giving space to heart knowledge in complementing head knowledge in order to progress toward an evolution of consciousness.

1.5   A diversity of writings

Because Transdisciplinary research requires the *in vivo* dimension, not only the academic one, it necessarily produces diversity of writings. Barbier (2010) underlines that because Transdisciplinarity is concerned with knowledge between, across and beyond disciplines, the final report of Transdisciplinary research may include a diversity of genres such as reflections of personal experiences from the field of the practitioner, philosophic reflections, and relevant stories supporting the research topic, artistic writings such as poetry or song as well as theoretical construction. Barbier warns that it is still difficult for the academic world to accept a diversity of writings in academic theses. Within this thesis, the reader will notice a diversity of writings, not only because it represents a requirement of Transdisciplinary research but also, because I wanted to give space to 'heart knowledge' alongside 'intellectual knowledge', as recommended by the above authors. As a result, this thesis includes academic writing, narrations of personal experiences in the classroom, self-reflection, relevant human stories, analogy, poems, songs and theoretical construction which together represent a multi-referential approach to research. For example, in the sub-

chapter titled *Learning to Recover*, I chose to incorporate Simon McConachy's poems because they are addressed to the heart of the reader and represent a valuable source of knowledge which cannot be translated into academic writing.

1.6   A diversity of languages

This study is also multi-referential regarding the languages in which I have collected my data. As I noted earlier, I am French and moved to Australia twelve years ago, which makes me bi-lingual in French and English. I also learnt Spanish and am able to read and understand it. For the purpose of this research I read the books of a large number of Francophone authors such as Amar, Barbier, Binde, Camus, Derrida, Desjardins, Foucault, Galvani, Morin, Nicolescu, Pascal, Reeves, Ricoeur, Trocme-Fabre, just to name a few. All these authors were read in the original language and translated into English. All translated quotes are indicated by (T). I conducted my interview with Professor René Barbier in French then I translated the transcript into English. A few texts have also been translated from Spanish. The advantage of speaking French and understanding Spanish is that my research is not Anglo-centred. Due to its history, France has a close connection to other European and African cultures which French publishers have generally prioritised. This makes my sources very broad, extending from the Francophone, Anglophone and Hispanic geographical spectra.

1.7   A multi-referential study

A requirement of Transdisciplinary methodology of research it that it be multi-referential (Nicolescu, 2002; Barbier, 2010). As a result, this study includes references from different fields, backgrounds and expertise from a variety of specialists – this last term is not restricted to scholars but used in a wider sense – drawing on different domains of knowledge in an attempt to come closer to the reality of the concept *Learning to Be,* in order to better meet its challenge. This multi-referential choice has also been made because the nature of the *Learning to Be* topic, which is located between, across and beyond disciplines and which requires a wide range of sources and knowledge, from philosophy, pedagogy, sociology, psychology, biology, physics, neuroscience, religions, spiritualities and others.

Advantages and Disadvantages

A multi-referential study presents advantages and disadvantages. The advantages consist of being open to exploration without any imposed limitations of fields in order to identify and trace the unforeseeable and unanticipated complexity of the topic as it may be expressed through contradictions and tensions within different levels of Reality. Meanings and sense arise from the connections made through different levels of Reality, which interfere and interact on the object/subject of the research, including the researcher (Nicolescu, 2002).

Regarding the disadvantages, Barbier (2010), who specialises in multi-referential research, underlines that researchers who work in the field of multi-referentiality are not committed to exhaustiveness. Rather, they accept the gaps inherent in their mode of investigation. They recognise that all research is incomplete. They endeavour to be as rigorous as possible in the perspective they have on beings, objects and situations. They particularly aspire to explore human activity from the point of view of process rather than structure.

1.8 A plurality of knowledge

A plurality of knowledge is produced by multi-referential study (Barbier, 2010). Regarding plurality, Galvani (2008) underlines that trandsiciplinarity recognises plurality of knowledge, its differences in expression and social acknowledgment. He encourages academic writers to stand against the inequality of social acknowledgment regarding different types of knowledge. Galvani stresses that there is an imbalance between theoretical knowledge which has already been built in order to be immediately usable, and knowledge coming from action and experience which has not been formulated even if it represents authentic sources of knowledge. Pineau (1983) argues that knowledge is not a simple intellectual product but a production from connections between oneself and others which creates a new unity and a new understanding. To illustrate this creation of new unity and new understanding, I now jump into the *in vivo* dimension, with another story.

At the beginning of his Year 7, I asked my son: "what did you learn at school today?" With a sparkle in his eye he said: "A man came to school today to present his journey. He was in his 20s. He had a very hard life during his teenage years and he went to jail. He told us that the most important thing to remember in life is: *it's not what happens to you it's what you do about it.*" My son went to his room, made a poster with that sentence written on it and

pinned it on his bedroom wall. He did not know that it was the title of a book written by a man who found the strength to live after a succession of terrible accidents. However, what was important was the message received from another young man who also went through difficult times but who had been transformed by that statement and who wanted to share it with a large number of people. My son did not know the name of the author of that statement but he understood its meaning and made it part of his understanding of life. This book is not an academic book but its title touched my son and I guess thousands of others who are, in a way, united through that statement. This non-academic book is very practical regarding its power to participate in the transformation of people.

Blind to the substance

In contrast, I had the opportunity to witness, during a presentation seminar at the University of Paris 8, that a presenter had to stop the presentation of her paper because two people in the audience were arguing about a quote. One was saying it was from author 'X' and the other affirming that in fact, author 'X' had stolen the idea from author 'Y'. It became a verbal battle between all the people in the audience who chose their side about the author of the quote. I was both interested in witnessing that event but also shocked that a simple quote, maybe wrongly referenced, could blind a full audience to the substance of the presentation.

Knowledge through networks

In Australia, I know firsthand that more and more teachers organize themselves in networks in order to share their practice, implement action-research and seek advice from each other. They have become teacher/researchers. In doing so, they are improving so much of their practice. They usually do not have the time and the money to go back to University to enrol into a Master degree or a PhD. However, they strive to improve, to understand, to respond to the new needs of their students and to be aware of the context of the world. I am part of a network called Ithaka (2005). During cross school meetings teachers commit themselves to professional and theoretical readings, they share their understanding and they explore the practicality of a concept. They rarely remember the names of the authors and anyway, these concepts are adapted and reformed to respond to

the context of the each classroom. At an end of year conference, they present their action-research, their challenges, their questioning, their defeats and their victories. This learning and progressing is not orientated towards power and possession. It is about sharing with each other in order to progress together. It is *in vivo* and it represents an authentic and valuable source of knowledge, even if it is not published in academic journals. The teachers do not have time anyway to write their experiences in the format of a peer-reviewed article. They have to move on quickly to create the next activities which will embody new concepts or theories and meanwhile, they are busy responding to the *in vivo* situations emerging in their classroom.

1.9 The Context

In this Transdisciplinary research, context, object and subject are embedded and are evolving according to a complex and recursive dynamic which illuminates the need for and meanings of *Learning to Be*. Trying to understand the major needs of the century gives meaning to *Learning to Be* and depth to its dimension. At the same time, understanding the *Learning to Be* dimension helps to identify the nature of the needs of the 21st century.

Regarding this study, the context is not only a place or a timeframe. It is also a web of concepts and dynamics associated with a place and a timeframe. Therefore, the following contexts are studied:

- The complexity of the world of the 21st century because it is the reality of our time from which we are influenced and shaped.

- The dynamic of heterogeneity in multicultural societies because, more and more, people live in multicultural contexts. Heterogeneity enhances diversity and creativity but also creates tensions and contradictions between individuals and communities.

- The emergence of essential learnings for the 21st century because the world is rapidly changing and it is important to be aware of emerging challenges.

- The dynamic of Transdisciplinary inquiry as it emerges during French classes in Australia because it represents the *in vivo* dimension from which I sought and produced answers.

1.10 Research Questions

This thesis explores the needs and the meanings of *Learning to Be* focusing on its epistemological, ontological and *in vivo* dimensions. Within the context of the 21st century, the study attempts to understand the reasons why and how *Learning to Be* has come to be seen as an essential learning in global culture. The research also considers the meanings of *Learning to Be* and how we can approach it in the context of the classroom. The research questions developed for the thesis are:

1. What are the epistemology and ontology of *Learning to Be*?
2. Why, at the beginning of the 21st century, is the *Learning to Be* pillar essential learning?
3. How could *Learning to Be* be played out in the context of the classroom?

Through investigating these questions, this study makes a contribution to an exploration of the meaning of *Learning to Be* in the 21st century; it investigates the broader meaning of *Learning to Be* within different kinds of knowledge or epistemologies and it explores the reasons why and how *Learning to Be* could become an essential learning in the classroom. Then, in answering the research questions I provide a perspective representing the dynamic of the *Learning to Be* in order to better understand how this pillar of education for the 21st century can become integrated in the context of schools.

1.11 Limitations of the research

This *Learning to Be* research topic is very broad. I am aware that the limitation of my knowledge and my capacity to generate meanings present the major limitation of this thesis. I am not an expert or a specialist in all the disciplines I encountered for the purpose of this research which seeks to define the *Learning to Be* pillar. However, I am a specialist in my role as a teacher, which means that I deal with different levels of Reality and the large and complex variety of practical issues emerging from the context of the classroom. I am confident to say that, as a teacher, I am also a researcher, an educator and a specialist of the *in vivo* dimension. I am not a philosopher, a psychologist, a sociologist or a scientist but as a teacher-researcher-educator I have to think philosophically, psychologically, sociologically and scientifically.

1.12 A note to scholars

As they read my thesis, scholars who are specialised in a specific field or discipline may feel frustrated and wonder why I did not investigate some fundamental ideas belonging to their area of expertise deeper. The reason is that my subject topic *Learning to Be* is very broad and I could not, within the time frame allocated for this research, explore in depth all the dimensions involved in *Learning to Be*. I understand the frustration which may arise but want to remind readers that this Transdisciplinary thesis represents an open door which welcomes more questions and encounters between specialists willing to contribute to the understanding of *Learning to Be* and willing to extend their expertise beyond the limitations of their discipline, to the movement of Transdisciplinarity.

1.13 Starting point and publications

In 2004, I started a Master of Education study by research in order to explore the needs and meanings of *Learning to Be*. Since the beginning of my research I have made significant investigations in different areas of the topic. I presented aspects of my research at five conferences and my articles have been published in academic journals and in a book series (Mimoun-Sorel, 2009, 2010). In February 2008, I was granted an Australian Postgraduate Award (APA) with stipend and my Master by Research was upgraded to a PhD degree which gave me the opportunity to research the epistemology and ontology of the *Learning to Be* dimension in the context of the 21st century more comprehensively.

1.14 Symbols and codes

The following symbols and codes have been used throughout this thesis.
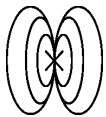
 I use this symbol of a butterfly shape in a box to indicate the meta-connections that I made, which did not necessarily happen linearly and chronologically during my research but gave valuable insight to progress in the understanding of *Learning to Be*. I call this symbol 'Meta-Connection Box'. All these boxes are listed on page xi. The derivation of this symbol is explained in Figure 2.1.

(T) indicates that the authors' quotes have been translated from French into English

Inter-titles written in *italic* are used to break long paragraphs in order to facilitate the reading and the comprehension of the thesis.

1.15 Structure of the thesis

Conducting this research has been a complex process in the sense that it was not done in a linear, logical sequence. This was due to the numerous interconnections between multiple and multi-dimensional knowledge that I have approached and investigated. It also has been a complex process due to the simultaneity of various information, connections and understanding gained from academic knowledge as well as from inquiry conducted in my classrooms. Furthermore, this complexity was enhanced by the fact that I did not have a clear vision at the beginning of the process regarding this very broad topic, regarding the application of the methodology of Transdisciplinarity (itself still at an early stage of development) and especially regarding the experimentation of the *in vivo* dimension. I must say that at times, this research has been quite chaotic but nevertheless rich in the sense that it has challenged my mind, my feelings and my role as a teacher. This chaos produced many unexpected connections and events and I found that the best way for me to deal with it was to develop my own capacity for improvisation and open-mindedness.

The problem for me was not how to deal with the uncertainty that this chaos represented, but how to write and report it through the standard linear structure of a thesis in order to make it a document which can be read according to a chronological sequence. This does not reflect the process of the real unfolding – I should say colourful fireworks at times and destructive volcanic eruptions at other times – happened. However, the thesis has been structured into nine chapters (Chapter 1 being this introduction) which are as follows:

In Chapter 2 the methodology of Transdisciplinarity is described and the reasons why I adopted this framework explored. Usually, after the introduction, a thesis starts with the chapter concerning the literature review. However, for this research topic I start with the methodology because the literature review itself represents a source of data where I was able to find information and knowledge which could contribute to answering to my research questions. In order to locate and understand these data, I first needed to investigate the Transdisciplinary methodology of research. In this chapter, I explain its origin, epistemology and methodology which focus on complexity, levels of Reality and

the logic of the 'Included Middle' operating between, across and beyond disciplines. I detail my data collection through three contexts: the review of the literature, the conducting of interviews with significant authors and the Transdisciplinary inquiries in my Year 6 and Preparatory primary school classes. Finally, I discuss the process of data analysis and ethical considerations.

Chapters 3 and 4 are both literature reviews. In Chapter 3 I review the literature in order to gain knowledge and understanding regarding the **need** for *Learning to Be*. To achieve this I investigate the following aspects:

- The complexity of the 21st century

- The emergence of essential learning for the 21st century

- The dynamics of multicultural societies

Within this chapter I present information regarding the needs related to the 21st century that shape the meanings of *Learning to Be* and create a kind of recursive loop. These interconnections and intercreativity between needs and meanings contribute to the unity of knowledge of my topic. They represent key aspects that unfold as I move towards answering my research questions. As noted above, these developments in my understanding are represented in a box marked with the butterfly symbol which is explained in the methodology chapter.

In Chapter 4 I review the literature in order to investigate the **meanings** of *Learning to Be*. I research the origins of the term *'Learning to Be'* and its associated meanings. I explore the concept from a number of perspectives. I locate it within the field of Humanistic and Existentialist philosophy. I approach its indigenous meanings and I study authors who discuss and foster the idea of human complexity. I examine the evolving nature of human beings and their capacity to recover from emotional suffering. This last one is illustrated through poems written by Simon McConachy during the years of his recovery and transformative journey from sexual abuse that occurred during his childhood.

Within this section, at the end of each sub-section I write a paragraph called 'reflexions and perspectives' in order to make visible the process of my thoughts as I attempt to

connect the concepts developed with the knowledge previously gained from the topic or the questions that arise from these concepts.

Chapter 5 focuses on interviews with significant authors who are experts in philosophy and pedagogy: David Aspin, René Barbier (translated from French), Phillip Hughes, John Ozolins and Ron Ritchhart. I chose to conduct these interviews because in the literature I was not able to find any research directly concerning the term *Learning to Be*. I was able to access knowledge regarding learning and being, but not *Learning to Be* itself.

Chapter 6 is an immersion into the *in vivo* dimension where I focus on a story relating to the Transdisciplinary inquiry that I conducted in my Year 6 primary school class. Within this story I was able to see the progressive 'opening' of my students, for example, how they identified and went beyond their thinking and cognitive limitations, how they faced their irrational fears of moving from their comfort zones and how they were able to liberate their thinking from pre-conceived ideas. This Transdiscipinary inquiry with my students has enabled me to understand that *Learning to Be* is a process rather than a static 'pillar'.

In Chapter 7, I explore further my discovery that *Learning to Be* is a process. With my Preparatory class, I show how the Transdisciplinarity attitude, through the 'suspension of intentionality', has allowed me to experience and understand the process of transformation. In this chapter I explain how this helped me understand that the cultivation of wisdom comes from an inner process more than a system of values education. Therefore, I develop the understanding that cultivation of wisdom is an inner process leading to inner wisdom. I detail this inner process, involving cultivation of consciousness, mind and heart, which shapes the quality of the *Learning to Be* process.

In Chapter 8, I summarise my findings and I connect them together by:

- Investigating the different levels of Reality involved in the *Learning to Be* concept, in particular its needs, meanings and dynamics.

- Approaching the complex elemensts of *Learning to Be* such as its inter-creativity, reflexivity, enhancement, complementarity, chaos, emergence, contradictions and unknown forces.

- Exploring the logic of the 'Included Middle' in order to release tensions and contractions that have emerged from the research.

Chapter 9 concerns a summary of my perspectives on *Learning to Be* and the conclusion of the research. Among my perspectives, I extend the epistemology of Transdisciplinarity research in order to add the 'within' dimension to the between, across and beyond dimensions. I develop my new perspective of *Learning to Be,* as I now understand it more as a process and a dimension, rather than a pillar. I answer the research questions then, through the elaboration of designs representing the complexity of *Learning to Be*, I connect and symbolise my findings in order to map the limit of my understanding as I reach the conclusion of the research. In this conclusion, I suggest recommendations that should be taken into consideration in order for *Learning to Be* to become effective within the *in vivo* dimension and to be implemented in the classroom.

CHAPTER 2

METHODOLOGY

2.1 Introduction

Learning to Be was proposed by the Delors/UNESCO Report as a pillar for Education for the 21st Century, alongside *Learning to Know, Learning to Do, Learning to Live Together*. The Delors/UNESCO Report states that *Learning to Be* is between, across and beyond disciplines. My understanding is that *Learning to Be* is a broad topic which is not located within any one discipline. The knowledge gained from disciplines which have explored concepts related to *Learning to Be* only represents parts which have to be connected between, across and beyond disciplines in order to approach its full dimension. *Learning to Be* is a Transdisciplinary field which cannot be approached linearly, through positivist reductionist analysis and compartmentalisation as it is done in much of disciplinary research, particularly the sciences.

In order to better understand Transdisciplinarity is it important to briefly explain the evolution from disciplinarity to transdisciplinarity. Nicolescu (2008) explains that disciplinarity produces new knowledge in a distinct discipline through using one set of concepts and methodologies. Multi-disciplinarity demonstrates disciplinary competence and communicates the results produced by other disciplines to its own, and relates its own results to others. Cross-disciplinarity shows disciplinary competence and collaborates with other disciplines in a problem-focused manner. Inter-disciplinarity subsumes at least two disciplinary sub-groups, with one as primary focus of expertise in order to solve problems that cannot be addressed by either discipline. Transdisciplinarity works at least with two disciplinary sub-groups in order to produces both problem focused and synoptic knowledge, which cannot be reduced to either of the sub-group competencies. It is capable of creating new disciplines or reforming existing ones in light of emergent perspectives.

Regarding my research, I came to the conclusion that a Transdisciplinary topic requires a Transdisciplinary methodology: a methodology that allows the exploration, unification and understanding of data emerging between, across and beyond disciplines. This methodology

was designed by Nicolescu (2008) in order to allow "the unification of meanings that traverse and lay beyond different disciplines" (p. 263).

The methodology of theoretical Transdisciplinarity permits an approach to unity of knowledge through the exploration of different levels of Reality and Perception, through the study of the complexity of the interactions and connections between the findings themselves – theoretical and practical – and through the investigation of the 'Included Middle' in order to release the contradictions and tensions emerging between those findings.

Furthermore, in Transdisciplinarity research, the *in vivo* dimension has to be undertaken which means, as a researcher, I am involved in the research not only to locate findings but also to produce them, because the Transdisciplinary researcher must be "an active participant, a *being-in-the-world*" (Montuori, 2008, p. xi). Another interesting aspect of being in the field is that, as René Barbier mentioned during his interview, both personal knowledge and that produced by humankind challenge each other. It opens a dialogue between theory and practice. However, Transdisciplinary research methodology is still in its early stages (Barbier, 2010) and it is difficult to find existing references corresponding to broad and complex topics such as *Learning to Be*. Therefore, this research is exploratory not only regarding its research topic but also because of its methodology. As a result, I believe the term 'approach' is more suitable than the term 'research' and I prefer to call my study a Transdisciplinary approach.

Defining the word 'approach'

Barbier (2010) underlines that the notion of 'approach' implies a movement. In the field of research it indicates that the researcher is moving forwards in the direction of something without knowing what he/she is moving towards. This is why the term 'approach' connotes uncertainty. Uncertainty has been omnipresent while conducting my study and the word 'approach' translates well to my intellectual progression and feelings. There are three main reasons for this. First, because I am not an expert in the different areas of knowledge that I investigated, I preferred, for example when summarising the needs for *Learning to Be* in Chapter 3, to use the phrases "Approaching the context of the 21st century", "Approaching the emergence of essential learning" and "Approaching the

context and needs of multicultural societies".   Second, I had to deal with uncertainty because Transdisciplinarity research is still in its early stage and I did not have access to theses similar to mine to refer to.   And third, because since the Delors/UNESCO Report (1996), no research has been conducted in order to understand the ontology and epistemology of the *Learning to Be* concept. This research, then, aims to inform about the needs for and the meanings of the *Learning to Be* pillar as it relates to Education for the 21st Century.

Research questions

The purpose of this study is to investigate the ontology and epistemology of the *Learning to Be* pillar; understand the reasons why and how *Learning to Be* has come to be seen as essential learning in global culture, and explore its meanings and its practical approach in the context of the classroom. Therefore, I will attempt to answer these research questions:

- What are the epistemology and ontology of *Learning to Be*?

- Why, at the beginning of the 21st century, is the *Learning to Be* pillar essential learning?

- How could *Learning to Be* be played out in the context of the classroom?

I acknowledge that the investigation of these research questions must be approached from diverse perspectives coming from different disciplines and areas of knowledge. However, I have to explore the possible connections and emergences coming from the encounter *between, across* and *beyond* disciplines because, following the recommendation of the Delors/UNESCO Report (1996), it is from there that the *Learning to Be* pillar is operating. There is no doubt that the methodology of Transdiciplinary approach is entirely appropriate for this explorative research topic.

2.2   Genesis of Transdisciplinarity

The word 'Transdisciplinarity' first appeared in France in 1970 in the works of Piaget, Jantsh and Lichnerowicz and was debated at the international workshop "Interdisciplinarity – Teaching and Research Problems in Universities". Nicolescu (2002) underlines that in his definition of Transdisciplinarity, Piaget retained only the meanings "across" and

"between" of the Latin prefix *trans*, eliminating the meaning "beyond". As such, Transdisciplinarity was only a new, but "superior stage, of interdisciplinarity. Jantsch (1970) suggests that Transdiciplinarity is the coordination of all disciplines and interdisciplines of the teaching system and innovation on the basis of a general axiomatic approach. Lichnerowicz (1970) advocates that Transdisciplinarity is a transversal play where its theoretical activity can only be formulated in mathematical language.

Nicolescu (2008) recognises that the contributions of these three thinkers represented the first steps to questioning the limitation of disciplines for solving the new problems of our world that do not emanate from within disciplines.

Two currents of definition

The seeds of the concept of Transdisciplinarity had been planted. However, it is only after a quarter of century hibernating since Piaget that Transdisciplinarity is experiencing acceleration and researchers over the world are now contributing to its development. In 1985, Nicolescu proposed the inclusion of the meaning "beyond disciplines" and in 1994 the Charter of Transdiciplinarity was adopted (see Appendix G) by the participants at the First World Congress of Transdiciplinarity (Conventio da Arrábida, Portugal). Thompson Klein (2004) observes that in the closing decades of the 20th century, two currents of definitions gained wide attention.

The first one emerged from Nicolescu and fellow researchers who founded the CIRET (Centre International de Recherches et d'Etudes Transdiciplinaires). In the Manifesto of Transdiciplinarity, the CIRET identified three characteristics of Transdisciplinarity: complexity, multiple levels of Reality, and the logic of the 'Included Middle'. Nicolescu (1996) emphasises Transdisciplinarity is transcultural, transnational and encompasses ethics, spirituality, and creativity. It is the science and art of discovering bridges between different areas of knowledge and different beings.

The second current is, according to Thompson Kein (2004), "an approach to research and problem solving that was featured in the International Transdiciplinarity Conference in Switzerland in 2000. It highlights the convergence of Transdisciplinarity, complexity, and

trans-sectorality in a unique set of problems that do not emanate from within science." (p. 54). This approach is mainly represented by figures like Gibbons and Nowothy.

For this research, I made the choice of theoretical to use the Transdisciplinarity of Nicolescu (1996) because it represents the science and art of discovering bridges between different areas of knowledge and different beings.

2.3 Inclusion of the meaning: *beyond disciplines*

Through its Transdiciplinarity approach, the intention of Nicolescu (2008) is to suppress any rigid distinction between the Subject and the Object, between objective reality and subjective reality. Nicolescu (2008), a theoretical quantum mechanics physicist, affirms that the quantum revolution radically changed modern science which had been founded on the idea of total separation between the knowing subject and a Reality "which was assumed to be completely independent from the subject who observed it" (p. 4). Therefore, Transdisciplinarity belongs to post-modern philosophy.

This understanding was also the view of Heisenberg (1942), Nobel Prize winner in physics, who advocated that the concepts of "objective" and "subjective" designate two different aspects of one reality; however, we would be making a very crude simplification if we want to divide the world in one objective reality and one subjective reality. Many of the rigidities of the philosophy of the last centuries are underpinned by this black and white view of the material world.

The Subject-Object interaction

Through his Transdisciplinarity methodology of research - complexity, multiple levels of Reality and the logic of the ''Included Middle'' – Nicolescu (1996) advocates that *beyond disciplines* precisely signifies the Subject-Object interaction. Transcendence, inherent in Transdisciplinarity, is the transcendence of the Subject. The Subject cannot be captured in a disciplinary camp. The meaning *beyond disciplines* leads us to an immense space of new knowledge. De Mello (2001) suggests that, Transdisciplinarity can be thought of as one, among other powerful means, to a greater end defined as: sustainability of human beings and of society. Transdisciplinarity views human learning as art in the sense of connecting

different levels of Reality. It is also understood as a creative informative, formative and trans-formative endless learning process.

The Transdisciplinary approach of Gibbons and Nowothy is characterized by their refusal to formulate any methodology. Nicolescu (2008) argues that "this version of Transdiciplinarity does not exclude the meaning beyond disciplines" (p. 6) but reduces it to the interaction of disciplines with social constraints. The social field necessarily introduces a dimension "beyond disciplines", but the individual human being is conceived of as part of a social system only.

Acknowledging these different visions of Transdisciplinarity, Nicholescu (2007) proposes to recognise *a theoretical Transdisciplinarity*, *a phenomenological Transdisciplinarity* and *an experimental Transdisciplinarity* all of which present a plurality of transdiciplinary models.

2.4   The Transdisciplinary Era

Philosopher, Transdisciplinary researcher and poet, Michel Camus (1995) notes that since the beginning of the 20th century, fundamental scientific research has shown in the visible universe two invisible universes: the cosmologic universe as the most inaccessible and the quantic universe as the most immeasurable. Camus tells us that the fossil light of the first one is as abstract as the antimatter of the other. Therefore, with the perception of a plurality of worlds and of levels of Reality and increasing complexity, the concept we used to call "world", "reality" or "Nature" has become naïve and simplistic.

Camus (1995) underlines that certainties have been questioned or swept aside. Meanwhile, there is a kind of acceleration of attempts at dialogue between researchers of subjective sciences concerning the question of "Who?" and researchers of objective sciences concerning the question of "What?" It is now necessary for each researcher – scientific or not – to move out of their own specialisation to open themselves to Transdisciplinary research and question themselves on what it is that underlies, connects and goes beyond all disciplines. Camus emphasises that the whole history of philosophy is an interrogation of *Who?* and *What?* and of their interactive and infinitely complex connections. Transdisciplinary questions which underline, connect and go beyond disciplines are necessarily fundamental questions for human beings: where do we come from? Who are

we? Where do we go? What is the universe? What is the sense of the journey? What is life? What is the sense of death? The question becomes, how to live the "who am I?"

Transdisciplinary knowledge

From this turning point CIRET developed, in collaboration with UNESCO, the project called *The Transdisciplinary Evolution of the University* (1997) (see Appendix H). This project comes from CIRET/UNESCO reflection that if learning organisations intend to be valid actors in sustainable development, they must first recognize the emergence of a new type of knowledge: Transdisciplinary knowledge. The new production of knowledge implies a necessary multidimensional opening toward civil society, other places of production of new knowledge, cyber-space-time, the aims of the university and a redefinition of values governing the existence of learning itself. Nicolescu (2008) advocates that, Transdisciplinary knowledge corresponds to *in vivo* knowledge. Disciplinary knowledge (DK) and Transdisciplinary knowledge (TK) are complementary and they are both founded on a post-modern scientific approach (see Table 2.1).

Table 2.1 Comparison between disciplinary knowledge **(DK)** and Transdiscipinary knowledge **(TK)** (Nicolescu, 2008).

Disciplinary Knowledge, **DK** *In Vitro*	Transdisciplinary Knowledge, **TK** *In Vivo*
External world- object	Correspondence between external world (object) and internal world (subject)
Knowledge Analytic intelligence	Understanding New type of intelligence – harmony between mind feelings, and body
Oriented towards power and possession	Oriented towards astonishment and sharing
Binary logic	''Included Middle'' logic
Exclusion of values	Inclusion of values

Looking at the table above, it is clear that *Learning to Be* is a form of Transdisciplinary Knowledge because it is about correspondence between external and internal worlds; it requires taking into consideration the whole person – mind, feelings and body; it is orientated toward astonishment through the opening of the mind and the heart; it needs the logic of the 'Included Middle' in order to access different levels of Reality and perception; it requires inclusion of values through 'Ethics of Understanding' and cultivation of wisdom.

2.5 Choosing the theoretical Transdisciplinary approach

I will adopt Nicolescu's approach to Transdisciplinarity in my research. The reason for choosing the theoretical Transdisciplinary approach as a framework for this research, is embedded in the complex nature of the *Learning to Be* concept. *Learning* and *being* are both Transdisciplinary dimensions which relate, according to Visser (2002), "to such diverse issues and concerns as change and growth; development; complex adaptation; diversity and emergence; design of systems for knowledge construction; interaction with and building on existing knowledge bases; learning at different levels of organizational complexity; the connections and distinctions between data, information, knowledge and wisdom; language, cognition and meta-cognition."

The methodology of this theoretical Transdisciplinary research will investigate the complexity, the multiple levels of Reality and the logic of the ''Included Middle'' in order to understand the dynamic of multicultural societies and explore the meanings of *Learning to Be*.

2.6 Understanding data through the Transdiciplinary approach

In the Transdisciplinary approach the notion of data is complex. Transdisciplinary data not only come from multiple areas of knowledge but also from self-knowledge, due to the requirement of the *in vivo* dimension. Both knowledges which challenge or enhance each other to produce comprehensive understanding allowing access to new levels of Reality, (Barbier, 2010). Understanding Transdisciplinary data requires an inner process corresponding to the Transdisciplinary attitude which will be explain later with Figure 2.1.

Maria de Mello (2001) advocates that the Transdisciplinary concept goes beyond reductionism founded on the logic of exclusion (e.g. yes/no, true/false) which has so powerfully moulded the minds and actions of western society. Transdisciplinarity conceives a broader horizon for the cognitive act, through presenting a new epistemology and methodology that encompass the principles of complexity, the notion of levels of Reality, and the logic of the 'Included Middle'.

Nicolescu (2008) defines the methodology of theoretical Transdisciplinary research as using an ontological axiom, a logical axiom and an epistemological axiom.

Levels of Reality and levels of Perception: the ontological axiom

There are different levels of Reality of the object and, correspondingly, different levels of Reality of the subject. Nicolescu (1996) considers that the major impact of the quantum revolution is to challenge the contemporary philosophic dogma concerning the existence of only one level of reality. The existence of different levels of Reality has been affirmed by different traditions and civilisations, but this affirmation was founded on the explanation of the interior universe only. Levels of Reality are likely to be different if, going from one to another, there is a rupture of laws and fundamental concepts. Nicolescu (1996) also emphasises that the unity linking all levels of Reality must necessary be an open unity. He underlines that, a level of Reality is what it is because all the other levels exist at the same time. In a Transdisciplinarity vision, Reality is not only multi-dimensional, it is also multi-referential. The different levels of Reality are accessible to human knowledge thanks to the existence of different levels of Perception (see Figure 2.2). These levels of Perception permit an increasingly general, unifying, encompassing vision of Reality, without ever entirely exhausting it. Nicolescu emphasises that knowledge is neither exterior nor interior but it is, at the same time, exterior and interior: the study of the universe and the study of the human being sustain one another.
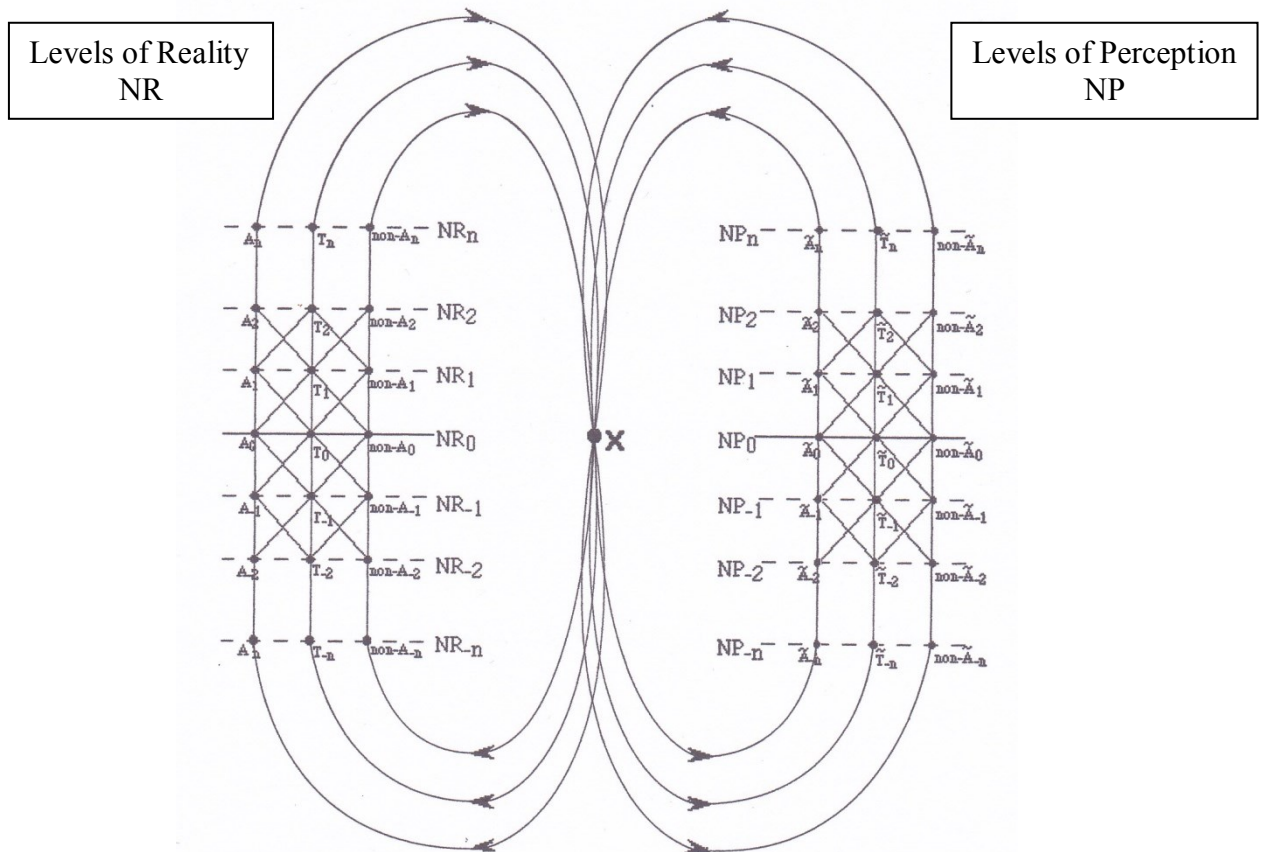
Figure 2.1 The Transdisciplinary Object, the Transdisciplinary Subject, and the Interaction Term (Nicolescu, 2008).

Nicolescu (2008) explains the figure above as follow:

> The open unity between the Transdisciplinary Object and the Transdisciplinary Subject is conveyed by the coherent orientation of the flow of information, symbolised by the three oriented loops that cut through the levels of Reality, and of the flow of consciousness, symbolised by the three orientation loops that cut through the levels of Perception. The loops of information and consciousness have to meet in at least one point, X, in order to insure the coherent transmission of information and consciousness. The point X and its associated loops of information and consciousness describe the third term of the Transdisciplinarity knowledge: the interaction term between the Subject and the Object, which cannot be reduced neither to the Object nor to the Subject. (p. 10) (Authors capitals)

While exploring my research topic I also had to explore the Transdisciplinary methodology. In doing so, I understood that Transdisciplinarity requires a Transdisciplinary attitude which is cognitive but also embodied in the researcher.

Meta-Connection Box 2.1 Transdisciplinary Attitude
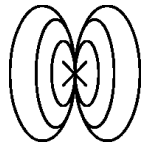
Transdisciplinary Attitude

Through this research, I have discovered that the Transdisciplinary attitude is both a thinking process and a being process. The thinking process is explained in this chapter but the being process experienced through 'suspension of intentionality (Galvani, 2008)', is developed in Chapters 7 and 8. The reader should understand that this research was not conducted linearly. My understanding of the methodology did not come before exploring the contexts: it came during the exploration and sometimes afterwards.

The Transdisciplinary attitude is an opening of being which allows exterior knowledge, represented by different levels of Reality, to meld with self-knowledge, represented by the different levels of Perception. Understanding and transformation of thinking, emotion, action and being emerge from this melding which connects and unites different knowledges.

*I call the Figure 2.1 the **butterfly shape** because, in conducting this research, I have experienced and witnessed that the Transdisciplinary attitude allows evolution of understanding that can be compared to the metamorphosis of a caterpillar into a butterfly. And, as the caterpillar needs a rest in order to transform into its new shape, the Transdisciplinary attitude requires a 'suspension of intentionality' in order to allow understanding and trans-formation.*

The symbol of this butterfly shape is used in the thesis to indicate both the Transdisciplinary attitude and complex interconnections which do not necessarily happen linearly and chronologically but which give valuable insights to progress in the understanding of Learning to Be.

The passage from one level of Reality to another, or from one level of Perception to another, is achieved through the logic of the 'Included Middle'. Nicolescu (1996) suggests that in order to obtain a clear image of the meaning of the ''Included Middle'' we should represent the three terms of the new logic – A, non-A and T – and the dynamics associated with them by a triangle in which one of the vertices is situated at one level of Reality and the two other vertices at another level of Reality (see Figure 2. 2).
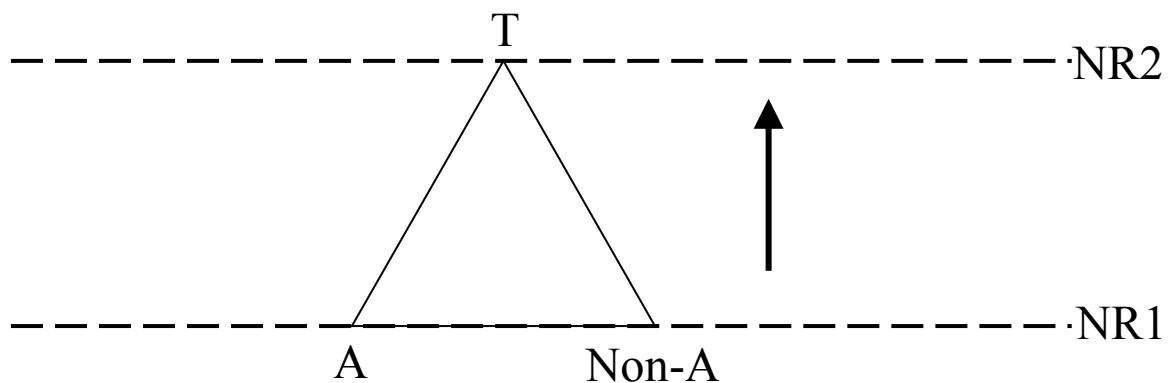
Figure 2.2 Symbolic representation of the action of the 'Included Middle' logic
(Nicolescu, 2008)

Nicolescu (2008) emphasises that if one remains at a single level of Reality, all manifestation appears as a struggle between two contradictory elements. The third dynamic, that of the T-state, is exercised at another level of Reality, where that which appears to be disunited is in fact united, and that which appears contradictory is perceived as non-contradictory.

To illustrate the logic of the 'Included Middle' I have a concrete example of a situation that happened at the school where I teach. One day I witnessed that two little girls of five years old who were usually good friends were fighting because they wanted to play with the same hoop. They were both crying and very upset about the fight. A teacher intervened and gave them the opportunity to explain what happened. They became even more emotional. Then, the teacher asked them to take a big breath and to silently close their eyes. After a few seconds the teacher said: "do you think that because you are disagreeing and fighting

now … you won't be friends together anymore?" Instantaneously the two little girls smiled and hugged each other.

This event made me think that if I consider the point of view of one of the two little girls that I call 'A', she felt that because of the fight, her friend was not acting like a friend, so for her, she represented 'non-A'. At the level of the fight, which represented a moment of contradiction and tension, they could not access the reality of their friendship. They needed the intervention of the teacher to remind them that at another level of reality of their interaction was their friendship. The reality of their friendship represented the 'Included Middle' within that situation which could release the tension. Here, it is not about a linear right/wrong logic: there is a movement of understanding and transformation in the logic of the 'Included Middle'.

Nicolescu (1996) emphasises that the logic of the ''Included Middle'' is the logic of complexity, insofar as it permits a crossing of different fields of knowledge, thus freeing the tension between "A" and "Non-A".

Complexity: the epistemological axiom

The structure of the totality of levels of Reality (Figure 2.1) is a complex structure: every level is what it is because all the levels exist at the same time. Nicolescu (1996) explains that cognitive complexity refers to thinking in terms of categories, not unlike the laws of Hegelian dialectic, which exclude one another: black-white, day-night, A-non A. However, as soon as complexity emerges, everything changes. Since the late twentieth century, complexity has invaded every sphere of knowledge. Complexity cannot be approached with a classical and formal logic, founded on binary oppositions like 'true' and 'false'. According to Welter (2003), binary thinking has influenced empirical sciences as well as our way of thinking about life. Morin (1990) explains that "with the emergence of complexity, we abandon the linear type of explanation for a type of explanation in motion, circular, where we go from the parts to the whole and from the whole to the parts in order to try to understand the phenomenon" (p. 165), (T). In fact earlier, around 1660, the physicist, mathematician, and philosopher Pascal, stated: "all things being influenced and influencing, caused and causing, I consider impossible to know the whole without knowing the parts and to know the parts without knowing the whole" (Pascal, 1660, 1991) (T).

2.7 Collection of data

The data that emerged from this research comes from multiple areas of knowledge including personal knowledge. This knowledge was found and produced in three different contexts: a review of the literature, in interviews with significant authors and Transdisciplinary inquiries in a Year 6 class and a Preparatory class in a primary school.

The particularity of this research topic was that, from the literature, I had very little direct data concerning the epistemology and ontology of the *Learning to Be* concept except from the Faure Report (1972) and the Delors Report (1996). Therefore, the data I gained from the literature is indirect data because I had to deconstruct the term *Learning to Be*, interpret and connect it with similar concepts. This presents the first context which was explored in Chapter 3, investigating the need for *Learning to Be* and in Chapter 4, exploring its meanings.

Because this research was concerned with meanings of and needs for *Learning to Be* in the context of our time, I had to search for direct data. It is the reason why I conducted interviews with significant authors and Transdisciplinary inquiry in my classroom. This last data set represents the *in vivo* dimension required in Transdisciplinary research in order for the researcher to produce practical knowledge.

Data collected for this research formed a construction of complex knowledge. Through my thinking, my feeling and my consciousness I am *in* this research and this research, through the multiple knowledge it brings, is now in me. Both personal-knowledge and multiple-knowledge has been 'melded' together within three different contexts of data.

2.7.1 A review of the literature

The literature review represents the first context from which I explored the need for and the meanings of *Learning to Be,* mainly through indirect data. In Chapter 3, I investigate the complexity of the 21st century, the emergence of essential learning for the 21st century and the dynamics of multicultural societies. Within this chapter is information regarding the needs related to the 21st century that shape the meanings of *Learning to Be* and create a kind of recursive loop. These interconnections and intercreativity between needs and meanings contribute to the unity of knowledge of my topic (highlighted in a box with a butterfly shape).

In Chapter 4 I research the origins of the term *Learning to Be* and its associated meaning. I deconstruct the term *Learning to Be* and I explore the underlying concepts from a number of perspectives: through Humanistic and Existentialist philosophy, through indigenous meanings and through the study of authors fostering human complexity. I also examine the evolving nature of human beings and their capacity to recover from emotional suffering. At the end of each section of this chapter is a paragraph called 'reflexions and perspectives' in order to make visible the process of my thoughts as I attempted to connect the complexity of the concepts developed with the knowledge previously gained from the topic or the questions that arose from these concepts.

2.7.2   The conduct of interviews with significant authors

The interviews with significant authors represent collection of direct data. These interviews followed the format of conversations according to Kvale's approach (1996) of construction of knowledge. According to Kvale, "conversation involves a basic mode of constituting knowledge" (p. 37). Gergen (1994) argues that: "Constructionism replaces the individual with the relationship as the locus of knowledge" (p.63). Focusing on the relationship in conversation lets the flow of knowledge circulate and become enriched. We are not at a level of competition but at a level of exchange and fructification of knowledge.

A construction site of knowledge

Kvale (1996) understands the qualitative research interview as "a construction site of knowledge*"* (p. 42). According to Kvale, there is a reciprocal influence of interviewer and interviewee which contributes to gaining a new knowledge from interpersonal interaction. One of the features of a postmodern construction of knowledge is the nature of interrelation. Lyotard (1991), cited in Kvale (1996), points out that "the intentional relation of subject and situation does not unify two isolated poles: on the contrary, the subject and the situation cannot be defined except in and by this relationship" (p. 42). To illustrate this concept, the well-known interview of Albert Einstein regarding his belief in God is a relevant example: when a journalist asked Einstein if he believed in God, Einstein replied that he could not answer the question unless the journalist provided his own definition of God. In interviews and conversations, words and environments need to be defined in order to really communicate and favour the construction of knowledge.

In their book, Jaber and Holstein (2002) explain that the influence of postmodernism in research blurs the boundaries between interviewer and interviewee. The interview becomes a collaboration which participates in the emergence and the construction of new understanding. Kvale (1996) explains: "The research interviewer uses him- or herself as a research instrument, drawing upon an implicit bodily and emotional mode of knowing that allows a privileged access to the subject's lived world" (p. 125).

Ethics of understanding

This approach to interview/conversation leads to the 'Ethics of Understanding' of Edgar Morin. Morin (2004) explains that in order to reach a real understanding we need to develop two essential skills: 'thorough thinking' and 'introspection'. According to Morin "'thorough thinking' is a way of thinking that can grasp text and context, individual and environment, local and global, the multidimensional – in a word, the complex: the conditions of human behaviour. And this 'thorough thinking' helps us understand the objective and subjective conditions of behaviour" (p. 83) (T). Regarding 'Introspection' Morin emphasises that "the mental practice of continuous self-examination is necessary because when we understand our own weaknesses and failings we can understand the weaknesses and failings of others. If we realize that we are all fallible, fragile, inadequate, deficient, then we can realize that we all share this need for understanding" (p. 83) (T).

I have found the research approach Fritjof Capra used to write *The Turning Point* (1982) very interesting and aspiring. His approach, through explorative qualitative interviews of significant authors within their different domain of expertise, is described in his book: "Unknown Wisdom – Conversations with Remarkable People" (1988). Capra explains that "the purpose [of this book] is to tell the personal story behind the evolution of the ideas" (p. 10) through encounters with significant authors from different fields and disciplines. Here we are close to Kvale's (1996) metaphor which illustrates interview/conversation as 'a construction site of knowledge'. Kvale explains that conversations are like a vase between two faces, containing knowledge constructed *inter* the *views* of the interviewer and the interviewee.

Unfolding a new vision of reality

The theme Capra (1988) pursued was: "The fundamental change of worldview that is occurring in science and in society, the unfolding of a new vision of reality, and the social implications of cultural transformation" (p. 12). His contribution to research has been "to establish the links between significant authors' ideas and between the scientific and philosophical traditions they present" (p, 12). Capra used a Transdisciplinary approach if we refer to its definition by Basarab Nicolescu in the Charter of Transdisciplinarity (1994): "The keystone of Transdisciplinarity is the semantic and practical unification of the meanings that traverse and lay beyond different disciplines. It presupposes an open-minded rationality by re-examining the concepts of "definition" and "objectivity"". Nicolescu (1987) explained in the CIRET's Moral Project that Transdisciplinarity takes into account the consequences of a flow of information circulating between various branches of knowledge, permitting the emergence of unity amidst diversity and diversity through unity.

'Interview as conversation' with significant authors is a relevant approach to obtain insights into the meaning and importance of *Learning to Be.* The significant authors selected for the interviews have comprehensive knowledge in philosophy and education. They are all involved in educational projects at national and international levels such as Lifelong Learning, Values Education, Learning for Understanding or following-up of the Delors Report. These authors are:

- Professor Phillip Hughes, AO – Australian National University, Canberra

- Professor René Barbier – University of Paris 8, France

- Emeritus Professor David Aspin – Monash University, Melbourne

- Professor John Ozolins – Australian Catholic University, Melbourne

- Professor Ron Ritchhard – University of Harvard, USA

When interviewed, these authors answered at different levels and according to:

- Their intellectual knowledge of the topic

- Their own experience of *Learning to Be*

-   What they have witnessed around them

-   Their own vision regarding education

The interviews were conducted following the postmodern construction model in research where: "The interview is a construction in which the data arise in an interpersonal relationship co-authored and co-produced by interviewer and interviewee. The decisive issue is then not whether to lead or not lead, but where the interview questions should lead, and whether they will lead in important directions, producing new, trust-worthy, and interesting knowledge" (Kvale, 1996, p. 159).

2.7.3 Transdisciplinary inquiry in the classroom

In order to understand what *Learning to Be* means in teaching and what form it may take in the context of the *in vivo* dimension, a Transdisciplinary inquiry was conducted in a Year 6 Primary classroom in Australia. This aspect of Transdisciplinary inquiry was not initially planned when I started researching this topic. However, teaching as a French teacher at the same time as researching *Learning to Be*, a lot of questions began to emerge while I was in the classroom. I could not - and I did not want to - extract myself from my research: I was totally involved. The *Learning to Be* concept was also impacting on me as a teacher/researcher in the context of my classroom. Therefore, I made the choice to participate firsthand in this construction of knowledge of what the *Learning to Be* pillar in teaching might be. So, I was able to conduct this Transdisciplinary inquiry on *Learning to Be* in the classroom at the same time as developing the theoretical side of the research. I was fortunate that at the time the school where I was teaching was involved in the Ithaka project. This project links seven schools and over 100 teachers. The goal of the project is to provide a metacognitive frame for exploring teaching and learning through the use of action research in order to investigate further the applications of Richhart's ideas of 'Intellectual Character' (Ritchhart, 2002).

By exploring the overlap some current theories of reflective and metacognitive thinking, Ritchhart proposes six Thinking Dispositions. These are:

-   *Creative*

-   *Open-minded*

-    *Curious*

-    *Strategic*

-    *Sceptical*

-    *Metacognitive*

-    *A truth seeker*

These Thinking Dispositions provide tools for thinking in depth. In the Ithaka project, teachers and then students are introduced to these seven categories of thinking, which are used within curriculum areas. As a result, the entire primary school acquires a common language with which to discuss the processes of learning and thinking.

Learning for understanding

On entering the classroom I could not miss the posters hanging up on the walls, revealing students' research, definitions and application of the Thinking Dispositions in different topics studied. They were a great help in reminding me that I was entering a territory with new pathways to enhance "learning for understanding". I was aware that Ritchhart's Thinking Dispositions could further my own understanding of the *Learning to Be* pillar. Using the knowledge already acquired from my research on *Learning to Be*, I believed that the Transdisciplinary approach of Nicolescu combined with the Thinking Dispositions of Ritchhart could help me to better understand, and develop deeper meanings of the complexity of the classroom context and its multiple dynamics.

My study in the classroom qualified as Transdisciplinary inquiry because, as Nicolescu (1996) explains, Transdisciplinarity is a new epistemological synthesis: Transdisciplinarity is globally open. It entails both a new vision and a lived experience. It is a way of self-transformation oriented towards knowledge of the self and it takes into account all the dimensions of the human being. I was able to rely on these statements for my research because by its nature a Transdisciplinary inquiry is a 'lived experience'; *Learning to Be* is a 'new vision' likely oriented 'towards knowledge of the self' and Ritchhart's Thinking Dispositions require a state of being 'globally open'.

Considering the Transdisciplinarity approach in my inquiry I sought to locate epistemological tensions in my classes expressed between, for example, an element "A" and an element "Non-A". I sought to access the different levels of Reality impacting on learning and discover the 'Included Middle', which would release tensions and bring forth the unity of knowledge.

Collecting data in the classroom

In 2005, I obtained permission from the principal of the urban Catholic school where I was teaching, to collect data for my Transdisciplinary inquiry in a Year 6 class. Over the period of one term, I used two methods of gathering data. The first one was observations of what was happening within lessons. The Transdisciplinary approach implies that the purpose of observations is not predetermined. I had to be globally open to unexpected situations, session after session. In order to quickly record classroom situations I used post-it notes during and after the class.

The second method was collection of data from students' reflections on their learning. This process was favoured by the "thinking culture" of the school, which required students to make their thinking 'visible' using 'thinking routines'. For example, for the majority of their pieces of work, individual or collective, students had to reflect either on the strategy they used to complete the task, or on their learning ability or difficulty, understanding and improvement that I recorded in a notebook during my inquiry. After the session, the pieces of information gathered were put together in order to form a concept map where I was able to observe connections between the different aspects emerging.

2.8 Understanding the data

In order to reach an understanding of complexity of data collected and in order to reach solutions to interconnected and complex problems, Capra (2003) stresses the importance of essential shifts of perception and perspective such as:

- The shift from object to relationships

- The shift from objective knowledge to contextual knowledge

- The shift from structure to process

Capra argues that these shifts from material objects and structures to the nonmaterial processes and patterns of organisation represent the very essence of life. The data collected for this study were examined through the lens of relationships, context knowledge and process.

2.9   Ethical considerations

In 2005, I received the ethical Approval from the Human Research Ethics Committee of Australian Catholic University regarding conducting of interviews with significant authors and the collection of data from the Transdisciplinary inquiry in a Year 6 class. This approval is registered as number V200050622.

2.10   Conclusion

Transdisciplinarity is a new way of thinking about, and engaging in inquiry. It involves a discipline of self-inquiry that integrates the knower into the process of knowing. The Transdisciplinary approach focuses on the inter-relationship between knowing, doing, being and relating, and involves the researcher in an informative, formative and transformative process of inquiry (Montuori, 2008). For this research, the needs for and the meanings of the *Learning to Be* pillar, acquired through a Transdisciplinary methodology of research, are derived from Transdisciplinary knowledge gathered *between*, *across* and *beyond* disciplines. The relationships emerging from Transdisciplinary knowledge provide patterns which are mapped in order to locate epistemological and ontological meaning, access the different levels of Reality and perception involved, and to discover the ''Included Middle'' which could release the tensions in the findings. In the next two chapters I review and study the literature regarding the context of the 21st century and the meanings of *Learning to Be*.

CHAPTER 3

THE NEEDS FOR *LEARNING TO BE*

3.1 Introduction

The literature review that underpins this research covers two chapters. Chapter 3 concerns the exploration and identification of the needs for *Learning to Be*. In Chapter 4, I study the multiple meanings of *Learning to Be*. Even though these two literature reviews are distinct, there are interconnections between the needs associated with the 21st century and the meanings of *Learning to Be*. There is a complex and recursive dynamic which enlightens the needs for and the meanings of the *Learning to Be* pillar.

This chapter focuses on the needs for *Learning to Be* examined in different contexts. In this research, the notion of context is not only a place or a timeframe; it is also a web of concepts and dynamics associated with a place and a timeframe (Barbier, 2010). Therefore, in this chapter I first review the complexity of the 21st century, secondly the emergence of essential learnings associated with the complexity of the 21st century and lastly, I discuss the dynamic of multicultural societies.

3.2 Complexity of the 21st century

The concept of *Learning to Be* has specific meanings according to the epoch in which it is considered. For this research, the study of the context will be limited to our contemporary time, the dawn of the 21st century.

Laszlo (2006) observes that by the end of the twentieth century:

> Globalisation had reached a new phase: the world system had become increasingly and visibly unsustainable and increasingly sensitive to change. This state is triggered by high levels of stress, including terrorism and war, conflict in political sphere, vulnerability in the economic arena, volatility in the financial sphere, and worsening problem with climate and the environment. (p. 14)

At the beginning of the 21st century, the word 'complexity' is more and more used to describe the human, economic, technical and ecological landscapes. This complexity across the planet is engendered by rapid developments in economies, technology and

communication which have created unprecedented connectedness and interdependence between people, communities and societies. Planetary connectedness and interdependence are the driving forces of globalisation which shape the world in a way that each part of the world belongs more and more to the world, and the world, as a whole, is more and more present in each of its parts. This phenomenon is not only visible for nations but also for individuals (Morin, 2001b). Having been produced by human beings we can assume that the state of the 21st century reflects the state of the mind of human communities.

3.2.1 Two currents of globalisation

Morin (2001a) and Lazslo (2007) argue that the world human beings are shaping is driven by two aspects of globalisation. The first one refers mainly to technical and economic aspects and is essentially founded on profit. It has motivated Western civilization for more than two centuries. The second emerging is a globalisation of another kind. It is based on the growing consciousness that all human beings belong to planet Earth, our common home.

To illustrate these two globalisations it is interesting to note two simultaneous international encounters that took place in 2001: Davos and Porto Alegre. The priority of the first, Davos, was the continuation of organising society from an economic perspective. The second, Porto Alegre, started from the idea that the world is not merely a commodity and that globalisation also means a common destiny for all humanity (Morin, 2001a).

3.2.2 A critical period in time

Bindé (2004) advocates that a characteristic of the early 21st century is that it is a period of transformation where we have to make crucial decisions regarding our destiny as human beings. He emphasises that long established values, worldviews, ethics and aspirations are being questioned and the dominant social order is being challenged. Laszlo (2007) explains that a change in thinking - characterizing the fundamental texture of civilization - is not new in the history of human beings. It has already occurred in previous epochs. What is new is the rhythm and pace of change. Relatively slow in the past, the critical period of new thinking is now compressed into a single lifetime. Laszlo warns that in the next few years, developing new thinking and new actions will be crucial because we are living in a period of social and ecological unsustainability.

Scholars around the world such as Bindé (2004), Elgin (1993), Lazslo (2006), Loye (1998), Morin (2001a), and Scheffer (2001) stress that our civilization is soon going to reach a chaos point leading us to two radical outcomes: breakdown or breakthrough. The authors above underline that to achieve the breakthrough direction a radically different mindset is imperative. Lazlo (2006) emphasizes that our present time is extremely challenging in the sense it calls for "the rise of new thinking – new values, perceptions, and priorities – in a critical mass of the people who make up the bulk of society" (p. 14). There is general agreement among these authors to recognize that we are at the time of an unprecedented responsibility and power to decide our destiny. However, to take the direction of a breakthrough, an evolution of consciousness is needed (Gidley, 2007).

3.2.3 Evolution of consciousness

According to influential philosophers, educators, scientists, sociologists and ecologists we have entered an epistemological crisis which is a crisis of consciousness (Barbier, 2010; Earley, 1997; Gangadean, 2006; Gidley, 2007; Laszlo, 2006; Miller, 1993; Montuori, 1999; Morin, 2001a; Nicolescu, 1996; Slaughter & Inayatullah, 2000; Swimme & Tucker, 2006; Wilber, 2001a). Gidley sees the evolution of consciousness as a 'planetary imperative': "many researchers from a range of interests call on the notion of the evolution of consciousness as a concept from which to explore possible ways through our epistemological crisis" (p. 180). Gidley considers it an imperative to broaden the notion of evolution of consciousness beyond its biological bounds and approach it in a Transdisciplinary manner.

Morin (2001b) underlines that previously nations consolidated the spirit of community of destiny from the enduring menace of the exterior enemy. However, the enemy of humanity is not exterior. It is hidden in humanity; it is *sapiens-demens* (sage and demon). This quote is close to an Ojibwa Native American prayer calling its people to awareness of "*understand my strongest enemy, myself*" (p. 27). Morin notes that the extreme complexity of the human mind, which allows invention and creation in all domains, is extremely fragile because it is always menaced by regression, illusions and delusions.

It seems our mind is overwhelmed by the unbearable complexity of the world: all developments in the sciences, technology, economy and society created by human beings,

bare enslavement and liberation, regression and progression, distress and well-being, life and death. "Beneficial progress in science is inseparable from deathly progresses" (Morin, 2001b, p. 263), (T). Reaching this stage of world complexity and menace of breakdown, it would be wise to ask ourselves: in what game are we? Morin (2001b) suggests that "each individual is a puppet manipulated from the anterior, interior and exterior and meanwhile a being who self-affirms in its quality of subject" (p. 264), (T).

Observing that technical, industrial and economic development comes with a new psychological, intellectual and moral under-development, Morin (2001b) argues "The becoming of humanity will be also played in the becoming of its consciousness. We are not only embarked on an unknown adventure regarding the outcome of the world, we are embarked on an essential journey to approach the unknown which inhabits us" (p. 270), (T).

3.2.4 A teleological perspective

From a cosmological point of view, Reeves (1986) explains that the universe engenders complexity, then complexity engenders efficiency. However, efficiency does not necessarily engender meaning. It is the responsibility of human beings to give meaning to the 'real' within and around them, and to question the purpose of life, of their lives.

At the dawn of the 21st century, it is urgent that we enter into a deep questioning about both the meaning of being human and life itself (Barbier, 2010). In his speech to the European Parliament in January 1997, Philippe Seguin questioned a "totalitarian capitalism" where liberal thinking is the only thinking which is accepted without being discussed and re-evaluated. Barbier (2010) believes that speaking about both the meaning of life and the meaning of education require a return to theessential question: 'what does it mean "to live" in our global society?' Castoriadis (1999) urges us to stop embracing the current of the insignificance of the world in order to individually reflect and to give meaning to life, to our lives. Barbier (2010) argues that the time has come for an 'ontology in action', from which direction, sensation and significance can be articulated.

A common destiny

That 'ontology in action' is a call to awaken 'freedom to be' and 'freedom to choose' which represent the roots of our democratic Western societies. It is an awakening because, for more than a century we have been formatted to follow trends and currents dictated by the powers of profit only. Evolving within these capitalist systems now requires that we take charge of our auto-formation which would look like, according to Morin (2001a) and Barbier (1997), something we could call an 'eco-formation', because at this point in time, human beings have to think within the trinity *individual-communities-species* where each are interconnected and embarked upon a common destiny (Morin 2001a).

The problem our civilization has to solve is complex, but overall, it is a teleological problem. In order to be able to set new purpose for life, human beings need to open their mind to new ways of thinking about themselves and the world. As Einstein advised, we cannot solve problems at the same level of thinking with which we created them. This makes us understand that new thinking will be driven by an evolution of consciousness. More than ever, teleological concerns should be at the centre of our priorities and our educational systems because we are in a decision-window narrowly limited in time (Laszlo, 2006).

Within this context, politicians, scientists, economists, parents and educators should ask the question: what sort of world are we offering to our children? If we do not adopt new thinking about ourselves and the world, we will keep on educating our children according the same pattern of thought as previous generations. If our consciousness does not evolve, the interrogation of Semprun (2008) is absolutely legitimate: what children are we offering to the world?

3.2.5 In Nature's shoes

This previous question - *what children are we offering to the world?* – makes me wonder: in what way does Nature need human beings? As Reeves (1986) explains, human beings are located at the top of the pyramid of complexity. We are human beings because all the anterior stages of other species evolution inhabit our human nature. We need the anteriority which nature has designed. However, the biosphere and all other living species do not rely on us to survive.

We are creatures of evolution; constantly evolving with the Earth and our surrounding. Yet, the way we treat the Earth and other forms of life show that we now believe that we can live independently from that which made us; the Earth and its whole living systems. Sagan (1993) underlines: "We are the product of 4.5 billion years of fortuitous, slow biological evolution. There is no reason to think that the evolutionary process has stopped. Man is a transitional animal. He is not the climax of creation. The universe is not required to be in perfect harmony with human ambition". It seems that we have been disconnected from our poetic dimension which makes us see the beauty of Nature and be grateful for its richness (Smith, 2009).

Do we have to be saved?

Having lost our sense of humility, we have lost our poetic understanding. I wonder if our human ambitions for dominating the world is not hidden behind our quest for survival, such as indicated in Hawking's quote (2010):

> If we are the only intelligent beings in the galaxy, we should make sure we survive and continue. But we are entering an increasingly dangerous period of our history. Our population and our use of the finite resources of planet Earth are growing exponentially, along with our technical ability to change the environment for good or ill. But our genetic code still carries the selfish and aggressive instincts that were of survival advantage in the past. It will be difficult enough to avoid disaster in the next hundred years, let alone the next thousand or million. Our only chance of long-term survival is not to remain inward-looking on planet Earth, but to spread out into space. We have made remarkable progress in the last hundred years, but if we want to continue beyond the next hundred years, our future is in space. That is why I'm in favor of manned, or should I say, 'personed' spaceflight. If we can avoid disaster for the next two centuries, our species should be safe as we spread into space.

This quote is interesting in the sense that it makes us wonder what the meaning of intelligence and the meaning of 'being human' are. At the dawn of the 21st century it seems that human intelligence has been manipulative and is therefore limited. Our narrow view of evolution with our exploitation, destruction and abuse of nature is not a sign of a comprehensive intelligence. Sagan (1993) advocates that knowing a great deal is not the same as being smart; intelligence is not information alone but also judgment, the manner in which information is collected and used.

What is to be saved?

Seeing the Earth as a 'basket', not as a living planet, demonstrates a human will to exploit other species. What have we done with that 'gift' of consciousness that we have been endowed with? How many planets will humans have to exhaust before realising that the greatest conquest they should undertake is the exploration of their potentially vast consciousness? (Morin, 2001b; Barbier, 2010). The survival of human beings seems to be more probable through an evolution of our consciousness (Gidley, 2007a; Lazslo, 2007) than through spreading our predatory species out into space. What would be the meaning of our survival if we fail to understand the meaning of our life regarding Nature? How can we use and to what extent could we express the sentiment of love that we are able to feel? Is love a sentiment which could potentially save us? If we want to survive, can we afford avoiding a personal journey toward an inner and deeper understanding of who we are and, who we are within Nature? Would it be wise to send some specimens of humankind to colonise other planets before we have started to fully express our humanity? Surely these questions about Nature force us to become philosophers and push us towards an *Ethics of Understanding*.

3.2.6 The Real: a complex context

Barbier (2010) advocates that the Real is *what it is*, but the larger meaning of the term defines the Real as *what it is but, without really knowing what it is*. The Real could be defined as *all that it is* without beginning and without end. We do not know what the deep nature of the Real is. For example, physicists have come to the understanding that the universe, regarded as Real, is constituted of 95% unknown dark matter and energy. The 5% left is made of baryonic energy-matter (molecules and atoms) of which only 10% is "visible", that is to say 0.5% of the totality of the Real.

Looking at this macro-picture, what every one of us 'is', resulting from unfolding events since the origin of time, is a huge unknown which could be order of a 'cosmic soup' (Castoriadis, 1999). This complex Real could be made of dynamic structures endowed with faculties of emergence (Barier, 2010). Considering its unknowable nature, we understand that the Real is made of an infinite number of levels of Reality which need us to be

approached using different and contradictory logics coexisting at the same time when one aspect of reality is manifested (Nicolescu, 1996).

From the Real to realities

The Real, at the level of our existence, does not stop producing unexpected events and unknown situations in our daily lives. It is a source of anxiety for human beings who have built their life with and around certainties. Lacan (1966) emphasises that our permanent quest to be able to give meaning to the world and to life will always leave us with un-answered questions. Kant (1905) calls "noumena" those 'inaccessible understandings' to the human mind. In high energy physics, d'Espagnat (2002) regards these 'inaccessible understandings' as something he names the "veiled real". The problem for human beings is that the meaning we give to the Real is always relative, evolving and subjective: the Real constantly interpellates us (Barbier, 2010).

Barbier (2010) said: "It is difficult for us to accept this 'black hole' in our knowledge. However, using our capacity for imagination the object of knowledge becomes more precise. Our imagination engenders symbolic meanings which represent a network of significations that we weave together (from elements of our perception of the real) in order to try to give clarification and coherence to the vastness of this complex chaos. These clarifications have taken different symbolic shape such as scientific symbolism, religious symbolism, artistic symbolism, etc. Those symbolisms produce meaningful images and elaborate languages which allow human communities to communicate. We call reality those symbolic interpretations we have given to the Real. In this sense, reality is a social construction" (p. 12), (T).

If the Real is one, it seems that reality should be plural because it depends on the way different cultures have understood, interpreted, symbolised and interiorised the Real. These multiple realities also contribute to the complexity of the 21st century's context because realities are not necessarily sharable between communities.

3.2.7 Approaching the context of the 21st century

The high degree of interconnectedness and interdependence of the world in the 21st century creates tensions and un-sustainability at the social, economic, educational and ecological levels and threatens the world with approaching chaos.

In order to avoid the breakdown of our world, the authors cited above advocate urgent radical changes of mindset which imply a 'revolution of processes of thought' (Galvani, 2008). Together they suggest the following as priorities:

- - Thinking about our identity through the trilogy *individual-communities- species* among other species*;*

- - Awakening teleological concern in life;

- - Accepting responsibility to decide on and create our common destiny;

- - Working on the evolution of our individual and collective human consciousness;

- - Humbly recognizing the limitation of our knowledge at this point in time: 99.5% of that Universe from which we are made of, is still totally unknown and misunderstood by human beings;

- - Being open-minded in order to favour the emergence of new dynamics to be able to respond quickly to critical situations and to find sustainable solutions for the future of living systems on Earth, including humanity.
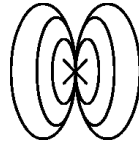
Context of the 21st century shaping

the meaning of Learning to Be

Considering the priorities above, it appears that what is needed for the 21st century are fast and radical changes at the social, economic, educational and ecological levels. Changing our ways can only be achieved through radical changes in our mindsets, which will require a revolution of processes of thought and a comprehensive review of quality of being.

By quality of being, I mean that we should broaden our sense of identity and deepen our consciousness, while keeping teleological concerns in mind in order to make wise choices and be open-minded enough to find solutions to complex crises. Developing that quality of being is responsibility of the human community and would seem to belong to the Learning to Be pillar.

3.3   Emergence of *Essential Learnings* for the 21st century

In the first part of this chapter, I will refer to the event of September 11, 2001 because it has particularly shaken the Western World as a powerful conductor of international economic and financial 'games' throughout the planet. From the beginning of the 21st century and even before, the hegemonic values, priorities, organizations and power of the

Western World have been increasingly challenged. After this event, the Western World has been shocked by new levels of Reality requiring new understanding and learning.

The second part of this chapter will review examples of radical change in human progress – understood as quality of being – which for the most part have been made outside the circle of Western countries. These examples will show how emphasis on a *quality of being* promotes a culture of wisdom such as peace, solidarity, a fairer economic system and audacious education systems favouring the circulation and enrichment of knowledge.

3.3.1 The Emphasis on *essential learnings* since September 11, 2001

The complexity of interconnectedness has strongly been expressed and reinforced since the events of September 11, 2001. Considering the impact this event has had on the global community, I use this context here to investigate the recommendations made by scholars in Transdisciplinary research regarding *essential learnings* for living in the 21st century which require addressing local and global dimensions simultaneously.

A narrow vision of learning

President of Learning Development Institute and former UNESCO director of Learning Without Frontiers, Jean Visser (2002) advocates that acts such as the ones committed on September 11, 2001, as well as some of the responses to those same acts, "reveal the dominant absolutist belief that the world can be interpreted in only one way, leading to - as Basarab Nicolescu (2002) observed - forced choices between predetermined binary categories such as Good and Evil." Nicolescu (2002) emphasises that this phenomenon is not new: modernity invented all kinds of deaths and ends as a consequence of binary thinking: the death of God, the death of man, the end of ideologies, the death of Nature… Is it so difficult to see that binary thinking is precisely the favoured ground of terrorists? Is it so difficult to see that violence always engenders violence in the absence of a new logic? "An eye for an eye leaves the whole world blind", said Mahatma Gandhi.

Visser (2002) stresses that the terrorist acts of September 11, were not "the uncontrolled spontaneous explosion of emotion on the part of some. They were perpetrated by educated people who had used their capacities to think and to solve problems in the careful and ingenious preparation and planning of a terrible act with tragic consequences." Visser

(2002) underlines that those terrorist acts have shown that "small groups of people and even single individuals can wreak immense havoc with global consequences". Therefore, it seems essential to reflect on and seek answers to Visser's questioning which expresses a teleological concern:

> What human beings do with their brain and what we together do, as communities and societies, to create the conditions for the proper management and self-management of that faculty? What it means to learn? Has our focus on learning been too narrow? Have we overly focused on learning for the purpose of acquiring skills and mastering knowledge, having in mind narrowly defined performance goals, without paying sufficient attention to developing the perhaps more important faculty to reflect on our behaviour while we perform the things we have prepared ourselves for? Have we forgotten that learning is not only what we do in school or other instructional settings, but that it is a lifelong disposition manifested in a wide variety of contexts? Have we failed to see that learning is not a mere event within the individual brain, but that it also has to do, perhaps even primarily, with what happens between human beings, or between human beings and their ever changing environment? Aren't our visions of learning blocking our sight of what is really at stake, as it relates to the full complexity of human consciousness, the dynamics of our group behaviour, emotions, love...hate? If learning is important, what actually is it and, as we create the conditions in our world to make learning happen, what should we attend to?

Nicolescu (2002) stresses that new logics have to be integrated in the process of new learning, both in a theoretical and in a practical way.

The "sign-meaning" relationship

Trocme-Fabre (2004) explains that because our organism is equipped with a central nervous system (its brain and spinal cord), our basic functioning is a loop which connects our sensory perceptions and our actions. When this loop is not nourished with meanings, when it is not rooted to our history, when we are dispossessed of the *sign-meaning* relationship, when we are not authors of what we see, understand and feel, then violence is generated and comes out in one way or another: "violence against oneself, violence against others, violence of a linear quotidian language, stagnant with the verb "to be" (the big machine to label the reality), or compartmentalized by the verb "to have" (the big detractor of our relationships to objects, others and ourselves)" (T). Trocme-Fabre argues that it is essential that learners know and understand themselves as ever-changing human beings. This is the key competency for living organisms: *Ever-changing human beings* should be, more than ever, at the heart of our educative concerns.

A creative co-construction of knowledge

In the light of the September 11 events Shulman (2002) argues that "it is in the area of learning through collaboration where I see one of the important possibilities for new directions for the development of human learning." Shulman also underlines that people engaging in suicide bombing are themselves "the products of intentional, carefully designed and monolithically deployed systems of education." At the same time John-Steiner (2001) notes that research in neuroscience has stressed "how deeply interwoven cognition and emotion are. That makes us human." However, the way we teach has frequently created a barrier between feeling and thought. John-Steiner observed that this barrier is also constructed by our focus on individual competition rather than creative co-construction. Co-construction of knowledge is far from the way disciplines-based education systems are currently orientated and reinforced in the world. John-Steiner explains that creative co-construction "requires the delicate movements of initiative, listening, dialogue, the building of trust, the discovery of the self through the eyes of the other, and the joys of shared achievement." He continues: "To me learning how to think and work collaboratively brings the classroom closer to the increasingly bewildering challenges of the future. It contributes to an early training for dignified interdependence, among learners, teachers, and community members, so necessary in the face of fanatic conviction."

Negotiation of values

Co-director of the Centre for Research on Peace Education, Salomon (2001) advocates that it is essential we rethink the criteria of progress. Salomon notes that we live in a world that has made economic growth a prime criterion in the judgement of progress and which sees knowledge – however poorly defined conceptually – as a prime requisite for economic development: "Knowledge became a commodity that can be accumulated and used in merciless competitions for survival and domination." Salomon raises the question that if in such context, in which information, skill and knowledge reign supreme, "is there still role for values and if there still is a need for value education?" Regarding values education Visser (2002) sees it not as "the inculcation of fixed rules of behaviour in people subjected to some sort of instructional procedure. In contrast, [values education] means helping people to discover and appropriate concepts – or perhaps essential motivations shared

among the members of our species – that can serve to inspire 'personally sovereign' decisions to do what is best done at any particular moment."

Visser (2002) suggests some questions which would help us appreciate how we can work together such as, "what kinds of state of mind are necessary for humans to function adequately in the circumstances of our time?" and "What is necessary to develop such states of mind?" Visser's recommendations remind me of the presentation of an English teacher from a boys' secondary school at the 2006 Ithaka Conference in Melbourne, regarding reflections on her Year 11 boys class on the topic "What is it to be human?" They were examining the events of September 11 and more precisely, trying to understand different human perspectives through reflecting on the well-known black and white photo of a person falling from one of the World Trade Centre towers. The students, fully engaged were able to collaboratively make the relationship sign-meaning from the photo and above all, were deeply touched by their shared answers to the question "what is it to be human?" This activity helped the students to clarify their own values rather than having them inculcated. John-Steiner (2001) wonders: "perhaps the most urgent task for those of us committed to the exploration of learning is to renew our own hope in the transformative possibilities of felt knowledge."

Essential mindsets

Visser (2002) suggests that the following mindsets are essential learning "which would cause dissonance for those who contemplate committing acts like those of September 11, 2001, and for those who contemplate reacting to those same acts in some of the less constructive ways we have witnessed":

- Rediscovering our sense of belonging within the context of worldviews that transcend the outmoded schism between science and religion. We have to overcome our feeling of discomfort at having to entertain multiple perspectives on reality.

- In addition to becoming knowledgeable we must develop our meta-cognitive abilities.

-   Developing learning for the purpose of constructive interaction with change: The preservation of diversity and the development of dialogue among cultures are at the core of what it means to live together in harmony.

-   Enlarge our perspective beyond school-based learning.

-   Develop in an integral manner the post-modern scientific mind which embodies such things as the spirit of inquiry; the spirit of collaboration; the quest of beauty (harmony, parsimony, wholeness); the desire to understand; the aspiration to create; the urge to be critical; the will to transcend existing boundaries; the spirit of building on prior knowledge; the search for unity; and the spirit of construction.

-   Understand that as long as the school retains its strong emphasis on mastery of knowledge and skills, rather than on the ability to problematise one's environment, to raise questions, and interact with problems in a constructive and intelligent manner, it will often destroy rather than nurture the scientific mind.

-   Being aware that learning is not reserved for special occasions and restricted to special places, but as something that it is pervasive. Human learning is everyone's responsibility and concern.

The trust 'ingredient'

Salomon (2001) emphasises that we have created "a most sophisticated and complex culture and a technology that far exceeds in its demands of us our built-in capacities." Salomon observes that the parts of our brain "that deal with emotions and values lag behind the intellectual ones. In absence of social values we are poor in dealing with feelings, stress, and other human beings". Salomon argues that educational systems that emphasise intellectual learning to the exclusion of social values and cognitive development without emotional maturity, "reinforce the social trends of alienation and exacerbate its consequences: violence, indifference and a self-serving approach to life." Servaes (2001) stresses that "the root causes for the barbaric action on September 11 are mammoth, complex issues. Some of them are clearly structural, others related to cross-cultural (mis)understandings and perceptions."

Servaes (2001) argues that the notion of *trust* has been neglected as an essential learning. We have forgotten that "trust can foster or inhibit communication and participation between and among all groups regardless of education, culture, social, or economic status. Trust is egalitarian. [It] isn't manifest in positions or labels, but in persons." This notion of trust is not possible without two major ingredients honesty and respect. If we refer to the study conducted by the Australian government in order to work on a Values Education Report, honesty and respect are precisely the values most demanded by students, teachers and parents.

These values are ranked in first, second or third position among 28 other values. We do not know if these ingredients of trust have been put at the top positions because they are missing and therefore there is a demand for them, or because they are already strongly established in the values scale. For trust to happen we need to listen to each other. Servaes (2001) stresses that "authentic listening fosters trust much more than incessant talking. Education for social change begins with listening. It is so simple and yet we fail often because of an egocentric attitude."

3.3.2 Radical changes: emergence of transformative dynamics

The complexity of the 21st century favours the emergence of new ways of thinking and new actions in order to promote the survival of the human *individual-community-species* identity. The innovations discussed next represent some examples of the transformative dynamic, through human stories that have occurred around the world. They demonstrate a mobilization force calling for the courage to make radical changes through audacious choices which require a certain degree of 'freedom to be'. However, in order to be achieved, human progress has to be seen in societies and communities as a priority. Human progress should be developed at different levels according to the context individuals evolve in. It is interesting to see impressive human progress in action in a few developing countries where the main issue for so many in daily life is a question of survival. A few of these projects have been very audacious and creative, putting forward the choice of developing a *quality of being* and some of these innovations are now seen as models for the rest of the world. They represent the *in vivo* dimension which is an authentic and valuable source for both intellectual knowledge and heart knowledge.

I will describe six examples of this: 'micro-credits' in Bangladesh (1), the 'empowering of the untouchables' in India (2), the 'sex education on TV channel in Islamic countries' (3), the 'bridging of scientific and spiritual knowledge' at the Metanexus Institute (4), the 'Truth and Reconciliation Commission in South Africa' (5) and the example of 'a wiser democratic system of governance' according to the En'owkin philosophy (6), all of which are described next.

Micro-credit, a catalyst for human progress (1)

The concept of micro-credit came from the conviction that every single individual on earth has both the potential and the right to live a decent life. The idea of micro-credit emerged in 1976-1979 from the *hearted mind* of Professor Muhammad Yunus, Head of the Rural Economics Program at the University of Chittagong in Bangladesh, who aspired to break the poverty cycle coming from institutionalised and preconceived certainties. These are:

- the poor are not able to find remunerative occupations

- the poor are not able to repay

- poor rural women in particular are not bankable

- the poor are unable to save

Yunus' goal was to eliminate the exploitation of the poor by money lenders, extend banking facilities to poor men and women, and create opportunities for self-employment in rural Bangladesh. Through the foundation of the Grameen Bank, a new banking system was created based on mutual trust, accountability, participation and creativity. Through his initiative, Yunus has proven that "lasting peace cannot be achieved unless large population groups find ways in which to break out of poverty. Micro-credit is one such means. Development from below also serves to advance democracy and human rights" (Yunus, 2006). In March 2007, the Grameen Bank had 7.06 million borrowers – 97 per cent of whom are women – and covers more than 91 per cent of the total villages in Bangladesh. Today, this bank *for* the poor is owned *by* the rural poor whom it serves. It is interesting to see that that transformation of life for millions of people happened because someone's priority and objective was human progress understood as quality of being. This new banking system allowed the poor to see themselves as persons having the possibility of

being trusted and to be creative and transform their way of life. It is also encouraging to see that many developing countries have started to promote micro-credit and this was the focus of the United Nations in 2005 with the International Year of Micro-Credit. With the 2006 Nobel Peace Prize awarded to Professor Yunus and the Grameen Bank, we see an international acknowledgment that human progress favours peace. It is also interesting to observe that Western countries have started to borrow the idea of micro-credit for their own poor – often deriving from immigration – living on the fringes of their multicultural societies.

From this example of micro-credit I understand that human progress has been made because Muhammad Yunus demonstrated a quality of being. This fairer economic system has been made possible because Yunus developed a new way of thinking, a new logic, a consideration for human relationships and felt-knowledge, an incorporation of the trust ingredient and the vision that human beings are embarked in an ever changing process.

Empowering the untouchables (2)

A radical change occurred in 1970 in Jamkhed, a small city of rural India, eight hours drive east of Mumbai. Here an Indian couple, Raj and Mabelle Aroles, established the Comprehensive Rural Health Project (CRHP) (National Geographic, December 2008); their motivation was to promote health among the poorest of the poor. The Aroles observed that the majority of the village's health problems were related to nutrition and the environment. Only three main factors were seen as causes of infant mortality: chronic starvation, diarrhoea and respiratory infection. For these, no doctors were needed. The effort and focus had to be directed much more toward safe drinking water, education and poverty alleviation than diagnostic tests and drugs.

The Aroles understood that they needed to place the emphasis on preventive medicine and bring it to the villages. The only human resources they had in the rural areas were the villagers themselves, so they encouraged villages to select women from lower castes because they believed that empathy, knowledge of how poor people live, and willingness to work were more important than skills and prestige. This is the reason why most of the village health workers were completely illiterate when they began their training. Most of

these women had been married by the age of 13. Many of them had been abandoned by their husbands or escaped from their terrible beatings.

The first task of these women health workers was to start transforming themselves through two weeks of training. Aroles says: "I would ask, 'What is your name?' and they would say the village they come from and their caste. They had no self-identity. They wouldn't look into your eyes or talk to you. They didn't even feel a woman has intelligence" (p. 73). The first exercise they were asked to practice was to say their names in front of the mirror. Part of the training was to spend two days per week all together in order to discuss problems in their villages, review what they learned the previous week and tackle a new subject such as heart disease.

Becoming a human being

Gaining trust and being listened to as health workers among the villagers took months or even years. It was built little by little after success such as delivering a high-caste woman's baby or curing a child's diarrhoea. Aroles underlines: "The women also have backing from a mobile team – a nurse, paramedic, social worker and sometimes a doctor – who visit each village every week in the beginning, then less and less often" (p. 77).

After a few years, the villages with trained health workers from the CRHP program started to be transformed by their presence. The social impacts they have made are clearly visible: more women are postponing their marriage until 18, the family size has been reduced by the use of contraception, and a larger number of girls are attending school. Aroles notes that: "Thirty-eight years after its founding, the program has trained health workers in 300 villages. Each of the health workers can take care of 80 percent of the village's health problems. The scourges – childhood diarrhea, pneumonia, neonatal deaths, malaria, leprosy, maternal tetanus, tuberculosis – have virtually vanished. The CRHP program has given courses to 18, 000 Indians and 2,000 others from 100 countries. There are now small programs all over the world, from Nepal to Brazil that use Jamkhed's principles" (p. 77).

One of the health workers named Sathe explains: "When I started, I had no support from anyone, no education, no money. I was like a stone with no soul. When I came here they gave me shape, life. I learned courage and boldness. I became a human being" (p. 85).

Through this story, we can see how a radical change of mindset encourages quality of living as well as self-esteem, dignity, equitability and quality of being. This CRHP program started with only two people, open-minded enough to be able to operate a shift in their perception, their thinking and their values, and to understand what the real needs of the poor were. By starting to address their health needs the program came to embrace their whole being to the point that the untouchables could recognize themselves as human beings.

Sex education in Muslim countries (3)

Heba Kob is a Muslim woman who had the courage to advocate that Islam in general and the Qu'ran in particular is very permissive of sex, and that discussion of the topic is suppressed not by religion but by culture. In 2003, Kob became the first licensed sexologist in Egypt, graduating with a degree in clinical sexology from the Maimonides University in Florida where she was granted a Ph.D after submitting a thesis entitled "Sex in Islam".

In 2004, Kob opened a sexology practice in Cairo and organized workshops for sex education. Her objective was to battle against ignorance in the field of sexuality. She explains that for a long time Arabic people thought they had to privilege the pleasure of men; women had to submit themselves to men's desire (Kob, 2010).

After being invited as an expert on numerous TV shows, in 2006 she was approached by the El Mehwrar channel to conduct her own show called Kalam Kebir – *the Big Talk* – where she answers questions about sexual topics. Kob is known to be open to most questions such as masturbation, virginity, foreplay, adultery, fellatio, etc., but she agreed not to discuss sex outside of marriage and also refuses to discuss topics prohibited by Islam.

She quickly became a celebrity in the global Arabic community. Her head covered with a veil, she starts her show by evoking Allah and his prophet and states that sex education she puts forward is based on the teaching of the Qur'an. She advocates: "I am proud of my religion which was advanced enough to talk about women's rights in sexuality many years before modern science".

From a Western point of view, this woman who explains sexuality through the prism of religion may appear to hold essentially moralist and rigorist positions. However, it is important to put to one side our ethnocentric attitude and to consider the question according to the local cultural context. In Egypt as in other Islamic countries, speaking of sexuality in public requires much courage and audacity. For the majority of the male and female viewing audience, Heba Kob is considered an agent of social change who targets the transformation of behaviours and mentality regarding sexuality, even if it is essentially according to a religious orientation.

Heba Kob has been able to bridge medical knowledge and the teaching of sexuality within the context of the Qur'an. This combination of both science and religious tradition gives her legitimacy within the Arabic community and allows her to speak openly about such an intimate topic. Her personal journey makes her a strong role model to inspire and encourage women: she is the first sexologist within the whole Islamic world and she is a woman.

Bridging scientific and spiritual knowledge (4)

Since 1998, the attempt to bridge scientific and religious/spiritual knowledge has become an international priority particularly through the Metanexus Institute which promotes a Transdisciplinary approach to questions of nature, culture, and the human person. Weislogel (2010) explains that Metanexus has been created to serve an ever-growing network of locally-acting, globally connected scholars, researchers, teachers, students, and citizens committed to exploring the world from a wide diversity of perspectives.

Metanexus fosters an intellectual and spiritual movement of more than 11,000 scientists, theologians, philosophers, and other deeply concerned persons motivated to offer an alternative to the fragmentation of knowledge that has shaped thinking patterns from which the Western hegemonic culture sees, approaches and understands life. The goal of Metanexus is to transform education and research in order to better address common human questions and challenges.

A quest for wisdom

One of the concerns of the Metanexus Institute is to encourage academic institutions to re-engage themselves in the quest for wisdom. The current structure of universities tends to produce fragmented knowledge which has the quality to generate highly-specialized knowledge but which has made universities lose their initial priority: promoting a *culture of wisdom*. Weislogel (2010) argues:

> These divisions can hinder a quest for a constructive engagement with some of the most profound questions of life, the cosmos, and humanity—the "really big questions" both practical and theoretical that transcend the boundaries of any particular disciplinary expertise. The Metanexus Institute aspires to have a transformational impact on the pursuit of knowledge and education. Its intent is to promote exploration into the possibilities for a more integral, holistic, or synthetic approach to research and learning.

The Metanexus Institute promotes this wider view as a complement to (and not a replacement of) the academic and intellectual division of labour in order to discover new capacities for reaching wisdom. By means of extensive networks and innovative projects, Metanexus is dedicated to constructive engagement of the sciences with the humanities, with a particular focus on issues at the intersection of science and religion. The worldwide Metanexus network of locally-acting, globally-connected dialoguing societies has grown to 240 groups in 42 countries. Weislogel (2010) notes: "These pioneering groups will lay the groundwork for reconsidering long-held assumptions and beliefs, helping to establish the preconditions for paradigm shifts and intellectual breakthroughs. They will articulate the "really big questions" and collaboratively develop methods and approaches for addressing them."

The radical changes made by the Metanexus Institute come from a wide opening of the academic field through horizontal connections from international, inter-cultural, cross-cultural, multi-referential and Transdisciplinary networks, favouring circulation of knowledge as well as making it accessible, understood, questioned, enriched and comprehensive. Using new technology, the Metanexus Institute has become a virtual platform of exchange as well as leading edge and transformative thinking.

Truth and reconciliation commissions (5)

Inquiry commissions known as "Truth and Reconciliation" have multiplied around the world during the last decade. They promote the emergence of a new notion: restorative justice, without judges and courts. With this new approach to justice, democratic societies learn to face the dark part of their history (Urban, 2002). This was the case in South Africa where the Truth and Reconciliation Commission (TRC) was set up by the Government of National Unity to help deal with what happened under apartheid. The mandate of the Commission was to uncover the truth of past abuse using amnesty as a mechanism, rather than to punish past crimes (TRC, 1996). Ndebele (1999) explains that first, it was important that victims had the opportunity to tell what happened to them and that their suffering was publicly acknowledged. Then, the authors of political crimes had to justify their past acts to the victims, committing themselves to tell the whole the truth to all. The President of the Reparation and Rehabilitation Committee of the TRC, Hlengwiwe Mkhize (1995) explains that "the combat for a common memory is a condition for justice and peace".

Reconciliation is a process

One of the cutting critiques formulated against the process of amnesty is that it frustrates the law and the desire to punish. However, Ndebele (1999) argues that a lot of amnestied people suffer from a chastisement they did not expect: the shame of seeing their crimes exposed in public. The revelation of their participation in barbaric acts has sometimes wrecked their family and destroyed their respect of themselves and their value system. Ndebele stresses that this form of sanction may be considered far more devastating than a jail sentence. Meanwhile, the repentance which leads to beg the favour of forgiveness in the hope of reintegration in the society may be more restorative than a stay in prison. Ndebele underlines, "Reconciliation is not a punctual event, it is a process. The commission favoured the channelling of enormous tensions which would have exploded with devastative consequences. However, the persistence of inequalities between Black and White in matter of income, accommodation, education and health indicates that the process of reconciliation must reach another step: the realisation of social justice" (Le Courrier de l'UNESCO, 1999).

A new way of living for humanity

The chairman of the South African TRC, Archbishop Desmond Tutu, emphasises that "the TRC phenomenon is unique in the annals of history, one to be commended as a new way of living for humanity. When we look around us at some of the conflict areas of the world, it becomes increasingly clear that there is no much of a future for them without forgiveness, without reconciliation."

We can recognise the work of Truth and Reconciliation Commissions around the world as an education to wisdom at the national scale which favours healing and transformation of societies and stimulates human progress. Here again, a construction of a new way of thinking about reality has been put forward.

The concept of such reconciliation commissions could be adapted and used within multicultural societies in order to solve tensions between different cultural communities resulting from a history of conflict inherited from a common past of their land of origin. Such restorative justice can be effective only if it is supported by a true democratic system. We are now witnessing that the beneficial effect of the restorative justice in South Africa is fading strongly because its democratic system has entered a new dynamic of power.

Human progress within democratic systems (6)

It would be interesting to investigate how democratic systems could encourage human progress within democratic societies. Democratic systems are based on the equality of rights for all human beings. They allow people to choose between candidates or parties which will represent and defend the interests of the people. Representatives receiving the majority of votes will be given access to that responsibility. Another aspect of democratic systems is to give people the right to oppose the choices and decisions made by those who are in the position of leading the society. However, these democratic systems are based on linear and binary thinking, dividing every aspect of the political decisions between Majority and Opposition. The problem is that even if people have the right to oppose, their say is not taken in consideration if they do not reach the majority of the votes. Our democratic societies promote the search for power, not the search for wisdom. They promote rejection more than collaboration. These systems favour frustration, discontent, anger, exclusion, encouraging marginalisation by avoiding conflict. Not taking in

consideration the opinions of others into consideration is not a sign of human progress and does not generate wisdom. During a tour visiting the Australian Parliament in Canberra, one of my students questioned: "what happens if someone belonging to the Opposition party agrees with a point of view of the Majority party?" The person in charge of the visit answered: "if you are in the Opposition, you have to oppose!" My student did not like this answer. She was shocked that the interest of the political party had to come first even if our consciousness tells us that the point of view of the other party was more appropriate in the situation. This student was demonstrating complex thinking beyond the linear true/false logic.

A democratic system based on wisdom

Maybe the time has come to rethink our democratic systems. Learning from different systems it might be interesting to consider and adapt at a large scale. One example is a Native American Okanagan democratic system based on wisdom. This wisdom comes from the En'owkin philosophy expressed in the process of being part of a community which encompasses a complex holistic view of interconnectedness.

Jeanette Armstrong (1999), an Okanagan Native American underlines: "In modern decision-making carrying out the will of the majority creates great disparity and injustice to minority, which in turn leads to division, polarity and ongoing dissention. This type of process is in fact a way to guarantee the continuous hostility and division that give rise to aggressive actions that can destabilize the whole community, creating uncertainty, distrust and prejudice. Different religions and ethnic origins, inequality of income levels and inaccessible governing are the best reasons to invoke the En'owkin process." Within a contemporary Okanagan context, En'owkin philosophy achieves a process of inquiry and decision-making intended to continuously challenge complacency and rigidity.

Principles of sustainability

Armstrong (1999) argues that "Real democracy is not about power in numbers, it is about collaboration as an organizational system. Real democracy includes the right of the minority to a remedy, one that is unhampered by the tyranny of a complacent or aggressive majority. The En'owkin process is a mediation process especially designed for community.

The holistic parameters of En'owkin demand our responsibility to everything we are connected to – the heart of sustainability." The En'owkin process is engaged in by the community as a customary procedure in order to "ensure that the principles of sustainability will be incorporated in decision-making. In the En'owkin process, we do things in a way that enables us to experience collaboration as the most natural and right way to do things" (Armstrong, 1999).

The En'owkin process for democracy is not a new way of thinking in itself. It belongs to the tradition of the Okanagan people. However, it represents a new logic for Westerners, a true democratic system based on co-construction of knowledge allowing the expression of multiple perspectives of reality. This En'owkin process takes in consideration the relation individual-society-species which shapes the intrinsic human identity.

3.3.3 Essential learnings to survive as a species

The survival of species among other species involves the notion of sustainability, which does not mean that everything has to stay the same. Capra (2003) and Smith (2007) advocate that sustainability is a property of an entire web of relationships, not an individual property. In order to become ecologically literate, our thinking about ourselves and the world needs to undergo major shifts such as shifts from objects to relationships, from objective knowledge to contextual knowledge and from structure to process.

Here, I am not entering into a discussion about different theories regarding sustainability. Preferring to look at Barbier's (2010) ontology in action, I have chosen to discuss a pioneer institution which already has the strength to be an agent of transformation for human thinking and actions. Since 1991 in England, Schumacher College has been a leading edge institution which, through Transdisciplinarity and systemic thinking, attempts to tackle the problems of sustainability. Schumacher was a pioneer who, in 1973, laid out a new approach to economics that put values and compassion, people and planet at the centre of our economic system. Schumacher (1973) argues "the volume of education continues to increase, yet so do pollution, exhaustion of resources, and the dangers of ecological catastrophe. If still more education is to save us, it would have to be education of a different kind: an education that takes us into the depth of things" (p. 54).

Holistic science

At Schumacher College, all participants are encouraged to develop ideas and solutions to serve the short and long term wellbeing of the planet, its people and its ecology. A program of Holistic Science is offered, where students explore the philosophy and methodologies of an expanded science that values qualities as much as quantities. This Transdisciplinary approach emphasizes the cultivation of intuition, sensory experience and ethics as well as rational thought as a way of understanding and interacting with the natural world within a new vision for a sustainable future; shifting from the current industrial growth paradigm, to a life sustaining economic paradigm. Nowadays, this college is not the only one in the world to emphasise Holistic Science but has been a pioneer in making radical choices and developing the concept of sustainability.

The philosophy of the Schumacher College underlines that a change of paradigm is requires with the need for ecological wisdom awareness. Within the curriculum offered, Deep Ecology is explored in order to answer ethical questions regarding how we should live, questions which are not approached by ecological science which focuses on facts and logic alone. The wisdom rising from a Deep Ecology approach is a process which develops deep experience, deep questioning and deep commitment. It has been named *ecosophy* by Arne Naess in the 1960s and represents an evolving but consistent philosophy of being, thinking and acting in the world that embodies ecological wisdom.

Ecocentric approach

Through the process of *ecological wisdom* the person who understands his/her identity as a member of the biotic community, is able to naturally perceive networks of relationships and feel a strong sense of wide identification with what he/she is sensing (Harding, 2010). Arne Naess called that expanded sense of self the *ecological self*. This could deepen the understanding of the *Learning to Be* pillar as defined in1996 by the Delors Report. This *ecocentric* approach defies the anthropocentric view valuing nature only if it is useful to our own species (Harding, 2010).

Capra (2003) argues that in the coming decades, the survival of humanity will depend on our ecological literacy – our ability to understand the basic principles of ecology and to

live accordingly. This means *ecoliteracy* must become a critical skill and should be the most important part of education across the board. It is urgent to teach our children, our students and our corporate and political leaders, the fundamental facts of life: "that one species' waste is another species' food; that matter cycles continually through the web of life; that the energy driving the ecological cycles flows from the sun; that diversity assures resilience; that life, from its beginning three billion years ago, did not take over the planet by combat but by networking".

Capra (2003) recommends a radical shift in our perceptions, thinking and values which would be order of the *Copernican Revolution* and which would bring the profound and radical transformation that is globally essential for humanity to survive.

3.3.4 Approaching the emergence of essential learning in the 21st century

Essential learnings for the 21st century require essential mindsets in order to avoid staying confined to a narrow vision of reality, of learning and understanding. The emphasis has to be made on the development of metacognition as well as the spirit of inquiry, collaboration and construction, and the aspiration to a creative co-construction of knowledge. The complexity of the world indicates that we should take into consideration the multiple perspectives of reality. Human learning should be seen as everyone's responsibility and concern. Living in the 21st century demands that we are open-minded, we re-evaluate our values and we reintroduce the notion of mutual trust in our human relationships.

That notion of trust is a call for a quality of being which would facilitate the emergence of radical changes which are necessary for the survival of the human trilogy: *individual-communities-species* among other species. Therefore, in order to become ecologically literate, our thinking about ourselves and the world needs to undergo major shifts such as shifts from objects to relationships, from objective knowledge to contextual knowledge and from structure to process. Ecological wisdom is one key to enhance the process of cultivating wisdom, which is imperative for humanity to survive.

Essential learning for the 21st century shaping
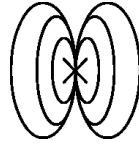
the meanings of Learning to Be

What is essential for living peacefully and sustainably within a heterogeneous and interconnected world is order of human progress, understood as development of the quality of being, which requires transformation of oneself; transforming one's way of thinking about oneself and the world. This transformation must be orientated toward an education for wisdom within our education systems.

Considering the complexity and the tensions involved in the context of the 21st century, wisdom should not be a predetermination of what is good or bad. This open wisdom would require auto-criticism, understanding and forgiveness which would lead to transformation and stimulate human progress. Cultivation of wisdom is a new priority for education in our Western societies, similar to a spiritual approach to life with an emphasis on quality of being.

3.4 Dynamic of Multicultural Societies

The choice to investigate the dynamic of multicultural societies has been made because, for the majority of people around the world, multicultural environments represent the reality of their daily life and therefore, their concern. The geographer Lussault (2007) explains that more than 50% of the world population, a percentage that will markedly increase by 2030 – now live in urban environment where different cultures live side by side. It is important to understand that, for example, people migrating from the countryside or from the

mountains to live in big cities are challenged by a different way of living and priorities as much as people emigrating from another country.

Lussault (2007) believes that these massive concentrations of people and cultures together represent nests of cultural diversity where the dynamic of heterogeneity impacts on individuals and their organisation of life. When interviewed for the purpose of this research, Barbier argued that life is the confrontation of heterogeneity. Conflicts resulting from heterogeneity are integral to the development of the person, culture and society.

Within this chapter I investigate how the dynamic of cultural heterogeneity impacts on individuals and their organisations. However, before I research the context of multicultural societies, the concept of culture needs to be defined.

3.4.1 Concept of culture

According to Fullinwider (1996):

> 'Culture' refers to a set of related practices and traditions associated currently and historically with a community. Membership in a community is usually taken to be ascriptive rather than voluntary. The culture of a community is a way of doing things, particularly the things that are done together, throughout the whole course of human life: language, governance, religious rituals, rites of passage, family structures…, and the sharing of a sense of history. It is a way that its members have, as they think their ancestors had and as they hope their descendants will have, of enjoying and enduring the joys and vicissitudes of human life together. (p. 96)

This common 'way of doing things' in a culture is underlined by Smolicz (1999) through the notion of pattern, "Membership of an ethnic group implies sharing patterns of living with other participants. The actions and attitudes of individual members are therefore likely to bear a 'family' resemblance to one another" (p. 51).

From this epistemology we can deduce that cultures may influence how a person perceives and interprets the world, and how she or he interacts within it.

Each culture offers singular patterns to its people in order to give them a sense of identity and landmarks expressed at different levels of reality. These are (adapted from Fullinwider, 1996):

- – Values

- – Religion, beliefs and spirituality

- – Political culture

- – Language

- – Social organisation

- – Aesthetic values

- – Festivals and popular entertainment

- – Historical construction

- – Individual identity (intrinsic, personal and social)

Within intercultural relationships, each level of reality composing a culture (i.e. values, deeply rooted customs, social organisation, etc.) is confronted with the corresponding levels of Reality of other cultures. These cultures may have commonalities or they may have different values, approaches, perceptions and ways of life. The specificities of cultures living side by side bring forth a heterogeneous context which characterises multicultural societies. Heterogeneity of cultures together creates internal and external tensions between individuals, cultures and societies. More than in a homogenous cultural context, people living in multicultural societies are affected by the world's complexity and its risk of lack of understanding each other. As Fullinwider (1996) puts it:

> With differing cultures, we might expect misunderstandings arising out of ignorance of each other's values, practices, and beliefs; we might even expect conflicts because of differing values or beliefs. The paradigms of difficulty in a society of many cultures are misunderstandings of word or a gesture; conflicts over who should take custody of the children after a divorce; whether to go to the doctor or the priest for healing. (p. 97)

Amilburu (1996) observes that heterogeneous societies experience difficulties which can "lead to an unleashing of tribal hostilities when any one of the cultures feels oppressed, not held in sufficient regard or wishes to affirm a feigned superiority"(p. 90). When Amilburu refers to 'tribe' it is not only about indigenous cultures but also includes "all the ethnic groups which are killing each other in the Balkans of old Europe, as well as the urban tribes which fight their wars in New York or Los Angeles" (p. 90). Cultural tensions may dismantle multicultural societies leading them to ethnic hostilities, religious conflicts, class divisions, gender grievances, and ideological cleavages. Cultural tensions, through

introspective approaches, may also open toward innovative pathways for living in heterogeneous contexts.

3.4.2 Framing the effects of heterogeneity on multicultural societies

In this section I discussed cultural tensions and conflicts emerging from the dynamic of heterogeneity. I started with questioning the effect of heterogeneity within and between individuals, cultures and societies. I deconstructed and sought meaning at different levels of Reality. I looked for possible re-conceptualisations and then propositions of choices and directions provided by researchers with specialised knowledge in multicultural societies. In order to approach the nature of the needs associated with the *Learning to Be* pillar, I designed a framework (Figure 3.1) where I attempt to understand how the dynamic of heterogeneity challenges the identity of individuals, cultures and societies. This framework provides a guideline for the next section which explores the effects of heterogeneity within multicultural society.

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          │          Re-conceptualisation             │
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          │    New Choices and Directions emerge      │
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Figure 3.1   Framing the effects of heterogeneity on multicultural societies

3.4.3 Questioning the effects of cultural heterogeneity

The dynamic of heterogeneity creates tensions at different levels of human life. The effects of these tensions produce an impact at different levels: on diversity and unity of cultures, on the concept of identity, on values and on education. The following sections review the questioning emerging from tension within multicultural contexts in order to understand the needs of the 21st century that may shape the meaning of *Learning to Be*.

Effects of cultural heterogeneity *on diversity and unity*

In advocating that we should not underestimate the threats weighing down cultural diversity, Bindé (2004) emphasises that at a time of globalisation one of the new challenges is: "how can we preserve cultural diversity?" (p. 18), (T). Consequently, preserving diversity of cultures involves considering unity of society, and vice versa. In review of the history of human societies, maintaining a balance between diversity and unity seems to have been particularly challenging. The question remains: is the epistemology of *diversity/unity* conceivable, understandable and achievable by human beings?

Questioning diversity is also expressed at the level of cultural values. Within the Australian context, Smolicz (1999) explains by "accepting diversity within an overarching framework of shared values" (p. 24), a society becomes more resilient "by adapting positively to changes, without the danger of rupturing its cultural continuity with the past" (p. 24). However, Smolicz raises an important question: "to which extent the Australian framework of values is open to new inputs from the heritages of Aboriginal and immigrant groups other than the British one?" (p. 24). Smolicz analyses two extreme possibilities: "If our 'umbrella' were to remain almost exclusively British derived, this would imply virtually complete cultural assimilation of all other ethnic groups, by making them conform to the dominant group's model." This pattern would confirm threats weighing down cultural diversity. Smolicz also warns against the other extreme: "Excessive stretching of the 'umbrella', on the other hand, might lead to its rupture and the danger of society's fragmentation along separate ethnic lines." The effects of this fragmentation are already observable in schools in a few European Countries. Regnault (2006) wonders "how could we avoid xenophobic and racist practices, violence and intolerance that affect education establishments?" In order to answer this question it seems we should investigate what

skills are needed for human beings to adapt positively to changes emerging from diversity of cultures living together.

Effects of cultural heterogeneity *on identity*

Living in multicultural societies, individuals have to deal with heterogeneity and are consequently exposed to existentialist concerns. Regarding tensions between cultural identity and heterogeneity of the society, one could say: my country is a mosaic made of various ethnic groups that do not necessarily have the same priorities nor the same values as mine. How can my cultural identity express itself within this multicultural society? Where is the common ground if it is not culture, language, history, religion and customs? The common ground may include having been enemies somewhere far away, in another land. How am I going to be able to feel understood? Who am I really within the context of that mosaic?

Nowadays, tension exists between universal, regional, national and communal interconnected levels of Reality of daily life; the model of what composes identity is not frozen anymore in a unique cultural pattern (Portella, in Bindé 2004). Considering the two extremes contributing to the complexity of multicultural societies, is it possible to conciliate *the global* and *the local* in our lives and within our identity? Do we have to compromise? Do we have to make choices? Does meaning given to the concept of identity impact on the ability to live peacefully in multicultural societies? Do we have to rethink the epistemology of *identity*?

Effects of cultural heterogeneity *on values*

At the planetary level Bindé (2004) wonders if, since September 11, the clash of values is irreparable; are we going to witness the dusk of values, a 'war' of values or a hybridization of values derived from different histories? What is the future of values? Can values be negotiated?

At the level of a nation-state the diversity of cultural values is not only endangered by adapting to the dominant cultural values within the society, but also by the effect of globalisation:

No army, police nor even a powerful central government can protect the economy of a nation-state against the blast of market forces, which can force a currency into a downward slide. Is the same happening to cultures? Are group value systems dissolving and converging under the impact of cultural obligation? Are individuals increasingly building their personal cultural systems, not simply from the traditional value systems of their own groups, but from other external globalising sources (music, jeans, Macdonalds)? (Smolicz in Zajda, 2001, pp. 27-28).

What direction will a humanity that is being impregnated with these complex value systems take? Is a prospective approach necessary? Do we need to conduct a re-evaluation of ethics involving the global community? (see also Zajda, 2010).

Effects of cultural heterogeneity *on education*

Given the above, many questions arise regarding the role and the content of education within multicultural societies, because as Fullinwider (1996) explains: "the classroom becomes an arena where larger cultural and political contests play themselves out. Almost any form of multicultural education will generate quarrels" (p. 4). Tensions dividing society are also present in the classroom. Because children will create our future and their future, these questions about education are of prime importance: What are the needs for education in multicultural context? How do we educate in multicultural societies? Fullinwider emphasizes:

Controversy arises over how schools should change to assure that 'cultural' factors do not impede equal opportunity and high achievement for some students. Do schools currently stack the deck against members of some 'cultural' groups by imposing curricular content that ignores or implicitly devalues them? By measuring them against members of some 'cultural' groups by imposing curricular content that ignores or implicitly devalues them? By measuring them against norms appropriate only to other 'cultural' groups? By providing them with teachers unable to understand and adjust to their 'cultural' differences? We can imagine a wide spectrum of claims offered in answer. Thus, the germinal idea of multicultural education opens the door to a series of basic questions about schooling: what to teach? How to teach? Who to teach whom? (p. 4)

Transforming the concept of society

The focus question of a conference that brought together Council of Europe Education Ministers in Athens in 2003 was: How can education systems prepare young people and teachers, in Europe, for life in an increasingly multicultural society while respecting democratic values and promoting social cohesion? (T), (Regnault, 2006). Fullinwider (1996) states that "culture may sometimes make a difference as to how you should teach, not that it should make a difference as to what you should teach." (pp. 78-79).

He recommends that knowledge taught in schools should be "worth knowing, values worth respecting, practices useful in children's lives outside the school" (pp. 78-79). However, he underlines that "contemporary feminist, anti-racist and anti-ethnocentrist scepticisms lead us to ask: worth knowing for whom and by whose standards?" Fullinwider raises another important question which echoes on the fundamental human right of freedom of expression (or non-expression): "If throughout its curriculum and activities a school continually stresses 'the process of self-identification' in terms of ethnicity, how has it honoured the liberty of students not to identify themselves ethnically? Has it not, rather established a regime of 'compulsory ethnicity'?" (p. 11). The equity of citizenship education in a culturally and ethnically diverse society is to be questioned in the following terms:

- What is the meaning and latent function of citizenship education in a society highly stratified by race, class, and gender?

- Is it possible for citizenship education to promote justice in a highly stratified society or does citizenship education necessarily reflect and reproduce the society in which it is embedded?

- Whose concept is citizenship education? To whom does the concept belong? Who constructed it? Whose interests does it serve? Whose lived experiences does it reflect? Can individuals and groups on the margins of society effectively participate in a transformation of the concept of society? (Banks, 2002, p. 3)

Heterogeneity shaping the meaning of

the **Learning to Be** *pillar*

What kind of creative and sustainable directions could emerge from a heterogenous sense of identity, of community and values? The Delors/UNESCO Report (1996) questions: "Is it possible to devise a form of education which might make it possible to avoid conflicts or resolve them peacefully by developing respect for other people, their cultures and their spiritual values?" (p. 92). Considering these questions will help to shape the meaning of the Learning to Be pillar.

3.4.4 Deconstruction and the search for meanings

Multicultural Western societies have been increasingly challenged at the heart of their value systems and now face destabilisation of their certainties. As Kincheloe states:

> No longer can the West speak with unexamined confidence about its cultural nature, its values and its mission. Indeed, in this new social situation Western societies have been forced to confront the cultural contradictions that refuse to be swept under the rug. In this context many westerners are arriving at the conclusion that, like it or not they live in multicultural societies. Thus, we argue, that they cannot choose to believe in or not believe in the concept of multiculturalism. From our perspective multiculturalism is not something one believes in or agrees with, it simply is. (p. 2)

From a binary system – determining what is right and what is not – multicultural societies have entered in the paradigm of complexity, forcing them to realize that we evolve under the relativity law, that our survival will depend on the ecology of our interrelationship and that we have to open our sights to different levels of reality. An examination of these levels

of Reality is required in order to acquire comprehensive understanding which will help in choice-making with sustainability of nation-states, cultures and human beings in mind.

Deconstruction at the level of identity

The meaning of identity can be investigated at the individual level and at the group level from which the individual belongs since individual identity and group identity are strongly embedded in one another.

According to Morin (2001a) the human being is to be defined as the trinity *"individual-society-species"*. Morin emphasise:

> Each of that terms 'individual', 'society' and 'species' contains the others. Individuals are not only in the species, the species is in individuals; individuals are not only in the society, the society is within individuals imprinting on them its culture from their birth. Species, society and individuals produce one another; each of those terms generates and re-generates the other. Morin underlines that the relation between these three terms is complementary but may become antagonistic: "the society represses, inhibits the individual and the individual aspires to become emancipated from the yoke of society. Each of those terms [individual, society and species] is irreducible although it depends of the others. This constitutes the base of human complexity (p. 46), (T).

Core values

As seen in the introduction to this chapter, cultural identity is made of multiple interconnected levels of Reality which bring forth a singularity to each culture. However, Smolicz (1999) advocates that the predominant aspect which contributes to a highly shaped cultural identity is the value system. Smolicz (1999) observes that "when examining the relationship between cultures it is useful to postulate the existence in each culture of certain core values which are characteristic of a particular culture and which cannot be abandoned without endangering one's membership of the particular ethnic group"(p. 57). These core values constitute the cement of cultures and provide a strong collective group identity. Belonging to a culture requires some kind of definite identity and a certain level of adhesion to the cultural pattern defined by Parsons (1972) as "loyalty" and by Smolicz (1999) as "solidarity". Therefore, legal sanctions are applicable to members who transgress against the core values.

When strongly felt by members of certain traditions, 'loyalty' and 'solidarity' towards fundamental principles may represent core values of cultures in themselves. For example,

it is not uncommon to see people, out of respect and empathy regarding the vicissitudes endured by their ancestors through time, being more bonded to, for example, the 'Catholic Irish condition', the 'black American condition' or the 'Jewish condition', than to a deep and strict adhesion to religious or traditional values which underpin their culture. For some, keeping up the suffering of their ancestors through the phenomenon of identification gives content to their own identity; for others, 'loyalty' and 'solidarity' to the past are felt as a burden which encloses their identity. Morin (2001b) underlines the complexity which emerges from the imprint of the culture on individuals: "Culture is what allows us to learn and know, but it is also what stops us to learn and know out of its constraints and its norms, and there is then antagonism between the independent spirit and its culture" (p. 30), (T).

The personal cultural system

Regarding the tension between an individual and his/her culture, Smolicz (1999) advocates that we have to make the distinction between group cultural systems and personal systems "which individual members construct for themselves to meet their special situation in life. The personal cultural system can be regarded as a mediator between the culture of the *group* and the private world of the *individual*" (p. 125). However, the initiative of the mediation seems to be largely controlled by members of the group in order to survive within the context of both worlds. Is there real listening, communication and will from the *group* cultural system to understand the *individual* needs/values of its members?

The impact of culture may have an indissoluble effect on identity and produce this kind of motto: "These are the 'people' of my ancestors, therefore they are my people, and they will be the people of my children and their children" (Gordon, 1964, p. 29). Here, there are different levels of Reality where two interpretations are possible. The first one says that, bonded by their blood, these people will always care for and protect each other. With the second interpretation of that quote we understand that individuals belong to the community and no value is given to individual identity. This vision placed on personal identity appears to be very limiting. According to this model, the knowledge people have about themselves is largely conditioned by others; by the values of the family and the ancestors. It seems to be a result of the group conditioning individuals in shaping their mind so that tradition can

survive. Without individual and collective introspection of the cultural values of the community, individuals are 'enclosed' outside of themselves. They are not authorised to access their inner freedom. Tradition becomes an entity in itself; an entity which represents authority and which is venerated as an unconditional truth and way of life.

In order to live peacefully within multicultural societies, the core values of a group or a tradition should be honestly transmitted, explaining that 'here is the belief of our community but it is not an unconditional truth'. The door should be kept opened when values are transmitted. Maybe the epistemology of culture (as discussed in the introduction) should be extended to include the relationship a culture must have with other cultures in order to survive within an interconnected world.

The need for recognition

It has been established that in order to express their identity and live comfortably with it, individuals need recognition. The demand of recognition appears at two levels: the recognition of a culture by the dominant culture and the recognition of individuals by their own cultural community. As Taylor (1992) states "At the heart of recognition is the affirmation of our identity, individuality, personhood, self-esteem, self-respect and our sense of 'belonging'" (p. 56). As our identity is partly shaped by recognition, Taylor argues that a failure to accord it can constitute "a significant form of harm and oppression" (p. 58).

However, Smolicz (1999) argues that "An individual's ideological values would be influenced by his/her personality and life experiences. From a humanistic perspective, individuals do have an influence upon their own destiny, their actions and thoughts" (p. 125). This would be argument valid if they had been educated according to a humanist perspective, which does not seem to be the case for the majority of the educational systems in the world. Smolicz continues: "No sociological explanation is satisfactory if it omits the active human consciousness. One is aware of choices in life and an individual does consciously choose between one course of action and another." (p. 76). However, we could ask the question: conscious to what extent, since we are all the products of conditioning? We should attempt to understand which "I" is made when taking action or making decisions. If not, we just reproduce patterns which do not necessarily belong to the present

situation. In that case, *a course of action* becomes a process which may induce contradiction and conflict. Taylor (1992) is convinced that "we should strive to define ourselves on our own to the fullest extent possible, coming as best we can to understand and thus get some control over the influence of our parents, and avoiding falling into any more such dependent relationships. We need relationship to fulfil, but not to define ourselves" (p. 33).

At the community level, Wolf (cite in Taylor, 1992) emphasises that "the members of the unrecognized cultures will feel deracinated and empty, lacking the resources for a feeling of community and a basis for self-esteem, and at the worst, that they will be threatened with the risk of cultural annihilation" (p. 43). It has certainly been the case for the Aboriginal people of Australia. However, Fullinwider (1996) argues that "Quite apart from cultural interaction, there is the fact that the communities in question are human communities, and there are likely to be broad similarities in the way things are done in community which reflect the fact that all humans are organisms of a similar kind facing similar problems, opportunities and vicissitudes" (p. 98). Visiting the Immigration Museum in Melbourne and reading testimonies of migrants coming from diverse countries, I noticed, that in a sense, Australians are actually united by the pain they feel for having left their mother land, whatever the reasons they moved to Australia. Even if the desire for a better life is the driving force, the pain seems to be a strong unified feeling shared by many: a part of themselves has been left 'over there'. Emphasizing these common aspects and feelings could favour mutual understanding in a multicultural society like Australia.

The universal identity

For the survival and promotion of cultural identity, Smolicz and Secombe (2005) state "From the pluralist perspective, which opposes any application of pressure for cultural homogenisation, the maintenance and development of a group's ethnic identity presupposes support for its language and culture. Particularly vital is the survival of the central cultural elements, or 'core values', because of their essential role in each culture's integrity and creative force" (p. 210). This creative force can be observed at the individual level:

The process of adaptation is initiated by individual members who construct their personal cultural systems by re-interpreting and modifying the heritage(s) that has been transmitted to them by the home, the school and other social agencies. If more than one heritage is available to members of society, then some process of selection is inevitable according to their perceived aspirations and needs. Consequently changes in the personal cultural systems of individuals, reflect back to the group systems, so that eventually the overarching framework of values itself is liable to transformation and possible extension (Smolicz, 1979, 1988b).

Observing a strong return to traditions and religions in the world, Béji in Bindé (2004) advocates that the need for identity has dethroned the one for freedom (T). Béji calls it the syndrome of 'being different at any cost' (T). Rockefeller (cited in Taylor, 1992) advocates that "to elevate ethnic identity, which is secondary, to a position equal in significance to, or above, a person's universal identity is to weaken the foundations of liberalism and to open the door to intolerance" (p. 88).

This tendency of 'being different at any cost' would seem to prove that we are forgetting our common earthly condition and identity as inhabitants of Earth and as human beings: our existence extends across, between and beyond cultures and traditions.

As I have discussed, the meaning of identity is complex. If we can see the connections within our identity system, it still seems difficult to know what the appropriate amount which would make it possible for all human identities to embrace and recognise the human identity in everyone. However, this human identity could become a common ground in order to develop a culture of respect and peace between individuals and communities. Placing value on our identity as humans above cultural identities appears to be essential for our survival as species.

Search for meaning at the level of values

Heterogeneity of cultures in society involves heterogeneity of values. At first sight, diversity of values should enhance richness of visions which would help to understand comprehensively the world and the relations between human beings and Nature. However, Bennani in Bindé (2004) emphasises "the peril which sees us out today is not the shock of civilisations but the absence of shared values" (p. 24), (T). The absence of shared values

seems to be at the heart of the problem in multicultural societies. However, does the problem come from the absence of shared values or from the variety of expressions of the same value? For example, the way various cultures honour their deceased, shows how the value of *respect* assumes different expressions: for one culture *respect* would be shown by burying the dead, for another it would be cremation while another will leave the body outside to be eaten by vultures. Even if the way of demonstrating *respect* is different in the form it takes, the essence of respect is expressed through these different customs. The value is shared but the expression of the value is different. It is the feeling of respect which is common to traditions and cultures. Focusing on the feeling of respect underpinning the action instead of pointing to different ways of doing things should help humans understand each other. However, there are values which, from a *Western* point of view, are non-negotiable such as fundamental human rights. In some traditions, women are still subjugated beings under the yoke of male domination. Here, the problem of absence of shared fundamental values is to be considered because it creates tension and conflict between societies. The role and place of women in society reveals *fundamental values* because societies organise themselves according to the women's role and place.

Cultural renewal

Regarding the process of inter-cultural exchange in different groups, Smolicz (1999) advocates that "the process of cultural interaction may lead to a gradual modification not only of ethnic values, but also of the framework itself by incorporation of cultural elements from more than one ethnic group" (pp. 23-24). Smolicz also stresses that parallel to cultural interactions in multicultural societies "we observe a phenomenon of cultural renewal within the value systems of each group, as its heritage is evaluated by the younger generation for relevance to their current needs" (p. 26). Examining what is happening in Europe this phenomenon of cultural renewal seems to have been effective with the children of the first generation of migrants. It appears that children of the second generation return to the original value system and tradition that their grand-parents brought with them. The reason for this shift may be found in Béji's theory discussed above, underlying that "the need of identity dethroned the one of freedom". (p. 46)

Maybe the current need of young generations deriving from immigration is returning to the orthodoxy of their tradition and values, in order to display a difference which will give substance to their identity. As Bindé (2004) explains, in personal life, in the absence of steady and eternal framework, everyone is driven back against creation, at least for one's own existence: everyone must create a "life style" (T). This seems to be even more important in the context of multicultural societies where the notion of existentialist choice emerges. Exposed to a large spectrum of cultural models which individuals can choose from, what will their own creation be: mixing or transcending these models? Within the complexity of multicultural society is *creativity* becoming a value underpinning the sustainability of human species? Vattimo in Bindé (2004) stresses that the brake to creation of new values comes from an overload of memory.

Koïchiro Matsuura, general director of UNESCO, advocates in Bindé (2004) that reflection on ethics is a delicate exercise because it requires a sense of anticipation: it must not so much try to describe values, than to understand how they can transform themselves – and transform ourselves. Bennani in Bindé (2004) emphasises that the main preoccupation of our time must consist in giving, with respect for differences, a sense to this shared membership of humanity, within the framework of a renewed humanist project.

Search for meaning at the level of cultural diversity

The notion of cultural diversity is embedded in the concept of heterogeneity. Cultures are mainly different from one another through their own perception of the world, such as myths, sacred and profane rituals, taboos, gastronomy, songs, arts, legends, beliefs, diagnostic and remedy to illnesses. Morin (2001a) emphasises that cultures are also different from what historians call 'sensitivities', different from one society to another and from one time to another. So much diversity in society requires a complex approach and comprehensive thinking in order to avoid inequity between cultures and to respect fundamental human rights. According to Smolicz (1999), Malcolm Fraser (Prime Minister of Australia, 1981) was probably the first one "to express most clearly the principle of cultural sharing in a dynamic way that does not exclude diversity, but provides an identificational framework for all Australians". Quoted in Smolicz Fraser advocated: "Multiculturalism is about diversity, not division – it is about interaction not isolation. It is

about cultural and ethnic differences set within a framework of shared fundamental values which enables them to coexist on a complementary, rather than competitive basis" (p. 26).

Smolicz and Secombe (2005) underline that "the difficulties in reconciling cultural diversity with good governance might, for example, arise out of the paradox of a democratic state generating a respect of cultural diversity, while upholding policies that assume the universality of certain fundamental values" (p. 217). Such politics require a quality of dialogue between cultures and with the state. A true dialogue may occur when cultures are ready to make an effort of introspection not only for communication with one another but to understand each other. 'Universality of fundamental' values is more likely to arise from understanding. One of the prime understandings would be that there is an intrinsic unity driving the diversity of cultures, which is human nature. Smolicz and Secombe advocate that:

> The balance between these two facets [cultural diversity and universality of values] of a multicultural society must take into account differences in ethnicity, religion and other aspects of culture, which co-exist within its legal and constitutional structures, based on a belief in the universality and indivisibility of 'common' human rights. This is a dilemma, which extends well beyond the orders of Australia, up to the seeming contradiction between the universality of individual human rights and the resilient and persistent diversity of cultures and civilisations. (p. 217)

These same authors also stress that in the climate of globalisation and the world-wide concern with indigenous rights, the need for reconciliation has actively emerged: "there has been a rising consciousness of the need to make amends for the past appropriation of the land and destruction of so many aspects of indigenous culture" (p.218).

Within heterogeneous contexts social justice issues often arise from diversity of culture living side by side. Smolicz (1999) argues that on the basis of their level of education and occupational status, ethnic groups could become stratified: "this could lead to differential access to power and resources on the basis of ethnic group membership. Ethnicity may become a social and occupational handicap because it provides a label which could be used by the dominant group to discriminate against the minorities" (p. 60).

Transformation and the maintenance of the culture

In order to avoid discrimination, Regnault (2006) stresses that the integration of children in school should be linked to the integration of parents in society: intercultural education

means therefore that managing diversity is not a problem solely in schools, but concerns the whole of society, particularly with regard to policies implemented in social, family and migration fields. According to Perotti (1986) cited in Regnault, integration does not mean assimilation, because this term is related to equity in participation and exchanges of cultural values. Integration also means the transformation and the maintenance of the culture of migrants and natives in the host society. The host society generally asks migrants to transform their culture. "Pluralist integration" (Clanet, 1990) means also the transformation of the natives' culture. A new culture may emerge from the mixing of cultures in contact. Actually, Béji in Bindé (2004) observes that generally it is not the case. The discourse on difference which should have made us more attentive to alterity, has had the opposite effect of exaserbating our need for individual identity. Béji wonders : "when opens up in front of human beings the gulf of a world without boundaries, the absence of a path, the shapless landscape of their confusion, isn't it legitimate to make a place, against the rights of progress, to the rights of the tradition? Meanwhile, we may wonder: does progress and tradition have to be opposed?"

Through these questions we understand that human beings have not been prepared to exercise their personal freedom. Facing choices in the absence of a predetermined path, human beings experience a feeling of emptiness which is visible through their need to be connected with what is pre-established. Béji (2004) advocates that the main aspect which makes cultural rights inhuman is that they place, for example, the American, Occidental, Arabic, Jewish, Muslim or Serbian cultural condition, above the human condition. It is disastrous when we think that we are human only because we have a culture and not by nature; when we enclose human dignity within our ethnic, religious, national or imperial origin. Béji observes that the drift of cultural rights comes from the loss of identification of humanity. She underlines that we are losing the 'orientation' of our time, in other words the sense of the present, and she states that ethnic loyalty has scrapped ethics.

Human unity is generic

Morin (2001b) notes that if *human diversity* is visible it is not the case for *human unity*. However, Morin explains that the unity of life, from a first cellular being, diversified itself in abundant ways through the plant and animal kingdoms: diversity is written in the unity

of life. Human unity is generic (T). For him, the term *generic* goes beyond and encompasses the term *genetic*. Morin underlines that the same hereditary inheritance of species is common to all human beings and provides all the other characters of unity (anatomic, morphologic and cerebral); it permits inter-fecundity between all humans: each individual lives and experiences him/herself as a singular subject, and this singular subjectivity which differentiates each individual, is common to everyone. Human beings have in common the characteristics which form the 'humanity of humanity'. However, Morin highlights that the paradox of what we could call the *unity multiple* is that what unifies us, also separates us like language: "we are twins by the language and separated by languages. We are similar through culture and different through cultures" (p. 125), (T).

Within multicultural societies, Morin (2001b) advocates that we will never be able to understand each other as long as we see the 'otherness' and not the identity: the treasure of humanity is in its creative diversity but the source of its creativity is in its productive unity. This statement is reinforced by Perez de Cuellar, quoted by Bennani in Bindé (2004): "diversity is creative". However, are we ready to accept the creativity which expresses itself through change?

Search for meaning at the level of globalisation

Globalisation generates tension between the global and the local, the traditional and the modern. Overcoming this tension requires us to become citizens of the world without losing our roots and participating actively in the life of the nation and of local communities (Delors, 1996). Global development generates, in the meantime a global explosion. The crisis of disparity between the industrial proletariat and the middle class of the Western world moved and increased in a crisis of disparity between a large number of developing countries and the smaller Western world of consumers (Morin, 1999). According to the Delors Report (1996), this small world of consumers represents only 5% of the global population. We understand that global democracy does not exist: globalisation does not have the same effect on Western countries as on developing countries which are experiencing globalisation at another level of reality. Morin (1999) explains that the pressing movement which drives developing countries is the movement of acquisition of technology, the entry of a technically-oriented civilization. Morin emphasises that "the acquisition of the technology involves in the meantime the fear of identity deprivation (by

disintegration of traditional cultures that is disintegrating structures of the personality) and the will to reconquer the personality (through the colonialism or (and) hegemonic tendencies of great powers)" (p. 90), (T).

On its way to homogenisation, unification and organisation the world is, simultaneously, on the way to heterogenisation, disorganisation, conflicts and crisis. Morin (1999) stresses that the same force which stretches its unifying net over the planet –technical development – is the same force which induces current disorders.

Smolicz and Secombe (2005) argue that these conflicting forces of homogenisation and division generated by globalisation also produce the effect of weakening the traditional powers of the nation-state:

> One of these forces is the rise of various indigenous and ethnic minorities, demanding greater recognition and support for their cultural identities as well as greater autonomy. The other force is represented by massive migration movements across cultural and political boundaries and the state's counter-measures to protect its territorial integrity and ultimately, its demographic composition". These authors underline that the inroads of 'illegal immigrants' and the increasing terrorist attacks since September 11 "have unfortunately affected the positive image of cultural diversity [in Australia], arousing fears of its negative deconstruction by the more xenophobic elements of society. (p. 207)

In the name of ethnic affiliation

Regarding these kinds of changes arising in Western societies, Béji in Bindé (2004) stresses that globalisation has confused the identity of some groups and created new types of collective violence, especially in the name of ethnic affiliation. Béji observes: a violence of religious nature dwells in these ethnic claims. The word *religious* is used here in the sense of tyranny of faith rather than the word *spiritual*, in the sense of freedom of thought. The quest for freedom, which was originally about human emancipation in culture, fades in the face of the quest for identity.

These are fundamental problems the global community is facing as a whole. Morin (1999) emphasises that we have to think in global terms not only regarding the harm that threatens us, but also in the safeguarding of ecological, biological and cultural treasures.

Grant (quoted in Zajda, 2001) observes that the meaning of globalisation has drifted: "Globalisation no longer connotes the meaning of cooperation among nations, of peace and world understanding. Rather, globalisation has become the slogan for the information

network, for world consumerism, and for the aggressive trading practices of the aggressive economies" (p. 92). It is important to keep in mind that these aggressive economies benefit only 5% of the world population.

Smolicz and Secombe (2005) argue that "globalisation has contributed to the phasing out of political boundaries (as in Western Europe), the resurgence of a great variety of cultural diversities has accentuated boundaries within countries, as well as between them". We understand that the cultural map of the world has become increasingly complex, because rather than coinciding, the political and cultural boundaries are now overlapping. Smolicz and Secombe (p. 209) conclude: "While most countries of the world are multi-ethnic and multi-lingual, not every state recognises the cultural diversity within its own borders" (p. 209).

The movement of globalisation forces us to think in terms of a web of relationships. Capra (2003) reminds us that all problems rising at the global scale come from one single crisis: a crisis of perception from our political and corporate leaders subscribing to concepts of an out-dated worldview. Their perception of reality is inadequate in understanding our globally interconnected world and for acting according to its new needs and dynamic.

Search for meaning at the level of politics

We have seen in the introduction of this chapter that the heterogeneity of cultures creates internal and external tensions between individuals, communities and societies. Within multicultural contexts, democratic societies develop one of these two modes of politics: universal or differential, both based on the notion of equal respect. Universalist philosophy means equity between migrants and natives based upon similarity: differentialist philosophy means equity based upon the right to be different. Regnault (2006) stresses that these two political approaches produce unexpected effects: universalist philosophy does not recognise discrimination and countries founded on a differentialist philosophy, have no communication between migrants, and between migrants and natives. Taylor (1992) argues that these two modes of politics (universal and differential) come into conflict: "The reproach of the first one makes to the second one is just that it violates the principle of non-discrimination. The reproach the second one makes to the first one is that it negates

identity by forcing people into a homogeneous mould that is untrue to them. This would be bad enough if the mould were itself neutral – nobody's mould in particular" (p. 43).

A community of destiny

However, regarding Morin's (2001b) definition of identity, we understand that *universal* and *singular* are both equally present in human identity which expresses itself through the inseparable human trinity of individual/society/species. Since this human trinity composes identity, we could argue that the conflicting views between universalist and differentialist politics have no reason to exist, both place themselves at a different level of human reality. Universalist politics is at the species level and differentialist politics is at the individual level. Does this mean that both approaches are needed in every society? What would make the connection between universalist and differentialist? The connection may come from the notion of *unity multiple*. It would be our choice to open our sights to another level of reality which encompasses others; to switch from a mechanistic view of the world to a holistic one.

Slade (2000) emphasises: "Even the mounting pressure of costly social and environmental problems hasn't persuaded us to think more holistically. We remain firmly committed to a fundamental belief in mechanistic fragmentation. We have ignored the primary philosophical challenge of learning to think sustainably. This means learning to think in terms of interconnectedness and relativity, and some cultures will find this a more difficult challenge than others" (p. 38).

In order to make interconnectedness more conceivable for cultures and individuals, Morin (2001b) advocates that we should develop 'Universalist Ethics' for humankind which stand out more and more in the current developments of the global era, which not only promotes communication and in interdependence, but moreover, helps the emergence of a community of destiny for the human species (T).

Ethics of Understanding

Morin (2001b) stresses that now more than ever, political choices have to be made on the basis of an "Ethics of Understanding" in order to overcome tensions and promote peace

between human beings, cultures and societies. Morin underlines that an Ethics of Understanding requires "thorough thinking", open to complexity (individual and environment, local and global, multidimensional) and introspection which is a mental practice of continuous self-examination. Morin argues that when we understand our own weaknesses and failings we can understand the weaknesses and failings of others. If we can realise that we are all fallible, fragile, inadequate and deficient, then we can realise that we all share this need for understanding. However, Stavenhagen in the Delors Report (1996) stresses that the difficulty, at a political level, comes from the lack of introspection of most nation-states, "which are organized on the assumption that they are, or should be, culturally homogeneous. That is the essence of modern 'nationhood', upon which contemporary statehood and citizenship are founded. No matter that in most cases the facts differ from the model; nowadays, mono-ethnic states are the exception rather than the rules" (p. 230).

During the 2005 *Brisbane International Symposium on Education for a Culture of Peace through Values, Virtues and Spirituality of Diverse cultures, Faiths and Civilizations Ordonez* stated: "For peace is not just the absence of war, but something that can be harvested only after something else have been planted, and that is, an understanding – a frame of mind – in every individual that enables him or her to tolerate, accept, deal with, indeed celebrate cultural and religious diversity".

In its preamble, UNESCO states, "Since war is made in the minds of men, it is in the minds of men that the defences of peace must be built". If humanity wants to reach a dynamic of peace, human beings have to be aware and involved in *cultivation of wisdom* which should be achievable through an Ethics of Understanding. In order to become effective at the level of politics, *cultivation of wisdom* should be promoted within educational systems and should be a key part of the *Learning to Be* pillar.

Search for meaning at the level of education

Former director of the Basic Education Division at UNESCO Paris and director of UNESCO-Bangkok, Victor Ordonez, contributed to the understanding of the issue: "The 20th century has produced a generation of experts in computers, able to master the explosion of knowledge, but this generation is far from being competent, and less expert,

in the field of values and *savoir faire* of the everyday life which are peace, tolerance, respect of diversity and ethics foundations, from which must lean gained competences and knowledge."

Ordonez quoted in Delors (1998) underlines the consequences of lack of *savoir faire* in everyday life: "Many young people, being confronted with conflicts of multi-ethnic societies, may have chosen to express themselves through violence for want of other perspectives, the school of their childhood didn't give them the opportunity to practice dialogue and accept diversity of opinions because the models were the ones of teachers exercising the absolute power, the dominant climate was the one of repression and rigid uniformity rather than an atmosphere of democratic opening" (p. 229). Earlier, in 1985, Pickles describes the predominant model of teaching as Cartesian: "knowledge as information is passed on from the teacher to the student as if it were a basket of eggs. Effective teaching and learning are achieved if the 'eggs' are conveyed safely, intact, and without damage" Pickles, quoted in Sleeter and Grant (p. 234). Certainly, this model does not favour an understanding of democracy and does not help students to participate in the life of society. This rigid model does not give space for transformation and creativity which could have encouraged creative solutions to complex tensions between modern and traditional, diversity and unity, local and global. Nowadays one of the great challenges of education is to deal with the effects of globalisationon students' lives. Like many analysts, Ordonez (2005) argues that globalisation represents a reality of growing interdependence which is "an irreversible tsunami". He underlines "how we prepare for it, how we channel it, how we allow it to determine our lives and our school systems, however, is not predetermined". Ordonez stresses that another important aspect is the understanding that we are all made of multiple identities: "it is the context of maintaining the balance between tradition and modernity, between the global and the local that fostering the concept of multiple identities is so crucial". As seen above, the concept of identity is also intrinsically complex through the human trinity 'individual-community -species'.

Homogenization and distinctiveness

Stavenhagen underlines in the Delors report (1996) that "The challenges to education are great in a world which is increasingly multicultural. As the process of globalisation

becomes a more immediate reality for the planet's population, so also comes the realization that 'my neighbour may no longer be like me'" (p. 229). He also stresses: "In many countries there are tensions between the purposes and requirements of a 'national' system of education, and the values, interests and aspirations of culturally distinct peoples" (p. 233).

At the same time, in an increasingly interdependent world, conflicting tendencies pull us in different directions: on the one hand, the trend toward national homogenization and world uniformization; on the other, the search for roots, community and distinctiveness, which for some can only be found by strengthening local and regional identities, and keeping a healthy distance from the 'others' who can be perceived as threatening. Stavenhagen advocates: "Surely the world in the twenty-first century is mature enough to know how to foster a democratic civic culture, based on individual human rights, and to encourage at the same time mutual respect for the culture of others, based on the recognition of the collective human rights of all peoples around the world, great or small, each as deserving as every other.

This is the challenge that must be met by education in the twenty-first century" (p. 234). Singh in the Delors Report (1996) explains that:

> Knowledge is expanding but wisdom languishes. The yawning chasm will need to be bridged before the end of the [20th] century if we are ever to reverse the present trend towards disaster and it is here that education in the broadest sense of the term assumes such vital importance. National education systems are almost invariably postulated on beliefs that flow from pre-nuclear and pre-global perceptions, and are therefore unable to provide the new paradigm of thought that human welfare and survival now requires. Outmoded orthodoxies and obsolescent orientations continue to deprive younger generations of an adequate awareness of the essential unity of the world into which they have been born. Indeed, by fostering negative attitudes towards other groups or nations, they hinder the growth of globalisation. (p. 225)

At another level of reality the Delors Report (1996) underlines that "the question of cultural and linguistic pluralism also arises in the case of indigenous peoples or migrant groups who have the problem of finding a balance between wanting to integrate successfully and not losing their cultural roots. Any education policy must therefore be able to meet the challenge of how to turn this legitimate wish into something that makes for social cohesion" (p. 57).

This view is reinforced by Regnault (2006) who believes that intercultural education is not limited to pedagogy and curricula but encourages the communication in schools and society to pursue the objectives of social justice and inclusion. The success of an intercultural pedagogy depends on the status of the migrants' culture in the host society. Kincheloe (1997) draws our attention to the fact that while we make no claim to offer a final and complete delineation of multicultural education, "all delineations are tentative and must be constantly reformulated and reconceptualized in light of changing conditions" (p. 2).

An educational system that recognises and values multiple identities in individuals, as advocated by Ordonez (2005), would participate in a *cultivation of wisdom* which should be seen as a priority. Undeniably, exposure to multiple cultures has the potential to create tensions, but also to enhance creativity. The recognition of multiple identities in individuals would help children think 'outside the box' and promote creativity which is an essential ability in order to overcome the challenges of the 21st century.

Characteristics of multicultural societies shaping the meaning

of the* Learning to Be *pillar

The nature of heterogeneity favours emergent phenomena and priorities at multiple levels of Reality. This diversity is creative, and above all creativity is an important process of species survival (Capra, 2003). If cultural diversity is a treasure for humanity, the source of its creativity is in its productive unity (Morin, 2001b). In order to be productive (not destructive) with each other, all people would find a sense of unity in embracing and recognising the human identity in everyone and in every value system. A sense of anticipation and holistic perception are required to understand how values can transform oneself and others. Transformation, in order to adapt and create new priorities, would be possible if individuals and societies develop an Ethics of Understanding which would lead to a cultivation of wisdom, which should be a component of the Learning to Be *pillar.*

3.4.5 Re-conceptualisation

After studying the different levels of Reality involved in the complexity of multicultural societies, a more comprehensive understanding emerges requiring the re-conceptualisation of meanings regarding boundaries, values and the role of education.

Re-conceptualisation of boundaries

Within societies that are becoming more and more characterised by multiculturalism and threatened with globalisation, the notion of boundaries – at the level of nation-state but

also at the level of personal and cultural identity – is put to the test of re-evaluation and re-adaptation. Nowadays the notion of boundaries implies a movement of constant internal and external negotiation driven by the complexity of interconnectedness in the world. Imposed by the opening of economic and financial borders, interdependence in economic, political and cultural comportments appears at different levels:

- interdependence in scientific and technological activities which, after having worked to the advantage of a logic of universal progress, becomes more and more influenced by the logic of commercial competition on new products and new technologies

- interdependence in cultural and political evolutions, reinforced by new means of communication, which standardise information at the scale of the planet and superimpose them at an accelerated rhythm without allowing the necessary time of their appropriation by the different cultures. (Blondel quoted in Delors, 1998, p. 5)

Consequently the lack of necessary time for appropriation by the different cultures, a weakening of nation-states results, confirmed according to Smolicz (2001) "by the view of political boundaries being redrawn and replaced by cultural ones, with the emergence of new cultural configurations" (pp. 27-28). Smolicz also observed that "The trend toward homogenisation and the economic and political subordination of nation-states encounters great cultural resilience among traditional established cultures of nation-states. Political boundaries may be becoming more porous, but cultural boundaries are acquiring new significance" (p. 28).

Internalised cultural pluralism

Meanwhile, at the level of personal identity, internal negotiation oscillates between a hardening and softening of cultural boundaries until individuals embrace pluralist ways of living. Somlicz (2001) underlines that in a multicultural context "both majority and minority backgrounds would have the opportunity to make use of more than one culture in their everyday lives, be it in language, family life, social manners, ideology, or the higher spheres of cultures, such as literature and art" (p. 55). Smolicz emphasises that such a multicultural orientation may also be termed "*internalised cultural pluralism*, since the

cultures concerned are internalised within one and the same person." Smolicz stresses that non-divisive cultural diversity promotes a kind of internal multiculturalism "assimilated at the most intimate, personal level, through being reconciled within individuals and transmuted by them in their daily lives. Such biculturalism may create tensions, but may also enhance creativity" (p. 57). This kind of pluralistic integration is at work for members of a minority group acquiring aspects of the majority and vice versa.

Primary identity

As well as the negotiation of cultural boundaries a re-adjustment of our idea of identity is also needed in order to incorporate the modern identity. Shayegan in Bindé (2004) argues that nowadays, we cannot have a unique identity. The modern identity is added to that we already have within us: every human being, wherever he/she comes from, takes on a modern identity as he/she lives in his/her time.

However, at the level of the human species the notion of cultural boundaries steps aside, replaced by the notion of *primary identity*. From a democratic point of view, Rockefeller in Taylor (1992), advocates that "a person's ethnic identity is not his or her primary identity. Our universal identity as human beings is our primary identity and is more fundamental than any particular identity, whether it be a matter of citizenship, gender, race, or ethnic origin" (p.88). Here, this absence of boundaries between human beings gathers them together as members of the same earthly family. This view reinforces Morin's idea (2001a) that we should *subjectivise* the earth and root the idea of homeland within it: we are brothers and sisters but the earthly religion tells us (in contrast with celestial religions): *we have to be brothers and sisters, not because we will be saved but because we are lost*.

These new destabilising definitions of boundaries, within nation-states and cultural and human identities, require us to re-think the concept of values if we want to continue to give meaning to our lives.

Re-conceptualisation of values in societies

Similar to the redefinition of boundaries, nowadays the notion of values is not a fixed one, but more and more included in a movement of re-evaluation and re-adaptation. Ricoeur (1990) states that values are situated halfway between lasting convictions of a historical

community and constant re-evaluations that require changes of time and of circumstances with the emergence of new problems. In the meantime, rethinking the notion of values must be based on ethical reflections. Matsuura (2004), general director of UNESCO, says the challenge is that a major part of the ethical work must be done at the global level by the international community. According to Matsuura, the hope of a new ethical orientation can be founded on the idea of dialogue of cultures. However, in order to obtain a productive dialogue it presupposes that the cultures have acquired an understanding and an ethics of dialogue. Matsuura underlines that such a dialogue would presuppose that cultures must be respected, but that values can be evaluated together. This kind of approach was made by UNESCO in Barcelona 1994, in order to promote a culture of peace between religions (see Appendix J).

An Ethics of Understanding

The place given to multiple values in the agenda of multicultural societies is something that has to be considered highly. Recognising the importance of concerted values, a multicultural society should establish them through dialogue with cultures, as Matsuura (2004) noted above. However, if we are involved in a process of planetary peace and in order to avoid the negative effects of globalisation, a set of ethics at the global level should be founded. Morin (2001b) advocates that an *Ethics of Understanding* should be the foundation of any re-evaluation, dialogue and negotiation regarding values. That *Ethics of Understanding* would require 'thorough thinking' and 'introspection'. Considering what has been said in the above discussion, it seems that new values must be drawn. Among them, multiculturalism could become a promising value for societies of the world as noted by the Australian Commonwealth Education Portfolio (1979): "The diversity which throws into daily juxtaposition varied beliefs, attitudes and approaches to living can be an enriching force in society… Major intellectual, social and other developments have often occurred when there has been creative tension among competing ideas and approaches to life" (para. 2.10).

An Ethics of Forgiveness

Smolicz (1999) advocates that "the sharing and adaptation of heritage can only take place when freedom of individual choice and participation are assured. This represents the essence of cultural democracy" (pp. 23-24). Here, we understand that democracy is also a value to consider. With the notion of democracy emerges the idea of dialogue. However, true dialogue is only possible if there is a will (or an ethics) of understanding, especially at the intercultural and inter-religious levels. Then, dialogue becomes a value which allows individuals, cultures and societies to be acknowledged by and connected with, the world. However, in order to avoid a compromise which would only promote a fragile peace, and in order to reach a deep understanding underlying any productive dialogue, Morin (2004) suggests societies and individuals should develop an *Ethics of Forgiveness.*

Here, we are at the heart of a very demanding value in the sense that it requires a certain degree of transformation of our inner being. Therefore, Morin (2004) sees forgiveness as a component of human progress. Placing forgiveness at the level of fundamental ethics and fundamental value for individuals and societies of the 21st century would be an audacious step. However, it seems to be a key for the sustainability of multicultural societies. For example, it is interesting to consider the events during the 2007 Tennis Open in Australia where Serbian and Croatian supporters fought each other. Here, we understand the difficulty, after having been enemies on another land, to live peacefully in Australia, even if the move to their new country was driven by the desire for a better life. Morin's *Ethics of Forgiveness* leads us to wonder: to what extent are individuals ready to work on an inner transformation in order to pursue their desire to live a better life on a neutral land, beside their enemies or the enemies of their parents or grand-parents? Morin (2004) stresses that with forgiveness we lead the way to emerge from the Talion law: forgiveness presupposes both understanding and rejection of revenge.

The concepts of *Ethics of Understanding* and *Forgiveness* are illustrated through the song *Born in 17 in Leidenstadt* (1991), written by Jean-Jacques Goldman who performed it with Carole Fredericks and Michael Jones. In this song, the three singers are wondering if they'd have acted differently if they'd been in the situation of the Germans during the rise of Nazism (Goldman is of a Jewish origin); or in that of the Northern Irish, who were involved in civil war; or they'd show solidarity with blacks if they were born white and

rich in Johannesburg, South Africa. The song shows the capacity of empathy of the author and singers in attempting to understand the condition of human beings (See Appendix K).

Responsibility for future generations

With new values in society, new responsibilities comes the demand for new responsibilities. Ricoeur (2004) posits three deciding evolutions. "The first one is temporal mutation of responsibility. Until now, we considered someone being responsible only for past acts. On the contrary, Hans Jonas conceives of a responsibility that turns towards the far future. We are the trustees of something which is essentially fragile: life, the planet or the city. Any institutional system survives without a will to live together" (p. 478), (T). The urgency for the precautionary principle, founded on uncertainty, constitutes a second major evolution. It allows the taking of protective measures without having proven consequent harm of any action on something or someone. However, this principle has also negative effects. For example, using the principle of precaution regarding potential suspects with intention to harm society, the Bush administration allowed a system like Guatanamo Bay to exist, which is in contradiction with the universal declaration of human rights. Thirdly, heritage is founded now on human responsibility vis-à-vis of future generations. Ricoeur (1990) argues that the function of heritage is to institute a dynamic sense to the perpetuation of the human species, a reason for living *for* human beings. It goes with a reform of thought. Such reform requires a deep change of mentality with strong implications for education.

Re-conceptualisation of the role of education

The outcome of a multicultural education is, according to Hepburn in Delors (1998) to enlarge the base of a culture, reinforcing respect and understanding of others. The idea is to extend the cultural foundation of a nation and encourage the development of several languages and cultures. Hepburn advocates that this type of education prompts diverse ethnic groups to enrich norms, vision and national values of the existing culture. Amilburu (1996) points out that in its articulation of 'education for all', the Swann Report argues that all children must be educated to "an understanding of the shared values of our society as a whole as well as to an appreciation of the diversity of lifestyles and cultural, religious and linguistic backgrounds which make up this [British] society and the wider world" (p. 140).

Fullinwider (1996) underlines the approach of education toward religions: "The public schools should not propagate one faith, support the traditions of one group and celebrate the heritage of one ethnicity. They should not teach particular traditions and religions; though, of course, they should teach *about* them" (p. 80).

In order to promote respect for diversity, Smolicz (1999) believes that we need an appropriate educational system: "School multiculturalism is required to avoid structural separatism and division in society. It is also the best way to avoid ethnic stratification, as well as the relegation of ethnic cultures to inferior positions in society outside the reach of the majority group" (p. 67). Within this multicultural school system Amilburu (1996) reminds us that the Swann Report insists that all pupils must be given the 'knowledge and skills' needed not only to contribute to British society but also "to determine their own individual identities, free, from preconceived or imposed stereotypes of their 'place' in that society" (p. 141).

Know oneself

The Delors Report (1996) stresses the importance of the concept of interdependence in education: "The task of education is to teach, at one and the same time, the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans. From early childhood, schools must therefore take every opportunity to teach these two things. If one is to understand others, one must first know oneself" (p. 91). 'Knowing oneself' allows individuals develop more independent thinking and therefore bring creative solutions to the world. Banks (2004) advocates:

> The purpose of education is to create in a person the ability to look at the world for him/herself, to make his own decisions, to say him/herself this is black or this white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then to live with those questions, is the way he/she achieves his/her identity. But no society is really anxious to have that kind of person around. What society really, ideally, wants is a citizenry that will simply obey the rules of society. If a society succeeds in this, that society is about to perish. (p. 4)

However, even if an individual develops autonomy of thinking he/she cannot make sense on his/her own about the world. Knowledge and understanding are about co-construction and interconnection with others. This point is discussed in the interview with Barbier in Chapter 5.

In the recommendations of Education for the 21st century in the Delors Report (1996), learning becomes an explorative journey: "It is education's noble task to encourage each and every one, acting in accordance with their traditions and convictions and paying full respect to pluralism, to lift their minds and spirits to the plane of the universal and, in some measure, to transcend themselves. It is no exaggeration on the Commission's part to say that the survival of humanity depends on it" (p. 56). Here, as in the previous discussion on re-conceptualisation of values –particularly Morin's Ethics of Forgiveness– we touch on the transcendental aspect which requires looking beyond oneself and lifting up one's mind and vision in order to understand one's interconnection with all human beings and the planet.

Meta-Connection Box 3.5 Re-conceptualisation of identity and value
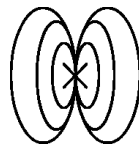
shaping the meaning of *Learning to Be*

Re-conceptualisation of identity and value

shaping the meaning of **Learning to Be**

Re-conceptualising notions of identity and value in the 21st century requires an awareness of our universal primary identity as human beings, but also an awareness of our intrinsic capacity to make sense for ourselves from cultural pluralism imprinted on us in our daily lives. An education towards an Ethics of Understanding and an Ethics of Forgiveness appears to be essential in order to survive as individual, community and species.

3.4.6 – Choices and Directions

From the re-conceptualisation of boundaries, values and the role of education a new landscape of possibilities will take shape in order to overcome tension and conflict inherent in multicultural contexts. This new landscape offers new choices and new directions for individuals, cultures and societies.

Personal and Cultural Choices

In the face of tensions in multicultural societies, individuals and cultures have to make internal and external choices which are largely existential. Bachir in Bindé (2004) says that, in order to make choices, individuals should develop 'auto-criticism' which is about spiritual value. Bachir stresses "the spiritual consists in saying that there is no limit to the capacity to review one's own way of life, which is the condition of an open society: a culture, as a spiritual figure of humanity, always refuses the locking up on itself and refuses any movement which would be only the inertia of a servile imitation of the tradition" (pp. 146-147), (T). Bachir uses the example of Muslim spirituality which condemns *servile imitation of the tradition* through the terminology *taqlîd.* He stresses that the key for sustainability of a culture is its encounter with other cultures; auto-criticism is a starting point towards a spiritual approach to the life journey.

Auto-criticism leads to freedom

The ability to exercise auto-criticism is also about autonomy and freedom. Amilburu (1996) noted that the autonomy of the child is an important feature of the Swan Report which regards as 'entirely wrong' any attempt to "… impose a predetermined and rigid 'cultural identity' on any youngster, thus restricting his or her freedom to decide as far as possible for themselves their own future way of life" (p. 141). In a poetic way Gibran (1983) expressed the same idea: "though they [your children] travel with you, they do not belong to you. They have their distinct thoughts. Their souls take a hold on the house of tomorrow" (p. 23), (T). We understand that the ability to truly accept that children do not belong to their parents requires a certain degree of maturity and wisdom.

Interconnected to the future of humanity

The transmission of traditional ideas from parents and communities should be carried out with an open mind. If a society commits to the autonomy of children, what skills does it need? Amilburu (1996) stresses that in the Swann report, "the autonomy of the child is seen as in an important sense non-negotiable, as are the sorts of qualities and dispositions to be developed in all pupils, including flexibility of mind, an ability to engage in 'rational critical' analysis, a global perspective, a willingness to find '… the normality and justice of a variety of point of view' non-threatening and stimulating, and the skills to resolve conflicts positively and constructively" (p. 141). Here is a possible resolution of tensions between and within cultures. However, youngsters also have to be aware that, even if they have the freedom to orientate and decide for themselves their own future, their own future is interconnected to the future of humanity. Therefore, their involvement and sense of responsibility within the human community will condition their own future.

The kinds of tension in individuals and the orientation migrants choose within multicultural societies is discussed by Walter in Taylor (1992):

> Immigrants intended, were prepared, to take cultural risks when they came here and to leave the certainties of their old way of life behind. No doubt, there are moments of sorrow and regret when they realize how much they have left behind. Nonetheless, the communities they have created here are different from those they knew before precisely in this sense that they are adapted to, shaped significantly by, the liberal idea of individual rights (p. 103).

Within multicultural societies, migrants are confronted with and challenged by their freedom to exercise auto-criticism and liberty of choice at personal and cultural levels.

Choices in relationships

Because of globalisation our international relationships are stronger. Slade (2000) advocates that "By starting with the assumption of ontological interconnectedness we are confronted with the 'natural' necessity to think of the other as the extended self, and all other perspectives as our own. In this sense, we have found an ontological basis for a plurality of perspectives *within* a oneness of perspective" (p. 36). Slade underlines a creative path: "The mechanistic interpretation of cultural relativism is no longer a problem and the prescription of global interdependence and culture pluralism is at least a conceivable outcome that might well be achieved" (p. 37).

Vattimo (quoted in Bindé, 2004) advocates that "our development should have a less aggressive dimension. It should be translated at the level of quality of relationships between people and between societies. Vattimo stresses that the distribution of goods between different countries of the world requires of us a real culture of consuming less. James Wolfensohn himself, president of the World Bank, invites us to such a conversion which could be achieved through culture and education" (p. 31), (T). Here again, human beings are asked to think in term of species.

Endless process of negotiation

Appadurai (quoted in Bindé, 2004) emphasises that "we should resort to a tactical humanism relying not on universal pre-established principles, but on the pursuit of an endless process of negotiation" (p. 42), (T). For this, Banks (2004) highlights the importance of training the new generations for real democracy: "To prepare effective citizens for living in a democratic society, schools themselves must become democratic institutions that model caring, ethnic diversity, and effective citizen action." Rockefeller (quoted in Taylor,1992) reconnects human beings to their full context: "Questions concerning equal dignity, respect for ethnic diversity, and cultural survival should be explored, therefore, in a context that includes consideration of respect for nature" (p. 96).

Australian Aboriginal, Boory Monty Pryor (1998) reinforces this idea: "The strength and the power of the earth are important for all people. Through a connection with the earth, you feel a part of the cycle of life and death and you know your place within that cycle at any point in time. It doesn't matter how much technology and science we develop, we will never break nature's cycle. We are born and live, then eventually die along with all other living things. We all end up back in the earth" (p. 162). It seems that our connection to the Earth is to be re-discovered if we want to be able to survive as a species.

Choices in the politics of education

Within the multicultural and global context where tensions emerge from misunderstanding between cultures, choices and directions have been offered at the level of politics of education. Smolicz and Secombe in Zajda (2005) underline that in order to reinforce these multicultural goals, structures have been augmented by sustained educational efforts to

propagate school curriculum that officially condemns all forms of racism: "Australian states have developed programs of 'Countering Racism through Developing Cultural Understanding', which demonstrate that it will never be possible for all Australians to look alike, practise the same religion, live in the same type of family household or relish the same type of food" (pp. 213-214). However, Smolicz and Secombe stress the complexity of the role of education within this multicultural framework: "A central focus for debate concerns the complex relationship between the 'universalising' and 'particularising' functions of education and the school and the nature of the requirements for the illumination and fair handling of value and cultural diversity" (p. 215).

Singh (quoted in Delors 1996) places his analysis of the problem at the level of the human species and advocates the creation of a new path in order to survive: "We must have the courage to think globally, to break away from the traditional paradigms and plunge boldly into the unknown. We must so mobilise our inner and outer resources that we begin consciously to build a new world based on mutually assured welfare rather than mutually assured destruction" (p. 226).

In order to overcome tensions in multicultural societies, Smolicz (1999) recommends an 'internalised cultural pluralism' at a personal level. For that to be achieved the state should "make provision for the transmission of ethnic languages and cultures within the national education system. In this way schools could fulfil the functions of reinforcing and developing the culture of the home for children of both minority and majority groups." Smolicz stresses that the benefit would be that "all children, no matter what their ethnic origin, could have access to more than one cultural heritage. Schools could also help to ensure the stability of society through programmes based on shared traditions which are upheld by all groups in society" (p. 66). Banks (2004) extends the idea of internalised cultural pluralism to a global dimension which would help to make fully informed choices: "students must develop multicultural literacy and cross-cultural competency if they are to become knowledgeable, reflective, and caring citizens in the twenty-first century. Knowledge is neither neutral nor static; it is culturally based, perspectivistic, dynamic, and changing" (p. 67).

A new culture of convergence and cooperation

According to Singh in Delors (1996) education should take a direction favouring the consciousness of inequity within and between societies of the world, "We live in a shrinking world in which the malign heritage of conflict and competition will have to make way for a new culture of convergence and co-operation, and the alarming gap between the developed and the developing world will have to be bridged if the rich promise of the next millennium is not to evaporate in the conflict and chaos that is already overtaking many parts of the world" (p. 225). A culture of 'convergence and co-operation' would be possible with the condition that nation-states make the choice of a different citizenship education which is defined by Banks (2004): "The aim of citizenship education should be to attain a delicate balance between education for unity and nationhood and educating citizens to recognize, confront, and help resolve inequality manifested in forms such as racism, sexism, and classism" (p. 86). Sleeter and Grant advocate that politics of education should make the choice of empowering the new generations which would imply that "knowledge should include a perspective of history from the students' point of view and be selected and constructed in relationship to the students' desires, visions, descriptions of reality, and repertoires of action" (p. 50). Fullinwider (1996) emphases that a way to empower the new generations is to develop communication skills through true dialogue with others: "Because they have a great deal of impact on our relations, in communities and in the political life of the state, we are all better prepared for life in this nation if we know something of the cultures and identities of others and if we learn to engage in respectful discourse with them" (p. 80). Favouring dialogue between what is learnt at school and what is learnt at home or through the media is another aspect to consider in order to minimising tension. One of the growing concerns is religious difference which is impacting on relationship with others. Amilburu (1996) underlines the direction the Swann report suggests: "it is… the function of the home and of the religious community to nurture and instruct a child in a particular faith (or not), and the function of the school to assist pupils to understand the nature of religion and to know something of the diversity of belief systems, their significance for individuals and how these bear on the community" (p. 142). Emphasizing multicultural education, Fullinwider (1996) puts the recommendations of the NCSS (National Council for Social Studies) Curriculum Guidelines forward:

-   A multicultural education will emphasize pluralism, but a "pluralism… within the context of national unity" (p. 284)

-   Multicultural education not only helps students "*affirm* their community cultures" but "helps to *free* them from cultural boundaries, allowing them to create and maintain a civic community that works for the common good" (p. 274)

-   "Personal ethnic identity is essential to the sense of understanding and the feeling of personal well-being that promote intergroup and international understanding. Multicultural education should stress the process of self-identification" (p. 278)

The Delors Report (1996) underlines: "Each individual must be equipped to seize learning opportunity throughout life, both to broaden her or his knowledge, skills and attitudes, and to adapt to a changing, complex and interdependent world" (p. 85). For that, alongside with *Learning to Be*, the Delors Report recommends three other interconnected pillars for education for the 21 century: *Learning to Know, Learning to Do* and *Learning to Live Together.*

Meta-Connection Box 3.6   Choices and directions shaping the meaning of
Learning to Be
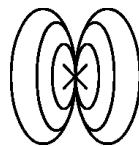
***Choices and directions shaping the meaning of* Learning to Be**

The choices and directions that multicultural societies have to consider are of multicultural literacy and cross-cultural competency which can be reached through exercising auto-criticism. The developing of auto-criticism reinforces individuals and societies in their capacity to review their own way of life. New generations' autonomy and freedom should not be separated from a sense of responsibility to their future which is interconnected to the future of humanity. If we have to devise a new form of education it should have a sense of direction responding to the needs of the trilogy individuals-

communities-species. *It should also be flexible enough to quickly adapt to emerging priorities in the context of the classroom as well as to the moving dynamics of the 21st century. The main characteristic of such an educational system would be its informative, formative and transformative dynamics which should function as an endless process of negotiation with others – individuals, communities, species and the Earth. It appears that the* Learning to Be *pillar would support and enhance the three other pillars of the Delors Report (1996):* Learning to Know, Learning to Do *and* Learning to Live Together.

3.5 Approaching the context and the needs of multicultural societies

Heterogeneity as a dynamic of multicultural societies brings contradictions, disorganisation and tension, which are felt at individual and collective identity levels. In addition to these tensions, globalisation of the world requires human beings to reconcile global and local within their value systems. The educational need is not only content oriented emphasizing technology and sciences; education in multicultural societies also requires focusing on human progress – understood as personal evolution – which is strongly recommended by the Delors Report. As knowledge is culturally based (Banks, 2004), there is a concern for sustainability for the global community which must develop an *Ethics of Understanding* (Morin, 2001b), starting with oneself in order to recognise cultural conditioning: human progress commences from introspective questioning. Adaptation and flexibility are essential but they are not enough. What is required is a transformation (Matsuura, 2004; Delors, 1996; Swann, 1994; Bachir, 2004; Fullinwider, 1996; Morin, 2001): transformation of our way of thinking about ourselves and the world. The dynamic of heterogeneity demands an education oriented toward the cultivation of *wisdom* which is, according to UNESCO (1996), a factor that would prevent a disaster.

3.6 Conclusion

In this section I have argued that researchers, thinkers and authors around the world such as Barbier (2010), Bindé (2004), Capra (2003), Delors (1996), Elgin (1993), Fullinwider (1996), Gidley (2007), Lazslo (2006), Loye (1998), Matsuura (2004), Morin (2001a), Nicolescu (1996) and Scheffer (2001) advocate that the 21st century is a period of transformation where the human community has to take responsibility and make crucial decisions regarding its destiny. This critical period in time requires the rise of new thinking regarding values, perceptions and priorities. Among the priorities, it appears that the most important to focus on, in order to live sustainably as *individual-community-species* among other species, is in the order of a 'quality of being'. This 'quality of being' would encompass an evolution of our thinking, our sense of identity and our consciousness and would lead us to an education oriented towards the 'cultivation of wisdom'.

Drawing from the recommendations of the researchers and authors quoted in this chapter, I understand that such an evolution could be achieved through auto-criticism, understanding of oneself and others, transformation and forgiveness, freeing oneself from cultural boundaries and participating in a culture of reduction. Such an approach to life is challenged by the dominant economic culture of production, insatiable profit and development where success is antinomic with *wisdom*.

The complexity engendered by the nature and the dynamic of the 21st century is largely characterised by interdependence and interconnectedness, within and between communities, societies and species. Therefore, individual and collective choices the human community make regarding its future, will make the future of humanity. For this main reason individuals and communities need to orientate their thinking to the level of the human species among other species. Morin (1999) argues that human beings, as individuals and cultural communities, should be able to found their identity directly on the notion of humanity. Such perception of ourselves would favour an expansion of our consciousness leading us to responsible choices regarding our common destiny.

CHAPTER 4

MEANINGS OF *LEARNING TO BE*

4.1 Introduction

In this Chapter, I trace the origins of the term *Learning to Be*, I then investigate its possible meanings according to different philosophies or theories, and finally I explore its connections and extend its meaning. However, before exploring the meanings of *Learning to Be* it appears essential to understand the notion of meaning itself.

On the notion of 'meaning'

Barbier (2010) advocates that human beings give meaning to the 'real' through a co-construction of understanding that they call 'reality' or 'realities'. In this sense, the meanings that we make about life and the different manifestations of the world are necessarily experiential, singular, interactive and open. Similarly, the exploration and meanings which will be given to the *Learning to Be* concept will inevitably be subjective. The reason for its subjectivity lies in the fact that throughout the history of humanity, no culture has proposed unconditional truth regarding the meaning of birth, the meaning of life and the meaning of death. I think that, at this point in time, the big questions regarding birth, life and death are beyond the evolution of our consciousness and leave us with no common answer. Through the filters of our limited intellect, the meanings we give to life are only attempts to make sense of the real. Our journey through life and the understanding we will have of it will help us to co-construct realities, but no absolute certainties. The meaning we make of our individual and collective journey nurtures our quest to find answers in order to validate our existence.

4.2 Where does the term *Learning to Be* come from in its current form?

The term *Learning to Be* was initially the title of the Faure Report (1972). The commission working on the report feared that the world would be dehumanised as a result of technical change and proposed recommendations to free human beings from being seen and used essentially as productive tools for a given society, claiming that education was more

'utilitarian than cultural' (Faure, p vi). According to the Faure Report, education should enhance the full expression of the human being.

Later, through the Delors Report (1996), UNESCO recommends four indispensable pillars of education for the 21st century: *Learning to Know, Learning to Do, Learning to Live Together* and *Learning to Be*. This report, through the *Learning to Be* pillar, reinforces the idea of enhancing the full expression of human beings, stating that to be able to evolve in a changing world, the 21st century needs a variety of talents and personal qualities. The principles set out in the Faure Report (1972) are still relevant: "the aim of development is the complete fulfillment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments" (Delors, 1996, p. 95). The report emphasizes that education's essential role is to offer freedom of thought, judgment, feeling and imagination. Thought, feeling and imagination are inherent characteristics of the human being. It is a natural expression of oneself. However, freedom of thought, feeling and imagination may be considered processes of *Learning to Be* if the people concerned have been oppressed by an authoritarian educational system. In this case, *Learning to Be* would effectively consist of freeing the expression of oneself using different pedagogical approaches. This reflection leads us to wonder if there is an underlying idea within the Delors Report that people are or have been oppressed by their educational system.

An Inner journey

Within its definition of *Learning to Be*, the Delors Report (1996) goes beyond the aim of freeing the expression of individuals: "Individual development is a dialectical process which starts with knowing oneself and then opens out to relationships with others. In that sense, education is an inner journey" (p. 95). 'Knowing oneself' echoes with the Ancient Greek aphorism 'Know Thyself' inscribed in the forecourt of the Temple of Apollo at Delphi. The meaning of 'knowing oneself' is not very explicit in this report. If we deconstruct that phrase, 'knowing oneself' contains the notion of 'understanding' oneself. Then, the question is: who is oneself? 'Oneself' is the human being. Therefore, the new phrase could be: 'understand oneself as a human being'. Here we are not at the level of expression of oneself; we are at the level of understanding oneself. Therefore the process of *Learning to Be* is legitimate because 'knowing oneself' is *understanding how one works as a human being*. There is a cognitive requirement. The Delors Report gives us another

indication with the phrase "education is an inner journey" (p. 95). With the word 'journey' we have the image of 'exploration', then the *inner journey* can be understood as an 'exploration of oneself'. The process here is first to discover, then to see what is inside and around. 'Seeing' is the first step in order to understand. These reflections take us back to the Faure Report (1972). From its definition of *Learning to Be* we can understand that dehumanisation, through behavioural conformity imposed on human beings, is not exclusively the result of technical change. Before the technical era and without an emphasis on *Learning to Be* in the sense of knowing oneself, human beings could have still been misled, absorbing a given education without consciousness of themselves. So, dehumanisation may have started a long time ago within Western societies.

Meta-Connection Box 4.1   Beyond defining the *Learning to Be* pillar
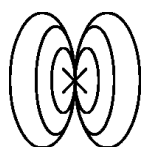
Beyond defining the Learning to Be *pillar*

In reading the Faure and Delors Reports, I understand that the meaning UNESCO brings to Learning to Be *is essentially concerned with freeing and developing the expression of oneself as well as 'knowing oneself' in order to understanding oneself. From here, because philosophy deals with interrogations regarding possible ways to access the truth (Redeker, 2001), I wonder how it would define the* Learning to Be *pillar. However, defining* Learning to Be *is not enough, it is equally important to know 'how to know oneself'.*

4.3 Is *Learning to Be* a feature of humanistic/existentialist philosophy?

Even if *Learning to Be*, as used in this formulation, has not been defined by philosophy, its meanings – learning to express one's potential and learning how one works as a human

being – are developed in humanistic education. Nimrod Aloni (2002) emphasizes that the question "how to be a human being?" lies at the center of humanistic discourse. It makes clear that "human beings are thinkers, scriptwriters, directors, actors and audience of the reality of their lives" (p. 12). Broadly, Aloni's study of humanistic education stresses that all humanistic trends are committed to the "humanization" of human kind "by means of employing educational experiences that will enable all human beings to develop the human resources inherent in them, and live a full and dignified human life" (p. 62). The other central idea of humanists is to free human beings from any kind of indoctrination that serves political, religious, ideological and economic ideals and interests. This idea is especially re-enforced by the Existentialists considered by Aloni as a Humanistic trend. Their educational approach is: "to arouse, motivate and encourage their students towards caring, interpretive, evaluative and creative involvement in their own lives" (Aloni, p. 46). Tilich (1969) identifies that educational success is demonstrated when students define themselves and create beyond themselves without losing themselves. Nietzsche (1965) suggests to young people that they seek their freedom and personal identity and create their own unique path.

Freedom and responsibility

If we look closely at existentialist education, its answer to the central question *'how to be a human being?'* is as follows: a human being has the freedom and the responsibility for his/her self-creation. This concept of self-creation is radicalized by Sartre's (1979), assumption: "There is no human nature, since there is no God to conceive it. Man is nothing else but what he makes of himself" (pp. 35-41). Sartre emphasizes that the full responsibility of man's existence rests on his shoulders and "he can't start making excuses from himself" (p. 42). According to Sartre's existentialist approach, *being* only comes through experience of life, not from being under some form or level of authority. It would be interesting to know what Sartre's definition of freedom is. In fact, an action which would be a re-action to defy any form of authority would not be an expression of being free. It would still be a conditioning. Authority is everywhere; nature is authoritative in its own way. How can human beings be free of nature while being part of it, as well as being part of its constitution? Sartre extracts human beings from their interior and exterior context. He makes them totally blank. But life is full of complexity as Shakespeare wrote:

"There are more things on the earth and in the sky than within all our philosophy" (quoted in Morin, 1990, p. 177). In his way Sartre is very dogmatic: an education claiming the non-existence of God would still be an authoritative one. Humanist and psychologist, Maslow (1971), investigates the interior of the human being: "education alienates human beings in the way people are out of touch with their own inner signals. The remedy is embodied in true humanistic education which will assist students in becoming honest with themselves, discover their unique identity and goal in life, cultivate an attentive and sensitive ear that can penetrate beyond the noise of cultural conditioning and absorb the sounds and messages that emanate from their original and inner 'I'" (p. 184). It seems that becoming honest is first being able to really see and accept who we are. Aloni (2002) proposes "experinsight", which stands for experiential insights, as humanistic education's basic educative units, explaining that "these insights affect us, modify our perceptual framework and the ways in which we think, give us new eyes" (p. 113).

Meta-Connection Box 4.2 Born from the universe
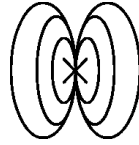
Born from the universe

The humanistic approach exists in harmony with the Delors Report with the view that human beings are considered in their multidimensionality and in the fact that the understanding of the interior is not forgotten. Humanistic and existentialist approaches are concerned with the individual dimension of human existence. Expressing, knowing, understanding, defining and freeing oneself do not constitute a comprehensive approach to the Learning to Be *pillar because a human being cannot survive on his/her own; he/she is shaped by and connected to the community he/she lives in and to all species on Earth. From a cosmologist point of view, Hubert Reeves (1994) claims, "at the opposite of the statement of existentialists, that human beings are not foreigners to the universe; they are born from it" (p. 209). From this last statement, my understanding is that the* Learning to Be *pillar would also require knowing and understanding one's links and interconnections within nature. Belonging to nature and the cosmos is an understanding that indigenous people over the world demonstrate through their own diverse concepts of being and evolving (Piquemal, 1994).*

4.4 What is the indigenous meaning of *Learning to Be*?

As noted in my introduction, I am interested in investigating indigenous people's approach to life and education because defining the *Learning to Be* concept depends on who is speaking and from where. Native Americans traditions stress learning to know how to integrate oneself perfectly with Nature, where one belongs, and feeling that all forms of life are sacred (Piquemal, 1994). If we refer to an Ojibwa prayer, it underlines the importance of *Learning to Be* wise and learning "to understand my strongest enemy,

myself" (Piquemal, p. 27). Included in their human development is also learning how to preserve the unity of their being by silencing their thoughts. They understand that human beings may become a threat to themselves and their environment. For Native American traditions, Nature is sacred and human beings need to aim to integrate themselves in it, without disturbing it.

On another continent, the Bambras of Benin (Africa) observe that "we are not born as a whole". The idea here is that we are evolving beings and there is a learning process. The Bambras understand that our being is evolving not only physically and intellectually but also emotionally in our relation to ourselves, to others and to the world. At birth, we slip on our earthly identity which makes us alive. From there we pave the way for our creation. Regarding the identity of human beings, Maria Eugenia Aguilar Castro (2005) from El Salvador, claims that "being an indigenous is a state of mind": it involves an education of every human being developing a consciousness of their humanity and their earthly identity. According to Aguilar Castro, our prime indigenous identity is the cornerstone where the other levels of identity lie.

A repetitive pattern seems to emerge from the indigenous understanding of *living and existing*. For indigenous people *education* consists of *Learning to Be* a human being on Earth, who attempts to understand Nature, and the nature of oneself. Indigenous people see themselves equally as species among others on Earth. This notion is central to their thought pattern and to the way they organise their lives.

Pacific Indigenous perspectives on Learning to Be

Konai Helu Thaman (1998), an indigenous scholar from the University of South Pacific, in Fiji, criticizes the Delors Report for the fact that it assumes that a universal agreement has been reached regarding the meaning of *learning* as well as the meaning of *being*. Thaman underlines that it is urgent that Westerners understand what people in the Pacific Islands perceive to be the purpose of learning, what is essential to know and what makes a person wise. She claims: "just as in the West, people speak of traditions of humanism or tradition of democracy, Pacific societies must take a look at their traditions of spirituality, of compassion, of valuing interpersonal relations, of restraint behaviour, and of collective

action and responsibility. These, in my view, ought to form the basis of modern educational development in the 21st century."

The Pacific notions of education embrace the four pillars of the Delors Report but without compartmentalizing them. For example, the basic three Tongan educational ideas are based on *ako* (learning), *'ilo* (knowledge) and *poto* (wisdom). It is understood that learning is a lifelong and continuous process which is a precondition in order to gain knowledge and become wise. Thaman notes, "To be *poto* (wise) is to be able to use 'ilo (knowledge) in ways that are beneficial to one's extended family as well as larger groups with which one identifies. Persons growing up in Tonga learn to know who they are and how they are related to others. Poto (being wise) may be seen as the ultimate goal of learning in the Tongan sense, a type of learning that is integrated in its aims and holistic in its achievement". Then, Thaman advocates: "Learning to Be in Tonga may be said to refer to a continuous process of becoming, of being *poto*, of knowing who you are in relation to other people, of knowing what to do, and doing it well."

These values of education regarding notions of learning, knowledge and wisdom are also present in other Pacific societies such as Samoa, Fiji, Vanuatu and Solomon Islands where the ultimate goal of learning is to become a wise person. Thaman argues: "We need to shift from preparing classroom technicians to preparing people, who will not only teach about peace but be at peace with themselves." I can see a connection here with the native American Ojibwa prayer emphasizing the importance to "understand my strongest enemy, myself" (p. 27).

Meta-Connection Box 4.3 Our common identity: indigenous from planet Earth
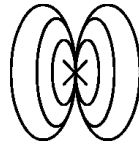
Our common identity: indigenous from planet Earth

As Thaman (1998) mentions, Westerners should have the humility to learn to see things from indigenous cultural points of view and consider the possibility that some indigenous beliefs and practices may come to make sense to them too, especially within our present time frame, where the cultivation of wisdom appears to be a priority for humanity in order to survive as a species. Being wise requires awareness of our earthly identity which brings us back to the indigenous consciousness and to the respect that we are part of the Earth and its system.

Returning to our first identity, our indigenous identity as earthly beings, seems to be – for indigenous people – indispensable to the physical and psychological survival of our species. Our first identity is a pacifying and unifying notion shared between all human beings. This notion of 'learning to know our common earthly condition' should be included in the Delors Report definition of Learning to Be. *However, as Morin (2001b) underlines, it is still difficult for us to recognize the Earth as our common home.*

4.5 Fostering on human complexity

After examining these indigenous approaches, I wonder how, from their understanding of humanity, sociologists, psychologists, physicists or biologists could help to give meaning to the *Learning to Be* concept. Different features emerge in the reflections of the authors selected here: first, the authors who have explored the *needs* of education related to *Learning to Be* and second, the authors who, through their approach to the world, would bring *meaning* to *Learning to Be.*

4.5.1 Needs related to *Learning to Be*

Through his diagnostic of the new needs for education, Morin (2001a) emphasizes that one of the greatest problems we face, is how to adjust our way of thinking to meet the challenge of an increasingly complex, rapidly changing, unpredictable world. The enactivists Maturana and Varela (1987) underline that the world everyone sees is not *the* world but *a* world, which we bring forth with others. The Jewish tradition with the Talmud re-enforces this statement, as we do not see things as they are; we see them as we are.

Edward Hall's (1976) view is that our understanding of ourselves is very limited because "we have been taught to think linearly rather than comprehensively" (p. 86). Marshall Singer (1987) finds relevant the symptom of non-questioning: "The way we perceive the world, what we expect of it and what we think about it is so basic (…) and is buried so deep in our consciousness that we continuously act and react without thinking why – without even realizing that we may think why" (p. 53).

Trocme-Fabre (2004) argues that it is essential that learners know and understand themselves as ever-changing human beings because this is the key-competency for living organisms which contains all the others. *Ever-changing human beings* should be, more than ever, at the heart of our educative concerns.

With the authors above there is a common concern to approach reality as complex, which would require the understanding that "various elements (economic, sociological, psychological) that compose a whole are inseparable, and there is inter-retroactive, interactive, interdependent tissue between the subject of knowledge and its context, the parts and the whole, the whole and the parts, the parts among themselves" (Morin, 2001a, p. 31), (T).

Reeves (1994) argues that "the question regarding *how the world functions* made considerable progresses during the last centuries. It is not the case for *how to live"* (p. 37), (T). Morin (2001b) develops the idea that "in observing the world, we should understand that technical and economical advances are neither the driving force nor the warranty of human progress" (p. 204), (T). Here, we should understand 'human progress' as personal progress of a human being.

A complex perpetual movement

I understand there is a need for education to fully embrace the paradigm of complexity in order to comprehensively interact with our environment. However, the sustainability of our environment depends on us and reciprocally, we depend on our environment. In order to understand this mutual dependence we have to investigate who we are in order to understand what motivations animate us. As ever-changing human beings, Learning to Be *should be embedded in a perpetual movement. This paradigm of complexity, which characterises the 21st century, requires that education change its learning focus.*

4.5.2   Complex meanings of *Learning to Be*

In order to understand that reality is complex, Morin (2001a) advocates an education which starts with tangible facts: teaching the human condition – physical, biological, psychological, cultural, social and historical – and the recognition of our common humanity and our earth citizenship. Here, there is a call for an evolution of consciousness where the over-emphasis of the ego is not the only priority. Morin (2001b) stresses that the human being is to be defined as the trinity *individual-society-species:* species, society and individuals produce one another; each of those terms generates and re-generates the other. Each of those terms is irreducible although dependents of the others. This constitutes the base of human complexity. Understanding this would help to see better and recognise the different interconnected levels of Reality which are impacting on human beings. It also would shape a framework to understand the *Learning to Be* pillar. Through his Integral Theory approach, Wilber (2001) addresses the issue of complexity and proposes a framework described as inclusive, balanced and comprehensive. This model through

integrating interior and exterior dimensions of reality aims to help people to adopt an integral approach to specific problems and their solutions. In 2002, UNESCO/APNIEV published a sourcebook on the pillar *Learning to Be* in order to provide models for teachers to incorporate to schools curriculum. However, the sourcebook does not attempt to cover all dimensions of the concept of *Learning to Be*, but has a deliberate focus on the value dimension of human development.

Capra (2003) refers to Lakoff and Johnson's (1999) writing: "Philosophy should be able to respond to fundamental need to know ourselves – to know *'who we are, how we experience the world and how we ought to live'*. In this quote, according to the *Learning to Be definition*, we could change the word 'philosophy' by 'education': *education* should be able to respond fundamental need to know ourselves. Lakoff and Johnson's quote brings us to the spiritual nature of philosophy according to Michel Foucault (2001), who recognises the necessity of "*la pratique de soi*", which he defines as the personal transformation of the subject, through practice, to access other levels of truth. I understand that 'transformation' represents a deeper level of *Learning to Be*. Broadly Krishnamurti (1977) specifies: "when we study who we are, we also find the whole humanity in us" (p. 27). Morin (2001a) recommends the necessity to develop qualities of character – curiosity, freedom of mind, creativity, reflexive consciousness and sense of strategy – to be able to confront uncertainty and complexity of the world in order to navigate beyond the known. Khalil Messiha (1994) advises that, to be able to understand who we are, we should learn "to be nothing particular", explaining that if we lock ourselves in a specific identity, we separate ourselves from the whole and from the complex understanding of reality. According to Messiha (1994), the key is to have no form of expectation and simply to give way to humility. Being in a state of humility connects us to "the energy of knowledge in presence". Through humility we are not in the paradigm of getting knowledge, we enter in the paradigm of becoming knowledge: becoming "nothing particular", just "I am". Krishnamurti (1977) advocates the necessity to understand oneself in 'the topicality of what I am', explaining that learning is a perpetual movement which has no past. He also emphasizes that "a person full of certainty is a dead person" (p. 29). Krishnamurti's thought is connected to the Santiago Theory of Cognition developed by Maturana and Varela (1987): "in order for a living being to be alive, it has to create and re-create itself,

and to sustain and transform itself" (p. 79). Through their experiments and their observations these authors describe 'cognition as the breath of life'.

Meta-Connection Box 4.5   Integral view
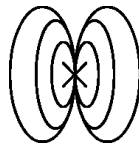
Integral view

Due to our interconnectedness with our environment, I understand the importance to be aware of the trinity individual-community-species (Morin, 2001b) in order to transform our way of thinking and being and then to navigate beyond the known. In transforming ourselves, we participate to transform the world. Being able to transform addresses our capacity to re-create which is the warranty, for any living system, to be and stay alive (Maturana and Varela, 1987). In order to access the complexity of our interconnections with greater and deeper forms of knowledge it is essential to cultivate a state of humility (Messiha, 1994). Being in a state of humility helps us to relativize our certainties and welcome knowledge, not only intellectual knowledge but also heart knowledge, which gives us the faculties to receive and give. In this regard, it is interesting to take note of Barbier's perspective (2010) stating that together, the whole knowledge of sociologists, scientists, psychoanalysts, philosophers, cosmologists and others, is not at all radiating the sense of love experienced by Saint-Jean de la Croix, the compassion of a Dalai Lama or the battle against injustice of Mother Theresa. When considering educational systems the Western approach principally emphasizes the development of the intellectual faculty, leaving aside the development of the heart. To compensate that bias we should consider comprehensive approach such as Wilber's (2001) and Steiner's (1971) integral view.

4.6 The ever-evolving human being

Within the phrase *Learning to Be* there are the notions of becoming, emerging and evolving. D'Hont (2000) underlines that everything is evolving. Everyone is aware of the movement of evolution but no one can precisely tell what it really is. It seems that the energy of evolution is the 'change of the change', the deep connection between all changes. For example, the death of an animal is in fact the transfer of the biological level to the chemical level of evolution. D'Hondt (2000) stresses that evolution represents the continuity of a discontinuity within time and space, as a unity of diversity. Evolution is that which connects ruptures and ruptures are what make evolution while navigating within the unknown of life (T). Barbier (2010) advocates that the energy of life is one, but that it engenders an infinity of forms from the simplest to the more complex. At a certain level of complexity, the organised energy engenders a new emergent capacity which has the characteristic to be totally different. Regarding the evolution of human beings, imagination is an example of that emergence, as is speech, reason, contemplation and meditation. Barbier (2010) emphasizes that within his/her personal development, through learning, the human being is always embarked on the process of becoming and evolving. He/she is incomplete. The more he/she is aware that this movement of evolving is part of both the organisation of society *and* the universe, the more he/she becomes wise. This process of becoming wise is permanent and infinite. After the individual's death it continues at the level of the human species. According to Barbier (2010), Camus (1995), Morin (2001b) and Nicolescu (1996) an aspect of human evolution which is only just emerging is the development of a sense of the 'sacred', which allows us to aspire to something greater than us, like an opening of our sense of identity without being able to define what it is. This aspiration, towards what we could call spiritual life, is not about plunging into an instituted religion. It is an inherent aspiration which can be seen in the personal fulfillment from the simple fact of existing within the cycle of life. This sentiment emerges when individuals are able to silence their thoughts and let themselves evolve with the flow of life. Heraclites stated *everything flows; we never bath twice within the same river*. This quote could define the ever-changing nature of the being due to the lifelong dynamic of learning.

Meta-Connection Box 4.6 Reflections and perspectives on 'quality of being'
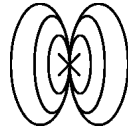
Reflections and perspectives on 'quality of being'

In review of the literature my understanding is that different components are embedded in the phrase Learning to Be. *I have seen that the learning aspect of* Learning to Be *represents an essential force of survival. However, existential questions arise in my mind: why do human beings – as well as other species – strive for survival? What is the benefit of living during the time frame from between birth to death? This last question sends me back to the teleological concern evoked in Chapter 3, such as what should be our priorities and goals in life at the dawn of the 21st century, knowing that we still do not know the benefit of living? To add to this uncertainty that composes and impacts on our life we should keep in mind that regarding our context, we still do not know 99.5% of what constitutes the Real, the World or the Universe at both the microscopic scale and the macroscopic one. We do not have a lot of substance to stand on but, what is left to us, which we could perceive as a gift or a privilege, is the exploration of this unknown which constitutes us, interacts with us, surrounds us and inhabits us. What is left to us is to find the motivation, enjoyment and satisfaction in exploring the unknown which may take the shape of a rose, a spider or a person in front of us as well as the whole universe, including our own inner universe. Another component of the phrase* Learning to Be *is that there is an interactive effect between learning and being. Through their exploration of living, the Eastern spiritual traditions as well as the first Western philosophers such as Socrates, advocate that 'knowing is being' (Desjardins, 1986). Therefore, as seen in Chapter 3, it is essential to develop the quality of being when approaching* Learning to Be. *However, who has the competences or the right to define the quality of being? Does a normative force exist, which could establish a quality of being? I touch here a very subjective topic because every*

individual and every culture have different norms regarding the quality of being. The only aspect which could represent a universal norm to define the quality of being is the feeling of suffering. Here, it is not about defining what makes people suffer because it is also very subjective. The feeling of suffering depends on one's state of mind and one's state of heart (Desjardins, 1986). Therefore, the norm, which would set the limit beyond which we do not experience a quality of being, should be the suffering itself. This understanding leads me to consider that learning to recover from suffering should be a teleological priority and therefore, understood as a component of Learning to Be.

4.7   Learning to Recover: a Story to Tell

In the following sub-chapter I present an example of the *learning to recover* process where I express the *in vivo* dimension and give space to heart knowledge through a personal story written in poetry. In 1997, in order to gain justice for the sexual abuse that he endured during his childhood, Simon McConachy handed to the court his 200 page Victim Impact Statement written in poetry. Initially, he was asked to rewrite and summarize it, but he stood his ground, pointing out the absurdity of rewriting his own words into his own words. Finally, it was given to the judge to determine whether his statement written in poems could be accepted. The judge accepted it. It is interesting to see the force of emergence springing out what would normally be standard for a victim impact statement.

A bio-epistemology

I have chosen to present Simon McConachy's poems in the core part of my thesis, rather than in the appendix, because the Transdisciplinary approach acknowledges the plurality of knowledge, its differences of expression and of social recognition. Galvani (2008) stresses the importance of fighting against disparity of social recognition of different types of knowledge. Pineau (2000) advocates that knowledge is not a simple intellectual product; it is the production of a new connection with oneself and others which creates a new unity. For Simon McConachy, that unity is the reconstituted puzzle of his being through poetry

which became a process of learning to recover, heal and gain a sense of humanity. Writing his poems not only helped him to taste justice but also to gradually recover. Through his courageous writing, McConachy allows everyone to see and access:

- The devastation, humiliation and trauma that a sexual predator inflicts and imprints on his victim.

- The process of destruction that has affected and infected the emotional, mental, physical and spiritual levels of his being.

- How such a traumatic experience has given full power to emotions such as guilt, fear, humiliation and confusion that over time have imprisoned him within distrust, suspicion, loneliness, immobility and an absence of self-esteem.

- The attempt to reconstruct his being, the hope that his pain would disappear, the emergence of a thirst for life and the ability to be touched by the beauty that life also offers.

- The existential questions that have arisen such as 'what does it mean to be human?' 'What is my humanity? My masculinity?'

Reading Simon McConachy's 200 pages of poems, I have understood that it took many years for him to reconstruct and to feel the thirst for life. In a way, his biography written in poems has become a sort of *bio-epistemology* where a part of life finds its concept and where concepts find life (Galvani, 2008).

The "beyond" dimension of Transdisciplinarity

Personally, I have been touched by Simon McConachy's depth, creativity, courage and honesty in his writing. His victim impact statement is not only an original and courageous biography which could help the human community as a whole but also as a piece of art. McConachy's writing journey from *"… all I feel is nothing… a coat of armour weighing me down stripping me of my humanity…"* to *"today I love man, I love mankind and therefore love myself… simply, it's good to be…"* has made the nature and the movements of his soul visible and palpable, which is art in itself. The case of Simon McConachy represents the *beyond* dimension of Transdisciplinarity: beyond the standard format of a

victim impact statement and beyond the boundary of therapy because the exploration of his suffering has taken the shape of an art. Through Simon's poetry his suffering and learning to recover process have become sharable with others and now have the potential to help the co-construction of meanings regarding the topic of sexual abuse. Simon's poems have not been published yet but below is a selection of 12 of his poems. I hope one day he will find a publisher, brave enough to have the courage to make his heart knowledge available to the human community. I am not going to analyse the following poems because as Morin (2001b) argues, human understanding is beyond explanation. It implies subject-to-subject knowledge which includes a process of empathy and identification, and requires an open heart, compassion and generosity. The reader needs to approach them, not from his/her academic mind, but from his/her open heart.

First time group therapy

I'm getting edgy

As I realize
The enormity
Of coming out

And being balltearingly open
Rip myself apart
And revel in its gushiness

Stamp on it
Stomp on it

Get my hands and feet bloodied
Share it with others
Tonight I let them eat me
Like I will them
Digesting
Feeling
And confronting
Each other's softness
And then
Hopefully hand it back repaired
So I can get on
With my life

My preferred opening monologue
At tonight's meeting

Hi

My name is Simon

Tonight we destroy

Conquer
And engulf
Our demons

Fight the devils we all have
On our terms
For a change

Alone
I am weak
In numbers
We hunt

No corner
No crevice

Of our minds left unearthed
Those demons
Found lurking
Will be banished
And burnt
But

Not before
They are held up to us all
To maul
Sneer at
Shit on
Laugh at
And mock
And then the best part
As
Our collective boot

Kicks
With an unheard ferocity
The numbers
666
back
to where they belong

yes eamonn
I'm afraid

they're coming back

to get you

enjoy!

Bad parasite poem

He plants the seed
and it just
grows
and
grows

encasing
wrapping its vines
around every limb
every sight
every thought

feeds on itself
drains your mind
for sustenance

infiltrates
my dreams
as it weaves
over my desires
and pleasures
crawls between
my hopes and fears
all the time
sprouting new roots
meaner
and stronger
and more parasitic
than its parents

"feed me"
it yells
"feed me"
and you do
you do as you're told
or else
it restricts
contorts
until your breath is short
your will is weak
slowly
crushing your spirit
until you yield
and water it again

Habitat

He becomes the couch
the floor
the ceiling
the outside
the inside
he divides your world
right down the middle
time with him
time without
at eight
this duality
consumed me
what do you do
when he is everywhere
he is your habitat
he's in your body
he's *in* you

Sometimes

Sometimes
I get this pain in my head
do you see
that I'm half dead?
do you see this
when I look at you?
or you at me
do my eyes defy my soul?
or embrace it
am I whole?
or emaciated
I'm climbing
twin walls
of despair and hope
high on dope
low on esteem
it
seems
to ebb
and flow
whilst I climb
slip
mime
my recovery
find solitude
in my loneliness
and
a sad sense of salvation
in my destruction

    this pain in my head
      just grows and grows
 never stops
 never slows
so I just close my eyes
so no one   sees

Residence

My life
slowly evaporating
before my eyes
takes residence in my pain

"thanks"

The little boy
raises his head
a thin bead of cum
gently trickles
from the corner of his mouth
sore
and tasteless
he looks at the man
tries to say something
he can't
his throat is stinging
the man notices
and shushes him

with an unused corner of the sheet
he protectively
wipes the cum from his lips

the little boy
dead silent
is confused
he doesn't want to thank him
but he doesn't know what to say
either
his body screams no
as his lips tremble
quiver
and then give in

"thanks"

Suicide

it's 2.30 pm
I'm sitting in café Sienna
And I'm onto my 7th coffee

some angst written out
music is pumping
It's the Jackson brothers
pre plastic
boogying
being cool
I'm happy
bopping to the vibe
as I take in
people talking

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lying
promising
holding back
giving
it doesn't matter
how it comes out
It's all conversation
I'm feeding off it
getting merrier
the rhythm invades
my foot bounces
I'm happy!
and it's because all this is happening
and I'm writing

so why
is my hand shaking so much
when I spoon
the cappuccino froth
to and from my mouth?

It's spilling everywhere

Why?

maybe I think I'm comfortable
when I'm not
happy is alien
too honest
too ballsy
my well-built arm
still to weak
to handle the intensity
my intensity
I've built myself
to protect myself
from myself
soul inwards
covered with muscle
helps it to work
pushes
pulls
helps it to function
keeps his claws
and tentacles
greasy
sweaty
and black sharp
from cutting in
because once they're in

and they've got me
there is no escape
except suicide

A letter to my father

Dad
there are times
when
I hate you so fucken much
I scare myself hollow
I just have to sense you
and I seethe
and silently hiss
until
your fleshed image
is burnt and banished from my mind
out of my existence
other times
I decide
I don't want to ever see you again
ever
I don't give a shit
if I have to watch
your guilt hunched back
slowly
wander off
loneliness's hand
clasping yours
dragging you along
whilst I stand and laugh
at your pathetic pleads
to stay
I'm sorry
and I'm not
Dad
for feeling this way
but lately
I've had sneaking suspicions
that somehow
I've transferred
the blame
from him to you
for dropping me off
and picking me up
no
for *delivering me*
to his home
week after boring week

the power games
he inserted
in my ass
instruct me
to repeatedly ask
why
didn't you know?
a dangerous question
left unanswered
indeed
my mind has wandered
to many unsavoury scenarios
in its absence
so anyway father
protector
why
didn't you know?
wasn't it *obvious* enough for you?
particularly
those last awful weeks
"please find out"
screaming from my eyes
silently begging not to go to his bed of death
what did I have to do!?
what did I have to say!?
fuck you dad !!
couldn't you see it in my eyes?
my eyes dad
didn't you fucken look?
you careless bastard

what did I have to say?
the truth?
well
maybe
but 20 years on
I've told you the truth
I've written my truth
and you still can't fully acknowledge it
your guilt just conceals it
congealing your blood
until you're blinded
you don't see me
you don't see him
you don't even see you
all you see
all you feel
is unhinging
self-devouring rage

and then

I have to listen to you
emotionally withdrawn
and embarrassed
tell me off
for swearing to much in my writing
for saying
that he fucked me
does that word scare you father?

it sure as hell scared me

well dad
we didn't go back to his place
after the footy to make love
no
no
no
I won't sanitise it
he dragged me back
and fucked me
that was my weekend truth for over a year
There was nothing warm about his lubricant
There was no sharing
it wasn't based in any mutual respect
it was just cold relentless
fucking and sucking
involving small orifices
and a big penis
it was mechanical
and deathly
fuelled by the devil himself
and this is why dad
I don't use nice words to describe my torture
because quite simply
it ain't
torture is never nice
There is no way to talk about him
pissing on me
without it sounding abrasive
Dad
he didn't urinate
some wonderful smelling
multi coloured
life enhancing
rainbow over my soul

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no dad
maybe in your hopes and dreams he did
making it nice and easy and digestible
for you
nice dream
instead however
he just laid me out cold and dead
and emptied his foul stench
onto the porous child beneath
gleefully
watching a fellow human
soak it up and sink
whist he worked himself up again
so as to drop a load of come on my butt
that's the truth dad
and I'm sorry it is
I know it's not supposed to be like that at
8
but unfortunately it was
so you and I my dear friend
need to get together
soul to soul
and acknowledge it
before it eats us
freeing our pain
bleeding with each other red raw
so we can cry
and celebrate

Our truth

that that Irish fucker
couldn't beat you
nor your proud son
not then
not ever
Dad I love you very much
and I forgive you
because we both know
we did nothing wrong

we both

did nothing wrong

all my love Simon

Little one

Your eyes
Your face
Your smile
Your dreams
Your manner
Are mine
No more
Little one
It was my choice
I believed it was my only choice
I'm sorry
To send you to limbo
A place
Where pain breaths and sighs
Where your answers
Have no questions
And out hopes and dreams
Strain
Under the weight of time

It's all I need
Tali
A little time
That's all
So I can be myself
Healing myself
Some time
To let unfaithful thoughts
Reach their conclusion
Without the guilt of a relationship
As a backdrop
I need to let my instincts go
And not hurt anyone
In the process
Sorry
That's bullshit
When in love
Casualties are inevitable
Possibly even needed
It's just that I don't want you to be one
Not now
Not ever
Little one
Goodbye for now Tali
To watch you blossom into a women
Was the most beautiful
Gift
Anyone's ever given me

Hope

One day
the heavens will open
and swallow my pain
and trodden dreams
will rise
and flourish
in front of mum and dad's eyes

and I'll laugh
when I hear them murmur
"thank god"

and I'll cry
upon entering my home
kneeling down
to touch the floor
making sure it's real

and I'll make love in my bedroom
with reckless abandon
and my head will hit the pillow
with Luna Park's smile
smeared over my face

my hand touching hers

and I'll awaken
and shower
and drive to my first tennis lesson
and teach the beautiful little Papua New
Guinean
boy in Springvale
how to hit a forehand
and he'll smile
all teeth
and I'll drive home
and play my guitar
and make music
that's my dream
that's my dream

that's me

Armour

Today
my masculinity
doesn't feel like a coat of armour
weighing me down
stripping me
of my humanity
instead I feel robust
without the callousness
naked with my body
and not ashamed
naked with my vulnerability
and not embarrassed of it
everyday
another piece
of circuitry is removed
a mechanical limb
replaced with a sentient
match
my anger is now heaved
outwards
instead
of eating away
at my innards
yes
the gaps in my thoughts
are no longer black with despair
no longer
overrun by the guilt
of being male
no
no
pride rushes
from a healing soul
eager to fill the spaces
with an overwhelming
gushiness
making my head
light
with pure happiness
and forgiveness

so much so
that the only thing I can do
is laugh my garrulous laugh
free and inhibited
with a gentle human
tear
trickling from my eye

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Justice

When justice arrives
Its force is so overwhelming
So all consuming
Setting your mind off
In a million directions
Reconnecting your soul
Boundless joy
Purpose
Pain
Tears
Faith
Reflection
And a whole lot more crying
Flood in
Justice ain't easy
Makes you extreme
You feel both ends
Of every emotion
At every moment
Of every day
Makes you tired
Makes you happy
Makes you horny
Makes you feel so damn free
You'd swear
You'd never heard of the word

Shackle
Makes you feel like everything
And anything is possible

Makes you feel square with life
Instead of being one down
All the bloody time
The playing field seems level again
And best of all
Justice
Jolts you back into reality
Makes you realize
Your dreams are valid

Worth holding on to

Reinforces your right
To chase and fulfil these dreams
And makes you understand
That only
Liberal doses
Of bloody hard work
Will get you there

You gotta love justice
It's so damned humane

4.8 Conclusion

Considering that human beings give meaning to the real through a co-construction of understanding (Barbier, 2010), the meaning given to the *Learning to Be* pillar in this study represents an attempt to make sense of the real and therefore, is necessarily experiential, singular, open and subjective. In the Faure Report (1972), the meaning of *Learning to Be* was mainly to free and develop the expression of oneself through an existentialist approach to life. More than 20 years later, referring to the *Learning to Be* concept, the Delors Report (1996) emphasizes the importance of 'learning to know oneself' from a humanistic approach in which human beings are viewed in their multi-dimensional state. At the dawn of the 21st century, the emphasis is on the connectedness and interdependence of human beings and their environment. Therefore, the *Learning to Be* pillar encompasses the concept of *Learning to Survive* as individuals, community and species among other species. At the species level, the indigenous perspective on *Learning to Be* underlines the necessity of learning to know our common earthly identity and condition. Furthermore, the emphasis is on the importance of *becoming wise* which is, for indigenous people, seen as the ultimate goal of learning. *Learning to Recover and Heal Oneself* represents another level of reality which brings more complexity to the dynamic of the *Learning to Be* pillar. This capacity to recover and heal belongs to the process of learning to reach a *quality of being* by overcoming suffering which sets the normative force to define *quality of being*.

If I draw a parallel between Maturana and Varela's (1987) definition of cognition and *Learning to Be* as developed above, I understand that *Learning to Be* could be seen as 'the breath of life'. This leads me to another perspective: recognizing and understanding *Learning to Be* as a fundamental need, a fundamental human right and an indispensable priority to be considered in classroom pedagogy.

In the next chapter, from interviews with significant authors, I seek direct answers to questions regarding the needs for and the meanings of *Learning to Be*.

CHAPTER 5

INTERVIEW WITH SIGNIFICANT AUTHORS

5.1 - Introduction

In Chapters 3 and 4 I used a range of literature to gain knowledge concerning the need for and the meaning of *Learning to Be*. This knowledge represents indirect data because little research has been conducted to explore the ontology and epistemology of *Learning to Be*. In this chapter, through interviews, I chose to directly ask significant authors in the field of philosophy and education to answer questions regarding the need for and the meaning of *Learning to Be*. The authors selected are all involved in educational projects at national and international levels, such as Lifelong Learning, Values Education, Teaching for Understanding, Culture of Thinking, or following up the Delors/UNESCO Report. These authors are:

- Professor David Aspin – Monash University, Melbourne

- Professor René Barbier – University of Paris 8, France

- Professor Phillip Hughes, AO – Australian National University, Canberra

- Professor John Ozolins – Australian Catholic University, Melbourne

- Professor Ron Ritchhart – University of Harvard, USA

I sought the interviewees' answers to questions regarding the needs for and the meanings of *Learning to Be* in order to inform its ontological and epistemological dimensions. I prepared some questions as a guideline for each author according to their expertise but, because it was based on the framework of interviews as conversations, I did not strictly and necessarily follow my guidelines. However, the authors answered the interview questions from different perspectives:

- Their intellectual understanding of the topic

- Their own experience of *Learning to Be*

- What they have witnessed around them

- Their own vision regarding education

The interviews were conducted following the Postmodern Construction model in research, which can be described as follows: "The interview is a construction in which the data arise in an interpersonal relationship co-authored and co-produced by interviewer and interviewee. The decisive issue is then not whether to lead or not lead, but where the interview questions should lead, and whether they will lead in important directions, producing new, trust-worthy, and interesting knowledge" Kvale (1996, p. 159).

It was not deliberate that the authors that I interviewed were all men. However, as a woman in this Transdisciplinary approach, through my sensitivity, my experience as a female teacher and researcher, I may find compensation through male authors' understanding. Also, at the dawn of the 21st century, it is important to explore an approach beyond the cleavage male/female.

This chapter presents a brief introduction to each author followed by a summary of their interviews and a commentary on each. The full transcript can be read in the appendix section at the end of this thesis (Appendix G).

5.2 Professor David Aspin – Monash University, Melbourne

After teaching and researching in England and Australia, Professor Aspin is now retired. I have found it interesting to explore the point view of someone who had a long career in the field of education with an extensive knowledge in philosophy. In his interview, Professor Aspin mainly answers my questions at a philosophical level, regarding the meaning of and the need for the *Learning to Be* pillar. I would characterise his approach as thoroughly logical, metacognitive and sceptical.

Summary of Interview Transcript

Learning to Be is linked to the notion of development of identity more than that of knowledge, skills and moral judgment. *Learning to Be* is associated with "what it is to become someone" which is fundamental. There is a question of values in *Learning to Be* concerning the meaning of developing an identity and learning to be a person. Most people

are not aware of the concept of *Learning to Be* and tend to say: "this is me, take me or leave me. I am what you see". The majority do not have the conceptual, cognitive and moral equipment to consider and deal with the *Learning to Be* question.

The Delors Report, through the implementation of *Learning to Be* as a primary pillar of learning, imposes an extraordinary, large and demanding test upon the learners because it takes them into an unfamiliar and uncomfortable round of inquiry. Even if the *Learning to Be* concept is present in various religions, it has not been strongly sought in education. The reason why is that the metaphysics of '*Learning to Be* a person' requires a sophisticated conceptual apparatus which could be approached by only very mature people at the end of secondary education. Even at this level, the *Learning to Be* question is usually approached in a moral sense such as "how to behave well" or "how to relate to other people well". Furthermore, answering the question "who am I" is subjective and relative to one's belief. How can people interact at this level? They are going to say: "You tell me about yourself, and then I can see whether I disagree with you".

More than reflecting on its philosophy, *Learning to Be* should be considered through practical problem solving approaches which allow people to know themselves through life experiences, more than just thinking and reflecting about who they are. The *Learning to Be* concept is very complex and requires developing language and the conceptual capacity in order to analyse oneself. In doing so, what is locked inside becomes understandable and shareable.

It is important to learn specific skills in tackling the problems people face. Developing a sense of self is achieved through engaging with others and we do it in the various ways we interact. It is through growing in all these experiences that we extend ourselves. Exposure to the unknown is an interesting approach because it involves not only the intellectual but also the affective side of our being.

Learning to Be is about lifelong learning and it involves changing our mind a lot and being *open* to changing our mind and learning how to handle that. If you stop learning, you die.

Commentary

In this interview, David Aspin appears to have developed his understanding of *Learning to Be* at the level of individual identity and construction of the ego, which is reflected by the

questions "what is it to become a person" and "this is me, take me or leave me. I am what you see". He focuses on the importance of developing a sense of ourselves, which I perceive as different to 'learning to know oneself' and which emphasises the formation and development of the identity. Aspin argues that it is through our encounters with others and through life experience that we learn to know ourselves. This is why a problem-solving perspective is suitable in approaching *Learning to Be,* which is about extending ourselves. In a way, through his explanation, Aspin implies that the pillars *Learning to Do* and *Learning to Live Together* are components of the pillar *Learning to Be.*

David Aspin is sceptical regarding the implementation in schools of philosophical reflections about the *Learning to Be* concept because he believes that students do not have the thinking and cognitive abilities to investigate it. However, this idea will be challenged through the Transdisciplinary inquiry I conducted with my five year-old students in a Preparatory classroom (as reported in Chapter 7). Regarding David Aspin's doubt at seeing productive interactions between people coming from strongly different beliefs, I was able to experience, through my participation in the UNESCO Declaration on the Role of Religion in the Promotion of a Culture of Peace (1994), that dialogue and co-construction of meaning is possible (Appendix J).

5.3   Professor René Barbier – University of Paris 8, France

Professor Barbier is a pedagogical coordinator for the DUFA program (a French program for formation of educators) specialising in the formation of educators through Transdisciplinary approaches. He has been teaching in tertiary education for more than 35 years. He is also a scientific councillor at the Centre d'Innovation et de Recherches Pedagogiques (Centre for Innovative and Pedagogical Research) in Paris. In this interview, Professor Barbier answers my questions from different perspectives: sociological, pedagogical, philosophical and psychoanalytical. I characterise his approach to the topic as transversal, complex and Transdisciplinary. I conducted this interview in French, and then translated the transcript into English.

Summary of Interview Transcript

There are three notions embedded into *Learning to Be*: knowledge, know-how-to-do and know-how-to-be. These three notions are interconnected and there is a progression, like an

opening, from knowledge to know-how-to-be which is not knowledge anymore but knowing. To understand it, it is important to understand the concept of education. Education is a link between two domains: multiple-knowledge and self-knowledge. The educator is a person who is involved in those two domains and who connects and creates a dialogue between both of them.

Self-knowledge is always a singular and personal domain, linked to a personal experience. It cannot be gained through external knowledge. Multiple-knowledge is external knowledge; it is humanity as a whole that produces this kind of knowledge. Multiple-knowledge challenges our self-knowledge, and self-knowledge comes to challenge multiple-knowledge. This double challenge is essential because it prevents self-knowledge and multiple-knowledge from committing themselves to certainties.

This challenge confronts the educator in his/her interactions with other people, but also within him/herself and creates a heterogeneity of outlook. This heterogeneity of perspectives as well as cultural differences is essential for knowing and understanding ourselves and the world. Life itself is a permanent confrontation to heterogeneity, and conflict is integral to the development of a person. It is not possible to think in terms of inner changes without conflicts because it is part of personal transformation.

When looking at a conflicting situation we can see that all levels are intertwined: we find personal subjectivity but also something that belongs to the group, to society, to history or economy. In order to overcome situations of conflict it is essential to suggest various perspectives which enable what is left unsaid to express itself. If together we manage to find some sense, then at that moment there is something along the lines of a collective creation. There is a co-construction of the meaning; we build the world together. Meanwhile, nothing is fundamentally true. The only fundamental truth for a human being is what he/she lives deeply within him/herself. That represents subjectivity beyond disciplines.

With the Transdisciplinary approach we go beyond disciplines and we are led into something that is not of a scientific nature. However, it does not mean that it is not precise. Transdisciplinarity is not a new discipline that is taught. It is a kind of sensitiveness which challenges the meanings we transfer to the world. That sensitivity helps the educator at the

primary, secondary or tertiary level. It is fundamental to be aware that the human being is extremely complex and his/her depth will never totally be understood, even at the level of the child. Knowing that, we do not have a totalitarian aim on beings and we respect his/her dynamic by being in tune with his/her personal development. As educators we should know that self-knowledge is essential to education. Self-knowledge is not only derived from personal experience, but also from discoveries, meeting people, facts, elements, emotional or intellectual upheavals; all these enable enlightenment of sections of reality. In the world of the 21st century, the urgency is to accept more and in a better way, the question of what is called the 'I'. What is the 'I'? This is a question that is encountered by anyone going through spiritual development. It is found in non -dualistic thinking such as in Buddhism, Hinduism or Lacanian psychoanalysis. On the path of self-knowledge, we encounter many thresholds, mutations, which in fact are spiritual mutations. Educators are involved at the same time in this self-knowledge but also in the way other human beings give meaning to the real.

Commentary

Defining *Learning to Be*, Barbier connects the individual to his/her environment, which is represented by what he calls multiple-knowledge. The *Learning to Be* aspect, which is developed here is that the being needs both self-knowledge and multiple-knowledge to evolve comprehensively and harmoniously. This connection is essential because it allows self-knowledge and multiple-knowledge to challenge each other which is guaranted to avoid personal and collective fanaticism or scientific knowledge defined as capital Truth. Here, Barbier gives us an indication regarding how the *Learning to Know* pillar should be understood: *Learning to know* is embedded in *Learning to Be* and vice versa. In that sense, *Learning to Be* represents an essential need. Barbier underlines the importance of heterogeneity in education, not only to foster diversity, but also to learn to deal with conflicts and contradictions inherent to it. In contrast with David Aspin, René Barbier underlines the urgency of directly questioning the meaning of 'I', the 'who am I' which might be approached from primary school, depending on what the teacher has him/herself experienced. Barbier uses the word 'educator' instead of 'teacher' which involves a role beyond disciplines and encompasses a holistic approach not only toward his/her students but also toward his/her personal development. Without naming it as such, Barbier has been

practicing *Learning to Be* in his teaching approach for years. However, he is still considered a pioneer in France.

5.4 Professor Phillip Hughes, AO – ANU, Canberra

During 1996-2001, Professor Hughes worked with the UNESCO Task Force on Education for the 21st Century. He assisted with an Asia-Pacific regional UNESCO conference in Melbourne, developing follow-up proposals for the Delors Report and organising a succession of meetings in Paris for the major international agencies to determine priorities and ways of cooperation in the reform of secondary education. He was made a Fellow of UNESCO's Asia-Pacific Centre for Educational Innovation for Development for distinguished service to the region. Professor Hughes has had a long and productive career in the field of education, both nationally and internationally.

In this interview he answers my questions at educational, organisational, spiritual, poetic and personal levels. I would characterise his approach to the topic as sensible, humble, practical, ethical and planetary.

Summary of Interview Transcript

Learning to Live Together is a matter of enormous urgency. It is a priority to consider at the school level because conflicts blow up and we have not learnt to prepare for them or to avoid them. But, we cannot complete *Learning to Live Together, Learning to Know, Learning to Do* properly unless we include *Learning to Be*. The pillar '*Learning to Be*' is the hardest one to grapple with in practice. It deals with developing our own individuality, developing our own interest in the aesthetic part of life and the spiritual aspect of life. The latter is an area of life that we need to strongly consider because people's religious beliefs have a profound impact on what they do, how they live and in inter-relationships between people of different religious beliefs.

Learning to Be is imperative in order to have a complete approach to life and to achieve what education ought to. It represents an indispensable priority and a very practical concern which should be considered in Basic Education. A lot of problems that people encounter are happening because they do not know themselves and therefore, they feel inner insecurity. They are doing a lot of different searching at the moment, not quite

knowing where to go. It is essential to develop the concept of self, much more completely. *Learning to Be* has to work across all the subject areas and across the way we think in those areas. If we make a little package of it, it will defeat the purpose.

I was influenced by C. S. Lewis when I went to Oxford as a student. He brought to life for me the importance of seeing oneself as a person with the need to understand oneself and to use that as a means to relate to others. It is an interactive process. Knowing yourself is an important part of life but so is your relationship with others. We ought to be more than just someone who advances the technology of society; we ought to be someone who actually makes a difference to the quality of living in society.

Quality of learning is a learning which helps us to know ourselves, aids in understanding our relationship to others, and helps us to know the useful things we - as individuals – need to. We are each unique and we have to find unique ways of expressing our purpose in life. But we need to be humble; all our cultures need to be open to change because we have all adopted means which make it difficult to keep the world's ecology in a sustainable form and learn to live harmoniously with one another.

Commentary

Phillip Hughes provides an answer to how *Learning to Be* should be approached at school: "*Learning to Be* has to work across all the subjects' areas and across the way we think in those areas". He informs us that *Learning to Be* should be approached in all aspects of life because it represents the guiding line of education which underpins the other pillars of the Delors Report. He argues that *Learning to Be* is not only a priority and a practical learning for the 21st century; it is also an urgent need and should be approached in Basic Education. According to Phillip Hughes, 'knowing oneself' contributes highly to our quality of being and contributes to quality of learning. This is consistent with my findings in the literature review (Chapter 3).

During his interview I was amazed by Phillip Hughes' humility and quality of being. It is something I perceived and received beyond words, beyond the interview. This old man in his 80s, father, grand-father and great-grand-father, had a quality of presence which made me perceive what *knowing is being* means. I could see that he is a practitioner of *Learning to Be*.

5.5 Professor John Ozolins – Australian Catholic University, Melbourne

Professor John Ozolins is the Foundation Head of the School of Philosophy at Australian Catholic University. He is the Chair of the University Human Research Ethics Committee and was an academic member of the University Senate (2004-6). He is President of the Philosophy of Education Society of Australasia and a member of the International Association of Catholic Bioethicists. He answered my questions at the philosophical, educational and personal levels. I would characterise his approach to the topic as compassionate, creative, practical and holistic.

Summary of Interview Transcript

Learning to Be is a difficult topic. It has to do with acceptance of oneself. It is probably indicative of the Ancient Greek Delphic oracle which says: *Know Thyself*. Acceptance of oneself means knowing one's limitations, one's strengths, how one relates to others and so on. *Learning to Be* is a kind of existential condition: a condition of existing and being in the world. From the Latin language there are two components to education: one is *educere* which is *leading out* and the other one is *educare* which means *nourish*. The concept of *leading out* is a state of being in the world, embracing our strengths and limitations. Part of the job of being a teacher is importantly tied up with this idea of *leading out*, the idea that one can help someone to become the best person they can be.

Regarding education, one of the things we seem to lose in large kinds of institutions is personal contact. We have to love our students and nurture them and see them as evolving human beings. It is the other Latin meaning of education: *educare* which means *nourish*. The most important thing for children to understand is that they can succeed, they can achieve. Even if failure happens, they can get up again as long as they have a sense that somebody cares for them. They need to feel cared for and loved: it is the way we help them to develop their potential as a human being. It is quite a privilege to have this role as a teacher. Another aspect of *Learning to Be* is the relational one. Who we are is found in our relation to others. We learn about ourselves through the relationships we have with others.

As teachers we try different things and we have to meet the students where they are; they are all at different places and their world views and the way in which they understand what is happening in the classroom is going to be different. This is what makes teaching an art

rather than a science. There are no prescriptions for being a good teacher. If we discover the existential space they are in, we can really help them understand themselves, but also help them unblock that process of learning. As teachers we have to try things that will penetrate the different 'worlds' emerging from the dynamic of classes.

As teachers, we pass on a lot more than just the subject matter we are teaching: we pass on ways of being in the world which represent that vast area of the hidden curriculum. At one level there are the skills we teach, but at another level, students learn from relational interactions. There is also a moral dimension represented in our love and caring. Teachers teach more about values than any amount of books can teach about values can. The relational is part of the discovery of who I am and where I am. And it is very important learning.

Wisdom is not something we can teach. It is something we acquire through reflection, through life, through learning from experiences. We teach philosophy, which is about wisdom, but we do not teach to become wise. It is not through taking any number of philosophy classes that will lead to wisdom. It comes from our personal experience and our reflections on our experiences. There is a difference between knowing from our head and knowing from our heart. And it is from the experience through our relationships with others that we open ourselves to that knowing from the heart. Maybe the whole Western world will begin to collapse because we lack humility. Humility makes us wiser and like love, it belongs to the *Learning to Be* pillar.

Commentary

When John Ozolins underlines *Learning to Be* as an existential condition, his thinking is consistent with the humanist and existentialist approaches investigated in my literature review (see Chapter 4). Like Barbier, Ozolins suggests different approaches in order to access different levels of reality impacting the dynamic of the classroom. Both of them point to the importance of recognising that students are ever-evolving human beings. He also agrees with Aspin, Barbier and Hughes when he insists that we need to be in contact with others in order to know ourselves: "the relational is part of the discovery of who I am and where I am". However, Ozolins is the only one who speaks about love and care as important components the teacher must have for his/her students because it gives them the confidence to start their journey in *Learning to Be*. He argues that wisdom comes from our

experiences in life, and together wisdom, humility and love are the three crucial aspects of *Learning to Be*. Ozolins stresses the importance of considering heart knowledge because it allows us to access a kind of knowledge unreachable through head knowledge. He makes it clear that being a teacher is a privilege and it was clear he really meant it when he related the story of transformation from when he was a school teacher (see full transcript in Appendix G).

5.6   Professor Ron Ritchhart – University of Harvard, USA

Ron Ritchhart has been a researcher at Project Zero, Harvard Graduate School of Education, since 1994. His research focuses on understanding how to develop, nurture, and sustain thoughtful learning environments for both students and teachers. His interest in "cultures of thinking" has lead him to conduct research in areas such as intellectual character, mindfulness, Thinking Dispositions, teaching for understanding, creativity in teaching, and the development of communities of practice. Ron Ritchhart's research is classroom and school-based, supporting the belief that teaching is a complex art and science that must be understood in context.

In this interview, Professor Ritchhart approaches the *Learning to Be* topic as an educational practitioner with comprehensive knowledge regarding the context of today's challenges in the classroom.

Summary of Interview Transcript

Concerning education, what is important to develop across disciplines are Thinking Dispositions such as being creative, open-minded, curious, strategic, sceptical, metacognitive and a truth seeker. The Thinking Dispositions help students become *smarter*. Becoming *smarter* is associated with the idea of progression and development, at the opposite of the word 'intelligence' which often suggests to mind that intelligence is an innate ability.

The particularity with Thinking Dispositions is that we cannot teach them: they have to be enculturated, and this is the role of the teacher, the school community and the whole educational system. Similarly, the curriculum has to be enacted in the classroom, which means that as good as the curriculum is, it is only as good as it can come to life in a

classroom. It is important to create a culture of thinking; provide a context where students can develop deeper understanding and learn in a more powerful way.

A common approach in schools is to focus on training rather than learning; we train for skills. We can teach skills through repetition and reinforcement, but the application of those skills are the real indication of real learning; and that learning depends on thinking. There is a direct connection between learning and thinking: real, deep and lasting learning is the product of thinking. 'Good thinking' is productive in terms of producing new ideas or making connections between concepts; it is not a value or judgment. It leads us to understanding, to making reasonable decisions and to solving problems. In most of our life our thinking is directed to these three big areas. Understanding is about the novel use, application, flexibility and connections between other skills and knowledge. People who have understanding have a lot of skills and knowledge but those exist in a much more connected, much more flexible, much more useful way than in someone who has skills alone. Understanding enables us to approach complexity.

Life is inherently complex. Studying complexity, it is about investigating the connections, and the different layers present within any topic. It is important that students understand how knowledge is actually created; how we come to know and understand. However, there is a gap between the ability to think and action. We need to develop the 'inclination to action' which comes from the sensitivity and awareness regarding the occasion where this ability can be used. Thinking Dispositions are linked to *Learning to Be* because they help to understand ourselves in terms of how we think and how we are able to control thoughts and move forward. In *Learning to Be* there is the important idea of seeing ourselves as lifelong learners. The current problem is that we continue to see education in a purely utilitarian way. We miss the point that education is something as valuable and worthwhile because it informs us as human beings and increases our enjoyment of life. *Learning to Be* is important to understanding who we are as individuals in the world. When working with students and educating them, we are preparing them to take a place in the world.

There are more complexities in our globalised world today than ever before that need to be acknowledged in the classroom. Our voices on those issues are going to be more important. Here, there is a connection in terms of what role are we going to have in decision making regarding our future. The need for *Learning to Be* is to prepare students to take their place

in the world. We have to understand situations and implications of decisions and how they affect other people and we have to take a stand for that. So, preparing students for that kind of life outside school represents a need for *Learning to Be* in the world.

Commentary

Ron Ritchhart is the only one to associate *Learning to Be* with the notion of courage. This is evident in his view that *Learning to Be* is about understanding who we are as individuals in the world by being prepared to take our place and take a stand to make our voices heard regarding our participation in the decisions about our future. This stresses the need for *Learning to Be* in the 21st century. This courage to be and to stand echoes the stories of radical change related in Chapter 3.

In a way, the Thinking Dispositions of Ritchhart respond to David Aspin's concern when he doubts that young people are not intellectually and conceptually equipped enough to investigate *Learning to Be* through the direct question 'who am I?'. However I have experienced Thinking Dispositions with my primary students and while I was doing so I was able to see that this 'culture of thinking' participated in freeing their capacity to understand because they knew how to use their ability to think (see Chapter 6 and 7). The Thinking Dispositions set the thinking context in my classroom in order to explore complex ideas and were essential to explore *Learning to Be*.

My understanding is that the benefit of the Thinking Dispositions on students' learning is much more than becoming 'smarter'. It is about the 'freedom to be' because students learn to master and extend their thinking. It gives them the possibility to express their freedom of thought because they have learnt and experienced how to be curious, strategic, sceptical, truth seekers, metacognitive and open-minded. They gain autonomy in thinking for themselves and making connections by themselves. It is not about conditioning and learning to be a product to serve economic and political interests. Enculturating Thinking Dispositions through education appears to be essential learning in order to gain freedom, which is also about *Learning to Be*. Encouraging freedom of thought through a 'culture of thinking' in the classroom is much more than *becoming smarter*: it is about exploring our freedom of expression and therefore, it is foundamental human rights. Thinking, understanding, freedom of thought and courage are all aspects of *Learning to Be.*

Being a 'truth seeker', in my view, has to be connected to the inner investigation of knowing oneself because, as Barbier suggests, self-knowledge must challenge multiple-knowledge, and vice versa if we want to become 'true truth seekers'. And, through inner investigation we often discover that some of our emotions block our capacity to think and to understand. Therefore, work needs to be done to free the emotions which in turn free our capacity to think and understand. It is something I have experienced with my students (see Chapter 6).

5.7 Conclusion

These interviews reflect the perspectives of significant scholars that challenges the multiple-knowledge investigated in the literature, and vice versa. In fact, the knowledge and understanding I gained from these interviews regarding the meaning of and need for *Learning to Be* echoes what I found in searching the literature. *Learning to Be* is an urgent priority and requires developing a quality of being involving quality of thinking in order to explore individual identity and expand our consciousness through knowing oneself, which is also found in life experience and encounters with others. The new components of *Learning to Be* gained from these scholars are humility, love, and courage that add more aspects to its meaning. These experts also gave me further insight regarding how to approach *Learning to Be* in the classroom. However, their points of view diverge regarding the exploration of *Learning to Be,* either through problem solving (Aspin) or directly approaching the question 'who am I' (Barbier and Ritchhart). Hughes, Ozolins and Ritchhart strongly emphasise that *Learning to Be* is not a new subject to be taught: it is present in all disciplines and learnings. I made the connection that, like the Thinking Dispositions, *Learning to Be* is spread across all disciplines and has to be enculturated. This insight is explored in the next chapter which reports on a Transdisciplinary inquiry conducted in my Year 6 class, as the third context for data collection, and represent the *in vivo* dimension of *Learning to Be*.

CHAPTER 6

TRANSDISCIPLINARY INQUIRY IN THE CLASSROOM

6.1 Introduction

In this chapter I present a Transdisciplinary inquiry that I conducted during one term in a Year 6 French class in Australia. It was a Catholic Primary girls' school in an urban area of Melbourne. This school had implemented the Thinking Dispositions of Ron Ritchhart and strongly valued a Culture of Thinking across all areas. The purpose of this Transdisciplinary inquiry was to participate firsthand in the *construction of knowledge* of what might be the *Learning to Be* pillar in teaching.

This inquiry represents the *in vivo* dimension of the Transdisciplinary approach. It is written in narrative style in order to better show the progression of my thinking and to better translate the *in vivo* dimension. In this chapter, I built my understanding of the classroom situations on knowledge passed on to me in interviews and from thinkers studied or approached for the purpose of this research, but also from different purposes and at different stages of my life.

6.2 The UNESCO recommendations

On reflection on the Delors Report (1996) and its four pillars of education for the 21st century, I realised that while teaching French I experienced the ideas of *Learning to Know, Learning to Do and Learning to Live Together* but I could not easily determine what the *Learning to Be* pillar in my classrooms could be.

In defining the *Learning to Be* pillar for education for the 21st century, the Delors Report (1996) states, "Individual development is a dialectical process which starts with knowing oneself and then opens out to relationships with others. In that sense, education is an inner journey" (p. 95). From this definition, I understand that, in a dialectical and existentialist sense, *Learning to Be* is between, across and beyond subjects taught at school. I reflected on possible ways I could see, understand and make *Learning to Be* happen in my classroom.

6.3 Education does not exist 'a priori'

Barbier (2010) stresses that education is at the crossroads of knowledge in action and of intimate understanding. Education is the process which expresses the dynamic of inner life in contact with the external world. It should not be defined by scientific disciplines or categories of established thought. Education is an order of improbable evolution for each person. It does not exist '*a priori*' but is based on its own movement. It does not have a goal, nor project other than within the moment of reflection. Being is about an education of oneself through and with others people; it is about an *actualization* of who we are in the course of what is happening.

Such an existentialist approach to education is not a linear one, but rather multimodal and multidisciplinary. It requires one to be attuned to the perpetual movement of life, which 'unwinds' itself, so to speak, in the classroom.

6.4 Preparing the self for the investigation

Prior to undertaking any investigation regarding *Learning to Be*, I decided that I would attempt to *actualize who I am, in the course of what is happening* in my French classes. The above statement of Barbier reminded me of a conversation I had in Cairo 1994 with Messiha, an Egyptian doctor in medicine and Egyptologist. Messiha emphasised that we are primarily concerned with acquiring empirical knowledge, rather than "becoming knowledge" in a subjective sense. Messiha explained that "becoming knowledge" happens when one experiences a profound sense of humility, which is a quality of presence itself. It is as if our entire being with all our cells is attuned and listening to what is within and around us. Messiha advised that we should also be aware of the "bridges" created between what is within and around. He recommended the release of all our preconceived ideas and expectations, making it clear that expectations tend to disconnect us from the complexity of the multiple layers of reality and distort our understanding. Messiha advocated that our connection to what is happening provides directions to follow. He also underlined that the understanding of what we learn and experience is not always immediately visible.

The understanding-knowing dynamic

From one of my Preparatory students (a six year-old) I witnessed that understanding can be expressed in retrospect, helped by a situation, an event, a context. This little student was repeatingher Preparatory year, because she was unable to demonstrate the required understanding and the outcomes of what was taught in class. During her second year as a Prep student, Boori Monty Pryor, an Aboriginal author and storyteller came to our school for a presentation about his culture. Before attending a workshop with him, the little girl put her hand up to tell the class that her grand-father was an elder in the Aboriginal Community and she stated that: "when he speaks, every one listens to him". Very clearly, she was able to explain the Aboriginal quest to be recognised as a valuable culture in Australia. She was able to link complex thinking about the issue, which was a current topic in her family life. The Prep teacher and I were very moved and touched by what was happening – here was a little six-year-old girl, with courage to stand up and speak in the name of her people, something she had never done before, in any topic taught. We realised that the teaching and learning context we offered through our curriculum was not always relevant in allowing students to demonstrate their various abilities of understanding. We experienced Barbier's theory that education was more to do with the dynamic *understanding-knowing* rather than acquisition of knowledge, not unlike Bloom's taxonomy: "Education does not have a goal, nor project other than within the moment of reflection". Due to our inherent existential quality of being at that moment we could *access, see and understand* the metacognitive dimension, demonstrated by a little six-year-old girl.

Education is life itself

Official mail from the Victorian Institute of Teaching (VIT) has the following statement written in capital letters on the envelope: "Education is not preparation for life: education is life itself." On reflecting of *what life is*, I am tempted to answer that life for me, as a pedagogue, is me, as a human being living on Earth with other human beings, other creatures and other forms of life. Life is what we experience, learn and understand everywhere and every day. I find the VIT statement "Education is life" very similar to the Barbier's statement: "Being is about an education of oneself through and with others

people; it is about an *actualization* of who we are in the course of what is happening". However, it appears that who we are as human beings in the 21st century impacts on all forms of existence on Earth. There is a serious need to change our thinking and stop pretending we personally have nothing to do with the actual state of the world.

In order for education to come "alive", instead of reproducing static and linear-like patterns, I believe we should allow ourselves and our students to be "alive"; to take the risk to be flexible, creative, open-minded, curious, sceptical and introspective. I understood that in order to explore the *Learning to Be* pillar in the classroom, I had to be entirely myself (not only a teacher); introspective, empathetic, humble and open to what could happen in my class through listening, so to speak, to the present moment.

6.5 A Favourable Context

At the time I decided to start my investigation in French class, the Primary School I worked at was involved in the Ithaka Project. This project links ten schools and more than 100 teachers. The goal of the project was to provide a metacognitive framwork for exploring teaching and learning through the use of action research, in order to further investigate application of the ideas of Ritchhart's (2002) Intellectual Character. By exploring the overlap between some current theories of reflective and metacognitive thinking, Ritchhart, co-director of the Project Zero at the University of Harvard, proposed seven thinking dimensions:

Creative - open-minded – curious – metacognitive - truth seeker – strategic - sceptical

Teachers, and then students, were introduced to these seven categories of thinking, which were used within curriculum areas. The entire primary school had a common language with which to discuss the processes of learning and thinking. In addition to this new thinking vocabulary, the master and key words in classes became "thinking routine", "visible thinking" and "learning for understanding". On a regular basis, teachers of all schools involved in the project had the opportunity to meet together for cross school meetings and discussion, special interest groups, professional development, reading groups, seminars and an annual conference.

Learning for understanding

The Year 6 students were the first to investigate and experience the Thinking Dispositions in a one hour session per week with their class teacher and the head of curriculum, who received specific training in order to implement this "culture of thinking" in the school. I could not miss the posters pinned on the walls reflecting students' research, their definitions and their application of the Thinking Dispositions in the different topics studied. They helped to remind me that I was entering a territory with new pathways to enhance *"Learning for Understanding"*. After four weeks of this program, going from classroom to classroom, listening to their queries and wonders, I witnessed students genuinely empowered by their new way of thinking. They started to really make their thinking 'visible'. However, the students did not apply these Thinking Dispositions spontaneously in my class. I began to wonder whether the invisible dynamic between the students and myself, the students and my subject, the Thinking Dispositions and my subject, and the *Learning to Be* pillar were operating in the classroom. I was aware that the Ritchhart's Thinking Dispositions could further my own understanding of the *Learning to Be* pillar, and more. Using the knowledge already acquired from my research on *Learning to Be*, I thought that the Nicolescu's Transdisciplinary approach to research and the Thinking Dispositions of Ritchhart may be able to help me better understand, and make sense of the complexity of the context and the multiple dynamics within the class context.

6.6 A Transdisciplinary approach

As discussed earlier, Nicolescu (1996) explains that Transdisciplinarity is globally open. It entails both a new vision and a lived experience. It is a way of self-transformation oriented towards knowledge of the self and it takes into account all the dimensions of the human being. I was able to draw on these statements for my own research because my investigation was a 'lived experience'; *Learning to Be* is 'a new vision' likely oriented 'towards knowledge of the self' and the Thinking Dispositions require one to be 'globally open'.

In considering the Transdisciplinarity approach for my investigation I had to locate epistemological tensions in my classes expressed between, for example, an element 'A' and an element 'Non-A'. I had to access the different *levels of Reality* impacting learning

and discover the 'Included Middle', which would release the tensions, and bring forth the unity of *understanding-knowing*. In order to perceive the complexity within a context, Nicolescu recommends that we first have to find inner silence, stifle the usual thoughts which are very noisy and tell ourselves over and over what is false and what is true. Within this silence we discover that there is a natural perception of the unity of contradictions. These recommendations of Nicolescu are similar to those of Messiha, who advises that, in order to access the complexity of reality, we should give up our preconceived ideas and expectations.

6.7 Situations in the French class

On observing that my students did not spontaneously apply their new Thinking Dispositions in the French class, I wanted to see what would happen if I challenged their thinking. Deciding I should try to destabilise them, I wrote a sentence on the whiteboard in English, but followed the French rules of grammar regarding adjectives: "*the cats blacks are eating a mouse blacke and a fish black*". From this sentence, I asked the students to deduce what the French rules for adjectives could be. They had 15 minutes to discuss it within their group, write the rules down and make up their own sentence in English but according to the French rules. All of them said that the position of the French adjectives is after the noun and that if the noun is plural the adjective becomes plural. They had more difficulties in deciding why "black" ended with "e" when placed after "a mouse". A group of students were able to link it to their prior knowledge regarding the concept of gender and were able to formulate: "because 'mouse' may be a feminine word we put an 'e' at 'black' and because 'fish' may be a masculine word we don't add an 'e' at 'black'".

They were right. However, a lot of students were still saying "I don't understand" and were unable to make up their own sentence in English using the French rules for adjectives. As a reminder, the Thinking Dispositions posters on the walls helped me to reflect on what was happening and stop my habit to straight away try another pedagogical approach to facilitate their understanding. Using the Thinking Dispositions vocabulary, I told them: "Here, there is nothing to understand. You just have to be open-minded: accept that French grammar is different from English."

They knew what "being open-minded" involved; they had already investigated the concept with their class teacher. However, I felt they needed a more concrete example of how the English and French languages differ, not only at the intellectual level but also at the aesthetic one. From their perception of the French language and in comparison with English, I asked them to design two trees; the first one representing the English language and the second one French. For the majority of students, the design of the English tree was very simple. In contrast, their design of the French tree was very detailed and precise. It was interesting to see they could capture - through their feeling expressed by this artistic exercise - the complexity of the French language. One of the students explained: "In English, we say "you are beautiful" but when we say that, we don't know if we are speaking to one person or to a group of people. In French we make the distinction: *you* singular is *tu* and *you* plural is *vous*." Looking at their drawing they agreed that no understanding process was required; except seeing that the French adjectives had different rules, and accepting it. By the end of the session they all agreed that in order to write their English sentence according to the French rules, they had to be open-minded.

"Speaking like that, it's not me"

The next session, asking the students to share with the class their sentence following the French rules about adjectives, was not easy. They felt either shy or weird or embarrassed to read out loud their English sentence, making voluntary mistakes. Intellectually they understood that it was important to be open-minded when we learn a foreign language. However, emotionally they had difficulty to "make mistakes" in order to communicate according to the French rules. Sharing her feeling with the class, one student said: "It is OK to write these weird *Frenchy English* sentences but it is much more difficult to speak English making these enormous mistakes like *the cats blacks*. It's difficult because speaking like that, it's not me." They all agreed with her when she said: "it's not me".

From that day, their deeper thinking and emotion started to be *visible*. The French rule about adjectives introduced within their native language destabilised them and activated their perception regarding their identity. I understood it was at the heart of what matters for them: their being. It seemed easier for them to define *who they are not* than *who they are*. From here, I initiated the discussion: "is your language linked to your identity?" In

exploring what makes their identity through brainstorming in small groups, they expressed the idea that behavioural and thinking patterns are shaped by their language and culture. They also added that they did not want to lose or change their identity. I was amazed that they could formulate with their own words - using the Thinking Dispositions - the theory of Trocme-Fabre (2004): "All living organisms have an immense potential: potential of observation, adaptation, choice, transformation, repairing, innovation, exchange and learning. These potentialities have no limits than those imposed by our cultures and our representations. Nor information, nor knowledge constitutes a reality in itself. We perceive what we see, hear and understand through our own history". As an educator my question became: how from their statement "it's not me" could I find a 'bridge' to help them overcome their limitations, which hindered their learning?. The students' statements "it's not me" helped me to make the connection with the Transdisciplinarity approach. "A" would be the statement *learning English, it's me* and "Non-A" would be the statement *learning French, it's not me*.

I was also able to see and understand the tension in my class between "A" and "Non-A". However, what would the 'Included Middle' be which would release the tension and free the immense potential students have as living organisms? Trying to be open-minded to my students I realised, that in order to release the tension, I had to extend my focus. I thought I should stop regarding teaching French as the only priority and also consider the identity issue, which was taking place between the students and the context of French class. *Between* was in the shadow but it was actively impacting on their learning. Investigating the shadow allowed me to increase my level of perception. From the tension generated by *learning English, it's me* and *learning French, it's not me* I could see, experience and understand that the *Learning to Be* pillar was emerging. Beyond the cultural aspect, the identity of my students had been shackled and they had to give up their previous landmarks. Learning French forced them to adopt a new vision of themselves and the world around. It was an order of venture into new concepts and levels of reality. Trocme-Fabre (2004) advocates that, learning a foreign language is not just about borrowing a new vocabulary, another grammar and another pronunciation. It is question of putting in place a whole new cognitive process.

Learning to Be, the 'Included Middle'

The context of these lessons helped me to see another level of reality: through learning French my students started *Learning to Be*, as beings in evolution. I understood that *Learning to Be* proved to be the 'Included Middle' of the Transdisciplinary approach. With a better understanding of the parameters involved, I was able to form a strategy: using the context of learning French in order to push my students further out of their thinking limitations. My concern became: how could I help them to realise it is not a question of losing their identity but enlarging it? I asked them to work in groups of four to investigate the quote of Maturana and Varela (1987): "The world we see is not *the* world but *a* world". The task was to share their understanding of this quote; give examples, explain (with examples), how this statement could be relevant in comparing English and French grammar. At the end of the time allocated, they shared their ideas with the class. Different perceptions, understandings and feelings were expressed. One student believed that even if we have differences, we also have commonalties: "Everyone is a world in itself and in the main time we are all made of the same things. We all can be: sad, happy, crazy, funny and angry but not necessarily for the same reasons". Another realised we never stop learning and for this we need to be flexible and persistent: "What scares me is that in order to be able to communicate from one *world* to another, we need to adapt ourselves. It seems to be endless: adapting all the time." Another girl was concerned that "because there are so many different worlds, with different rules, it is difficult to know who is telling the truth. Who can we trust and believe?"

Experiencing who I am

Following this last statement, the students expressed that the notion of "truth" is relative and linked to a specific context. What is legitimate within one context is not within another. A link was made by a student regarding the news item at the time a young Australian was sentenced to death in Singapore for drug trafficking. One of them said: "I didn't know that in another country we could be sentenced to the death penalty for drug trafficking and no one could save you because the law is not the same". Investigating the notions of *truth*, *rules* and *context* I asked them to tell me how they experienced these notions in French class, for example when I asked them to read their *Frenchy English*

sentence. One of them said: "It is difficult because when doing the exercise, we don't respect the rules we have being taught in order to speak correct English". From the discussion, the questioning came: maybe the 'absolute truth' does not exist. One of the students said: "we are sure there is no 'absolute truth' regarding the grammar rules when we go from one language to another. Now, we don't know yet if there are other examples in life where the 'absolute truth' exists."

All that was arising was so rich and deep, prompted by one sentence written on the whiteboard: "*the cats blacks are eating a mouse blacke and a fish black*". It was very interesting to see and understand the dynamic between their inner life and their learning in French class. It was not only a question of learning another language. It was order of 'understanding where I come from, experiencing who I am and being aware and open to what I am becoming'; it was in order of *Learning to Be*. I observed that learning French started to really matter because it was learning another language for understanding oneself and others.

Freeing the intelligence

The substance of *Learning to Be* became transparent to me because as I adjusted my own level of perception, I was able to access the complexity of the learning process and understand the connections within it. However, were the outcomes of the French curriculum reached? What was my students' level in French by the end of the year 6? I designed a test during term four in order to evaluate their acquired knowledge in French language throughout the year. The test was divided into two parts: basic vocabulary and grammar, and applied knowledge in written communication. The second part required them to change their thinking patterns according to a French context. The difficulty spectrum went from end of year 4 to end of year 8. To my surprise, 75% of the students demonstrated an understanding of applied knowledge that reached the level of end of Year 8.

6.8 Approaching the *Learning to Be* pillar in the classroom

Through this investigation I experienced that *Learning to Be* in French classes is indeed a process which takes place between, across and beyond the discipline taught. In the context of such a Transdisciplinary approach, *Learning to Be* gave my students the ability to:

- Identify and go beyond their thinking and cognitive limitations

- Face irrational fears of losing their landmark and identity

- Change their thinking patterns in order to 'extend' the perception of their identity

- Liberate their understanding from pre-conceived ideas and biases

- Develop their metacognitive disposition

- Learn that one's social identity is composed of different levels of perception and reality

- Understand that some levels of reality composing one's identity are common to all human beings, and across cultures

- Develop a new approach towards the complexity and relativity of the world, while experiencing that "the world as we see it is not *the* world, but *a* world, constructed through the filters of our perception, senses, and subjectivities" (see also Postman and Weingartner, 1971, p. 93).

6.9 Conclusion

The end of year test in French language proved to me that students, by investigating their own sense of being and identity, and working on their thinking patterns, emotions and limitations, were able to free their innate abilities in approaching the complexity of their being and their connections with their surroundings. Immersed in French class, they started to comprehend the world in a more holistic way. They experienced that the real freedom to learn comes from 'inside'. This inner freedom led them beyond themselves and beyond the discipline they were learning. It was not about consumption of knowledge; it was about production of knowledge. While they were involved in the learning process in French class, they became more introspective and explored their ability to change their mindset,

which is crucial according to scholars in order to move in the direction of a breakthrough in the 21st century. Personally, I experienced the impact of a change of priorities, perception and values in my way of teaching and approaching the French curriculum. I could see the transformative power of the *Learning to Be* concept. I understood that it is possible to go beyond a discipline from within it. It is the first step to accessing our human responsibility to be prepared to and involved in, a new way of thinking at the individual, social and species levels.

In the next chapter, I explore further my discovery that *Learning to Be* is a process that takes place between, across and beyond the disciplines taught in the classroom.

CHAPTER 7

EXPLORING *LEARNING TO BE* AS A PROCESS

7.1 Introduction

In the previous chapter, through the Transdisciplinary inquiry in my Year 6 class, I could see that *Learning to Be* is a process that allowed my students to experience that the real freedom to learn comes from inside. There are two important findings here: *Learning to Be* experienced as a process and an inner freedom leads to learning and understanding.

In this chapter I will first explore further the dynamic of *Learning to Be* as a process through an example of Transdisciplinary inquiry during a French Preparatory class in the same school as my Year 6 students. During this inquiry I explore the Transdisciplinary attitude as a *being* process through 'suspension of intentionality'. Secondly, I investigate how inner freedom can be reached, which enhances learning and understanding – two important elements of the *Learning to Be* process.

7.2 The Transdisciplinary attitude

Montuori (2008) advocates that "the method of Transdisciplinarity is *in vivo*: the knower is not a bystander looking at knowledge in its pristine cognitive state, but an active participant, a being-in-the world" (p. ix). Montuori underlines that the Transdisciplinary approach is opened to the inter-relationship between knowing, doing, being and relating which requires the researcher to adopt a Transdisciplinary attitude involving the cultivation of a way of thinking that is not isolated from feelings, intuitions, and experience.

The experiment, conducted in my Preparatory class, provides another story to tell. The experiment gives further insight in approaching *Learning to Be* as a process. Vermesch (1996) advocates that the perception of an experience is deeply reduced and conditioned by the intentionality of the subject, in other words the purposes that motivate its inter-action with the environment. Galvani (2008) stresses that moments of transformative learning happen when the intentionality of the subject, for example expressed by expectation or specific outcome, is suspended in order to let the space open to emerging new awareness. From time to time in my classroom, I experience that moments of suspension of

intentionality are very rich in information about the patterns in which my students evolve. I also notice that they offer them space and time where they can experience a transformation in their thinking and being. I intuitively realised that those moments of suspension of intentionality correspond to the term *Be* of the phrase *Learning to Be* and I knew from my own experience and from my interviews with significant authors (above) that *knowing* comes from a *quality of being* in the present.

Quality of being in the present and non-intentionality are demonstrated in an experiment conducted in one of my classes, then explained from a Transdisciplinariy approach. This experiment is related in narrative style in order to make thinking visible which is one of the keys for understanding according to Ron Ritchhart, who I interviewed for the purpose of this research. This experiment will not be reduced to a summary because it would not capture the intensity of the moment.

7.2.1 What am I doing here, just teaching French?

This *in vivo* research did not follow a linear process. Aspects that I was reading or studying were impacting me as a teacher and as a researcher personally involved in a *Learning to Be* process. Aware of the state of the world at the dawn of the 21st century and realising the need for immediate action in order to avoid its *breakdown* (Bindé 2004; Elgin, 1993; Loye, 1998; Lazslo, 2006; Morin, 2001a; Scheffer, 2001), I came to question the efficiency of my current position: "what am I doing here, just teaching French in an Australian school? Could I do more than just teach French?"

My previous Transdisciplinary inquiry with my Year 6 class helped me to reinforce the idea that I should use *learning French* as a tool in order to go beyond my discipline and maybe, enter into the informative, formative and transformative learning process. Transform who into what? I did not know. The context itself, the unwinding of the class, would tell me. My main interest was to understand the students in my class: what were their thoughts, their emotions and their motivation? I was interested and open to see their existential preoccupations. We may think that "existential preoccupations" is a big idea for junior students. However, I experienced that essential questions about life are already in the mind of even Preparatory students.

An informative, formative and trans-formative learning process

Four years ago, I began to implement and use the Thinking Dispositions and Thinking Routines of Ron Ritchhart (2002). They helped me to experience "learning for understanding" and to explore the research dimension in teaching. Morin (2001a) explains that we should rethink our way of organising knowledge if we want to educate for a sustainable future. Before being able to organise knowledge I needed to see, like Ozolins recommends in his interview, where my students were. Keeping in mind that Transdisciplinarity views human learning as a creative informative, formative, trans-formative endless learning process, I pushed open the door of my Preparatory class for a 30 minutes session without having prepared a lesson plan, which may be seen as a non-professional approach to teaching.

Suspended intentionality

Mendel (1998) and Vermersch (1996) note that sciences of action have reduced the practice to planned, deliberated and conscious actions but only a few researchers have ventured into the exploration of the act in its concrete dimension. Galvani (2008) advocates that in its concrete and procedural dimension, the act is only accessible within the flux of its dynamic interaction with the environment. According to Galvani, the practice, understood as an implicit theory in action, is an understanding of the pre-thought world. The act of transforming requires emptiness and opening of the being towards the unknown which is accessible and feasible when intentionality has been suspended. On the same concept Desjardins (1995) argues that the perfect action, in response to an event, only comes after turning off our thinking, allowing us to see reality in its complexity and produce the right actions. Murtimer (2003) argues that elites in sport and martial art as well as musicians, know that both intention of being successful and pre-determined thoughts are both obstacles to deploy the perfect gesture and adapt to changes of environment, context or dynamic. Barbier (2010) stresses that creative actions emerge during global and non-fragmented attention between the subject and the object. I make the link here with Ozolins' idea developed during his interview, which is about offering oneself to the present moment, where offering means being totally open to unfolding dynamics and events.

At that time of the year, the Preparatory students were introduced to some aspects of the French Revolution. During previous lessons they practiced a mini play focusing on the storming of the Bastille and the arrest of King Louis XVI and Queen Marie-Antoinette. Every student had a role in the play.

There were only 14 students in Preparatory class. The class was composed of students with very heterogeneous intellectual and emotional abilities. The class was not an easy one to teach, with a few students gifted or bright but not necessarily displaying social skills, and students who would have benefited from an extra year in kindergarten, experiencing difficulty in focusing and following simple instructions. Note that the names of the students have been changed for privacy reasons.

Lilly, a gifted student with social difficulty was granted a special spot (a table and a chair disconnected from the group tables) in the classroom. This setting was organised in order to help her feel secure in her own space. The teacher would decide when it would be appropriate for her to use it. Since the beginning of the year, Lilly's leitmotiv had been: "I am not like everyone, I am different, I am special". Lilly, with her strength and her limitations, will be the key character to bring the dynamic to the class during the experiment.

We are all born equal

Following the example of the French people during the French Revolution, the Preparatory students had to scream this statement at the end of their play: "We are all born equal!" In fact, this statement became the starting point of the new lesson where I started by asking the class: what does it mean "*we are all born equal"?*

Everyone was thinking silently except Lilly, who instantly had her hand up. She said: "It means we all have the same rights!" I was astonished by her answer and I wanted to know what meaning she was putting behind the word "right". She said: "for example, it means that we are all allowed to learn literacy and numeracy." I jumped on the learning aspect to explore their understanding of learning. I asked them what else they learn in Preparatory class. Julia said: "we learn to run fast and it is very important because if there is a fire we

can escape and survive!" Marie added: "or if a dog wants to bite your bottom you can escape and survive!" Here, through the idea of survival and being prepared for the unpredictability of life, emerged the idea of sustainability. Cathy emphasised: "it is important to learn to swim. If not, you sink and die." Marie added: "and if a shark wants to bite your bottom you can escape!" Then, I asked them if it was important to learn music. Matilda said: "Yes, because it makes me happy when I sing!" Here was another aspect of existential concern: the desire to be happy. I was curious to know what their thinking about learning French was: "What things have you learnt in French?" Gen said: "to make the revolution!" They all repeated "Yeah, to make the revolution!" I asked: "what does it mean to make the revolution?" Lilly said: "to do like the French people… to have the courage to stand up and change things if it is not working well!" Lilly demonstrated an ability to make connections and she was bringing deep thinking to the class. However, she appeared a little bit embarrassed when I asked: "What are other things you learn in class, not from the teacher but from each other?" Matilda said: "to be good friends and work well together in team activities".

Just after Matilda's statement Lilly put her hand up and said: "I need to go to the toilet". It was a strategy she used when she wanted to escape from a challenging situation. For instance, she didn't want to face her weakness: her social skills. I said: "Lilly, we need you to continue this very important discussion. You have to be quick. We are all going to count up to 30 in French and you should be back before the end of the counting." With a little smile Lilly answered: "But if I want to poo?" Building on the idea of survival previously expressed I said: "Lilly, it is very important you learn to poo in 30 seconds. Maybe one day it will save your life!" Lilly agreed: "Yes, I will do my best!" She came back after 35 seconds which was a huge improvement on the 5 minutes she usually spent in the toilet.

Together we feel stronger

I was not thinking about what would come next. It was like playing an intense tennis match intensively, focusing on the ball in order to let it bounce from one side to the other. I was both centred in myself and following the movement of unfolding events. When Lilly came back I drew the Earth on the white board with a little person standing on the top of it and asked them a series of questions such as: "Is there only one person on Earth? In Australia?

In your family? In your school?" Every time they answered "no" to these questions. Then I asked: "Would it be possible to have only one person living on Earth?" Lilly said: "No, you need a mum and a dad to make one person" Matilda added: "We need each other to live… I don't know how to drive the car to go to school… I need mum to go to school." Catherina answered: "And you also need your mum because you don't know how to cook your dinner!" The discussion went on regarding the importance of mum and dad for their survival. Then Cathy said: "When we are together we feel stronger… Like the French people who had the courage to make the Revolution!" I was amazed that she could make the connection between her own little world and the context of the French revolution. I was surprised by the depth of this conversation and the emerging in the class.

All different and all the same at once

At that point, I challenged them with more complex thinking. First, I said: "Do you agree that we are all different?" Lilly rushed to answer: "Yes, we are all different. For example, I am different to everyone; I am very special!" Tiana said: "I am special too!!" They all nodded their head to affirm they were all special. Then little Clara, who normally played with toys or rolled on the floor, put her hand up and said: "We are all different but we are all born equal. We should all have the right to a special spot!" Indirectly, Clara expressed her feelings about Lilly's special spot. She saw 'Lilly's special spot' as a privilege and made the connection: if we are all born equal why don't we all have a special spot? It was very complex thinking for this little girl who was just turning five. The students started to experiment their right to speak up like in a democratic parliament. Different levels of Reality and perceptions were emerging.

I pursued this by asking: "We are all different but also, all the same. How is it possible?" They answered: "we all have the same uniform. We are all in Prep. We are all girls." Then, Lilly said: "We are all people… we are all human beings." I emphasised: "Yes, we all belong to the human species!" It definitively took complex thinking to realise and understand that at the same time we can be different and the same. They were experiencing different levels of Reality without rejecting anything, without being in the true/false logic. As Morin (2001a) explained, *complex* does not mean complication; it means that things are interconnected to each other.

I wonder what their feelings are?

The Preparatory teacher entered the classroom when Tiana was summarizing: "We are all born equal. We all have the same rights. We are all different but also the same because we are all human beings" I looked at the Prep teacher who understood that something very special was happening in the class. She immediately sat with us on the floor to witness the intensity of the moment. I told them: "Me too, I think you are all special; you are all born with special gifts. You don't know yet what your gifts are. But you are in school to discover them. And us, the teachers, we are here to help you discover them. And we, the grownups, we need your help. We need you, with your great new ideas, to help us save the Earth". Afterwards I realized that saying "to save the Earth" was maybe too strong choice of words and concept. Save the Earth from what and from whom? It could have been a cause of anxiety for the mind and heart of these five year old children.

However, they stuck out their chests and we could perceive they felt like important people on the planet because their teacher told them they will have an important role to play. And that was what they wanted to hear: the world around them acknowledging their being. Lilly said: "I wonder, when I think about people not in Australia but maybe in China or somewhere else… they are not like us and I wonder… I would like to know what their feelings are inside: because it is difficult for us to know their feeling. Maybe they feel very frustrated sometimes! Because…they are poor!!" The dynamic of the class was so intense that Lilly started to show empathy toward others and take them into consideration. Even if it was not within her direct personal space like the classroom, it was a huge step. Gen acted very democratically with her hand up waiting for Lilly to finish explaining her idea. In response to Lilly she said: "I've discovered something… when someone is not talking, if you look at her face carefully, you know the feeling of that person from her face."   At that point Gen shared with the class her understanding that *knowing is being.*

It was the end of the class for that day. I would qualify that French class as a creative informative, formative and transformative learning session. From the open dynamic of the class gradually emerged new thinking and lead to transformation of the students' behaviour. The conditions that allowed that to happen were that me and my students remain completely immersed into the present, which means being open to the flow of unwinding realities before us. I could see that *Be* from the phrase *Learning to Be* involved

an action of participation, like a spontaneous offering of oneself to the context and the event.

7.2.2 From opening to transforming

Galvani (2008) stresses that the suspension of intention allows an awareness of the multiple aspects of an experience, which would otherwise, remain pre-configured by imprints from past experiences or projections into future outcomes. Being fully in the present and open to the unknown requires a suspension of our accumulated knowledge. According to Hadot (2002), experiences show that transformative learning and the event of understanding happen when intentionality is suspended.

The conclusion of Chapter 3 makes me understand that transformative learning is nowadays a key to education because it responds to the needs of the 21st century: human progress as a *quality of being*, ethics of understanding, adaptation and flexibility, transformation of our way of thinking about ourselves and the world and cultivation of wisdom. According to Galvani (2008), creative and accurate actions emerge when people are absorbed in the event. Paradoxically, the moments where an action is the most creative are moments where thoughts are silent. Learning something new implies a negation or dispossession of known forms and established knowledge. Here is the Transdisciplinary attitude: an informative, formative and transformative approach between, across and beyond beings and disciplines taught, as seen in the experiment with my Preparatory class where understanding becomes a process of understanding oneself.

7.2.3 Approaching the process of *Learning to Be* within the classroom

While the students were completely present during the French class, they became involved in an *auto-co-eco-formation* which is a *bio-cognitive* approach (Galvani, 2008) because as individuals and as a group they developed an *interaction* between oneself (auto-formation), the others (co-formation) and the world (eco-formation). In a Transdiscipinary approach, this dynamic of learning is seen as a vital and permanent process. The auto-formation could be defined as the awareness, the understanding and the transformation by the subject (the student) of that interaction. Ricoeur (1990) advocates that through the *bio-cognition* process, the subject does not impose his/her own understanding or knowing on the experience but, on the contrary, exposes him/herself to the experience and dialogue in

order to receive, like a reflexive mirror, the significations produced by the interaction. Intentionality is suspended and it is not the subject who gives meaning to the experience; the subject is revealed to him/herself by the significations that the experience establishes within him/her.

Meta-Connection Box 7.1 *Learning to Be* as a process
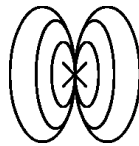
Learning to Be *as a process*

There is a recursive loop within the Learning to Be *process where 'learning' shapes the 'being' (be) and where the being (be) opens him/herself to new realities and therefore, shapes the learning needs. It becomes valid to say that knowing is being and that the* Learning to Be *process is engendered by a quality of being in the present, possible when freedom of being has reached a certain degree. As shown in the Transdisciplinary inquiry in the French class, this freedom of being comes from an inner freedom and requires that educational systems and societies make the culture of wisdom, understood as a culture of inner wisdom, a priority. Why is it a priority? Because, as seen in the Chapter 3, inner freedom gives people the courage to make radical changes in order to improve quality of living and being. Inner freedom and inner wisdom are key to the production of a dynamic of transformation. The journey toward a quality of being such as inner freedom represents the being process of the Transdisciplinary attitude developed in Chapter 2.*

After exploring *Learning to Be* as a process through the *in vivo* dimension in the classroom, I sought a deeper understanding of this process through investigating Western and Eastern theories and spiritualities.

7.3 Developing a *Culture of Wisdom:* an inner process

Reflecting on the chapters above I have understood that the call for developing a culture of wisdom comes from the meaning and process of *Learning to Be*, both requiring a *quality of being* in the present. Developing a culture of wisdom also comes from the *needs* emerging from the context of our century. In the review of the literature in Chapter 3, developing a culture of wisdom appears to be an essential need for living in the 21st century (Delors, 1996; Desjardins, 1983; Gidley, 2007a; Morin, 2001a). In order to survive, the individual must be engaged in a process toward wisdom. However, more and more, within our society of information and knowledge, "wisdom becomes accumulated knowledge; when summarized and compiled, it yields as new sum, but no new wisdom. Wisdom is reduced from a quality of being to a quantity of possession" (Gebser, 1949, p44). Furthermore, wisdom is not an abstract notion and is not static. Being wise is a state of being and wisdom is a process which is (or is not) expressed through the existence of the human being. Here, cultivation of wisdom is not acquired through values education but through inner wisdom producing an inner freedom which is reached from a process involving consciousness, mind and heart. Through inner wisdom, the individual shows the "humanity of humanity" (Morin, 2001b, p. 268) which emerges from an inner educational process.

7.3.1 A biological limitation

In order to understand the importance of developing the 'humanity of humanity' it is primordial to understand the limitations of human biology which leave us vulnerable to human madness. According to Morin (2001b) none of our cerebral devices allows us to distinguish hallucination from perception, dream from waking state, imagination from real, subjectivity from objectivity. What allows the distinction is the rational activity of the mind, which uses the control of the environment (physical resistance of the environment), practice (action on things), culture (reference to common knowledge), others (do you see the same thing as me?), memory and logic. Rationality can be defined as the whole of qualities of verification, control, coherence and appropriateness, which allow the assurance of the objectivity of the exterior world and to understand the distinction and distance between us and the world.

7.3.2 A permanent risk of error

Morin (2001b) emphasises that considering knowledge is translation and reconstruction and that fantasy commotions are parasitical to all knowledge, errors and illusions are permanent cognitive problems of the human mind. Despite its capacity to control and verify, human thought runs the considerable risks of error and illusion. They are individual (self-deception or lying to oneself, false memory, unconscious repression, hallucinations, abusive rationalisations, etc.); cultural or social (certitudes printed in the mind, norms, taboos of a culture); paradigmatic (when the organising principle of knowledge imposes dissociation where there is unity, unity where there is plurality, simplicity where there is complexity); noologic (when a god, a myth or an idea take over an individual who becomes possessed by the god or the idea). The problem of illusion is present throughout societies and individuals.

7.3.3 Meaning and plenitude of human life

Being engaged in the *cultivation of wisdom* is essential to human beings because this process helps them to deal with their reality, the reality of their environment and their reality as humans on planet Earth. The complexity and the risks associated with the context of the 21st century (see Chapter 3) have extended the awareness of human life to the level of planetary humanity, where we are engaged in the essential task of life which is to resist to death (Morin, 2001b).

Investigating the meaning of a *culture of wisdom* implies that first the purpose of human life is questioned. According to Morin (2001a) there is an aim in a shape of a loop within the human trinity *individual-society-species* where each term is both, means and aim of the other. The aims of individuals, within that trinity, are both beyond themselves and meanwhile destined to themselves. Their quality as subject contains an egocentric self and self-denial, where the egocentric self lies within an aim for "We".

Morin (2001a) advocates that the egocentric aim requires a continual effort to survive: feed, heal, protect, and earn our living. However, individuals do not only live to survive, they survive to live, which means they live to live: to enjoy the *plenitude of life*. Even if the aim of the majority of people is to win their daily battle feeding and protecting their family, there is an inner hope in individuals to be able to enjoy the plenitude of life. Morin

(2010) underlines that "through philosophy or ethics, fulfilment and free expression of individuals constitute human's main finality, without thinking they constitute the only finality of the *individual-society-species* trinity. This can have, within that plurality of possible finalities, a conflict of finalities, or parasitism of finality when the means becomes finality" (p. 145), (T). Desjardins (1983), Gidley (2007a) and Laszlo (2007) argue that the aim of reaching *plenitude of life* is not truly and deeply achievable through change of method or means but through a shift in our understanding regarding the meaning of life. These authors agree that the plenitude of life is an order of the plenitude of being. Therefore, our meaning of life is shaped by our meaning of *being* and our meaning of *being in the world*.

7.3.4 Consciousness to serve wisdom

The meaning of human life is directly connected to and conditioned by our understanding of the human being, which in turn conditions our approach to wisdom. On the matter of understanding, Ramakrishna Rao (2002) underlines that there is still "conceptual confusions and failure to arrive at shared meanings regarding philosophical discourse and psychological and neurological discussions of consciousness*"* (p. 3). There are a major split regarding the understanding of human consciousness between the Western approach and the Eastern one.

Western approach

In Western tradition the approach is rational and intellectual and its emphasis has mainly been toward the exterior. Therefore priority has been given to scientific methods to investigate exteriors which relate to awareness directed towards objects and events, fellow beings, their appearances and actions. This approach finds its roots in ancient Greek positivist and analytical philosophy claiming, through Heraclites and Pythagoras, that the essence of humanness consists in reason, and that the human being is a rational being. In Western tradition, consciousness studies constitute a very broad field, drawing from such diverse subjects as neurobiology, neuropsychology, cognitive science, psychophysics, philosophy, physics and theology. Ramakrishna Rao (2002) notes:

> Some saw consciousness as a process and others as ability. For some it was a quality of experience. Some looked at it as a *state*; some regarded it as a *function*; yet for others it was reflected in the content. Consequently, the concerns of researchers also varied. Some

investigators asked how consciousness *functions*, whereas *structure* and *organisation* became the main concern for others. A few postulated *modes* of consciousness, while some wrote about *domains* of consciousness; yet others speculated about *levels* and *degrees* of consciousness. Sometime the answers were sought in *physiology* (p. 5).

Ramakrishna Rao (2002) underlines that in Western tradition, we find that:

- Consciousness is generally equated with the mind. If a distinction is to be made between consciousness and mind, then consciousness is conceived of as an aspect of mind.

- Intentionality is regarded as defining characteristic of consciousness.

- The goal is one of seeking a rational understanding of what consciousness/mind is. Concerns are always limited to dealing with 'disturbed' conditions and restoring the individual to the so-called 'normal' state, but not to raise one to higher levels of consciousness and being.

- Scientists are interested in the phenomenal manifestation of consciousness.

- Consciousness is seen to be no more than a mental phenomenon.

Eastern approach

Different to the Western approach, the main focus in the Eastern approach is centred on the interior. Ramakrishna Rao (2002) notes that the Eastern model (through Yoga, Vedanta and Buddhist traditions) "makes a fundamental distinction between 'consciousness' and 'mind', and a secondary distinction between *mind* and *brain*" (p. 323). Mind is regarded as a form of matter but, as in the Western approach, the mind is linked to intentionality. The Eastern understanding is that the mind has two faces. The first one is the physical aspect because it is related to the brain and other physical systems from which the mind collects information by processing the input it. The second one is the subjective aspect regarding consciousness. When information is exposed to consciousness there is a subjective awareness and conscious experience of the phenomenal data. The Eastern approach is very cautious about information received from the mind because "it implies the presence of wrong knowledge. It is believed that the knowledge born from sense-mediated awareness is false knowledge. It is biased and incomplete. It sets the individual against others. In ignoring the underlying unity, ignorance promotes artificial distinctions such as 'you' and

'me', subject and object" (Ramakrishna Rao, 2002, p 321). The aim of the Eastern approach is to know things in their true state through direct access to pure consciousness. The way to grasp the essence of the object of focus is by silencing the presupposition and the biases of the mind; being in a free mind state (Desjardins, 1983). Regarding consciousness, the Eastern understanding could be summarized as follows:

-      distinction is made between consciousness and mind.

-      the existence of pure consciousness, which is believed to be non-intentional, is postulated whereas mental phenomena are regarded as essentially intentional.

-      the mind is regarded as a form of matter and is seen as the cause of error and illusion.

-      with the objective of breaking free from the errors of the mind, science has been developed in order to access pure consciousness and direct or true knowledge.

-      consciousness is transpersonal and non-local.

I am conscious that in this chapter my emphasis on Eastern traditions in order to investigate cultivation of wisdom represents a bias. I have chosen this bias because Eastern traditions such as Buddhism or Hinduism are not based on beliefs such as true/false or right/wrong external values systems, but on personal experiments in order to access the complexity of different levels of Reality and perceptions. In a sense, this bias compensates the dominant hegemonic linear and logic Western approach to life. The difference between the two approaches is explained through what is called mediated and unmediated awareness.

Mediated and unmediated awareness

There is a consensus among consciousness studies that consciousness implies awareness, and that awareness is a state of knowing.
Ramakrishna Rao (2002) explains the difference between mediated and unmediated awareness. For Ramakrishna Rao, "mediated awareness via sensory representations is 'knowing' by *description*; unmediated awareness is awareness by direct *acquaintance* or awareness by being. The former approximates to what we generally label as information.

Information is cognitively processed awareness whereas realization or revelation is awareness-as-such, an experience by being" (p. 303).

In the Western world, people have become accustomed to depend almost exclusively on mediated awareness. They think that kind of awareness is the type in existence. Ramakrishna Rao (2002) underlines: "the genuineness of our representations is tested by appeal to inter-subject consensus and other assumptions we make of reality. Awareness-as-such, does not require such cross-validation, because it is unmediated awareness of being, a relationship of identity and direct acquaintance as distinct from descriptive awareness by representation. Its validity is reflexive, apodictic and self-certifying unlike cognitive awareness" (p. 303).

Cultivating consciousness

Work needs to be done at the personal and cultural levels in order to limit the risk of error and illusion, as suggested by Desjardins (1983), Gidley (2007a), Laszlo (2007), Morin (2001a) and Ramakrishna Rao (2002). It appears that for the cultivation of wisdom we need to cultivate consciousness. For centuries, in the Western world research and inquiry have been done through philosophy in order to understand the nature of consciousness. However, as Ozolins mentions in his interview, "we teach philosophy which is about wisdom but in fact we don't teach to become wise. It is not because you are taking any number of philosophy classes that you will become wise. It comes from your personal experience and reflection on your experiences in life." Cultivation of wisdom is a process and a practice. In the Eastern traditions the practical aspect of cultivating consciousness has been studied and practiced in Yoga and meditation as the Western tradition would conduct scientific experiments (Desjardins, 1995). More and more, the Western world is borrowing and incorporating these techniques, which aim to develop a quality of being in the present through suspension of intentionality.

According to Ramakrishna Rao (2002), the Eastern traditions have developed Yoga which is a way of cultivating consciousness to reach higher states of awareness and wellbeing. Yoga is designed essentially to cultivate consciousness by controlling the natural wanderings of the mind. As the practice of concentration and the expansion of attention are continued for prolonged periods, one is led to a stand-still state where the mind's wanderings come under volitional control. When this happens, one has direct access to

consciousness-as-such. Meditation is also a practice which helps to control internal states and involves appropriate deployment of attention. Desjardins (1995) emphasises that in fact true meditation is the vigilance of ourselves maintained over the whole day while active: not only while we stay still in meditative posture for thirty or sixty minutes. Meditation calls for a capacity to direct our attention and have a global perception of ourselves. Desjardins (1983) notes that meditation is the opening of the life force which is non-dualistic and non- conflicting. It is simply the discovery: I live! When a certain level of meditation is reached, the person meditating experiences the deep awareness of being alive and animated by an infinite energy which is not only the person's own life but life itself. Here, that kind of awareness goes beyond the boundaries of the human species.

It seems that the benefit of silencing the mind is still to be discovered and applied in Western educational systems, where the emphasis and priority remain on development and hyper-activity of the mind. Raman (2008) stresses that reason, logic and mathematics are powerful instruments for giving meaning to the world on the intellectual and epistemic level; however, they are not necessarily equally effective in approaching and understanding other levels of experience, just as there is no point trying to open a door with the wrong key. It seems essential that we recognize not only the strengths of the human mind but also its limitations in its capacity to access all levels of Reality and perception.

7.3.5 The mind to serve wisdom

As mentioned earlier, the biological limitation of the brain means we cannot distinguish hallucination from perception, dream from waking state, imagination from real and subjectivity from objectivity. Morin (2001a) underlines that despite its capacity to control and verify, human knowledge has run and still runs the considerable risks of error and illusion. Desjardins (1995) emphasises that the mind cannot see the real in a pure manner because, in order to build its understanding, it always introduces elements of comparison which inevitably produce approximate knowledge, which in fact corresponds to mediated knowledge, where knowing comes from description and explanation.

A double property

The mind has developed a capacity of interpretation but it does not necessarily lead to a wise development of human beings. Certainly, that property has allowed our species to

develop sophisticated organisations, sciences and technologies but, at the personal level, it appears to be a source of human frustration and unhappiness. The reason may be found in the way Western culture has trained and directed the mind toward the exterior. Conversely, Eastern traditions such as the Vedanta in Hinduism have investigated the inner role and the power that the mind exercises on the human being. Throughout the centuries, this Eastern approach has been designed to minimise the risk of illusion and error related to the functioning of the mind. This practice is more to favour *knowing by being* than *knowing by describing*. It is a search for unmediated knowledge in order to let consciousness-as-such be expressed.

Basing his understanding on the practice of Eastern traditions, Desjardins (1995) emphasises that in its introspective function the human mind always creates something other than the unwinding of the real, such as thinking of what should be, could be or could have been. The mind seems to have the double property of masking what it is and creating what it is not. Desjardins underlines that the mind thinks frenetically in order to hide access to the deep emotional roots from which our actions are born. The problem human beings encounter with the untrained mind is that their thoughts come to paralyse their whole being with leitmotivs such as *what should be, could be* or *should have been,* to the point that they spend considerable amounts of energy thinking and elaborating on scenarios of their existence instead of living it. This mental mechanism is not to serve our *quality of being* and therefore the *Learning to Be* process. A shift needs to been made from the dominant Western assumption that *knowing is thinking* to *knowing is being*.

The fear of living

Eastern traditions require us to *live to know* and to *know* in order to be free. Prajnanpad (2009) observes that inner freedom to *just be* requires us to be able to *see* instead of *think*. Keeping in mind Ron Ritchhart's interview there seems to be a contradiction between Ritchhart's Culture of Thinking and silencing the thoughts in order for the mind to serve wisdom. However, Ritchhrt's Thinking Dispositions are about productive thinking, knowledge and actions, not reproductive thinking, knowledge and actions. This is thinking which requires development of metacognition and introspection. Considering the explanation below, *Thinking* Dispositions could be equally replaced by *seeing* dispositions.

Desjardins (1995) notes that the distinction is made between *see* which is accepting the real; and *think* which is interpreting the real. Most of the time *think* is about isolating an element of the totality but *see* is about integrating the detail in a greater whole. Father Jean (2005) explains:

> Fifteen year ago, on the Holy Land, I witnessed a physical fight between two religious men… It made me understand that we shouldn't give to much importance to the authority of words and thoughts for instead, find a universal language which directly touches the heart and shorts circuit the mind. I have discovered it in the language of Art such as music, painting, sculpting, poetry, dance… There is a direct and intimate relation between the work of art and the person. It is not always the case with words because it has become the mind's favourite tool. Artistic expressions give us the possibility to see and understand through the eye of the heart (p. 56), (T).

Prajnanpad (2009) underlines that, the vision is only possible if the heart is open and willing to receive life. He emphasises that the mind builds its power from the fear of living which veils lucidity, intelligence and understanding altogether. The mind is very efficient in creating its own limited world.

A supreme ruler

Amar (2004) notes that human beings easily take refuge in a world of ideas because in that world they can do what they want. The common attitude is that we do not see the situation as such, but the one that our mind projects in front of us. This does not favour communication with others and understanding of the world. Amar (2004) observes that the predominance of the head produces the effect of slowing down human fulfilment. Despite this tendency, in the Western world, the mind has become the supreme ruler and it has been given total power regarding validation of knowledge as well as decisions and choices made. Desjardins (1995) underlines that knowing is not about accumulating knowledge: *knowing is being*. Instead of being focused on our desire to exist we should open ourselves enough in order to simply *be* (T). Desjardins stresses that we feel a strong desire to exist when we do not recognise ourselves in the other and that we are able to feel perfect safety only when we fully accept the insecurity of existence. In fact, existence represents insecurity only for the ego and the mind. The fear of death is stronger when we do not dare live. Krishnamurti (1977) advocates that daring to live is about daring to die at each instant but also daring to be reborn at each instant.

Being our own witness

The Hindu Vedanta tradition advocates the importance of becoming our own object of study, in other words, to *witness* ourselves; our emotions, our thoughts and our conditioning in order to gain inner freedom. Skali (2005) underlines that according to Sufism, being vigilantly aware of the traps our mind, provides us with deep knowledge regarding who we are as well as the way we function. Therefore, vigilance leads us to direct, practical and immediate knowledge. Skali stresses that, practicing vigilance help us become realistic and therefore, to recognise our conditioning. It is also a way to develop an awareness of the process of transformation through efficient actions. Because they come from a clear vision of *who we are* these actions have the imprint of freedom. They are appropriate actions, not reactions motivated by emotions such as fear or anger.

Education of the mind

Through dividing and comparing, the function of the mind is to serve the individual ego and also to serve individual's survival. However, as I have seen through Morin (2001b), human identity is not only individual; it is included within the trilogy *individual-community-species*. Desjardins (1995) advocates that an education of the mind is needed for the individual to recognise him/herself in others, then to become greater until it includes the entire universe. At this stage of expansion there is no more ego because what we call the ego is the distinction made between oneself and what is not oneself. Therefore, there are no more feelings of separation and fear.

Capra (1982) stresses that rational knowledge, as produced by the mind, operates from the use of thoughts and language which are known to be linear. Conversely, the natural world is multidimentional and does not bare straight lines nor completely regular forms; phenomena are not produced successively but simultaneously. A comprehensive understanding of nature can only be captured through intuition and, immediate experience of the real is beyond the field of thought and language. According to Eastern traditions such as the Tao, what we describe with words can only be partially true. Capra (1982) stresses that experiencing the real – the opposite of trying to explain it and making meaning of it through the construction of realities – is always personal and indescribable.

I understand that to be able to serve wisdom the mind should learn to silence its thoughts, become its own witness in order to de-condition itself, allow the heart to express itself, then recognise the other as oneself. This approach provides practical information for reaching a *quality of mind* which in turn will support a *quality of being* in order to be efficiently involved in the *Learning to Be* process.

7.3.6 The heart to serve wisdom

According to Gidley (2007) what we could call modern knowledge is essentially developed from a hypertrophy of head-knowledge disallowing heart-knowledge. Steiner (1971a) advocates that head-knowledge has played an important part in the development of human freedom but it is now time for it to be revived from heart-knowledge. Gidley (2007) emphasises that Teilhard de Chardin (2002) observed that "humanity has been building its composite brain, and that perhaps it is now time to find its collective heart, without which the ultimate wholeness of its powers of unification can never fully be achieved" (p. 172).

To grow the individual heart

Before being able to build a collective heart, human beings first need, to grow their individual heart, by reintroducing the heart to thinking. Desjardins (1995) emphasises that the heart is an instrument of knowledge. When making reference to the heart, religious and spiritual traditions associate it with sentiments of love – in western traditions - and compassion – in eastern traditions. Desjardins underlines that love and compassion do not arise from some sort of mental decision. More often, they are covered by mind activity. Morin (2001b) stresses that "human understanding is beyond explanation because explanation concerns objective or intellectual comprehension of material things and therefore it is not appropriate to human understanding. Human understanding implies subject-to-subject knowledge. If I see a child crying, I am not going to understand his tears by measuring their salt content, but by finding my own childish distress deep inside, by identifying him with me and me with him. Understanding necessarily includes a process of empathy, identification and projection. Understanding demands an open heart, sympathy and generosity" (p. 78), (T).

Understanding leads to love and compassion. They are both states of *being* and require a certain level of personal introspective work. Rumi (1260, 1997) expresses that idea through the following poem:

Your task is not to seek for love,
But merely to seek and find all
The barriers within yourself that
You have built against it.

Forgiveness is commonly put forward by religious and spiritual entities as the key element to reach love and compassion. In reading different religious and spiritual texts (Judaism, Christianity, Islam, Hinduism and Buddhism), I found the explanation Hinduism provides on forgiveness practical in educating the mind and heart, leading to a state of love and compassion.

Process of forgiveness

In reference to the Vedanta, Desjardins (1995) underlines that the first step toward forgiveness lies in forgiving oneself; a common human mechanism is to judge oneself: not to forgive oneself for being no more than just who we are. Childhood is often spent comparing of oneself with others, in judgement of and rejection of oneself. Desjardins notes that in order to compensate for this lack of acceptance of who we are, we exaggerate the few points for which we are able to like ourselves. We fabricate our identity and put our feelings on the side because it is too painful to accept who we are. Amar (2004) stresses that this mechanism generates egocentrism in order to protect our fabricated identity. As a result, a *person* becomes more and more an *individual* mainly focused on his/her personal world. Seeing him/herself only as an individual, a person deviates from the web of life which is fundamentally about relationships: relations with others, relations with nature and relation with the universe (T). Prajnanpad (2009) underlines that in order to enter into a true relationship and feel truly alive, a person needs an open heart. Desjardins (1995) observes that suffering from comparison and enclosed within their individuality, modern human beings have difficulty entering into real relations with other beings and nature. Therefore, they develop 'bulimia of possession' through consummation

but also through crystallisation of identity and clinging to hermetic beliefs. Amar (2004) stresses that communication and understanding, which together represent the corner stone for forgiveness, become extremely difficult and therefore, forgiveness is unthinkable and inaccessible.

Prajnanpad (2009) underlines that, if human beings were more inclined to look at their emotions, they would see them as raw materials from which they can begin to work on in order to transform them and grow wiser. He stresses that becoming an adult is about learning to be; to *'be'* means to be free of having and possessing. Desjardins (1995) advocates that being 'free of having' does not mean we should not have possessions. It means we should not be attached to them. Transformation is about the transformation of a child into an adult. However, human beings can become old without ever taking the risk of offering themselves to life, constantly seeking to protect and maintain themselves. Through his forgiveness journey, Nelson Mandela has demonstrated that the intelligence of a wise person is not only the intelligence of the head but also the intelligence of the heart. Desjardins notes that everyone, from a hardened selfish person to a wise one, only acts for him/herself. However, a sage has the whole universe as body and recognises him/herself in everyone. Desjardins joins Morin's Ethics of Understanding when he states that 'there is no freedom outside understanding'.

It appears that a *quality of heart* is an inner process which comes from our ability to forgive ourselves and others. The *quality of heart* aids a *quality of being* and is a key element in favouring the *Learning to Be* process and in developing a *culture of wisdom.*

7.3.7 Approaching cultivation of wisdom within the *Learning to Be* process

Facing the challenges and complexity of the 21st century, as seen in Chapter 3, individuals and communities raise questions such as *'What must be done?' 'What is right to do?' 'What decisions have to be made'*. Within the context of today's complex world, the right answer is not a right answer in itself, decided in advance and established as such. Barbier (2010), Desjardins (1995), Nicolescu (1996) and Morin (2001) emphasise that the 'right answer' should consider all elements of the situation, including oneself. The meaning of *including oneself* is beyond disciplines and requires a *Learning to Be* process in order to make non-predetermined right decisions and actions and consider our human identity as individuals, members of a community belonging to the human species living alongside

with other species (Morin, 2001a). The *Learning to Be* process involves *quality of being* requiring cultivation of consciousness which is possible when supported by *quality of mind* and *quality of heart*. Here, it is about learning to know oneself and it brings a comprehensive approach to the initial understanding regarding the meaning of *Learning to Be* developed in Chapter 3. Understanding the functioning of both the mind and the heart is essential for minimising human risks of error and illusion, as well as for knowing how our thoughts, emotions and behaviours have been shaped by all sorts of conditioning which make us repeat actions without being aware of the real demands of the situation or events we are involved in.

Meta-Connection Box 7.2   Knowing is being
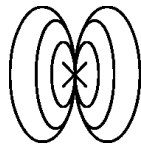
Knowing is being

Together, a quality of mind and heart leads toward a quality of being in the present, which produces a quality of knowing because, asshown, knowing is being (see the interviews with Barbier and Ozolins). This quality of knowing shapes the meaning of 'being' which in turn constructs the meaning of life. This quality of knowing also serves the Trandsiciplinary attitude which requires both a thinking process and a being process. Furthermore, it is interesting to see that in fact, the Learning to Be process contributes to the cultivation of wisdom, and vice versa. Therefore it can be said that, the Learning to Be process and cultivation of wisdom serve the cultivation of human species, which may guide us towards an evolution of consciousness, which is seen as a planetary imperative.

CHAPTER 8

FINDINGS AND CONNECTING THE DATA CONTEXTS

8.1 Introduction

In this chapter I will discuss the research findings and connect the data gathered from the review of the literature, the interviews with significant authors and the experiments I conducted in my classes. As seen previously, *Learning to Be* is a Transdisciplinary topic, which cannot be approached linearly, through analysis or compartmentalisation as is done in disciplinary research. Some parts of this research were done within disciplines but *Learning to Be* occasioned the emergence of exploration and analysis of data between disciplines. The findings are multireferential and multidimentional, which means they belong to different areas of knowledge. The methodology of theoretical Transdisciplinarity has been designed by Nicolescu (2002) to approach a unity of knowledge through the exploration of different levels of Reality and perception. This is done by studying the complex interactions and connections between the findings themselves and through the investigation of the ''Included Middle'' in order to release contradictions and tensions emerging between findings.

In this research, I examined the needs for and the meaning of the *Learning to Be* pillar which, alongside with *Learning to know, Learning to Do* and *Learning to live Together*, was recommended by the Delors Report/UNESCO (1996) and seen as a priority for education in the 21st century. The purpose of this study was to investigate the ontological and epistemological dimensions of the *Learning to Be* pillar; to understand why and how *Learning to Be* has come to be seen as essential learning in global culture; and to explore its meanings and a practical approach in the context of the classroom. These were explored through the following research questions:

- What are the epistemology and ontology of *Learning to Be*?

- Why, at the beginning of the 21st century, is the *Learning to Be* pillar essential learning?

- How could *Learning to Be* be played out in the context of the classroom?

In this chapter, I will begin by reviewing the data collected through a review of the literature, interviews with significant authors and Transdisciplinary inquiries conducted in my classrooms, then attempt to understand the relationships between the needs for, the meanings of and the process of *Learning to Be* . In order to answer my research questions, I will study my findings themselves through a methodology drawn from a Transdisciplinary approach, which is open to new understanding and perspectives of the *Learning to Be* pillar.

8.2 Summarizing the findings

This review of the findings organises information related to the needs of the 21st century addressing the need for *Learning to Be*, the meanings of, as well as the process of *Learning to Be*. From Chapters 3 and 4, I have collected data giving me information regarding the needs for and the meanings of the *Learning to Be* pillar. The information drawn out of chapters 4, 5 and 6 provides me evidence that *Learning to Be* is a process.

8.2.1 Needs of the 21st century addressing the need for *Learning to Be*

The essential need of the 21st century, which mirrors the need for *Learning to Be,* is for human beings to develop a *quality of being* which strongly requires a reform of thought and an evolution of our individual and collective consciousness. According to the authors discussed in this research, those two main components are reachable with the help of the enablers discussed below.

Quality of being through reform of thought

A reform of thought is powerfully advocated by researchers coming from different fields of knowledge (Barbier, 2010; Capra, 2003; Castoriadis, (1999); Gidley, 2007; Lazslo, 2007; Montuori, 2008; Morin, 2001b; Nicolescu, 2008; Wilber, 2001). Among them, some even go as far as proposing a *revolution* of our way of thinking about ourselves and the world in order to avoid a *breakdown* of humankind**.** Drawing on my research, I have identified the following components to be taken into consideration for enhancing a reform, or a revolution, of thought:

-       Know that human beings and knowledge are ever-evolving.

- Consider multiple perspectives of reality.

- Connect areas of knowledge.

- Know that an organised whole produces a number of new qualities that are not present in the separate parts.

- Shift our focus from objects to relationships.

- Shift our emphasis from structure to process.

- Shift from objective knowledge to contextual knowledge.

- Exercise auto-criticism.

- Recognise the value of heart and spiritual knowledge.

- Develop a sense of solidarity.

- Become ecologically literate.

- Recognise planet Earth as our common home.

- Feel both individual and collective responsibility for the future of humanity.

- Be aware that knowing is *being*

Quality of being through evolution of our individual and collective consciousness

This aspect of an evolution of consciousness may seem abstract but it has actually been widely discussed within different areas of knowledge (Barbier, 2010; Gidley 2007; Laszlo, 2007; Morin, 2001a; Nicolescu, 2008). Nowadays, the evolution of consciousness does not only concern people involved on a spiritual journey. Gidley (2007) advocates that it is imperative to realise that survival will depend on our evolution of consciousness. Evolution of consciousness has become a *planetary imperative*. Here are the main recommendations from the authors discussed in this research:

- Embrace our trinity identity as individuals, members of communities and beings belonging to the human species.

- Be aware of teleological purposes in our life.

-   Re-evaluate our values.

-   Investigate a process toward the cultivation of wisdom.

-   Explore what constitutes 'I' and expend it toward a consciousness of 'us'.

-   Develop an Ethics of Understanding and Forgiveness.

-   Know that being is *knowing*.

All of these components are addressing the need for *Learning to Be* but also represent the context from which *Learning to Be* finds its meaning.

8.2.2   Meanings of *Learning to Be* in the 21st century

From the review of the literature and the interviews with significant authors I could identify four essential learnings that give substance to the meaning of *Learning to Be*: learning to survive, learning to express oneself, learning to know oneself and learning to reach a quality of being through learning to recover from suffering. Each of these learnings are supported by the following enablers:

Learning to survive in the 21st century

This aspect of *Learning to Be* is succinctly evocated by the Delors Report (1996) but is more and more put forward as an urgent necessity and strongly advocated by researchers such as Capra (2003), Laszlo (2007), Montuori (2008), Morin (2001b), Niscolescu (2008). Learning to survive requires the followings reinforcements or changes:

-   Understand our human connection with nature and recognise Earth as our common home.

-   Be aware of our primary Earthly identity.

-   Save human unity and diversity.

-   Think in terms of systems.

-   Understand that creativity is above all a process of species survival.

-   Develop a sense of solidarity.

- Develop a sense of responsibility toward our future.

Learning to express oneself

Learning to express oneself was the main recommendation of the Faure Report (1972) regarding the meaning of *Learning to Be* because the commission proposed to free human beings from being seen and used essentially as productive tools for society. Later, it was incorporated in the Delors Report (1996) but since then, its meaning has been extended in order to respond to the needs of the 21st century. Learning to express oneself demands that we:

- Recognise our conditioning and be able to think, decide, act and create from it but also beyond it.

- Express ourselves physically, intellectually, emotionally, artistically and spiritually.

- Discover who we are through personal expressions.

- Feel cared for and loved in order to fully express ourselves.

Learning to know oneself:

Learning to know oneself was prioritised in the Delors Report (1996) but without precisions regarding its process. Learning to know oneself supports the development of a quality of being which is an essential need for the 21st century. In this context, learning to know oneself also asks individuals to be involved in an evolution of consciousness. Therefore, learning to know oneself requires that we:

- Explore the different aspects of the mind.

- Discover the qualities of the heart.

- Explore what constitutes 'I' and expend it toward a consciousness of 'us'.

- Understand that knowing oneself is only possible through encounter with others.

- Be aware of our capacity to transform ourselves.

- Explore the unknown and realise it forms us, interacts with us, surrounds us and inhabits us.

- Know that knowing is *being.*

- Know our place in the world and our role in the web of life.

Learning to reach a quality of being through learning to recover from suffering

When putting forward *quality of being* as the essential need for the 21st century it is important to be cautious and wonder who has the competency or the right to define the concept of *quality of being.* Does a normative force exist, which could establish or frame a *quality of being*? We touch here on a very subjective topic because every individual and every culture has different norms regarding *quality of being*. The only aspect that can represent a universal norm to define the quality of being is the feeling of suffering. Here, it is not about defining what makes people suffer, because it is also very subjective: it depends on one's state of mind and one's state of heart. Therefore, the norm, which would set the limit beyond which we are not experiencing a *quality of being,* should be the suffering itself. In order to overcome suffering we should:

- Know that we are ever-evolving beings.

- Experience that we have the capacity to transform ourselves.

- Be able to understand ourselves and others.

- Be able to forgive ourselves and others.

- Find motivation and enjoyment in exploring and giving meaning to the unknown during the course of our life.

All of these components address the meaning of *Learning to Be* but also represent active ingredients involved into the dynamic of *Learning to Be* as a process.

8.2.3 *Learning to Be* experienced as a process

Drawn from Transdisciplinary inquiries with my Year 6 and my Preparatory students I understand *Learning to Be* is as a process. While the students showed a quality of presence during the French class, they became involved in an *auto-co-eco-formation* which is order of a *bio-cognitive* approach (Galvani, 2008) because as individuals and as a group they developed an *interaction* between oneself (auto-formation), the others (co-formation) and

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the world (eco-formation). It appears that the *Learning to Be* process bears an *interaction*, like a recursive loop, where *learning* shapes the being and where the being opens him/herself to new realities and therefore, shapes the learning. The *Learning to Be* process enhances students' understanding and transformation and in a sense, because it develops a quality of being, it contributes to the *cultivation of wisdom*. This *interaction* shows how the *Learning to Be* process and *cultivation of wisdom* process serve what we could call the *cultivation of the human species*. The dynamics of this process are explored further through a Transdisciplinary approach.

In order to understand the *in vivo* dynamic created by the need for, the meaning of and the process of *Learning to Be*, I will discuss the connections and relationships between the findings of this study.

8.3   Connecting the Findings

Connecting the findings is about examining how the *Learning to Be* pillar is organised and how it is operating. In order to understand the relationships between the needs for, the meanings and the process of *Learning to Be,* I explore the findings of this research according to Transdisciplinary methodology which requires investigating the different levels of Reality of *Learning to Be* and its complexity. The contradictions and tension that arise from the findings are studied within the framework of the Transdisciplinary logic of the 'Included Middle'.

8.3.1   Different Levels of Reality

Nicolescu (1996) considers that the major impact of the quantum revolution is to challenge the contemporary philosophic dogma concerning the existence of only one level of reality. The existence of different levels of Reality has been affirmed by different traditions and civilisations, but this affirmation was founded on the explanation of the inner universe only. Nicolescu (2002) explains that there are different levels of Reality of the object and, correspondingly, different levels of Reality of the subject. The different levels of Reality are accessible by human knowledge thanks to the existence of different levels of Perception. These levels of Perception permit an increasingly general, unifying, encompassing vision of Reality, without ever entirely exhausting it. Nicolescu (2008)

underlines, "a level of reality is what it is because all the other levels exist at the same time" (p. 8).

Learning to Be is a complex and Transdisciplinary concept which extends between, across and beyond disciplines and areas of knowledge. The different levels of Reality impacting and shaping the *Learning to Be* pillar are understood as corresponding to the needs for *Learning to Be*, giving meanings to *Learning to Be* and facilitating the *Learning to Be* process.

Level of reality corresponding to the needs for *Learning to Be*

The need for human progress, understood as *quality of being* through personal evolution but also in relationships with others and the world, is a level of reality representing the context of the 21st century and corresponding to the needs for the *Learning to Be* pillar. Within this level of reality, human progress as *quality of being* is connected to complex underlying processes which nourish it. Here, the main points encompass all the other processes enumerated earlier (see section 8.2.1):

- The *transformation of our way of thinking* about ourselves and the world in order to make sustainable decisions and radical changes in our behaviour.

- The development of an *Ethics of Understanding* through thorough thinking and introspection.

- The practice of *adaptation* and *flexibility* in order to evolve in a complex interconnected and changing world.

- The *Cultivation of wisdom* leading to transformation and stimulation of human progress.

Levels of Reality giving meaning to *Learning to Be*:

The meanings of *Learning to Be* correspond to different levels of Reality. From the review of the literature and interviews with significant authors I was able to identify six levels: learning, being, learning to survive, learning to express oneself, learning to know oneself and learning to reach a quality of being through learning to recover from suffering.

- *Learning*, seen as the breath of life by Maturana and Varela (1987), is essential to life. In this context, learning must adapt to the educational needs of the 21st century. It represents a movement within the *Learning to Be* process which is explored later in the 'Included Middle' section.

- *Being,* either approached from existential, humanistic, indigenous, spiritual or Transdisciplinary perspectives, represents an ontological level of reality. It is about a state of being within the *Learning to Be* process which is explored later in the 'Included Middle' section.

- *Learning to survive* is a level of reality which involves individuals, communities and species because we cannot survive on our own. This level of reality requires a collective responsibility to evolve toward a consciousness of 'we'.

- *Learning to express oneself* emotionally, intellectually, physically, artistically and spiritually represents a level of reality where human beings explore the movement from inside to outside. It is about offering oneself to the world around us.

- *Learning to know oneself* through both, introspection and interaction with others is a level of reality which enhances the understanding of human characteristics: physical, intellectual, emotional and spiritual.

- *Learning to recover* and heal oneself physically, emotionally, mentally and spiritually is a transformative level of reality which produces a *quality of being*. It is about overcoming suffering which represents the normative force to define *quality of being*.

Level of reality concerning the *Learning to Be* dynamic

Through Transdisciplinary inquiry in my classrooms I experienced that *Learning to Be* is a process (see chapter 6) which I could call an *auto-co-eco-formation* (Galvani, 2008). It means that, in order to be effective, this level of reality requires both connection between intellectual knowledge, life experience and personal awareness but also the suspension of intentionality. The *Learning to Be* process, in order to develop *quality of being*, involves complex underlying processes in the cultivation of mind, heart and consciousness which altogether need to be nurtured with love and compassion for the learner and humility

toward our approach to knowledge and life. The *Learning to Be* process itself is animated by a web of complex relationships underlying and supporting processes and patterns that I will explore below.

8.3.2 Approaching the complexity of the *Learning to Be* pillar

Nicolescu (2002) explains that the structure of the totality of levels of Reality is a complex structure: every level is what it is because all the levels exist at the same time. Complexity cannot be approached with a classical and formal logic, founded on binary oppositions like 'true' and 'false'. According to Morin (1990), complexity requires an 'approach in motion' where relationships between different realities and where patterns and processes are taken into consideration.

Reviewing the literature, interviewing significant authors and conducting transdisciplinary inquiry in my classrooms allowed me to approach the complexity of *Learning to Be*. In this section, I explore that complexity by examining relationships, patterns and processes which, according to my understanding, I have identified as inter-creativity, enhancement, reflexivity, complementarity, chaos, emergence, contradictions and unknown forces. Below, in order to gain a better idea of the complexity of *Learning to Be*, I have designed diagrams to represent the different dynamics involved.

Inter-creativity

I have noticed that some elements and aspects shaping the meaning of *Learning to Be* produce each other. Figure 8.1 below is a symbolic representation of that inter-activity. The interaction (the double head arrow) between two elements (the dots) makes them produce each other, but also create a third aspect which is an expression of that interaction which successively will be interacting with other dots and enrich each element. Here, the figure is simplified to respond to the constraints of a representation in two dimensions. Within a three dimension the design is not flat and each dot can be simultaneously interactive with more than one dot.

-       The needs for *Learning to Be* participates in producing the meaning of *Learning to Be* and the meaning of *Learning to Be* determines the needs for *Learning to Be*. The needs for and the meaning of *Learning to Be* create a third: the *Learning to Be* process.

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- The inter-creativity between quality of mind and quality of heart produces a third: quality of consciousness.

- The inter-creativity between cultivation of wisdom and Ethics of Understanding also produces a quality of being.

- The human identity expressed through *individuals-communities-species* inter-creates its three terms.
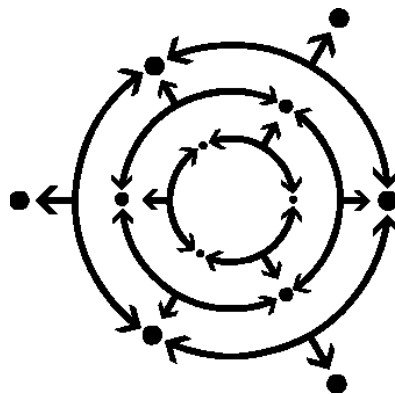
Figure 8.1 Inter-creativity

Reflexivity

Reflexivity is a dynamic where an element, a process or a system receives information about itself by reflecting on another element, process or system. Figure 8.2 below shows the dynamic of reflexivity. I have chosen to represent the movement with a twisting loop because reflexivity involving human beings is always subjective: this is about mediated knowledge and therefore, it encompasses biases.

- Within the phrase *Learning to Be*, *learning* is reflected on *Be* and *Be* is reflected on *Learning*.

- An *individual identity* is shaped by multiple reflections prompted by the different contexts a person evolves in.

- *Understanding oneself* is favoured through feedback received *from others.*

- The *Ethics of Understanding* is facilitates on the process of *becoming wise*.

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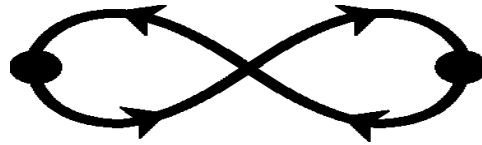
Figure 8.2 Reflexivity

Enhancement

My understanding is that enhancement happens when one element or aspect supports or enhances several others. Enhancement may come from both diversity supporting unity, or unity supporting diversity. In Figure 8.3a below I represent the example of the enhancement of learning supported by the Ritchhart's Thinking Dispositions (see interview in Chapter 5). It shows that in order to be productive, cognitive learning needs to be supported by seven Thinking Dispositions. In Figure 8.3b, I show the power of being involved in an Ethics of Understanding because it directly impacts on the cultivation of wisdom, learning to recover, transformation of ourselves and others, learning to know oneself and adaptability and flexibility. Below are listed the enhancements shaping the *Learning to Be* pillar:

- An *Ethics of Understanding* supports adaptability and flexibility, transforming our way of thinking about ourselves and the world, cultivation of wisdom, learning to know oneself, learning to recover.

- *Forgiveness* enhances love and compassion.

- *Being vigilant,* in order to witness our emotions, thoughts and conditioning, supports the process of transformation.

- *Inner freedom* enhances freedom of being, inner wisdom and a dynamic of transformation.

- The *Transdisciplinary attitude* helps us to approach the complexity of *Learning to Be*. It requires suspension of intentionality in order to see emergent dynamics.

- *Learning to know oneself* enhances learning to recover and heal as well as quality of being and cultivation of wisdom.

- *Thinking* enhances *learning* because cognitive learning is a product of thinking.

- The *Learning to Be* process and the *cultivation of wisdom* process support cultivation of the human species.
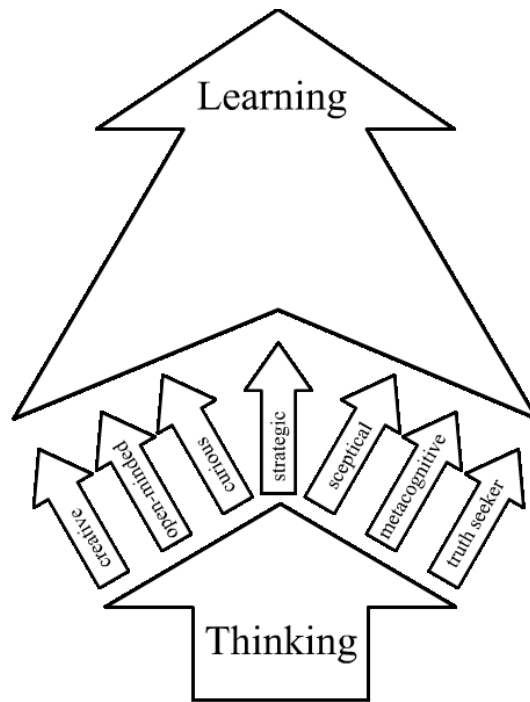
Figures 8.3a   Enhancement
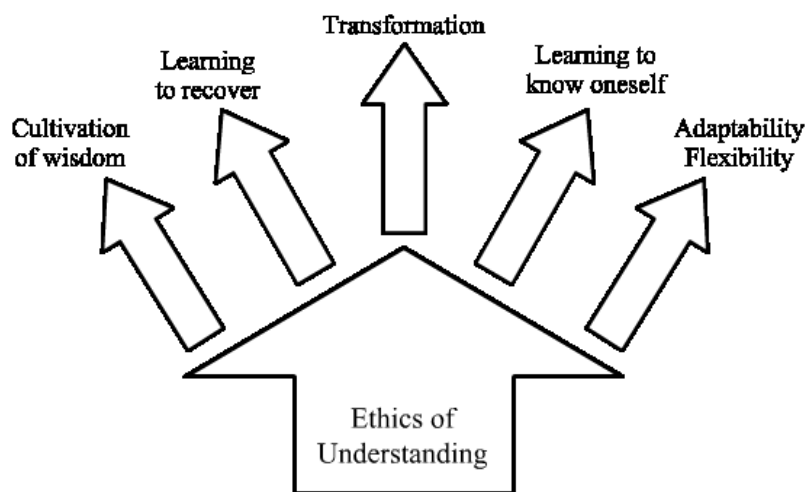
Figure 8.3b   Enhancement

Complementarity

Complementarity is associated with contrasting or contradictory concepts that represent different perspectives of reality and that together create a more comprehensive and effective process than any one of them alone (Morin, 2001b). Figure 8.4 below represents the well-known symbol of yin and yang which together create a perfectly balanced movement. The dynamic of complementarity can be found in the following aspect impacting on the *Learning to Be* pillar:

- Together, *head knowledge* and *heart knowledge* develop comprehensive understanding and consciousness.

- Together, *composite brain* and *collective heart* give power of unification to humanity.

- The study of *the universe* and the study of *the human being* sustain one another in approaching the Real.

- *Multiple knowledge* and *self-knowledge* are both indispensable in giving comprehensive meaning to the world.

- Training for *gaining skills* and learning for *understanding* are both essential to reach autonomy and self-esteem.
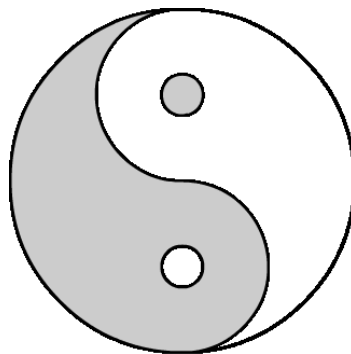
Figure 8.4 Complementarity

Chaos

Chaos is an ensemble of very sensitive and unpredictable behaviours where patterns, relationships and processes are very difficult to map, shape or understand. Henry Brooks Adams (1919) said: "chaos was the law of nature; order was the dream of man. Chaos often breeds life, when order breeds habit" (p. 8). Chaos could be represented in various ways. I have chosen the figure below because it clearly shows the movement of divergence of the arrows which demonstrates the difficulty of making connections with each of them. It also gives an idea of the difficulty of controlling, organising or appreciating its movement while based in the centre. The concept of chaos is represented through the following aspects:

- *Chaos is the first level of reality in a classroom*. In his interview in Chapter 4 of this thesis, Ozolins argues: "as a teacher you have to meet the students where they are and they are all at different places. Their world views and the way in which they understand what is happening in the classroom are going to be different. That is what makes teaching an art rather than a science."

- *Be,* in the phrase *Learning to Be,* represents chaos because '*Be'* is about offering oneself to contexts, to life, to the unknown: we are able to feel perfect safety only if we fully accept the insecurity of existence, (Desjardins, 1995).
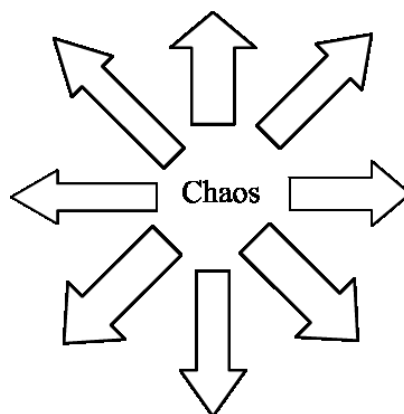
Figure 8.5 Chaos

Emergence

Emergence is a faculty created by the encounter of different elements or aspects of reality and resulting from a double movement of absorption and co-creation. In order to come to life, emergence needs a fertile and open context. In Figure 8.6 below, the two arrows represent the encounter of two elements which, through fusion or absorption co-create new elements symbolised by the diamond-shaped.

- The emergence of a *personal cultural system* within multicultural contexts comes from negotiation between the culture of the group and the private world of the individual.

- The emergence of a *quality of being in the present* comes from a state understood as *suspension of intentionality* which represents a fertile and open context to allow accurate decisions and actions unfold.

- *Being a teacher* is a continual emergent process. In his interview (see Chapter 5) Ozolins argues: "there is no prescription to be a good teacher. You always have to be aware of where the students are. If you discover in what kind of existential space they are in, you really can help them understand themselves but also help them to unblock that process of learning. As a teacher you have to try things that will penetrate these different worlds emerging from the dynamic of different classes."

- The *Thinking Dispositions* of Richhart (see Chapter 5) are not teachable. They emerge from contexts which favour their enculturation.
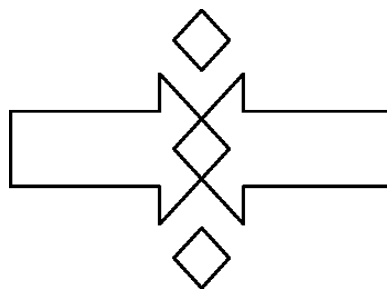
Figure 8.6 Emergence

Contradictions and tension

Contradictions and tension happen between elements or aspects of reality in opposition of themselves. I have chosen to represent contradiction with the design of Figure 8.7 below showing the tension of an arrow being stretched by the movement of two opposite directions symbolising contradiction. Researching the *Learning to Be* topic I have identified the following contradictions:

- *Learning to Be* bears a contradictory logic which puts together a movement and a state and creates tensions between the movement of *becoming* through learning and the state of just *be-ing*.

- Contradiction between *mediated knowledge* from the Western approach and *unmediated knowledge* from the Eastern approach. The first one is *knowing by description and explanation* and the second one is *knowing by being* (see Chapter 6).
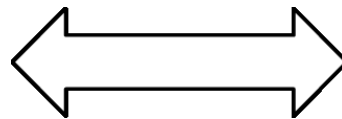
Figure 8.7 Contradiction

Unknown forces

Unknown forces are active in the shadow of our perceptions of the real and produce events that our understanding is not able to grasp. They make us doubt, question, imagine, extrapolate, theorise and essentially create our reality. Here are some examples of unknown forces operating at the heart of nature and life:

- Unknown forces have created and organised the universe. Unknown forces have conditioned all species on Earth to have the desire to survive. Unknown forces facilitate our birth and make us die. Unknown forces inhabit the psyche and condition our behaviour.

- Through this research, my understanding of *Learning to Be* is limited to the evolution of *my* being and only represents the construction of *my* reality at the time

of my writing. My understanding will be challenged by forces still unknown to me, for example by researchers with different levels of evolution to me, and in time by new discoveries.

Figure 8.8 Unknown forces

8.3.3 The 'Included Middle': releasing tensions and contradictions

As discussed earlier, Nicolescu (1996) underlines that the passage from one level of Reality to another is insured by the logic of the 'Included Middle'. He suggests that in order to obtain a clear image of the meaning of the 'Included Middle' we should represent the three terms of the new logic – A, non-A and T – and the dynamics associated with them by a triangle in which one of the vertices is situated at one level of Reality and the two other vertices at another level of reality, (see Figure 8.9). Nicolescu (2008) emphasises, "if one remains at a single level of Reality, all manifestation appears as a struggle between two contradictory elements. The third dynamic, that of the T-state, is exercised at another level of Reality, where that which appears to be disunited is in fact united, and that which appears contradictory is perceived as non-contradictory" (p. 7). He sees the logic of the 'Included Middle' as the logic of complexity, as it permits crossing into different levels of Reality represented as NR1 and NR2 in the figure below, thus freeing the tension between A and Non-A.
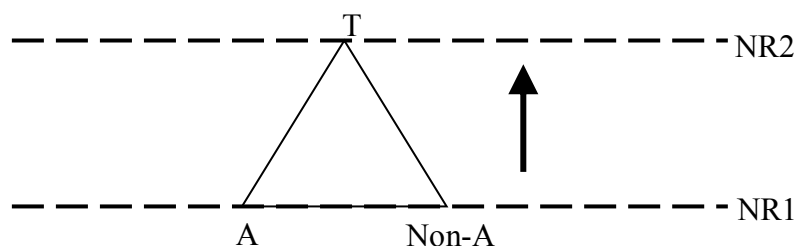
Figure 8.9 Symbolic representation of the action of the 'Included Middle' logic
(Nicolescu, 2008)

Actualisation and potentialisation

Nicolescu (2002) underlines that Lupasco, who formulated the logic of the 'Included Middle', observed that the manifestation of any phenomenon appears because a certain actualisation, tending to a shaped identity, but meanwhile, that same manifestation implies a repression which represents a potentiality of all of what that phenomenon is not, in other words, its non-identity. Lupasco (1970) came to understand that Reality is a perpetual oscillation between *actualisation* and *potentialisation*. However, Nicolescu (2002) stresses that considering only actualisation leads to a truncated real because there is no absolute actualisation. *Actualisation* and *potentialisation* are not enough in order to reach a coherent definition of reality. Movement, transition and crossing from *potential* to *actual* is not conceivable without an independent dynamism represented by the 'Included Middle': the T-state.

My understanding is that the phrase *Learning to Be* can be found in both actualisation and potentialisation. It makes me question what the unity of the contradiction movement/state embedded in *Learning to Be* is. What is its 'Included Middle'? Where do *Learning* and *Being* meet?

Understanding where the two terms *Learning* and *Be* meet together

Drawing on previous chapters, my understanding is that there is a reflexive loop between the two terms of the *Learning to Be* dynamic. *Learning* and *Be* are both, the effect and the product of each other; learning shapes being and being shapes learning. They are both product-producers. In studying the complexity of the *Learning to Be* dynamic, I could see that there are movements within it such as intercreativity, reflexivity, enhancement,

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complementarity, chaos, emergence, contradiction and unknown forces. However, through my experiences with my students I perceived that within those movements there is an aspect of immobility which is an effect of the term *Be*… just *Be*, not being. I see a difference between '*be*' and '*being*'. *Being* interacts, receives and produces knowledge through learning. *Being* could be synonymous with learning because, as Aspin concluded in his interview, (see Appendix G): "if you stop learning you die". As seen in the previous chapter, *Be* is suspended in the present. It represents the quality of presence, the suspension of intentionality advocated by Galvani (2008) and the *unmediated* knowledge of Ramakrishna Rao (2002). My understanding is that *Learning to Be* also bears a contradictory logic which confronts together a movement through *learning* and a state through *Be*. That contradiction creates tensions in the way to approach the *Learning to Be* process. There is a contradiction between the movement of *becoming* and the state of just *be-ing*.

Learning is a movement involving information, formation, time/distance, space, interconnection, quantity/quality, transferability, reflexivity, metacognition, complexity, transformation and understanding, all of these aspects are infinitely open (Barbier, 2010, Nicolescu, 1996, Ritchhart 2002, Morin, 2000, Gadamer, 2000, Maturana &Varela, 1987, Ricoeur, 1990).

To *Be* is a state of being in the present where no past and no future are involved, where a person is open to unwinding events within, in front of and beyond him/herself (Barbier, 2010; Desjardins, 1995; Galvani, 2008; Hadot, 1997, 2002; Krishnamurti, 1977; Morin, 2001b; Murtimer, 2003; Ramakrishna Rao 2002 and Ricoeur, 1990).

Below, I have mapped the unfolding of my thinking regarding the meaning of the two terms of the phrase *Learning to Be* from which I attempt to understand the contradictory aspect embedded in it and to represent its 'Included Middle'.

Table 8.1 Meeting points of *Learning* and *Be*

Learning	to	**Be**
↓		↓
Movement		State
↓		↓
Towards and through *mediated* knowledge		Presence – I am
Information and formation		
Different levels of Reality		↓
↓		Knowing comes from
		unmediated knowledge
Trans-formation ⟶		**which requires a quality of presence**
is beyond forms		and a quality of being
↓		↓
Trans-formation requires		*Be* is
that I offer myself		just *Be* in the present
through an opening ⟶		**without any form**
leading to understanding and		of intentionality
unity of subject/object		↓
↓		Access to different
Learning is not anymore		levels of Perception
order of getting knowledge but		
becoming knowledge: knowing		↓
↓		
Knowing opens to *Be-ing* ⟶		**Just *Be-ing* opens to knowing**

Discussing the meeting points of *Learning* and *Be*

Looking at the parallels between *Learning* and *Be-ing* in Table 8.1, the 'Included Middle' between both appears to be when *learning* goes beyond information and formation to reach transformation. Transformation requires a cognitive process and a quality of being in the present. During the Transdisciplinary inquiry conducted in my French classes, I experienced that *transformation* corresponds to the Transdisciplinary attitude expressed through the movement *between*, *across* and *beyond* disciplines. I understood the importance of moving *beyond* forms (disciplines, identity and culture) because *beyond* brings the unity of the two terms of the phrase *Learning to Be*, respectively expressing movement and state: the movement of involving oneself in the act of learning through cognitive approach and the state of *just be-ing* which can be represented through opening and offering oneself to the present.

Including into oneself

In order to have a visual representation of those two aspects of movement and state within understanding moments we could refer to Desjardins (1995) who underlines that to *understand* should be seen as *under-stand*, which means *including* into oneself. For example, we can understand a rose from two completely different ways. The first way, we think about the rose, we describe it, we compare it etc…In this case knowledge comes from doing. In the second way, no thinking is involved. We just enter into communion with the rose. We become one with the rose. Understanding comes from an opening of the heart which makes us absorb the rose and therefore, know and understand the rose. In this case knowing is *be-ing*.

Our Western educational systems and societies prioritize and validate mediated knowledge. However, unmediated knowledge, suspension of intentionality and quality of being in the present happen in the classroom. To illustrate the power of going *beyond* discipline, identity, culture and cognitive process I expose here the example of one of my Year 6 students.

Beyond thinking

This student was often looking around in order to grasp what was happening in or outside the classroom. She had difficulty focusing, understanding and remembering simple instructions, thinking logically, making connections and identifying patterns. She struggled with the learning process and as a result had a very low self-esteem regarding her capacity as a learner in all subjects. Learning a foreign language, for instance French, was even more challenging for her.

Each week, my students were given a mini test on vocabulary or grammar points that were taught the precedent week in order to give them (and me) feedback regarding their learning. This mini test was on conjugating the verb to be in both French and English. The student had written with a pencil and even though she had tried to follow the pattern, she made many mistakes. That evening I went beyond my role as a French teacher. I had no thought in my mind, but a projection of her face in front of me. Without thinking about the possible consequences I rubbed out her incorrect answers and instead wrote down the correct ones while I was imitating her handwriting. Then, with a red pen I wrote the word *Perfect!!!* and underlined it 3 times.

Perfect!!!...that's me!

The following session I gave the test back to my students. When she received her test and read *Perfect!!!* she jumped around the classroom with the piece of paper in her hands while repeating again and again: "Perfect!!!...that's me!" At that moment she was in communion with the word *Perfect!!!* written in red. It seemed to me that she was absorbing it. She identified herself so much with it that she could not stop physically bounding around the room. She was beyond thinking of how it was possible, beyond remembering she did not write those answers on her test and she had suspended her expectation of receiving a low mark. It was the first time in her life that she had 'produced' a perfect test. That became the starting point for her to believe in herself as a good learner in French and, in only one term, she became one of my best students.

That experience made me understand that the phenomenon of transformation happened because I experienced a quality of being in the present. I was free from the past and free

from the future. I went beyond my role as a French teacher. I entered into an understanding of the real need of that student without thinking or planning what was best for her in that context and at that time. In being open, I went beyond what a teacher usually does. And my student too opened herself: she offered herself to the word perfect she had in front of her. She was one with it. At that moment there was no separation and no contraction with her possibility to be perfect. She 'touched' her potential and she actualised it.

An infinite process

My understanding, based on my experiences with my students, is that the contradiction between the movement of *learning* and the state of *be-ing* is released when learning reaches the dynamic of transformation. Transformation is reachable from an opening of the learner which is accessible through a Transdisciplinary attitude, when there is suspension of intentionality from which unity between the subject and the object emerges. Unity means non-separation and non-contradiction. Unity between the subject and the object happens through understanding, which according to Desjardins (1995), is about *including* into oneself.
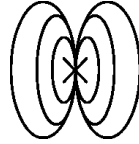
Learning *and* Be-ing

I make the connection that the Transdisciplinary attitude that releases the contradiction embedded in the Learning to Be *process is the 'Included Middle'; which unites* Learning *and* Be-ing. *In going beyond existing forms, the Transdisciplinary attitude allows transformation through opening and offering oneself to the present. According to that perspective I understand that learning is to serve the grand opening of* Be-ing *while* Be-ing, *as a quality of presence, opens to knowing through receiving all that is* non-Be. *It is an infinite opening process that helps one to receive and produce infinite knowledge. This research leads me to new understanding and perspectives of the* Learning to Be *pillar that I will expose in the following chapter.*

CHAPTER 9

PERSPECTIVES AND CONCLUSIONS

9.1 Introduction

In this chapter, among the perspectives I develop, I propose to extend the epistemology of Transdisciplinarity research in order to include the *within* dimension to the between, across and beyond dimensions. I detail my new perspective on *Learning to Be* which is now understood more as a process and a dimension rather than a static pillar. I will answer the research questions, then through elaboration of designs representing the complexity of *Learning to Be*, I connect and symbolise my findings. Then, before concluding, I will suggest recommendations to be taken into consideration in order for *Learning to Be* to become effective in the *in vivo* dimension and to be implemented into the classroom.

Perspectives on Learning to Be

While analysing and connecting my findings I understood that the unity between *Learning* and *Be-ing* is reached when moving beyond existing forms through 'suspension of intentionality'. That suspension of intentionality comes from a *quality of being* in the present and corresponds to the Transdisciplinary attitude, which allows the unification of contradictions and opens the passage from one level of Reality to another or from one level of Perception to another. *Learning to Be* appears to be an infinite learrning process not only in the classroom but in life.

My journey during this research, through encounters with multiple knowledge while investigating the literature review, encounters with influential authors during their interviews and encounters with students in my classroom, made me perceive that whatever the exploration *between, across* and *beyond* is – a discipline, a culture or a concept – the journey starts from *within*.

The *within* dynamic, that I recommend be included in the epistemology of theoretical Transdisciplinarity, represents the first step in order to comprehensively approach *Learning to Be*. Below, I explain how I came to this perspective. Then, I demonstrate why

I abandon the symbolic notion of pillar, which was formulated in the Delors Report /UNESCO (1996) to show the importance of *Learning to Be* for education in the 21st century, to replace it by the concept of a dimension. Within that *Learning to Be* dimension I draw an analogy between the *Learning to Be* process and the energy of light and, I identify the active forces moving through that dimension. Finally, I answer my research questions and symbolically represent my understanding of the epistemology and ontology of the *Learning to Be* dimension.

9.2 Extended epistemology of Transdisciplinary approach: including *within*

Transdisciplinarity is the methodology which allows investigation of the complex by exploring the interconnected dynamics identified by Nicolescu (2002) as going *between, across* and *beyond* disciplines, cultures, concepts or human beings. However, through this research on *Learning to Be*, I have experienced and understood that complexity is not only *between*, *across* and *beyond*, it is also *within*: within disciplines, within cultures, within concepts and within human beings. *Within* represents the potentialisation of a phenomenon in opposition to its actualisation (Lupasco, 1970) as seen above with the example of my student realising and actualising: 'perfect!!...it's me!"

My interview with René Barbier (see Appendix G) made me consider the importance of the *within* dynamic, especially when he states: "…nothing is fundamentally true. The only fundamental truth for a human being is what he/she lives deeply within him/herself…" Another aspect of *within* is that it has the possibility to stay hidden from the surrounding but also from human awareness. As Rumi (1260, 1997) observes, our inner life conditions our actions and the way we are in the world: We rarely hear the inward music, but we are all dancing to it nevertheless.

Transformation from within

It is from *within* that human beings create; according to Capra (2003), creativity is the key property of all living systems. It is also from *within* that human beings understand (*under-stand*), which means *including* into oneself (Desjardins, 1995). Both Ethics of Understanding and Ethics of Forgiveness of Morin (2001a) require introspection which occurs *within* the mind and *within* the heart of human beings. Once they reach an

understanding it is still from *within* that human beings transform themselves and therefore their perception of the world around them. That inner transformation allows them to make radical changes to contexts where they live in as seen in the examples of empowerment of Indian untouchable women becoming health workers, or Muhammad Yunus' approach in breaking the poverty cycle by giving poor people access to micro-credit (see Chapter 3).

Again, it is from *within* that human beings learn to silence their thoughts and suspend their intentionality in order to develop a *quality of being* in the present which enhances human progress, seen as an essential need in the 21st century. When *within* is silently open to *beyond*, it allows the being to access and receive the full field of *in*-formation that, according to Laszlo (2007), fills the whole space. Laszlo explains the theory of *in*-formation as follow:

> *In*-formation is a subtle, quasi-instant, non-evanescent and non-energetic connection between things at different locations in space and events at different points in time. Such connections are termed 'nonlocal' in the natural sciences and "transpersonal" in consciousness research. *In*-formation links things (particles, atoms, molecules, organisms, ecologies, solar systems, entire galaxies, as well as the mind and consciousness associated with some of these things) regardless how far they are from each other and how much time has passed since connections were created between them. (p. 68)

In a way, what we call intuition is an approach in accessing that *in*-formation field. However, it seems difficult to discuss that theory, which in fact requires personal experimentation only accessible when *within* is silently open, as is the case in a state of meditation or communion. I have chosen to quote Erin Laszlo above because I had the opportunity to experiment with his *in*-formation theory without knowing what it was.

Experiencing the in-formation field

In 1994, during one of my initiations in Egypt with Dr Khalil Messiha; a project about experiencing states of humility, he asked me to walk on the site of the Saqqara pyramids with no pre-formed thought about the place and no expectation: just breathing and walking with a sentiment of gratitude for the place. After walking through the site for a while, I could access *in*-formation from *within* the place. I went down a tomb about twenty metres underground and was enclosed on my own in total darkness. It was quite scary to stay there for about twenty minutes with the strange feeling of *becoming* darkness myself, of losing the perception and the limitation of my body. I was conscious of my identity only through

my breathing and my fear. But while focusing on my breathing, my fear started to disappear and a pattern came to my mind. Once outside the tomb, I drew the pattern; interconnected diamond-shape made out of orange, blue and yellow pearls that the next day I showed to Doctor Messiha. He brought me to the Cairo museum where I could see that what I drew was in fact a pattern that was used in ancient Egypt to make blankets out of orange, blue and yellow pearls to cover some sarcophagi of the dead. From there, I learnt that the pattern I drew was specially designed to protect the soul of the deceased.

What I experienced was order in unmediated knowledge. I became one – no separation between the subject and the object – with the knowledge in presence, with what could be the *in*-formation field of Laszlo. In order to reach knowledge *beyond* me I had to start with a state of humility *within* me. That experiment had a strong impact on me and when I teach, in order to access the hidden needs of my students, I try (as much as possible) to just breathe and walk towards the classroom with a same inner state of humility that I experienced on the site of Saqqara.

Within also represents the contextual and fertile knowledge in presence that Capra (2003) urges us to consider in order to reach a more accurate perception of the world. Furthermore, it is the opening and offering of *within* to the unknown, to the world that gives Transdisciplinarity its *in vivo* dimension.

9.3 New Understanding of *Learning to Be*: from a Pillar to a Dimension

While investigating the needs and the meanings of *Learning to Be* from different epistemologies and while conducting experiments in my classes, the word 'dimension' came intuitively to my mind to describe the *Learning to Be* concept. With belief that a new direction was possible, from a pillar toward a dimension, I searched for the definition of *dimension* in physics.

The dictionary defines a dimension as the amount of space occupied by something: its extent, magnitude, measure, proportion and size. Unaware of what happen to the human being before the moment of birth and after the moment of death, I limit the *Learning to Be* question to the journey of life on Earth:

What is the amount of space occupied by *Learning to Be*

between the moments of

birth and death?

??????---Birth ------>-------->---------->---------->--------->---------Death..????????

Figure 9.1 *Learning to Be* between birth and death

Understanding that *Learning* serves the grand opening of *Be-ing* while *Be-ing,* as a quality of being in the present, opens to knowing through receiving all that is non-*Be*, makes me see that nothing is out of *Learning to Be*. It implies that the magnitude, measure, proportion and size of the *Learning to Be* dimension merges with the Transdisciplinary dimension taking up infinite space, explored by moving *within, between, across* and *beyond* disciplines, cultures, concepts and beings.

This dimension is indefinitely accessible and open because the human being is an ever evolving being in his/her understanding of him/herself and the Real within which he/she is born. The *Learning to Be* dimension has the characteristic of non-locality because its *within, between, across* and *beyond* movement fills infinite space. Within the *Learning to Be* dimension the *Learning to Be* process has the characteristic of simultaneity because its movement/state, as previously described, is continually and indefinitely happening and evolving.

9.4 A Dimension and a Process

My understanding is that *Learning to Be* is both a dimension and a process: the *Learning to Be* process operates within the *Learning to Be* dimension. In summation of the non-locality and simultaneity of *Learning to Be*, I make the analogy between the *Learning to Be* process and the energy of light. I am not a physicist but I have always been interested in and amazed by phenomena and discoveries in physics. As a teacher and as a Transdisciplinary researcher I consider relationships, connections, patterns and analogies

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underlying or going beyond fields of knowledge. When teaching my students, I find that analogy is a powerful tool which helps to grasp complex concepts such as the *Learning to Be* process which is simultaneously and indefinitely both, a movement and a state.

My curiosity for physics prompted me to investigate characteristics of light. In response to Raman's scientific explanations in an article titled *Perceived Reality: Light* and published by the Spiral review of the Metanexus Institute (2001), I made the following analogies between the energy of light and the *Learning to Be* process (Professor Raman's quotes are in italics):

"Light is our major instrument in our interactions with the world around. It informs us of the presence of people and things beyond ourselves. It is the source of all knowledge. It guides us and enlarges our horizons".

Similarly, the *Learning to Be* process is a major instrument in our interaction with knowledge because it makes our personal knowledge encounter world knowledge and vice versa (see Barbier's interview). It enlarges our horizons.

"But light is not simply knowledge and information. There is more to light than brightness. Light is not only vibration of varying intensities, but of varying durations which cause colours".

The complexity of the *Learning to Be* process does not create colours but complex interactions, relationships and patterns such as interconnectedness, reflexivity, enhancement, complementarity, chaos, emergence, contradictions and unknown forces.

"Colour is not intrinsic to light: it is a result of interactions between vibrations and our optical system. All the beauty of forms and colours arise because of whatever the retina and the brain do. There would be no light and colour without the human optical system. Our world of experience is a world of perceived reality indeed".

Similarly, the *Learning to Be* process, through the use of the brain, feelings and consciousness, help us to interpret and give meaning to the real.

"Light is also a life sustaining principle. It is sunlight that collaborates with the green of the earth to produce the food that sustains and nourishes life on our planet. Nothing we know is as omnipresent or eternal as light."

Similarly, the *Learning to Be* process sustains and nourishes the human being, allowing him/her to access different levels of Reality such as learning to survive, learning to recover or to become wise. The *Learning to Be* process is a sustaining source for humanity.

"White light, the most colourless we can imagine, turns out to embody every colour from violet to red that span the rainbow."

Similarly, within the *Learning to Be* process, the state of *Be-ing*, through suspension of intentionality, opens us to the potential of knowing through receiving all that is non-*Be*.

"Light is created in the physical world by a complex process at the heart of matter. Light results from electronic transitions within atoms".

Similarly, the *Learning to Be* process requires a movement of transition from information to transformation which generates the 'light' of understanding.

"Light behaves as particle or wave depending on the circumstance".

Similarly, the *Learning to Be* process operates through both movement of learning and/or state of *Be-ing,* mediated knowledge or unmediated knowledge.

The *Learning to Be* dimension is an open dimension identified as being and going *within, between, across* and *beyond* all aspects of life. Through the *Learning to Be* dimension the *Learning to Be* process operates and, by analogy, shows similar characteristics to the energy of light, such as its infinite state.

Simultaneously, survival of humanity in the 21ˢᵗ century calls for specific needs (see Chapter 3) in order for the human species and its environment to avoid a breakdown. Those specific needs shape the meanings of *Learning to Be* but also exercise forces on it which orientate its process toward the cultivation of wisdom and cultivation of human species.

9.5 A dimension with complex forces

In synthesising the context of the 21ˢᵗ century (see Chapter 3) I found that, according to a range of influential philosophers, educators, scientists, sociologists and ecologists, we have entered into an epistemological crisis which is a crisis of consciousness. In order to address this crisis, essential needs for the 21ˢᵗ century have been put forward. These needs correspond, shape and interact with the meanings of *Learning to Be*. In consideration of their pattern (see Chapter 8) I see that both needs and meanings could be represented within the *Learning to Be* dimension by underlying forces orientating the *Learning to Be* process. These forces, representing the context of our time, push us, move us and cross us. They take multiple forms, meanings and expressions and they can be found in different areas of knowledge.

Drawn from the study of the context of our century I have identified forces with the potential to respond to the consciousness crisis of our time and forces with the ability to bring quality to the *Learning to Be* process.

1 – Forces representing the needs emerging from the context of the 21ˢᵗ century in order to respond to the consciousness crisis:

-      F1 – Human progress as quality of being

-      F2 – Ethics of understanding and forgiveness

-      F3 – Adaptability- flexibility

-      F4 – Transformation of our way of thinking about ourselves and the world

-      F5 – Cultivation of wisdom

2 – Forces bringing meaning and quality to the *Learning to Be* process

-      F6 – Learning to survive

-      F7 – Learning to express oneself

-      F7 – Learning to know oneself

-      F8 – Learning to recover and heal in order to reach a *quality of being*

The needs for and the meanings of *Learning to Be* take the shape of forces which have characteristics of movement, modification, intensity and sensitivity to the nature of environments. These forces can be manifested as quality and power and follow the movements *within, across, between* and *beyond* human beings and disciplines. All these forces create a fertile context favouring the *Learning to Be* process, but they also represent a dynamic, like a pulse, within the *Learning to Be* dimension characterising our time. *Learning to Be,* understood as a process within a dimension where influencing forces move *within, between, across* and *beyond* disciplines, cultures, concepts and human beings, has opened us to a new understanding and provided answers to the research questions in this thesis.

9.6 Answering to the research questions

The purpose of this thesis has been to explore the notion of *Learning to Be* as proposed by the Delors/UNESCO Report in 1996. Three research questions were developed to direct this exploration. Here I attempt to answer them.

Question 1: What are the ontology and epistemology of *Learning to Be*?

The word ontology comes from the Greek *ontos* which means 'to be'. Ontology is the study of the nature of being. The word epistemology comes from the Greek *epistêmê* which means knowledge. Epistemology is the study of the processes of knowledge (Demonque, 2000).

The ontology of *Learning to Be* encompasses *learning* as moving and evolving through different levels of Reality and *Be-ing* as a state of receiving and creating knowledge from different levels of Perception. These levels of Reality and Perception are closely interconnected because as seen earlier, *knowing is being* in the sense that *learning* is to serve the grand opening of *Be-ing* while *Be-ing,* as a quality of presence, opens us to knowing through receiving all that is non-*Be*. It seems that nothing is left out of *Learning to Be*. The nature of *Learning to Be* is that it is a complex process embedded in and supporting life; complex because it is occurring through movements such as inter-creativity, reflexivity, enhancement, complementarity, contradiction, emergence, chaos and unknown forces. *Learning to Be* is also an *open* process because it involves those unknown, unexpected and unforeseeable forces that characterise life and because there is

no limitation to the scope of *learning* and to the state of *be-ing*. The *Learning to Be* process is perceived as the breath of life and has the potential to be the 'Included Middle' which would allow the crossing of all levels of Reality and all levels of Perception and therefore, overcome contradictions and bring unity of knowledge.

The epistemology of *Learning to Be* is a complex and infinite dimension which expands and tends to unify knowledge through both movements *within, between, across* and *beyond* disciplines, cultures, concepts and human beings, but also through suspension of intentionality allowing the experience of a quality of presence and communion with surroundings. The epistemology of *Learning to Be* finds itself in the epistemology of Transdisciplinarity which presupposes an open-minded rationality beyond the field of the exact sciences and demanding a dialogue with the humanities and the social sciences, as well as with art, literature, poetry and spiritual experience (Nicolescu, 2008). The epistemology of *Learning to Be* is a subjective epistemology because human beings are subjective and ever-evolving beings regarding their understanding of the real, and also because *learning* is subjective and conditioned by the context within which it occurs.

Both the ontology and epistemology of *Learning to Be* have to be indefinitely open because the full dimension of being as well as the full dimension of human learning are still a mystery. This opening is like an open door to welcome others, differences and 'all that is non-*Be*'. With the concept of opening comes the concept of *reliance* (a French word that expresses the idea of being re-connected together). The word *reliance* finds its roots in the etymology of the word 'religion', from the Latin *re-ligio* (Clement, 2000). Montuori (2008) emphasises that *re-ligio* also means "reconnection of what has been torn asunder" (p. xvi). In a sense, *Learning to Be* has a religious dimension. It has the potential to re-connect and unite knowledge, all areas and dimensions of knowledge. It also has, through the Ethics of Understanding and Forgiveness (Morin, 2001b) embedded in its process, the potential to re-connect and unite cultures and human beings. With such potentials *Learning to Be* is best approached as essential learning.

Question 2: Why, at the beginning of the 21st century, is the *Learning to Be* pillar essential learning?

In order to answer to this question it is essential to explain the dynamic of the context. The beginning of the 21st century is characterised by a high degree of interconnectedness and interdependence that creates tension and unsustainability at social, economic, politics, educational and ecological levels. According to scholars such as Bindé (2004), Elgin (1993), Lazslo (2006), Loye (1998), Morin (2001a) and Scheffer (2001) the world is threatening to enter a time of chaos. Our epoch is a period of transformation where we have to make crucial decisions regarding our destiny as human beings. Established values, worldviews, ethics and aspirations are being questioned and the dominant social order is being challenged. In order to avoid or minimise a breakdown of the world, human beings need to prioritise radical changes of mindsets (Gidley, 2007; Laszlo, 2007; Morin, 2001a; Nicolescu, 2002). According to the authors above, the following priorities should be urgently considered:

- Human progress understood as quality of being

- Ethic of Understanding and Forgiveness

- Adaptability and flexibility

- Transformation of our way of thinking about ourselves and the world

- Cultivation of wisdom

Through researching *Learning to Be,* I understood that the needs for the 21st century partly contributed in shaping its meaning, but not only the realm of needs. If the meanings of *Learning to Be* are to be connected to the context, they are also rooted in philosophy. The following meanings of *Learning to Be* have emerged:

- Learning to survive

- Learning to express oneself

- Learning to know oneself

- Learning to recover and heal in order to reach a quality of being

Enabling movement towards and implementing these radical changes of mindsets is likely to create tensions in societies because it involves individual and collective responsibilities

as well as an evolution of consciousness. Quality of being, Ethics of Understanding, evolution of consciousness, cultivation of wisdom and so on, are directly related to human beings and therefore, to the *Learning to Be* pillar.

However, this research has demonstrated that *Learning to Be* is far more than just a pillar; it is a dimension and a process. The *Learning to Be* dimension is traversed by the forces of our time represented above by the needs for and the meanings of *Learning to Be*. This process, through the Trandisiciplinary perspective found in the ontology and epistemology of *Learning to Be*, has the potential to release tension and contradictions between disciplines, cultures, concepts and beings. Also, because the *Learning to Be* process contains the potential for human transformation and encompasses the development of Ethics of Understanding and cultivation of wisdom, it can facilitate radical changes of mindset and quality of being. Here, cultivation of wisdom is not about a set of pre-established values, because within the complex context of today's world, the 'right answer' is not a right answer in itself, decided in advance. Barbier (2010), Desjardins (1995), Morin (2001) and Nicolescu (1996) emphasise that the right answer should consider all elements of the situation, including oneself. Through an Ethics of Understanding (Morin, 2001b), cultivation of wisdom corresponds to the development of inner wisdom requiring cultivation of consciousness through understanding the functioning of the mind and the heart. With inner wisdom comes inner freedom which, as seen in Chapter 3, allows people to have the courage to make radical changes in order to improve both quality of being and quality of life.

Therefore, at the beginning of the 21st century, *Learning to Be* is evenrelevant. Understood as 'the breath of life', the *Learning to Be* dimension leads to wider perspectives: recognising and understanding it as a fundamental need, a fundamental human right and an indispensable priority to be considered in classroom pedagogy.

Question 3: How could *Learning to Be* be played out in the context of the classroom?

Learning to Be is not a new subject. It is a dimension of life and a process. The *Learning to Be* process requires that both teachers and students adopt a Transdisciplinary attitude, which requires an awareness of the movements operating *within, between, across* and *beyond* disciplines, cultures, concepts and beings. For optimal results, this process

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demands that teachers and students are aware that human beings and knowledge are ever-evolving (Trocme-Fabre, 2004). They have to be aware that human beings construct realities according to the evolution of their mind, heart and consciousness and therefore, they do not deal with absolute truths but with limited, partial and approximate descriptions of the real in which they are born (Barbier, 2010; Morin, 2001a; Nicolescu, 1996). Knowing this, human beings would be better equipped to approach their journey through life as an exploration of the movements of learning and of the state of *Be-ing*. They would be prepared to develop a quality of being in order to embrace the unknown surrounding them. In the classroom, I experienced that the *Learning to Be* process operates and can be found:

- *Within,* which is where information and knowledge are received, absorbed, questioned, digested or silenced. *Within* is the home of emotions, sentiments and development of consciousness. *Within* gives birth to understanding and personal transformation.

- *Between* which is where all the *Beyonds* meet. It is a field of complex interactions but also represents the unknown; the shadow to be explored. It is where information and knowledge circulate before becoming enriched.

- *Across* is letting oneself be traversed by information and knowledge. It entails the suspension of intentionality which opens us to a state of communion with our surroundings.

- *Beyond,* when considering the *Learning to Be* process, represents the opening of *within* toward the unknown. *Beyond* is only possible when *within* is open and when human beings experience an inner freedom to offer themselves to the unknown.

The process of *Learning to Be* in the classroom is not a recipe; it is about seeing and participating in the re-connection and unification of different levels of Reality and different levels of Perception operating and circulating *within, between, across* and *beyond* disciplines, cultures, concepts and beings. In order to be deeply understood and enhanced, the process and dimension of *Learning to Be* have to be enculturated in the classroom, which means that the teacher must demonstrate a Transdisciplinary attitude through his/her thinking, being and actions. The teacher has to become the visible and reachable

expression of the *in vivo* dimension of the *Learning to Be* process in order to progressively lead his/her students toward embracing it, as seen with the Transdisciplinary inquiries conducted in the classrooms for the purpose of this research. Due to its complexity as a dimension and as a process, I have tried, below, to visually represent *Learning to Be*, through figures and symbols providing a different avenue and facilitate its understanding.

9.7 Designing *Learning to Be*

Through the following figures, I connect, design and symbolise my findings in order to map the limit of my understanding as I reach the end of my research. It represents a perspective, like an open door to welcome more questions, reflexions, introspections, connections, awareness and discoveries of *Learning to Be*.
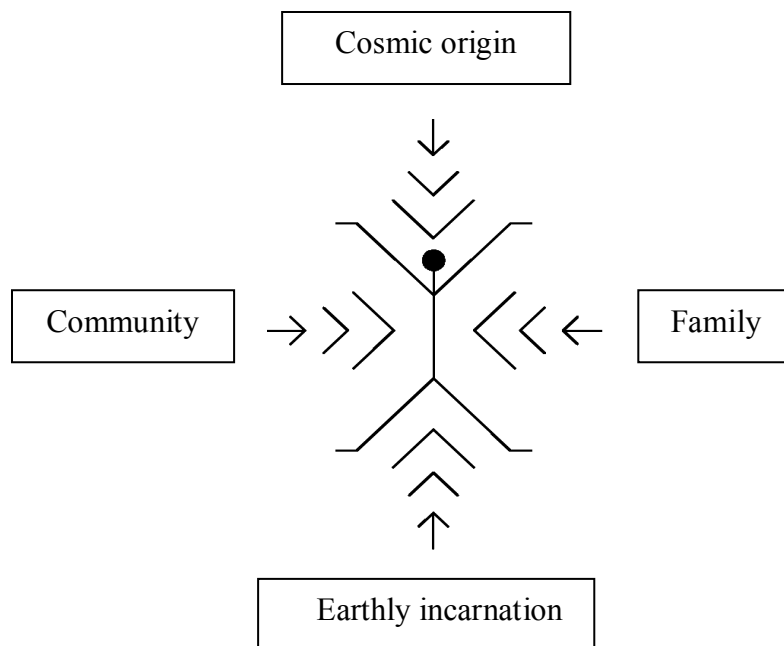
Figure 9.1   Formation of human being

Figure 9.1 represents the physical formation of the human being through his/her earthly incarnation but also through his/her belonging to the greater cosmos. The horizontal arrows symbolise cultural and psychological formation through the context of the family and the

wider human community. The design of the figure shows that the movement *within,* shapes the container and the content. This 'within' movement is the context of human survival. The posture of the figure shows an open attitude towards life. A closed posture would not produce the same quality of being.
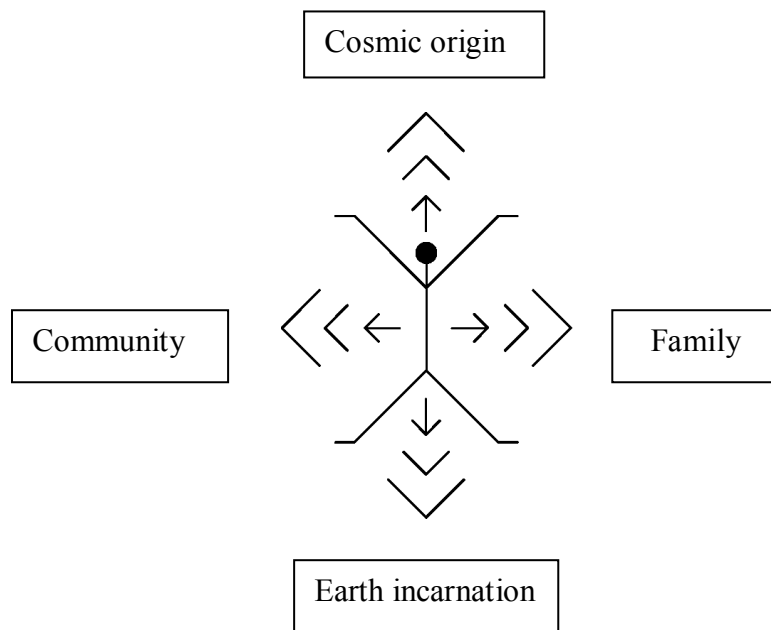
Figure 9.2   Human expression

Figure 9.2 represents the opening of the human being to his/her surroundings. He/she emanates in order to exist beyond, in the world. Figures 9.1 and 9.2 are simultaneous.
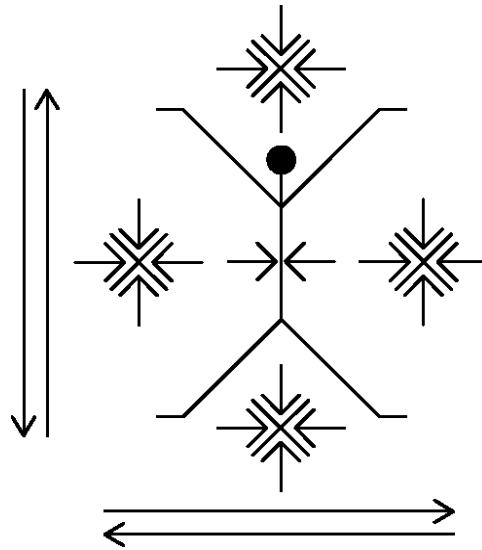
Figure 9.3 Interactions between the human being and his/her environment through being, knowing, doing and relating.

Figure 9.3 shows the interactions and the exchange of information resulting from the crossing movements of *formation of human being* (Figure 9.1) and *human expression* (Figure 9.2) where, in their encounters, the human being has the possibility to question and give meaning to the real.
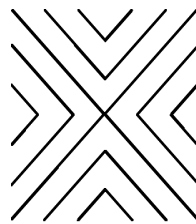
Figure 9.4 Symbolic representation of the formation of the human being
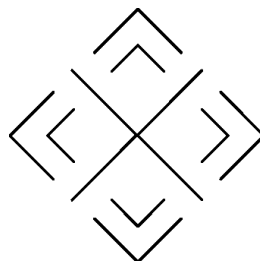
Figure 9.5 Symbolic representation of human expression
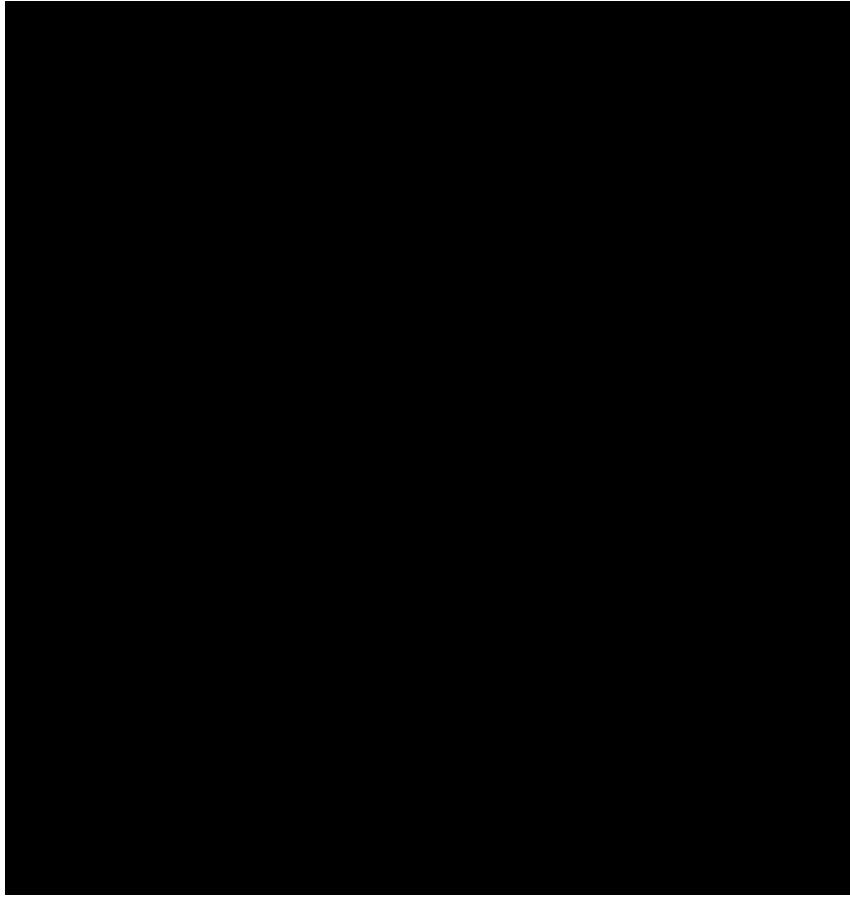
Figure 9.6 Larger scale of **figures 9.4** and **9.5** symbolically representing the flux of interactions *within, between, across* and *beyond* human beings.

In Figure 9.6, the flux of interactions is represented by the vertical and horizontal arrows. Meanings emerge from *within, between, across* and *beyond* interactions which are symbolised by diamond-shapes. These shapes are not static; they keep sliding until the next encounter, the next emergence and then, form another diamond-shape at another level of reality or perception, and so on.
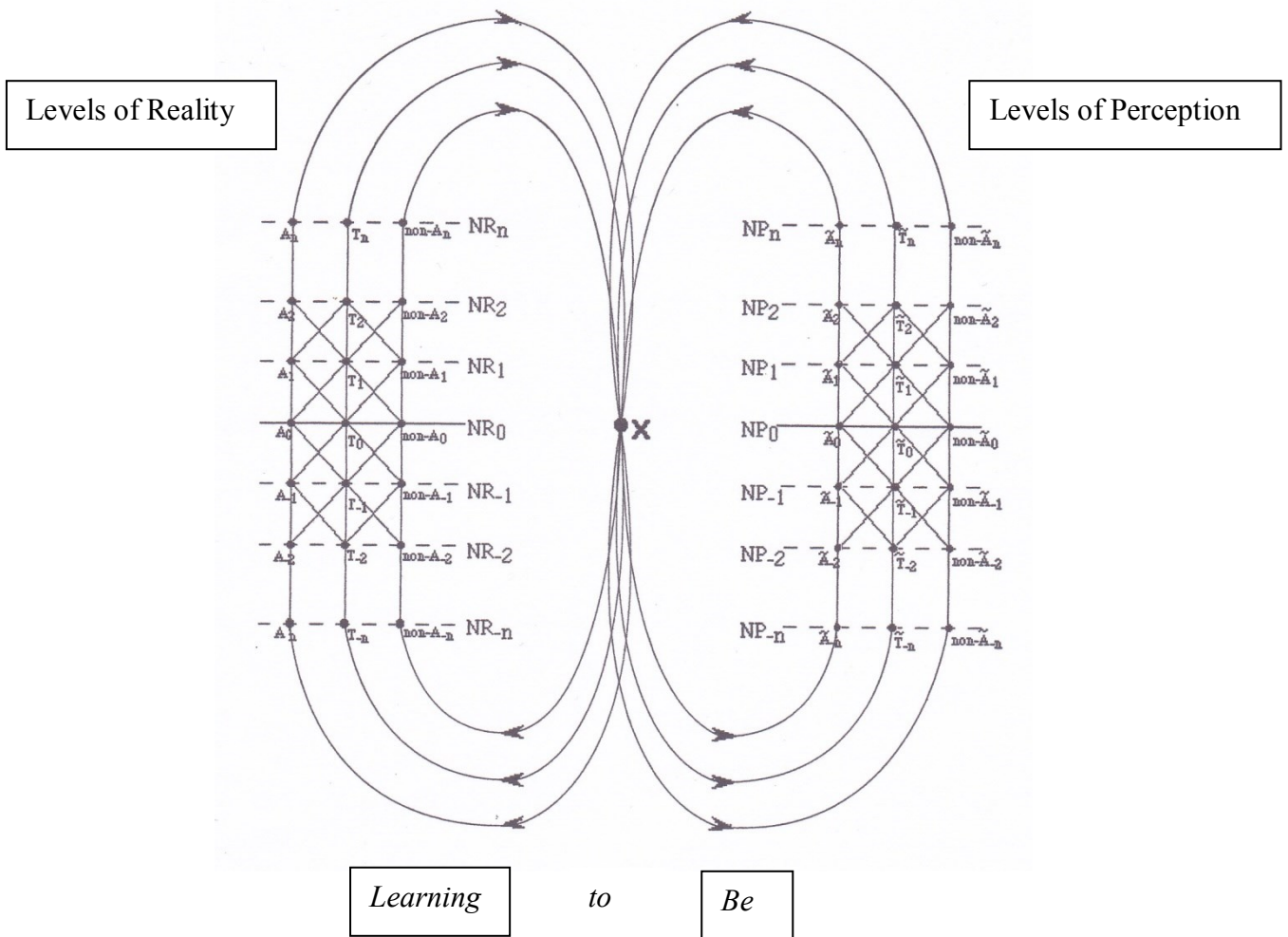
Figure 9.7 The Transdisciplinarity object, the Transdisciplinary subject
and the interaction Term of Nicolescu (2002) which also represents the
Learning to Be process

Figure 9.7 is shown early in my methodology (Chapter 2). It represents the successive passages from one level of reality (NR1) encompassing information to another one (NR2) and from one level of perception (NP1) through evolution of consciousness to another one (NP2). The point X and its associated loops of information and consciousness describe the third term of the Transdisciplinary knowledge: the interaction term between the Subject and the Object which cannot be reduced either to the Object or to the Subject. In researching *Learning to Be,* I have understood that in fact, that *butterfly*-shaped pattern of Nicolescu represents the *Learning to Be* process. The left wing shows *learning* through the successive passages of one level of reality to another one. The right wing shows the state

of *be-ing* through different levels of Perception. The interaction 'X' represents the meeting point of the movement of *learning* and the state of *Be-ing* where a unity is created. Every time a moment of understanding happens, that meeting point is reached and creates an inner transformation that I can compare to the metamorphosis of a caterpillar into a butterfly. Furthermore, I understood that the Transdisciplinary attitude, encompassing a thinking process and a being process, requires the *Learning to Be* process in order to reach the successive levels of Reality and levels of Perception.
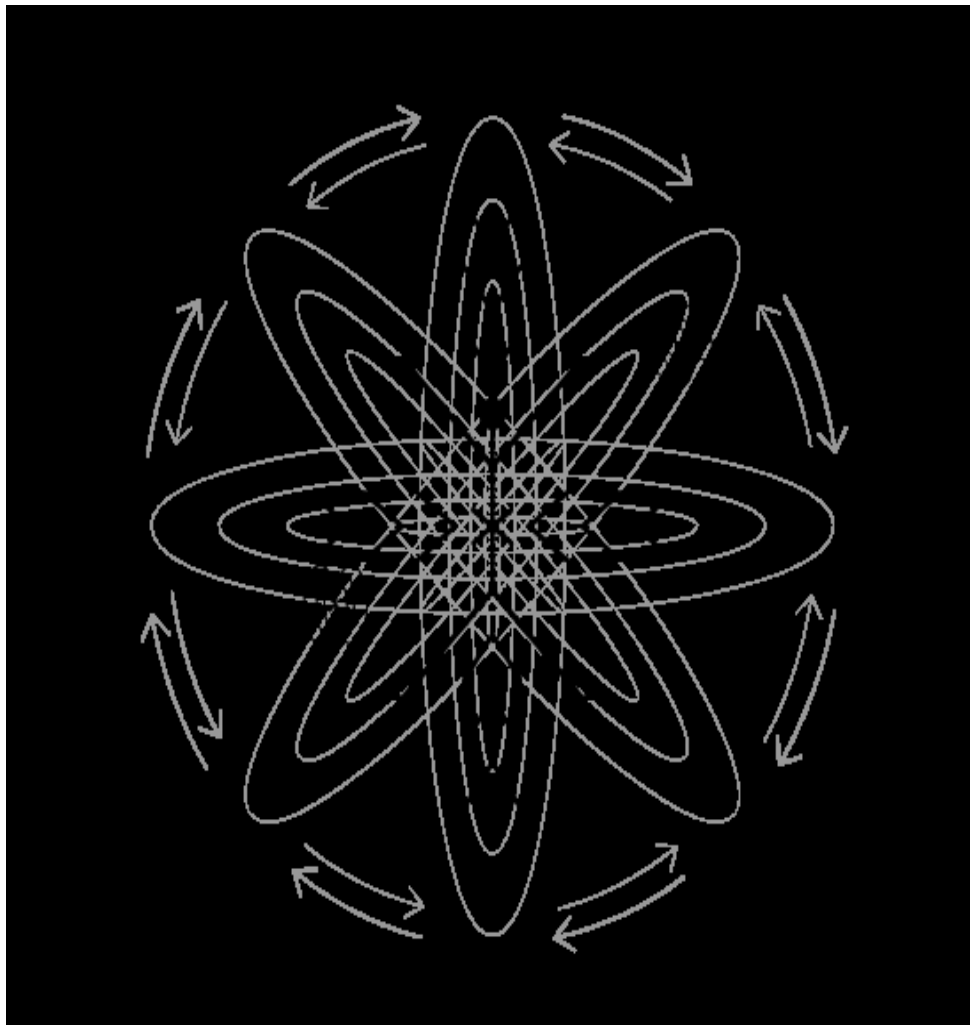
Figure 9.8   Flux of interactions within the *Learning to Be* dimension

Figure 9.8 is a combination of Figures 9.1 and 9.2 and shows the dimension of living through the interactions between:

- The formation of the being showed by the dark heads of the horizontal and vertical arrows as in Figure 9.1

- The expression/emanation of the human being and the reality he/she constructs from interactions with his/her surroundings such as family, community, Earth and Cosmos, represented by the hoops around the being. These interactions happen according to the capacity the human being has to make connections, give meanings and extend his/her consciousness. The hoops in the movement marked number 1 show the connections with Earth/Cosmos. The hoops in the movement number 2 show the interactions with family/community. The hoops in the movement numbered 3 show the rotary movements of interactions and connections with Earth/Cosmos/family/ community. That movement is represented by the circular arrows around Figure 9.8 and expresses the exploration and the quest for meaning between the moments of birth and death. The reason I designed the interactions with the surrounding as hoops, not as spirals, is that the space between the hoops represents the suspension of intentionality which allows a state of being *beyond* existing forms. As seen earlier, *trans*-formation emerges from that suspended state.

- The butterfly-shape (randomly placed on Figure 9.8) represents the *Learning to Be* process which allows us to transit from one level of reality (one hoop) to another one. Within this butterfly-shape the X meeting point represents the moment of understanding which allows transformation and projection to the next level of Reality (the next hoop).

- The diamond-shaped appears as a watermark in the middle of Figure 9.8 and represents the sliding movement of the *Learning to Be* dimension *within, between, across* and *beyond* disciplines, culture, concepts and human beings.

These designs show that my understanding is that *Learning to Be* is a process and a dimension, both moving and evolving, interconnected to all aspects of life. The most appropriate way to be aware, experience and understand *Learning to Be* is through education. Next are my recommendations on this matter.

9.8 Recommendations for education

Initiatives for implementing Transdisciplinarity in University have been made in the Unites-States, Canada, France, Romania, Brazil, South Africa and Australia. McGregor and Volkmann have published a series of articles on Transdisciplinarity in Higher Education in the online Integral Leadership Review. The purpose of these articles was to tease out a model approach to transitioning higher education from multi- and interdisciplinary approaches to a Transdisciplinary university which could be called *Transversity*. These initiatives at the level of university have been made in response to the complexity and unsustainability of the world where there is no one, single big problem – only a series of overlapping, interconnected problems which cannot be solved by disciplines working in independent and fragmented ways.

The research I present here does not water the development of Transdisciplinarity in universities, which is more referred to as a research concept. The recommendations that I suggest in my thesis deepen the understanding of the Transdisciplinary attitude I have found to be embedded in the *Learning to Be* process. Here, Transdisciplinarity refers to an educational teaching/learning concept. My understanding is that the first step in addressing the challenges of *polycrisis* and sustainability begins with a Transdisciplinarity attitude within the teaching/learning/being dynamic, whatever the subject taught. Therefore, I advocate the necessity to consider the 'within" dimension of Transdisciplinarity because, as in experiments with my students, it is from *within* that we go between, across and beyond disciplines, cultures, concepts, human beings and species.

The Transdisciplinary attitude and the *Learning to Be* process should be implemented in Teacher Education Programs. This would have direct repercussions on Primary and Secondary School Education. It would develop students' understanding of world complexity, human complexity and knowledge complexity. Through the Transdisciplinary attitude and the *Learning to Be* process, education *enculturates* human wisdom. It opens us to an educational dimension requiring not only technical skills but also quality of presence, intuition and heart knowledge. It encourages embracing the ever-evolving being, seeing the underlying complexity involved into the movements of learning and being and the suspension of the intentionality in order to offer oneself to the unknown.

The recommendations I suggest essentially concern teacher education, because it is the starting point in a process of changing society as a whole. As I reach the conclusion of this research, my understanding is that:

- If teachers understand that their role is embedded in a movement within, between, across and beyond disciplines, cultures and human beings, they enter into the *Learning to Be* dimension which offers them an infinite breath of motivation along their journey. This role requires humility, compassion, creativity, courage, inner freedom and quality of being in the present.

- A Transdisciplinary approach should include the *within* dimension in its methodology because it represents an important component of the Transdisciplinary attitude which allows the researcher, teacher or educator to enter into the *Learning to Be* dimension.

- The Transdisciplinary attitude requires both a thinking process and a being process.

- *Learning to Be* is not a new subject to be taught. It is a process which founds itself in the Transdisciplinary attitude and which should be awakened and enculturated in teacher education.

- Teacher education should consider experimentation with 'suspension of intentionality' in order to understand how the Transdisciplinary attitude develops a quality of presence allowing the realisation of transformative potential.

- The role of the teacher should be understood as a double role of researcher and artist.

- Teacher education should emphasise that knowledge comes from co-construction of meanings which means that it is about interpreting the Real. Teachers and students should experiment with this subjectivity, forcing them to deal with uncertainty, but also giving freedom to voice and explore our creativity through thinking, doing and being. Subjectivity is an important existential component of life.

- When selecting its candidates, the Faculties of Education should recognise and seek heterogeneity in order to provide richness of human diversity in teaching.

- Far more than values education, Ethics of Understanding and cultivation of inner wisdom and freedom should be experienced and developed through teacher education.

- Teachers should see themselves as curious and fully open beings in order to bring the world and its evolving concerns into the classroom.

- Through their education, teachers should have the opportunity to experience productive thinking instead of reproductive thinking.

- It is essential, at the beginning of the 21st century to replace linear thinking (for example seeking true/false answers) with complex thinking in all aspects of education (for example extending our concept of identity to the human trinity individual-community-species)

- Educational systems should equally recognise heart knowledge with head knowledge because it is not only through verbal language and cognition that we understand the world which surrounds us.

When approaching curricula or pre-thought programs, teachers should consider this quote of Derrida (2001): "The form fascinates only when we don't have any more strength to understand the force within us. Let's say to create." This Transdisciplinary research represents an open door, welcoming more questions and encounters between researchers and practitioners willing to contribute to the understanding of *Learning to Be* and willing to extend their expertise beyond the limitations of their discipline, to the movement of Transdisciplinarity.

9.9 Conclusions

At the dawn of the 21st century, due to the rapid development of technology, economy and communication, the world is characterised by complexity, connectedness and interdependence. However, despite technological progress, the political and economic choices made in the previous century such as the logic of productivity for productivity's sake, have led the world into in a critical period regarding its future (Bindé, 2004, Laszlo, 2007, Morin, 2001b, Nicolescu, 2008). This research shows that the human community is at a time of an unprecedented responsibility and power to decide its destiny. In order to

minimise both breakdown and chaos, radical changes of thinking about ourselves and the world are needed. This early 21st century should be a period of transformation at both the individual and collective level where human progress should be understood as the development of a *quality of being*.

The importance of developing a quality of being in order to promote a sustainable future was investigated by UNESCO in 1996 through the Delors Report which recommended four pillars of education for the 21st century: *Learning to Know, Learning to Do, Learning to Live Together* and *Learning to Be*. This research shows that among those four pillars, *Learning to Be* is found within *Learning to Know, Learning to Do* and *Learning to Live Together*. If the first three pillars are relatively easy to conceptualise and put in practice, *Learning to Be* is a complex pillar to approach not only in the classroom but also in life.

The key finding of this research is that *Learning to Be* is much more than a mere 'pillar', as symbolized in the Delors/UNESCO Report: it is a process and a dimension within, between, across and beyond disciplines. Both process and dimension are indefinitely open and it seems that nothing is left out of *Learning to Be*. Understood as 'the breath of life' *Learning to Be* appears to be an indispensable and urgent priority in responding to the pedagogical and societal needs of the 21st century.

In order to gain a comprehensive understanding of its process and dimension *Learning to Be* must be considered from a Transdisciplinary approach. Transdisciplinarity does not exclude disciplines and it is not a new discipline either. This research demonstrates that Transdisciplinarity is embedded within, between, across and beyond disciplines. It requires the development of a Transdisciplinary attitude towards all forms of knowledge which is about the activation of a thinking process and a being process recognising the existence of different levels of reality governed by different types of logic. The transdisciplinary inquiry conducted in my classroom for the purpose of this study shows that the Transdisciplinary attitude allows the *Learning to Be* process to happen. In fact, they enhance each other. Their impact on education is extremely valuable because together they favour the development of human progress understood as a quality of being. Emphasis should be placed on teacher education in order to develop an awareness of the immense possibilities that both together, the Transdisciplinarity attitude and the *Learning to Be* process offer the teaching/learning/being dynamic.

Together, the Transdisciplinarity attitude and the *Learning to Be* process give a new breath to education which becomes a fertile link between multiple-knowledge that humanity as a whole has produced and self-knowledge which is valuable personal experience (Barbier, 2010). When education has this power to reunite both it contributes to not only open the mind and the heart of students but also, it gives them inner freedom and strength to stand up for a more open vision of the world and take action for it. This responds to the essential need of the 21st century.

The paradox emerging from this research is that, if through *Learning to Be* we seek to respond to the needs of the 21st century, *Learning to Be* becomes utilitarian. This was the prime concern of the Faure Report (1972), which advocated a shift from a mainly utilitarian use of education towards a more existential goal. However, at the beginning of the 21st century this utilitarian need of *Learning to Be* appears to be a utilitarian remedy to minimise a global breakdown and conflict in the world. My understanding is that the *Learning to Be* process has the potential to operate in two steps. First, as a remedy, which is likely to provide the impulse for radical and indispensable changes in our way of thinking and being. Second, it has the potential to become a transformative process that will enable inner freedom. However, this inner freedom represents a colossal challenge to any society that has conditioned and shaped people for economic and/or ideological reasons. In this sense, practically every society has been affected by global forces of political and economic domination, power and control.

The world needs the *Learning to Be* dimension, but it is not evident that global powers which dominate economically and ideologically are sympathetic and receptive to allow the *Learning to Be* story happen, because it challenges and threatens them through radical and transformational ways of thinking that do not fit their preferred worldview. This is often reflected in educational systems which now participate in a global race for standardisation of curricula which appears to be in fear of diversity. However, a condition of survival of any living system depends on diversity (Capra, 2003). Diversity in education represents a creative strength through heterogeneity of contexts, cultures, individual journeys and human beings (Barbier, 2010). In order to be sustainable, the world needs both diversity and unity because the treasure of humanity is both in its creative diversity and the source of its creativity is in its productive unity (Morin, 2001b). However, fear makes us think that

unity can only be reached through standardisation of culture or curriculum. Through this research I have come to an understanding that unity can only be found in the development of Ethics of Understanding (Morin, 2001a) and cultivation of inner freedom which represent radical changes of policy and pedagogical priorities for educational systems.

I think that the strength of *Learning to Be* resides in the fact that is it not a new subject to be taught: it is an awareness, a Transdisciplinary attitude which has fluidity in the sense that it navigates within, between, across and beyond disciplines, curricula, cultures, ideologies and human beings. It certainly helped me to perceive and understand the personal needs of my students; it also enabled them to participate in their own transformation.

I introduced this research through human stories and I conclude it with two poems. The first one is a poem by Adrian Mitchell, sent into space in order to define the human being in case of an eventual encounter with extra-terrestrial life. I chose this poem because it reflects an evolution of consciousness which could be reached via the *Learning to Be* process. The second is a poem by Professor Konai Helu Thaman, an indigenous woman from Fiji. I chose her poem because I find it beautiful and touching. But I also chose it because it presents an indigenous perspective which has been in tune with the *Learning to Be* dimension. I also want Konai Helu Thaman to be the last voice in this research because she is sceptical of 'how' *Learning to Be* might be introduced, fearing that it will operate as a kind of recipe incorporated into new curricula in order to better control a diversity of thinking, culture and wisdom. As Phillip Hughes warned us in his interview: "if we make a little package of it, it will defeat its purpose".

Human Beings

Adrian Mitchell

look at your hands
your beautiful useful hands
you're not an ape
you're not a parrot
you're not a slow loris
or a smart missile
you're human

not british
not american
not israeli
not palestinian
you're human

not catholic
not protestant
not muslim
not hindu
you're human

we all start human
we end up human
human first
human last
we're human
or we're nothing

nothing but bombs
and poison gas
nothing but guns
and torturers
nothing but slaves
of Greed and War
if we're not human

look at your body
with its amazing systems
of nerve-wires and blood canals
think about your mind

which can think about itself
and the whole universe

look at your face
which can freeze into horror
or melt into love
look at all that life
all that beauty
you're human
they are human
we are human
let's try to be human

dance!

Thinking is tiring

like paddling against the waves
until feeling comes lightly
late into the pacific night
when the islands calm me
stroking my sorrows
i ask for silence
and they give it
i ask for forgiveness
and they raise my face

i carry with me scars
from loving and knowing
other planets
but when i fall asleep
the ocean sounds gather
my dreams into its depths
and then for the first time
i do not feel responsible
for the pain of the earth
or the darkness of night

today i wonder
what the difference is
between one sea and another
or how to recover mourning
and conquer doubt
the pulse
of our separate brains
has the answer
it is in our becoming
that we are one

Tu'a 'ofa atu.
Konai Helu Thaman

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APPENDICES

APPENDIX A ETHICS APPROVAL

In 2005, I started researching on my topic at a Master level.

In 2008, my Master was upgraded to a PhD.

The original title of my research was:

Learning to Be within Multicultural Societies: Meanings and Needs

In 2008 this title became:

Learning to Be in the 21st Century: Meanings and Needs

The original title of my research is on the Ethics Approval Form

✛ ACU National

Human Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: A/P Joseph Zajda   Melbourne Campus

Co-Investigators: Prof. Ron Toomey   Melbourne Campus

Student Researcher: Marie-Laure Mimoun-Sorel   Melbourne Campus

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Ethics approval has been granted for the following project:
'Learning to be' within Multicultural societies: Meanings and Needs.

for the period: 04/12/2005 to 31/03/2006

Human Research Ethics Committee (HREC) Register Number: V200506 22

The following <u>standard</u> conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (1999) apply:

(i)   that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
  - security of records
  - compliance with approved consent procedures and documentation
  - compliance with special conditions, and

(ii)   that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
  - proposed changes to the protocol
  - unforeseen circumstances or events
  - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than minimum risk. There will also be random audits of a sample of projects considered to be of minimum risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed: ....   Date: ....
            (Research Services Officer, Melbourne Campus)

APPENDIX B   INFORMATION LETTER TO THE PARTICIPANT

Title of Project:

LEARNING TO BE

IN THE 21ST CENTURY: MEANINGS AND NEEDS

Supervisors: ASSOCIATE PROFESSOR JOSEPH ZAJDA AND CAROLINE SMITH

Student Researcher: MARIE-LAURE MIMOUN-SOREL

Programme in which enrolled: Philosophy Doctorate

Dear Professor X,

As a scholar specialised in epistemology, philosophy of education and issue concerning the mind and personal identity, I would like to draw to your attention my research project on "*Learning to Be in the 21st century*" which I am undertaking in the context of my Philosophy Doctorate degree at the Australian Catholic University of Melbourne.

The purpose of this research is to investigate the reasons why and how *Learning to Be* has come to be seen as an essential learning tool in the global culture. I also wish to find out whether – more than ten years after the publication of the Delors Report – there have been some shifts in our understanding of human beings and their environments which could affect the original understanding and meaning of *Learning to Be*.

I would be most grateful if you would be prepared to discuss my research with me. If you are interested in contributing to my research I would like to meet you at ACU Saint Patrick for an interview/conversation of approximately 1 hour which, if you agree, could be tape recorded.

To avoid misinterpreting your words, a copy of the transcript will be sent to you to review the text before you sign both of approbation forms, one copy for your records and the other copy to be returned to Marie-Laure Mimoun-Sorel, C/o Associate Professor Joseph Zajda. You will be free to withdraw your consent and discontinue contribution to the study at any time without having to justify that decision.

With your permission the data collected for the study may be published and may be provided to other researchers and scholars, or it may be used as resource materials by lecturers at universities. Through quotations or references to your interview you will be directly identified and acknowledged in the report of the study.

Any questions regarding this project should be directed to the Supervisor and the Researcher:

Associate Professor Joseph Zajda and Marie-Laure Mimoun-Sorel

<u>In the School of Education</u>

Telephone number: (03) 9953 3268 - Email address: J.Zajda@patrick.acu.edu.au

<u>Campus Address</u>: Marie-Laure Mimoun-Sorel

         C/o Associate Professor Joseph Zajda

         Australian Catholic University

         Locked Bag 4115

         FITZROY   VIC 3065 - AUSTRALIA

The Australian Catholic University offers to provide you feedback on the results of this research on '*Learning to Be* in the 21st Century: Meanings and Needs'

This study has been approved by the Human Research Ethics Committee at Australian Catholic University. In the event that you have any complaint or concern about the way you have been treated during the study or if you have any query that the Supervisor and Student Researcher have not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee.

Chair, HREC - C/o Research Services

Australian Catholic University

Melbourne Campus

Locked Bag 4115 - FITZROY VIC 3065

Any complaint or concern will be treated in confidence and fully investigated. You will also be informed of the outcome. If you agree to participate in this project through an interview/conversation, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy to Marie-Laure Mimoun-Sorel, C/o A. Professor Joseph Zajda.

Yours Faithfully,

Marie-Laure Mimoun-Sorel   Assoc Prof Joseph Zajda

PhD Candidate   Supervisor

APPENDIX C   CONSENT OF THE PARTICIPANT

Consent Form

Title of Project:

LEARNING TO BE

IN THE 21ST CENTURY: MEANINGS AND NEEDS

Name of Supervisor:

ASSOCIATE PROFESSOR JOSEPH ZAJDA

DOCTOR CAROLINE SMITH

Name of researcher:

MARIE-LAURE MIMOUN-SOREL

I…………………………….have read and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in this interview/conversation realising that I can withdraw at any time. I agree that research data collected for the study may be published, may be provided to other researchers or may be used as resource by lecturers at universities.

NAME OF PARTICIPANT:……………………………………………..

(block letters)

SIGNATURE…………………………………………... DATE………..

SIGNATURE OF SUPERVISORS:………………………….DATE………..

SIGNATURE OF RESEARCHER:………………………….DATE…………

APPENDIX D   APPROBATION OF TRANSCRIPT

APPROBATION FOR TRANSCRIPT

TITLE OF PROJECT:

LEARNING TO BE

IN THE 21ST CENTURY: MEANINGS AND NEEDS

SUPERVISORS:

ASSOCIATE PROFESSOR ZAJDA

DOCTOR CAROLINE SMITH

RESEARCHER:

MARIE-LAURE MIMOUN-SOREL

I……………………………. approve the transcript of my interview/conversation

regarding the study cited above.

NAME OF PARTICIPANT:…………………………………………………….

(block letters)

SIGNATURE………………………………… **DATE**……………………………..

SIGNATURE OF SUPERVISORS:…………………………………………….

DATE…………………………

SIGNATURE OF RESEARCHER:…………………………………………...

DATE…………………………

APPENDIX E   INFORMATION LETTER TO THE PRINCIPAL

INFORMATION LETTER TO THE PRINCIPAL

TITLE PROJECT: *Learning to Be in the 21ˢᵗ Century: Meanings and Needs*

SUPERVISORS: Associate Professor Joseph Zajda and Dr Caroline Smith

STUDENT RESEARCHER: Mrs Marie-Laure Mimoun-Sorel

COURSE: Doctor of Philosophy

Re: Qualitative Data Collection for my Doctoral Research

Dear Principal,

For the purpose of my current doctoral research on *Learning to Be* I would like to draw on the teaching/learning data collected in my classes within the framework of the *Ithaka Project* in which the school has been involved.

Since I have been researching this topic I have embarked in an ongoing teaching/researching dynamic which reflects the understanding of my student learning process.

I require the permission to use the data I have collected during my teaching from 2005 onward. The data are based on the teaching/learning process, where my students explore the *Thinking Dispositions*, *thinking routines* and *visible thinking* in order to enhance their *learning for understanding*.

The material collected comes from my own notes regarding thinking and reflections that my students have shared during class activities.

If permission is granted to use the data collected during my teaching at the school, I assure you that a complete confidentiality will be maintained, and the names of my students will not appear in any report of my study. Do not hesitate to get in touch with me, at any time, should you have any queries related to this research project.

If you have any questions regarding this project, please contact the Academic Supervisor, Associate Professor Joseph Zajda, on telephone number (03) 9953 3268 in the School of Education, St Patrick's Campus at the Australian Catholic University, 115 Victoria Parade, FITZROY 3065.

The Australian Catholic University offers to provide you feedback on the results of this research on 'Meanings and Needs of *Learning to Be* in the 21[st]Century.'

This study has been approved by the Human Research Ethics Committee at Australian Catholic University. In the event that you have any complaint or concern about the way you have been treated during the study or if you have any query that the Supervisor and the Researcher have not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee.

Chair, HREC

C/o Research Services ACU

Locked Bag 4115 FITZROY VIC 3065

Tel: 03 – 9953 3158 Fax: 03 – 9953 3315

Any complaint or concern will be treated in confidence and fully investigated. You will also be informed of the outcome.

If you are willing for me to use the data collected in my classes during my teaching time at the school, please sign the attached informed consent form. You should sign both copies of the Consent Form, retain one copy for your records and return the other copy to me as student researcher. Your support for the research project will be most appreciated.

Yours Faithfully,

Marie-Laure Mimoun-Sorel   Associate Professor Joseph Zajda

Student Researcher   Staff Supervisor

APPENDIX F   CONSENT OF THE PRINCIPAL

PERMISSION FORM

Title of Project:

LEARNING TO BE IN THE 21ST CENTURY:

MEANINGS AND NEEDS

Name of Supervisors: ASSOCIATE PROFESSOR JOSEPH ZAJDA

Name of Researcher: MARIE-LAURE MIMOUN-SOREL

I…………………………….have read and understood the information provided in the Information Letter. Any questions I have asked have been answered to my satisfaction. I give my permission to the researcher above to use the data collected during her teaching time at the school, from 2005 onward.

NAME OF PRINCIPAL:………………………………………………..

(block letters)

SIGNATURE………………………………… DATE…………………….

SIGNATURE OF SUPERVISOR:…………………………………………

SIGNATURE OF RESEARCHER:…………………………………………

APPENDIX G   FULL TRANSCRIPTS OF INTERVIEWS

FULL TRANSCRIPTS OF INTERVIEWS

Interview with Professor David Aspin, Australia

1- Do you mind telling me what does Learning to Be mean for you, in your life?

Of the Delors Report this is the most difficult idea to conceptualize, just as "learning to relate to other people" is the most difficult to achieve. The most difficult to conceptualize is that this brings in to play and assures that the concept is important to the notion of the development of identity. It is not really about developing knowledge, developing skills and developing moral judgment and the predisposition to behave morally. This pillar of learning – *Learning to Be* - is to do with the fundamental notion "What it is to be someone". It is an enormously difficult topic because there are two indispensable elements in tackling this question of identity and Learning to Be:

- One is the metaphysical: What it is to be a person… and how you address that task.

- The other one is a values question because the question to be tackled is, if I discern in myself the seeds of a possible development in the direction in which I might say 'I don't feel or might develop', would I want to do that? So there is a very conceivable moral danger that could follows even after you got the metaphysical element sorted out. And the question is, in which order do we tackle this question. It seems to me that the metaphysical enquiry has got to come first. You have to say first what you mean by learning to develop an identity, coming to have an identity, Learning to Be a person. The 2 larger questions here in *Learning to Be* are these:

- What is it to be a person?

- What particular kind of person do I want to develop and choose to be in myself?

2 - Within your personal life how do you approach this concept of Learning to Be? Were you aware of that concept at a young age?

No. The problem with this is most people will not be aware of this, of a conscious endeavour on their part to 'learn to be somebody'. We would say: "this is me, take me or

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leave me. I am what you see". The question is how they got there to where they are now as a person and how they want to go on from there is a source of trouble to many people. Even if they want to take the trouble to deal with it the question is still: Do they have the conceptual equipment and the cognitive equipment and the moral equipment to be able to answer it? So, when Delors advocates that we pay attention to that primary pillar of learning in our lifelong learning development, he is really imposing an extraordinary and large and demanding test upon learners, because it is taking them into an unfamiliar and uncomfortable round of enquiries.

3 - *Do you think the concept Learning to Be is quite new in the field of education?*

I think it is not new in the sense that many people have tried to deal with this question going right back to the earliest philosophers, of the notion of individual and social and moral characters of human beings. It is something with which philosophers from Plato onwards have tried to deal. And it's certainly got a very strong issue in recent French philosophy, for example, where it became the distinction between Being and Nothingness, (*apprendre à être*, *la différence entre l'être et le néant)*, was a matter of preoccupation for 2 or 3 generations of existential philosophers.

4 - *It was a preoccupation for philosophers but for example in France, even if the existentialist concept was intellectually taught, it did not penetrate the practice of French Education. It seems to be new to see a concept like Learning to Be being recommended as a learning pillar.*

You are probably right. Thinkers have thought about this topic for some time and particularly in the nineteen century, when Kierkegaard started to plunge into his searches for the roots of being. And of course it always has been a preoccupation in theology and in religion as to what kind of condition one is in so that one may seek to save one's soul (if you believe in having a soul, that is). So it is not unfamiliar to a lot of people, particularly people especially concerned about their religious commitments. But in education it has not been strongly found.

5 - Why do you think it is happening now? Is there a specific need?

I don't think young children are ready for it in school. I think people in higher education have been working with this topic and undertaking researches into this problem. The metaphysics of "Learning to Be a person" is something that requires such sophisticated conceptual apparatus that is unlikely anybody below Piaget stage 4 is going to have any notion to what it is to engage in such a search; you are talking here about very mature people in secondary education, for example people who are almost done with school and are ready to go to university and to take their studies further. The search is not there to "learn to be" in any developed philosophic sense. What people feel compelled to tackle the question of "how to behave well", "how to relate to other people well", "how to tackle the fundamental moral question of 'how would it be if I did that to you and how would you feel if somebody did that to you". This is the point at which most educational endeavours of recent time have tried to make a start. They started with the moral endeavour.

6 - When they start school students learn mathematics, language etc, they do not learn how they work as human being. That was a feature of the Delors Report which emphasises on two aspects of the Learning to Be: enhancing the full expression of the human being and knowing and understanding oneself as human being. There is a question here to understand not only 'how I interact with others' but also understand 'who I am as person: I have a body, I have thoughts, I have emotions etc…' Do you think it is something we can't learn at Primary School?

I am very dubious about this because it is precisely at this point the metaphysical element kicks in very hard. Suppose for example I have been brought up as a devout member of the church and I believe that I am composed of a number of quite distinct elements - that I have certainly a material entity, that I have a mental capacity, that I have a soul, and some of these are in some kind of relationship with each other, but what kind of relationship, is not clear. How the immortal soul is in relationship with my mind; how is the mind in relationship with my body; what are the causal connections of interactions between them. It is something which is not clear and it is very difficult to give an account of; nevertheless I could believe that such questions are worth raising. I am certain, for example, that in many religious schools those are the kind of pictures of themselves that growing children come to have, but there are not pictures they have chosen for themselves. These are

pictures that are given to them by other people and they acquire. I am not speaking here only Christianity; I am also speaking here of Islam, Hinduism, Buddhism etc, with their rules and pictures of the differentiated composition of human beings. That's one possibility. There is another possibility.

Let's suppose that I hold that "the whole of who I am" is matter: that I don't have a soul, I don't have a mind, all I have is a very complex brain which predicts some choices and some behaviours which are then activated in me by the electro-genetic impulses animating my brain cortex and which then move me in the way that my brain cortices induce me to move. In other words I am an extremely sophisticated electro-genetic computer. That is another picture.

Now let suppose that when I come fresh from my mother's womb I am a blank sheet. I am a "pagina rasa" - a kind of upon which various kinds of pressures can be imposed. They will then build up and accumulate and get together and will dispose my thinking and my behaviour, my relationships with other people, and my place in society, in accordance with some of those "impressed" experiences within the context of the environment in which I am located. Let suppose I believe that.

Now, if you get these people – there are at least 3 versions of 'person' here but there are a lot more – if you get these 3 people talking to each other and say: "what do you make of yourself?", how successful do you think such a conversation is going to be, Particularly at junior age in a school? My hesitation is that the conversation is not going to be very successful because very quickly such people would find they have nothing to say to each other. Because their fundamental view of themselves would be so radically different. They wouldn't have a point of connection other than a mutual interest in such things as evil or survival and in avoiding harm and suffering. That's a pretty low level of interaction. So I am very sceptical about trying to talk to young people about "how do you see yourself?" They are going say: "You tell me about yourself, and then I can see whether I disagree with you".

7 - Or may be their conversation between each other can bring forth interrogations, reflexions and new understanding among each other!

But that presupposes that we have an interest in achieving such communication. There are two levels of interest in that. One is the metaphysical interest in the way that human beings are talking to each other. And, in the sense of such an enquiry, isn't there ever anything else than people talking to each other?

But let's suppose we have a problem to solve. For example: how shall we relate to each other in difficult informal situations in school? What will our relations without our parent be? How can we build this new playground? What do we do in order to get money to buy more computers? Such a process seems to me to be much more successful as a way of getting people to relate to each other as having shared interests, quite apart from any individual interests they may have. I would begin myself with trying to identify common problems which we have a common interest in solving and acquiring the intellectual and bodily skills to be able to try to solve.

I should say that this is a way forward that comes directly out of the philosophy of Karl Popper. It is learning as the solving or the attempting solving of problems. According to a Popperian point of view, finding out who I am and trying to get a grip on who you might be, is a problem this big – very large indeed. Trying to find out how we are going to stop people playing truant school is a problem that only big, and it is manageable and we have an interest in solving it. So let's leave that big unmanageable problem for the time being and let's just deal with this smaller and manageable one.

8 - If we look at the VELS (Victorian Essential Learning Standard) we can see new domains like Interpersonal Development, Personal Learning and Thinking which seem to be like a first step toward the concept of Learning to Be as defined in the Delors Report. We didn't have these kinds of domain before…

Well we did. We just never concentrated on it. Let's leave interpersonal development for a minute and take another example. You and I are talking now and I hope we understand each other quite well. We are using very sophisticated language, very sophisticated forms of conceptualisation, that I hope we can both grasp and get a grip on. How did we come by the skill of doing that? We did it because we learnt language and the learning of language

and thinking is not a unique enterprise. It is a public enterprise: we have to do it and between people it is a shared endeavour. So even learning thinking, even learning the skills of articulate communication, is an endeavour in which at least two people are involved. And it's actually an enterprise which many more people than two are involved.

What I am trying to advance here is the notion that, if something is conceivable, it's publishable and if it is publishable, it is shareable. And if it's not shareable, it doesn't exist for you: you have no means to know what I have got locked in my head. And if I have got anything locked in here that I can't tell you about, you can't share it. There is maybe something I choose not to share with you – my deep religious faith for example. In principle I could share it with you, but if I don't, then you can't know it and the knowledge of my religious faith doesn't exist for you. My question here is, how I am going to tackle getting into any area in myself without the language and the conceptual capacity to do so? I believe that such an endeavour is only possible via language. Language can/must be shared: it is something that we all learn.

9 - If we take the Interpersonal Communication, in the past we were less confronted with different kinds of cultures like we are now. If you take a Primary School in a multicultural area with students coming from different cultures and religions, understanding each other is really more complex. Do you think it is why we have this domain of Interpersonal Development in the VELS?

I think that's a moral endeavour, because I have an interest in developing further your concern and my own, and our trying to see if we can tolerate each other while we are doing so. But if we have language, indeed once we have language, I am of the view that in principle we can find out a very great deal about each other. Whatever colour you might be and whatever your mother tongue might be, we can in principle share things with each other because of what I would call the great biological universal that is language communication. Human beings don't like pain, human beings like being pleased, fall in love, get married, have children, become ill, die, it happens to everybody on earth and, using those events and phenomena, as building blocks of human communications, it seems to me that I could share these interests with anybody.

There are some people who say you can't do that. To speak Italian, for example, is quite different from speaking Japanese. The culture that is involved in being Japanese from the inside is quite different from the culture of being Italian from the inside. To which I would say, show me how it's different? Don't Japanese people have babies, don't Italian people get ill and so on: that's my argument against these people who'll believe these things and in so doing "commit an act of treason" against human being and human identity.

10 - This year, at the Junior School of Loreto Mandeville Hall, we have a new program which is called Thinking Skills. Once a week students explore the kinds of thinking which can help them in the course of their life to solve problems. I could notice how much they have improved their learning in French because they have changed their thinking pattern. Instead of saying straight "I don't understand", they use different strategies of thinking.

To say this is not to say that people have only just learnt how to think. But specific skills in tackling the problems people face, considering every possible definition looking at any objection to what you are proposing to do, trying to work out not only how you might solve the problem but what would can't as a good solution to a problem; these are all things that are worthwhile encouraging and I am all for good teaching with approaches of that kind.

It is that way in which you can get a grip on your kids, rather than saying "who am I?", "where did I come from?", "where am I going", "what kind of being do I want to be?" – dealing with real problems.

If we take the example of the movie 'The Boys from Brazil', we can ask what it would be to have another 5 Hitler's growing up in the modern world. Eventuality the problem is disposed of, because the boys are all disposed of. It is interesting and more productive to work on a level where children are engaged: what should we do about a problem rather than thinking what is the mix of the soul of Hitler, for example. In a sense that was not the issue. The issue was what he did to the Jewish people. The issue is not one for younger children: "what is it that it makes me "me" and where I come from and where I see myself as going"; rather it is a genuine one for us all.

11 - What I mean is Learning to Know Oneself in a practical way. At McKinnon Primary School students are familiar with the 'Stinking Thinking' since Prep. They learn to recognise different fears they can have for example the one of making mistakes because others can laugh at me and consequently avoiding participating in class. They learn to go through their fears in order to be free to learn. They also learn to recognise the feeling "that is me with a fear" or "that is me without fear" and the consequences of it. It is Learning to Know Oneself, not thinking "who I am" in a metaphysical way but really in a practical way which can make a difference for the children for the rest of their life.

That's right because what they are doing here is learning a fundamental moral lesson - that individuals are to be respected even if they make mistakes. The teacher here is switching to a positive enterprise of a joint, sharing kind. We don't laugh at people when they make mistakes. The Thinking skills program at Loreto is a version of getting people to be willing to set aside these automatic responses and be prepared to say: 'I don't understand this."

12 - Something interesting I have discovered with my students at Loreto is that, sometimes, they fear to lose their identity when they learn a foreign language. For example, when they say I don't understand this grammar rule, in fact it is not a question of understanding; it is a question to accept it is different. For that they have to be open-minded but it is like if, communicating using another language, they were going to lose a part of themselves. However, the question is not to lose themselves but to enlarge themselves.

One of the fundamental human fixities is always to go for what is known and safe and that is why for example in many people, in many countries and particularly in Australia I find, there is a deep rooted fear of "the other" whether it's another gender or another age or another colour or another race or another country. We don't know this strange thing and therefore almost we don't like it, because it makes me feel insecure. What the good teacher does it is to say actually let's build on that.

At the end of my life I might think: Gosh haven't I lived an interesting journey as the being that I am, ending up now where I am, with all these accumulated discoveries and learning

and experiences and new emotions! I think you can say then at that end but I don't know what you can say when you are only small.

Ultimately, developing a sense of your self is achieved through engaging with others and we do that this way and that way and we do it in all the ways we interact and it is through this kind of growth in all these experiences that we actually extend ourselves.

13 - *What would be your recommendations regarding the implementation of Learning to Be in Education?*

Two things: I would try to bring in my school as sophisticated and demanding program of language and concept acquisition as I could. I am not talking about different languages: not only the language of mouth but also the language of looks, the language of gesture, the languages of music and mathematics and logic and religions, all these things in which we express ourselves and we learn to read other people's expressions. That would be the first thing: how to communicate, in all the many modes and forms the communication takes.

The second thing I'd do is institute a program of problem solving in all the various areas in which human beings cooperate to solve problems: health, bridge building, tackling the problem of the solution of AIDS in Africa and so on, and always starting little small manageable problems and gradually moving on from there.

15 - *Do you mean to prepare the students to deal with the unknown?*

Yes, exactly. And always operating from the basis of what is secure, what you already know, what you feel comfortable with and launching out into the other side. And how do you feel about that. This is an interesting approach because it involves not only the intellectual but also all the affective side of our being.

16 - *So, let them being actors of their learning?*

Very much! Centred on their own learning but with all the resources that you deliberately put in their way. I almost dare to move away from the traditional curriculum; I would like to concentrate upon setting in front of kids a range of problems to solve and at the same time I would work on their communication skills. And that I think would develop:

tolerance of other people point of view, creativity, imagination, problem solving and open mindedness.

These are my suggestions as two ways forward in enhancing this notion of *Learning to Be*. And notice what is happening here: we have also developed the other pillars of "Learning to get on with other people, Learning to know, and Learning to have skills."

17 - *What is your contribution to the educational system in Australia?*

When I came here in Australia I came to be Dean of the Faculty of Education of

Monash University but after 5 years I'd had enough. I preferred continuing to write and do research on philosophical aspects of lifelong learning.

18 - *Lifelong Learning is very linked to the pillar Learning to Be!*

That is what is about: learning to make individual choices and being able to sustain their consequences and follow them through. And sometimes saying to ourselves, "I don't think this was a very good choice. Maybe I ought to give that up, maybe I ought to try something else." This involves changing your mind a lot and being open to changing your mind and learning how to handle that.

19 - *Through their Santiago Theory of cognition Maturala and Verala said: "In order for a living being to be alive, it has to create and recreate itself and to sustain and transform itself". That is lifelong learning!*

That would be comfortable with Karl Popper and his evolutionary theory of knowledge and also that of Van Quine, an American realist who believes that human beings must be constantly changing in order to develop and go forward.

That is really the whole process of learning: how to adapt to changing circumstances and learn the skills for changing your path and going on with it.

20 - *Being a human being involves necessarily the process of learning…*

If you stop learning you die.

Interview with Professor René Barbier, France

(Translated from French)

1- In 1996 the Delors Report about 21st Century Education recommended four pillars: Learning to Know, Learning to Do, Learning to Live Together and Learning to Be. What is your understanding of the Learning to Be pillar?

When we talk about *Learning to Be* three notions come to mind: *knowledge, know-how-to-do* and *know-how-to-be. Learning to Be* is linked to *know-how-to-be* and *know-how-to-be* is linked to *know-how-to-do* and *knowledge*. But it is true that from *knowledge* to *know-how-to-be* there is like a progression, a kind of opening. When talking about *know-how-to-be* the impression is always that one is going to say something sublime whereas in my point of view the *know-how-to-be*, when truly integrated, is not *knowledge*, it is akin to *knowing*. I draw a distinction between *knowledge* and *knowing. Knowledge* and *know-how-to-do* are both akin to *knowledge*, effectively. The *know-how-to-be* level is not *knowledge* anymore; it is something of a different nature.

2- Within "Learning to Be" there is the notion of "learning to know oneself". Is this aspect of "self-knowledge" central to the training you offer at the university?

Yes. It is central but it is only one element. I have been 35 years in tertiary education: I have done much thinking and much field practice. My concept of education to-day is very simple but quite complex at the same time. It is to say that education is a link between two domains. The domain of multiple knowledge, not specialized knowledge but multiple knowledge on one side and the domain of self-knowledge on the other side. The educator is the one who is going to create a dialogue between these two domains. This means that he has somewhat explored both domains. This means that he is involved through his own life with these two domains. Multiple knowledge means that the educator is not a specialized being, but a person with an important and sustained interest in multiple knowledge of humankind. He does what he can, naturally, and he can't know everything but he is sensitive to the global knowledge of humankind. He is as interested in neurosciences as he is in psychoanalysis, history of religions, art, etc. He has a very wide sensitivity, so to speak, which means he will never finish increasing his wealth of knowledge. His training

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never ends; he is always in training in that respect. And this belongs to multiple knowledge. This does not mean he won't specialize at some stage. I, for one, specialized in sociology. I have done a PhD in sociology but as far as I am concerned being a sociologist is not being an educator. An educator goes far beyond the field of a specialty to become curious of everything, in a way. A fundamentally curious being is concerned with the whole of human knowledge, which is the way humans have given understandability to the world they encountered.

On the other side, there is the domain of self-knowledge. The educator is also completely involved in that domain. The domain of self-knowledge is always a singular, personal domain, linked to a personal experience. Self-knowledge cannot be gained through external knowledge. It's when something inside us transformed itself, has changed through some reality check that we move towards self-knowledge. And when we move towards self-knowledge, when there is enough progress we encounter world knowing. Moving towards self-knowledge is encountering world realization. So, if I say that the educator is the one who connects, who creates a dialogue between these two domains, it's because when we move towards self-knowledge we may have a tendency to commit ourselves to certainties linked to our personal experience and in the worst case we end up in autism. The multiple knowledge comes to challenge all our personal experience because multiple knowledge is external knowledge; it's humankind as a whole that produced this kind of knowledge. Self-knowledge is linked to a unique personal experience, singular, but that may effectively lead to autism or even insanity in a way. Multiple knowledge comes to challenge self-knowledge to set its boundaries so to speak.

But the reverse is also true. Multiple knowledge too tends to commit itself to certainties that are linked to epistemologies, to worldly connections, and also to the history of science. From its experiential and singular side-self-knowledge comes to challenge the capital T Truth that may be found within multiple knowledge, especially nowadays as multiple knowledge is essentially of a scientific nature. When we speak of knowledge to-day what comes immediately is scientific knowledge. However, experiential knowledge can come and challenge what scientific knowledge defines in terms of "Truth".

So, the educator is the one who is going to make singular knowledge challenge multiple knowledge, and vice versa to make multiple knowledge challenge singular knowledge: in

his activity of educator towards other people but also within himself. This means he becomes part of this science of dialogue between multiple knowledge and self-knowledge. To do this he enters what I call a "challenge-meditation" relationship: "Meditation" because it is truly a dialogue between both and "challenge" because one is constantly addressing the other. To manifest this he needs deep moments that come through what I call meditation. Meditation is a certain way of being with oneself in an inner silence which is a fundamental worldly presence.

3- In what you are saying, the human being needs to expose him/herself and to act in the world in order to know his inner self…

Absolutely, but he needs both. And for me that is the difference between the educator and the sage. The latter is on the side of self-knowledge and to some extent, outside knowledge is all relative for him. What matters is self-knowledge. As for the scholar he is on the side of multiple knowledge, and also specialised knowledge. Besides, there are more and more specialized scholars and less and less humanist ones as were found during the "*Renaissance*". And to a certain extent, he doesn't really care about self-knowledge. As for the educator, he is in the middle, he is between both. He is neither a scholar nor a sage. Nonetheless, he has a foothold on the side of multiple knowledge and in also on the side of self-knowledge. The educator is 'unfinished' and forever becoming "unfinished".

4 - How is this taking place in the course for Educators you offer at the University Of Paris 8?

I offer a teaching project which is essentially based on heterogeneity: the multiplicity of outlooks, of perspectives but also the makeup of the group members, the multiculturalism, the multiple knowledge, very open theoretical fields, even contradictory. I won't hesitate to put someone who is very close to Freudian psychoanalysis with someone who is closer to Rogers, for example, even if generally they can't stand each other.

I make potentially very different options confront each other; I am not scared of these contradictions. In fact my concept of knowledge is not uniform. My concept of knowledge is pluralist, multiple, trans-disciplinary, so I am never committed to a single outlook. Of course I am limited because I am a human being: sometimes I see things within a psychoanalytical theoretical field in a Freudian sense, but at any other time I can look at the same thing as a sociologist or a historian etc. I constantly have elements of reference

that come and cast a different light upon the same fact. The same fact shines in a different way depending on which school of thought we belong to. This also means that anything that is said at interpretation time is also an act of violence on the fact because the interpretation of the fact is limited to a single outlook, and at the same time nothing is fundamentally true. The only fundamental truth for a human being is what he/she lives deeply within him/herself, so we are back to self-knowledge. But at the same time, if we don't want self-knowledge to turn into insanity, it needs to be addressed by the other and yet the symbolic other which is represented by the field of humankind multiple knowledge.

5- How does Transdisciplinarity fit in your course?

It is achieved, not through something external but more so through a process. The idea of Transdisciplinarity is that there are disciplines but that they are interconnected, they challenge themselves. They are interdisciplinary but more specifically this field of interdisciplinarity is not restricted; there is something that is in between and beyond disciplines. When we say discipline in general we mean relatively structured, precise, even demonstrable fields of knowledge. We are in what is the usual scientism. When we talk about beyond the disciplines, we mean we are led into something that is not of a scientific nature. It does not mean that it is not precise, exact. Paul Valery said '*la rigueur engendre des rêves'* but it is for example in the artistic, poetic or literary field; it is also the spiritual field. In my opinion in the fields of multiple knowledge, everything about the theological dimension – what religions bring in the form of questions on what is a human being, what are his values etc… - is in effect to be considered and not to be thrown straightaway in ideology but to be considered as being a part of the human being, however always in a dialogue with personal experience. If my personal experience challenges what the religious dogma says, well, that means there is something to be taken into account for myself because I have a different personal experience. But conversely this personal experience must be questioned by the multiple knowledge field, not only if I am a theologian but also if I am a sociologist, an economist etc… Transdisciplinarity is not a new discipline that is taught, it is a kind of sensitiveness which challenges the meanings we transfer on the world.

6- In Transdisciplinarity is the prefix 'trans'. Is there a link with the notion of transcendence?

I am extremely careful when it comes to transcendences. I am in the unknown. I think that the human being in his complexity, in his evolution towards perhaps a more complicated complexity, reflects the unknown. So *unknown* in relation to what? Some will say God, some the universe, others will say Nature etc.., in any case, irrespective of the terms used, no one knows what it means. Therefore we remain in an open area and in that respect I say then that we talk about transdisciplininarity. So the term transcendence is not one I use a lot, I would rather use the expression ' transcend oneself' because the term transcendence puts us in a religious context : one immediately thinks of God which is why I remain extremely careful when using this term. I can say sacred, I can say transcend oneself, but the only thing that matters is what you do with it. In that there are elements which make us reflect on something other than what is matter.

7- The word 'religious' also means being connected, linked: connected within oneself and connected to the world.

Precisely. This term 'connected' is part of my vocabulary. A human being is a connected being. There is a Chinese ideogram which describes the term of the virtue of humanity. It is really a small man with two brush strokes which show that he is being connected to the other. I must say that I do not conceive of a human being who would be separated. I don't know what it means in my philosophy of life linked to my personal experience.

8- About the course for Educators, is this heterogeneity meant for the students so that it enables knowledge of the self, thanks to antagonisms, at both academic and relational levels?

Absolutely. I think that life is about confrontation to heterogeneity. Maybe with this confrontation to difference we will find out what unity means. But we can't find out what unity means if right from the start, it is decided ideologically what is unity. One must experience difference and diversity; that is the diversity of the various *forms* of the world. It is this way that one can eventually, through reality experiences and personal experiences find something that I call the " *le clair joyeux*", akin to a unity of oneself but also a unity of the world. So yes, it was indeed meant, to create as much diversity and heterogeneity as possible.

9- As an educator, what is your role within the heterogeneity that you put in place? Do you deliberately create antagonisms and conflicts?

Conflict is integral to the person's development. You can't think in terms of inner changes excluding conflict. It is part of a person's transformation. At a certain level of being, there is no longer conflict. But during a whole period of life within oneself there is conflict and conflict is essential for change. I believe that putting people in heterogeneity is necessarily accepting that there will be conflict in the groups. One must not be scared of conflict.

10- Are your students aware of what they are getting into when they enrol in your course?

During selection of the students we always inform them by saying: "you know that this course will engage you and there will necessarily be conflict". Yes they know right from the start. However, it does not mean much: it is not because they are aware rationally that emotionally it means something to them. It is not possible to imagine something emotional. It is not because they accept that, that they will be able to do it. However there is some sort of explicit contract by which they know that when starting this educator's course they accept to commit themselves and question themselves, they accept to talk about personal and professional life experience. They accept that it is group work and as such there will obviously be different personalities and conflict. It is clearly stated in the curriculum outline, and when we meet the students during the selection process we make things very clear. On the other hand the course educators have to be able to handle conflict. If an educator is worried as soon as a conflict arises, well, then he cannot be part of this.

11- When conflict arises how does the educator handle it?

It all depends on the nature of the conflict. I have a regulation principle which states that the conflict is even more so violent when it is in the imaginary. The only way to diffuse the violence of the conflict is to go into the symbolic, in the spoken. That is to say that the conflict can be resolved in the symbolic, in other words by suggesting significance. But to suggest meaning is to have a field of plural knowledge so extended as to be able to play on several perspectives. This is called multiple reference frames. And that is on different levels. It is never on a personal level only. In actual fact when looking at a conflicting situation you can see that all levels are intertwined. You find personal subjectivity but also something that belongs to the group, to society, to history, to economy. What is essential is that we talk about it, suggest interpretation perspectives, different approaches which enable the left unsaid to express itself. If it is left unsaid then it becomes an act. Physical violence

stems from that in most cases. It is essential that this violence be transposed on a symbolic level, in other words, on the 'what is said', that is listened to, that is not unilateral, that is open in such a way that people can get something out of it, because after all it is the people who give all the meaning and relevance to the interpretation, they say 'yes, this means something to me'. This is a general principle common to all who have a background in psychology. If together we manage to find some sense then at that moment there is something along the lines of a collective creation. There is a co-construction of the meaning, we build the world together.

12- Is this heterogeneity, which enables self-knowledge, specific to your course or is it found in other university courses?

For the Educators' course, it is a constructed, written, curriculum project. People often tell me when I meet them that it is the first time that there is something written, thorough. They often say that it is precisely because of the written project that he/she came. Once a month during the course we have a day dedicated to the *transversal* listening of the group, i.e. dedicated to what the group is going through during the course. To assist me during that day there is another person, a woman. We complement each other and we have different ways of seeing and doing things. It is interesting because it opens up the field of the possibilities.

13- If you were a primary school teacher in a Preparatory class, how would you lead the children to this self-knowledge?

That's a long way. It all depends on the school teacher, on what he has himself experienced. I know that the sort of listening that I call sensitive listening is valid for the very young children, in other words it is a listening founded on the non-mastery, on the fundamental idea that the human being is extremely complex whose depth will never totally be understood, even at the little person's level . If you think right from the start: "this is a hyper complex being whose ins and outs I'll never fully comprehend, who will remain in the unknown", then you don't have a totalitarian aim on this being, then you walk alongside, and depending on life landmarks you respect his dynamic by being in tune with his/her personal development.

14- Is 'self-knowledge' essential to education?

Ah yes completely. However, in my concept of education there are two things: self-knowledge not only through personal experience but also through discoveries, meeting people, facts, elements, emotional or intellectual upheavals, all these enabling sections of reality to enlighten. Krishnamurti talked about "an intelligence awakening", but intelligence is not restricted to the logical-mathematical or linguistic intelligence, it is a global intelligence, a particular way of understanding world reality. It also implies an endless curiosity for knowledge; that is for the meanings given by humankind to the human community so that it can understand its relationship to the world. For example, an educator cannot be outside politics. Education and politics go together etymologically. The word politics comes from *polis*, meaning the city organisation. One of my colleagues wrote a book about this relationship entitled "Education and Politics". We have no choice but be involved in the '*polis*' in the Greek sense. Given that the city organisation today is not restricted to what happens in France or in Europe, it is the global city. The educator cannot be outside political ecology, he/she must necessarily be aware of it. It is part of his/her transversal knowledge.

15- Do you think that because we live more and more in multicultural societies there is some urgency to access this self-knowledge; a self-knowledge which would enable us to live peacefully with ourselves and the others; an urgency made relevant as we are more and more exposed to the difference (cultural, religious, etc.)?

The urgency is to accept more and in a better way the questioning of what is called the 'I'. What is the 'I'? This is a questioning that is encountered by anyone going through spiritual development. In the non-dualistic thinking, it is a fundamental questioning, whether it be Buddhist thinking or Hindu thinking. These are philosophical approaches where the meaning of the 'I' is questioned. That is also found in Lacanian psychoanalysis.

Self-knowledge is a real questioning on what the 'I' means. This actually goes to the point that the 'I' disappears as a consistency, as a 'me I' to open on something that is infinite, one might say the world in its totality, to come back to a 'I'. Here comes a time when the 'me I' disappears. It is a great anxiety and you get into a field of totally unknown inner human experiences. Comes then another phase, when you come back anyway to something akin to an identity but it is still a relative identity. You don't identify yourself to the identity, you need it though to communicate with human beings, to be part of society, to do

different roles but without ever identifying yourself to a role. Take me for example: I am a Professor but I am not going to identify myself to this role of Professor. I know that who I am goes well beyond the role. And what I am is something infinite. But that can only be said through an inner reality challenge. On the path to self-knowledge, one encounters many thresholds, mutations, which in fact are spiritual mutations. If you are an educator you are involved at the same time by this self-knowledge but also by how other human beings give meaning to the real.

Interview with Professor Phillip Hughes, Australia

1 - Could you tell me what was your work with the International Commission on Education for the 21st century?

It began with a big international conference here in Australia in 1998, with people coming from all parts of the Asia-Pacific Region on the follow up to the Delors Committee Report. I was on the organising committee and gave the closing address. We published the proceedings in a book called Education for the 21st Century in the Asia-Pacific Region. That conference was based entirely on the Delors Committee Report. Immediately after the Conference I flew to Paris to work on follow-up of the Delors Report. I worked with Alexandra Draxler for 4years in a row for several months at a time.

2 - When you say "follow-up" what does it mean exactly?

It is mainly to carry forward the Delors ideas in practical ways such as organising conferences, encouraging school systems and universities to take up the ideas and develop programs from them. For example I worked at the Chinese University at Hong Kong and they organised a journey for me to visit Chinese Universities. I spoke at a number of those on the Delors Report.

3 - What was the aim of these conferences?

The aim was to try to show the relevance of this very simple and useful framework education for all countries. We hoped that they would not only look at the suggested

approaches and consider how they might apply in their own settings. The Delors Pillars is a powerful concept because it made them look at a much wider range of things than countries usually do. I was quite interested in the interest shown and it has always been a little surprising to me, that the Delors Report is much better known in places like China than it is in place like Australia and even in France. It seems to me that what the Delors Report suggests with these four pillars (learning to know, learning to do, learning to live together and Learning to Be) is an extremely practical way of looking at key problems: *leaning to live together* is quite clearly a matter of enormous urgency. We can't afford to ignore those things particularly at the school level. We have seen here and in France recently how difficult we all find to live with one another even in a fairly safe and congenial environment…Conflicts blow up and we haven't learnt to be prepared for them or to avoid them.

4 - What is your understanding of the Learning to Be pillar?

Learning to Be is a very interesting one. As you know it was the title of an early book, the Faure Report for UNESCO. I think the pillar *Learning to Be* is the hardest one to grapple with in practice because with all the others you can see an immediate practical application: *learning to know, learning to do and learning to live together.* These are frequently part of the programs of most schools. With *Learning to Be* people may think that this one is a bit unreal, even sentimental. In practice it deals with developing your own individuality, developing your own interest in the aesthetic part of life and the spiritual aspect of life… that the latter was a deliberate inclusion as far as Delors himself was concerned. I am sure that he felt that was an important part because of his own beliefs. Again this is an area of life that we need to learn to grapple with because if we try to pretend this is not important part we are living in an unreal world because clearly people's religious believes make a profound impact in what they do, how they live and in the inter-relationship between people of different religious beliefs. So, you really have to take note of things like *Learning to Be* in order to have a complete approach to life and to achieve what education ought to be. The whole idea of educating everybody, the UNESCO idea Education for All, is much more than preparation for work, a mere preparation in basic skills. It is a preparation for being a useful and constructive member of the society and being a complete individual.

5 - In 1972 the Faure Report proposed recommendations to free the human beings from being seen and used essentially as productive tools for a given society claiming that education was more 'utilitarian than cultural'. According to the Faure Report education should enhance the full expression of human being.

In 1996 the Delors Report agreed with these recommendations but went beyond the aim of freeing the expression of individual. The Report stated: "Individual development is a dialectical process which starts with knowing oneself and opens out to relationships with others".

This notion of knowing oneself is very interesting because it contains in itself the aspect of understanding oneself and more precisely, understanding those things which inform the decision we make and the way we lead our lives.

If we consider the context of multicultural societies where we evolve, "the nation-state has no longer a sole religion, a sole culture, a sole identity", to cite Edgar Morin. These societies are quite destabilizing if we refer to the identity crisis expressed by new generations. Nowadays the search for meaning is not anymore the 'privilege' of philosophers and the necessity to find answers to the question "who am I?" is present within our daily life.

Is 'Learning to Be' becoming a utilitarian learning for sustainable reasons within multicultural societies?

"Utilitarian", I don't like that word that much because it is often used in a limited sense but I can see the reason in the way why you are using it and it makes sense, certainly. You probably know the poet John Donne who wrote:

No man is an island, entire of itself,

Any man's death diminishes me, because I am involved in mankind;

and therefore never send to know for whom the bell tolls; it tolls for thee."

He was trying to say the same thing than knowing yourself is important part of life but so is your relationship with other people. This part is easy to ignore in the four pillars because it is very easy to see the relevance of the other three but this one tends to be ignored.

6 - Can Learning to Be seen as an indispensable priority?

Yes, I think it is a quite indispensable priority. A lot of the problems that we have with people are because of their uncertainty about themselves and they tend to assert themselves aggressively toward others because of a lack of confidence in where they are, and what they believe and what they feel. So, I think it is highly practical.

7 - Jacques Delors stated: "the consumer society has privileged the worldly goods to the detriment of being". If we draw a parallel with education we can see that as soon as they start school children receive basic education about reading, writing, calculation etc…They are immediately 'drawn out' of themselves. They are connected to the outside, not to themselves. Children are being conditioned to depend on external knowledge. Their acknowledgment and their value within their society depend on this external knowledge. They learn different subjects at school but they do not learn about the most important one: themselves as "subjects".

Aren't these kinds of educational models, characterised by their emphasis on consummation of external knowledge and their deficit of human knowledge, which have contributed to develop a society privileging the worldly goods to the detriment of being?

I think that is true, it is a very important conclusion. We are emphasising the person as consumer, the person as producer too exclusively. You can understand why, because it has been a massive change in our need to prepare people for these productive activities but this approach has dominated the scene in a way that it probably should not have done. It is essential that you teach people how to cope in society and how to live and work in society. I think these are essential aims but their importance blinds us to the importance of a person as a person. It is a necessity to develop that concept of self much more completely.

8 - In Victoria, Primary Schools start implementing programs like Program Achieve, Thinking Dispositions Program, Blue Earth, Roc and Water Program, Not put Down Zone etc, which aim to develop self-control, self-confidence, self-respect, self-knowledge, boundary awareness, intuition etc.

These programs, scheduled in the school time table, belong to the concept Learning to Be. In addition to these programs the Department of Education is supporting the implementation of the Values Education.

Did the Commission, when writing the Report, consider Learning to Be as a subject to be taught or more as a notion to underpin a certain ideal in education?

They thought about it as a specific emphasis which is different thing to putting it in as one subject because it has to work across all the subject areas and across the way we think in those areas. If we make a little package of it, it will defeat the purpose. It should be more a general approach which is to be implemented in all the subjects.

9 - Could Learning to Be - considered in its 'understanding oneself' aspect - be implemented in Basic Education?

Yes, I think it should be really because Basic Education was made to do much more than just to teach people how to read, write etc. I think the original concept that came out the Declaration of Human Rights was Universal Primary Education and by the time Jomtien arrived, they changed the term to Universal Basic Education for All. That had quite a different connotation than just simply to recommend that a person be at school for 6 years. This commends an education which is basic in the sense that it prepares you for all aspects of life: preparing you as a person, preparing you to be independent, preparing you as a citizen etc. All of those aspects come under Basic Education. The concept has been gradually expanded to include those four pillars.

10 - Ten years after the Delors Report was published we still don't have a lot of literature about the concept Learning to Be!

 That is emphasising what we were saying earlier that we have tended to over- emphasise the other areas. In reality, you can't complete the other areas (learning to know, learning to do, learning to live together) properly unless you include this one.

I am quite intrigued at looking at my own grandchildren at the stage where they have finished the university. They are very uneasy about going into our society where the main emphasis is to be a big earner but not doing something very useful or important. They have frequently left high-paying work in order to find something where they can work in ways

that are useful to others, like International Aid. Essentially they are looking for more meaning in their own life. I think there is a strong element among young people which is quite different to the approach of the generations which have gone before them. This generation is looking really to find a better way of relating to themselves and also a better way of relating to the world around. More and more young people have a Gap Year where they travel around many countries but essentially they are trying to get to grips with who they are and what they want to do with their life.

11 - At a global level, the notion Learning to Be can have different kinds of implications according to the countries. For example, Learning to Be for a Salvadorian child - who hides his indigenous origin because he fears to be treated as a second zone citizen - will cover a different signification than Learning to Be for an American child who is highly shaped by the consumer society. In the first instance the Salvadorian would learn to free the expression of himself as indigenous while the American would learn how to be freed of the consumer society which conditioned him.

How is 'Learning to Be' implemented in the context of global culture?

It becomes a quite fundamental problem. The Salvadorian child is almost at the stage where he has to pretend to be something else. That must be extremely damaging for his self-concept. I think there are different steps. What do you suggesting there?

Yes, I think there are different steps. Learning to Be has to be very flexible and adaptable according the different needs. I think "knowing oneself" has different levels of Reality: "knowing oneself" as individual, as member of a community, a culture, as citizen of a country and inhabitant of the planet Earth. I think there are different steps to take in consideration according to the context (regarding its degree of freedom) and the urgency of the need in order to sustain oneself (physically, mentally, emotionally and spiritually) as human being. Regarding the American child, maybe he/she doesn't realise he/she is conditioned by the consumer society. Maybe he/she doesn't want to be freed from the consumer society because it has shaped his/her superficial identity.

[Prof. Hughes]

I think now, quite a lot of young people do have the feeling they want to be free from the consumer society. They are a bit confused about it because they are used to being high consumers themselves but they really don't want to be part of a society which is dominated by that. I think they are more idealistic, having a sense of seeking to find some better answers than have the previous generations. That is my impressions in looking at the generations in my own family. I have 14 grandchildren and three great grandchildren. I have seen them all grow up. The way they are approaching life is very different to their parents when they grew up or when I grew up.

12 –What are their priorities now?

I think they are much less conscious of being Australians, much more conscious of being part of a world society, not primarily interested in earning large amounts of money and yet having adopted a life style which requires a lot of money. There is a lot of confusion, even implicit contradiction in the way they are living but there is also an idealism which is admirable. Some of them have spent several years in trying different paths without developing a clear idea of themselves or how they can be more constructive in society. Their approach to careers and work is different to mine but I believe their motives are more unselfish.

13 - Do you think the fact they are uncertain in their own life, in a sense, reflects the hidden need to know themselves?

I think a lot of people are doing a lot of different searching at the moment not quite knowing where to go. I think "*Learning to Be*" is a very practical concern.

14 - When human beings understand their multidimensionality they become more independent thinkers and they can't easily be manipulated by authorities and influences in society, government, the economy and culture.

Do you think that, because there are political and economic stakes behind education, implementing the pillar 'Learning to Be' can represent, sooner or later, a risk of challenging any system?

A few countries would see "*Learning to Be*" as a threat for governments. They want education to be strictly utilitarian for immediate practical purposes.

15 - Did you experience that participating to the following up of the Delors Report?

I was very interested in what I found when travelling around China for example. Young post graduate Chinese students in different Universities know actually more about the Delors Report than most people I met in Australia. They have found it a very appealing document because it shows them a way ahead which is constructive. That might be a little bit threatening to their society too because their government want them to advance on the economic sphere but certainly not in terms of that personal independence and autonomy. That is threatening to government but I was interested that they were very much conscious of this search for individuality and more supportive of it than I would have found in Australia, where people hadn't really seen that the Delors Report was, in many senses, quite revolutionary, asking us all to broaden our purposes for education..

For most of the last 10 years, I worked for UNESCO in Asia and particularly in Thailand, Korea, Philippines and the Arab Gulf States. I asked them "what are the things you want to achieve and how do you propose to achieve them?" As an adviser it is not my business to tell them what they ought to be doing, with some exceptions. If you go to an Arab country for example there are quite real conflicts there because you can see them adopting methods of education that are extremely unfair to girls. So you have to tell them if you do this then you will get these negative results which are inconsistent with your basic purposes. If you want to advance in this society then you are going to have to look at other possibilities. You have to look at whether you can afford to neglect the abilities of half of your population. This is to harm your basic purposes fundamentally. In the end you have to leave the decision to them because outsiders have to be very careful before they tell them "change the pattern that you have adopted for centuries".

16 - How did they receive your recommendations?

Because they have asked you to come and identify ways to move ahead so they listen respectfully and I think they seriously try and see how they can adapt what they are doing now. For example in Oman they made what was for them an enormous step: they adopted co-education for the first four years of education which to us sounds like a minimum move but to them it was quite revolutionary. Such fundamental changes can't be made quickly and you feel really concerned with people here and now. In some respects all our cultures

do need to change because we all have adopted means which make it difficult to keep the world ecology in a sustainable form and if we are to learn to live harmoniously with one another.

17 - Did you experience the notion Learning to Be in your teaching?

I was influenced by C. S. Lewis when I went to Oxford as a student. He brought to life for me the importance of seeing one-self as a person with the need to understand oneself and to use that as a means to relate to others. It is an interactive process. I still feel strongly influenced by that. He is also a very interesting writer; he is the writer of "the Lion, the witch and the wardrobe" which is a fantasy film of children who go through a wardrobe and come to another world. They learn to cope with the adventures in this other world. In this story, his teaching is: you ought to be more than just someone who advances the technology of the society; you ought to be someone who actually makes a difference to the quality of living in the society.

That reflects what I want to do in teaching: to make a difference in the quality of living and learning. If we speak of quality of learning we speak of more than just utilitarian learning. It is a learning which helps you to know yourself, helps to understand your relationship to others, and helps you to know what useful things you - as an individual – need to know. We are each unique as individuals and we have to find unique ways of expressing our purpose in life.

18 - What is your vision for education?

I feel a very sharp concern that life is so unfair to so many people in Australia and everywhere else and I would like to be able to do something about that. For me, with my background the whole idea of a quality education for all as a beginning is a practical aim that I can be involved in. That is what I am still working on to see what steps are needed in order to give a real education to everybody, not just a particular slice of society. That applies in Australia and applies elsewhere too. It is more obvious elsewhere like in sub-Saharan Africa where you see the enormous amount of kids who are not at school at all. The need is more obvious there but there are still 20% of Australian kids who go through schools and emerge with nothing much that they can use to gain employment and nothing

which is valuable to them in other ways. I think there is a real obligation to try to reach these people. It is what I want to keep doing.

I also think we should give a better chance to public education, to support it more generously than they do. At the moment, public education is carrying a much heavier load in terms of kids who have problems with learning, and this requires special support to enhance their learning.

Interview with Professor John Ozolins, Australia

1 – In 1996 the Delors Report recommended four pillars of education for the 21st century: Learning to Know, Learning to Do, Learning to Live Together and Learning to Be. What is your understanding of the Learning to Be pillar?

Learning to Be…that is a difficult one. I presume that has something to do with acceptance with oneself. I will probably go back to somebody like Vico who quotes the Delphic Oracle in relation to education which is to say…Know Thyself. He means by that something very deep. And I think he means by that… *Learning to Be* has something to do with acceptance with oneself: knowing ones limitations, ones strengths, how one relates to others and so on. So *Learning to Be* in one sense is a kind of existential condition: a condition of existing and being in the world. I think *Learning to Be* has that kind of content and also a moral dimension… a religious dimension as well. The idea of being in the world means also being for others if for example you take a Christian view.

There is a whole range of things that could mean *Learning to Be*: *Learning to Be* as an acceptance of oneself, *Learning to Be* with others, *Learning to Be* in the sense of learning skills and…becoming a flourishing human being. I think it cover a quite wide variety of aspects. So *Knowing Thyself* widens out quite substantially into something other than just knowing that I got two arms and two legs. It means how one exists in the world. There is existential component in that.

2 - Regarding this existential aspect do you think it is possible to teach the Learning to Be pillar? How teachers can handle that existential aspect in the context of the classroom?

There are two components of education that we can talk about. From the Latin language, one is *educere* which is *leading out* and the other one is *educare* which means *nourish*. The one I want to develop now is *leading out* … Part of the job of a teacher is not only a matter of transmitting knowledge, it is to encourage a student through learning skills and through the learning process that the students learn who they are and become confident and also accepting of who they are. So to be in the world is accepting your strengths and limitations. Part of the job of being a teacher is importantly tied up with this idea of leading out…the idea that one can help someone to become the best person they can be.

3 Drawn from your own experience as a teacher, do you have an example regarding that educational meaning of leading out?

Many years ago, where in the technical school where I was a deputy principal, a number of students were considered to be failed in education and they were… part of them could hardly read or hardly write. One of the teachers spoke to me about a particular student we had in the school who hadn't spoken in four years, had done no work in four years, had done nothing and… was profoundly withdrawn.

At that time, I had a program of weight lifting outside the classroom. I managed for him to join that program to do weight lifting. That boy who did nothing at school during four years accepted to enter into a competition and he actually won a medal. Before that, he won nothing at all in his whole life but, he won that medal. From that moment on his teacher came and asked me: "what did you do with this kid? He has written some work and has handled in. Now he is talking and willing to learn." In fact, I didn't do anything to him. But, it was this sense of self achievement and sense of self-esteem that he gained from just this particular context of weight lifting that helped him out. Maybe that was just by accident but, it helped other kids too. That was a kind of *leading out*…something happened for that child and he was able to move on from there. That is part of your role as a teacher is. There is the curriculum but there is the human interaction and your role as a teacher is being part of this leading out… to somehow spark if you can. I see that leading out as an

important part of education because it is about helping students to find out they can do things.

4 - Back then, what was your thinking when you decided to enrol them in the weight lifting program? What motivated you?

The motivation was simply something I was personally interested in and I thought I should try to encourage the students to be involved. I didn't start off with the theoretical idea but I thought of the view if I could offer them different things than what was happening into the classroom. I was motivated by building a relation with them then maybe that could help them in their learning. One of the things we seem to lose in large kind of institutions is the personal contact. The position I had at that time was that I was in charge of that particular campus of the school and I had a disciplinary role. I thought it was very important, particularly for these difficult kids who were quite, in many ways, damaged by their experiences at school. They were generally damped in our school because they couldn't do anything in the other schools. So, they were sent to our technical school. At that time, students who couldn't succeed at high school were sent to technical schools which became like a dumping ground for all the miss fit from every school you could find.

One of the important things was to set boundaries and rules for them. But, I always wanted to do something else with them beside the curriculum. So, I began that program after school and I encouraged them: to give them something new, something some of them might succeed in.

5 - Your experience seems to have encouraged different levels of learning…

The good thing was also that they saw me in a different light. You don't usually see a deputy principal practicing weight lifting. In fact, the main thing is that you have to love your students in a way because if they thought I didn't respect them or didn't care about them then, I couldn't be a disciplinarian in a way I had to be. They appreciated that and they knew that if they did the wrong thing, yes there will be penalties but once that was done…that was over. And the important thing is that it wasn't a break in our relationship. And that was important to them. Through that weight lifting there was a lot of learning for them and… for me too.

That is another aspect of your teaching: you have to love your students and nurture them and see them as evolving human beings. It is the other Latin meaning of education: *educare* which means *nourish*. The most important thing for children to understand is that they can succeed, they can achieve. Even if the fails happen, they can get up again as long as they have a sense that somebody cares for them. For sure they need to feel cared for and loved…it is the way you help them to develop their potential as a human beings. It is quite a privilege to have this role as a teacher. When I say you have to love them, I don't say that in a kind of superficial way because these children, even if they were not particularly smart, they could tell either somebody cared about them or not. At that school we had teachers who thought those students were very dumb and who treated them that way. It is important to understand that once you start to give them love and give them a chance, children start to open themselves to their potential and flourish. We all suffer from criticism but…when you stop criticising, when you stop comparing you allow human beings to express themselves through their specific talents.

6 - Regarding the aspect of knowing oneself embedded within the Learning to Be pillar, what could be the process of self-discovery within the context of the classroom?

In a way, all the subjects teach the students who they are. While learning about their abilities, they learn who they are. They also discover what they like and what they don't like. They also learn skills. In the process of failure and success they begin to develop an understanding of their own capabilities which tied up their sense of self. The other sense is the relational one, I mean who I am is not just a matter of my skin or my ability. It is found in my relation to others: the way in which I keep my promises, the way in which I deal with people…We learn through the relationships we have with others. And it starts at school but it is something which deeply makes sense only through the experience: friendship, conflict, frustration, shared joy etc…

7 - It is like teaching; it really makes sense through the experience…

As teacher you try different things and you have to meet the students where they are and they are all at different places and their world views and the way in which they understand what is happening in the classroom is going to be all different. You discover you can have brilliant lesson with a class and it makes you think "oh that was wonderful I must make

sure I remember to do this again" and…you do the same thing with another class and it doesn't work. The reason for that is because people are different and each class has its own dynamic.

That is what makes teaching an art rather than a science. I don't think there is any way of writing down what are the prescriptions for being a good teacher. You always have to be aware of where the students are. If you discover in what kind of existential space they are in, you really can help them understand themselves but also help them unblock that process of learning. As a teacher you have to try things that will penetrate that different worlds emerging from the dynamic of different classes. You have to continually listen to them and listen to yourself to keep being able to penetrate the world of young children because you are becoming older and… you have to be able to understand and be in tune with the changing patterns of the successive generations. You also want them to be able to penetrate your world because there is something for them to understand while encountering other generations. There is a kind of transaction within that process. As a teacher, you pass on a lot more that just the subject matter that you are teaching…you pass on ways of being in the world. To me there is that vast area of hidden curriculum. At one level there are the skills you teach but at another level they learn from the relational interactions. There is also a moral dimension represented my love and caring. That part is quite substantial because over and above all things they might learn or fail to learn they remember more importantly the kind of person you where to them and they will pick up if there are certain things that you value highly and they will learn them because it is about relating and being in the world. Teachers are role models for children. Whatever you will teach them, the students see first who you are and how you are to them… who you are in the world. Teachers themselves are more about values that any amount of sitting there and reading books about values. The relational is part of the discovery of who I am and where I am. And it is a very important learning.

8 - Is self-discovery the purpose of teaching and learning?

It is *a* purpose of teaching. *Know thyself* is important because knowing myself also involves the other. Education is not just learning a few skills, it is also to do with relationships and who I am and… how I am in the world have a lot to do with relationships that I have. I don't know myself on my own. I can't claim to know myself without the

feedback of others if not…I live in delusion. Receiving the feedback of others may come as a terrible shock for us but it is essential for our growth.

9 - Is becoming wiser a process that belongs to education?

Hopefully we become wiser when we get older but it is not always the case. There is a beautiful passage in the Old Testament where God is talking to Salomon. He asks what Salomon wants from life. Salomon says: "well, what I really liked to be is, wise." Wisdom is not something we can teach. It is something we acquire through reflection, through life, through learning from experience that we have in life. You teach philosophy which is about wisdom but in fact we don't teach to become wise. It is not because you are taking any number of philosophy classes that it will make you wise. It comes from your personal experience and your own reflection about your experiences in life. Hopefully the experience you will have in education will help you learn what is important and what is not. I don't think we can teach wisdom. You only can help students to become more and more reflective about their thinking, their behaviours or events that they encounter in their life's journey. But…there is a difference between knowing it from your head and knowing it from your heart. And it is from the experience through your relationships with others that you open yourself to that…knowing from the heart.

10 - A few years ago, in France, I was a volunteer in a hospital to visit people who were in the terminal phase of their life. They usually had cancer or Aids and they knew they just had a few weeks to live. I noticed that for the majority of them, their only preoccupation was to be able to die in peace with themselves. One day, one of them told me: "We should learn more at school that as human beings we are going to die. We should be often reminded of that. I think it would help us to have a better quality of relationships with others. I think it would help us to make better choices and to have deeper priorities. I know I am going to die soon and I have so many things to solve with myself in a so short period of time." Do you think that being connected with that reality of dying would help us to become wiser?

That aspect of life – dying – we tend to push it away in our Western society where people are terrified of dying. We are disconnected with the cycle of life. We don't have enough humility. We think we can do anything but from time to time Nature reminds us that not

everything can be controlled. The Western world, with its technology, tends to overestimate what we can do. I don't know if some other civilizations where more humble that us…I don't know…maybe not. Maybe the whole Western world will begin to collapse because we lake of humility. I think humility makes us wiser and like love, it belongs to the *Learning to Be* pillar.

Interview with Professor Ron Ritchhart, USA

1 - You have been a researcher at Project Zero, Harvard Graduate School of Education since 1994. Your interest in "Cultures of Thinking" has lead you to conduct research in such areas as intellectual character, mindfulness, Thinking Dispositions, teaching for understanding, creativity in teaching, and the development of communities of practice.

Your research is classroom based and school based because you strongly believe that teaching is a complex art and science that must be understood in context.

Do you mind talking about your interest in Cultures of Thinking?

My work primarily is focusing on the development of Cultures of Thinking in schools but as well in other places like museums. My interest in thinking is really about developing the Thinking Dispositions such as being creative, open-minded, curious, strategic, sceptical, metacognitive and a truth seeker. You can teach skills but you can't teach dispositions… they have to be enculturated. That is why we have to pay attention to the culture that we are creating in schools, in classrooms, in groups, in organisations. Cultures of Thinking are places in which thinking is valued, visible and actively promoted as part of regular, day-to-day experience of all group members. The facets of what makes up a culture are called culture forces. They are present in the classroom such as routines and structures, use of language, expectation communicated, opportunities created, interaction and relationships, physical environment, modelling and time. As teachers, it is important to explore about how to leverage those culture forces to really teach more powerfully.

The other aspect that I am interested in is that in education we often have this view that curriculum is something that is delivered. I don't so… but it is what policy makers think and it's what happens. In fact, curriculum is enacted in the classroom and that means that as good as the curriculum is, it's only as it comes to life in a classroom. So we have to pay attention to that cultural component.

I think that as teachers we know that good teaching is more that just the curriculum, instruction or technique. However, that is often never talked about. It is not talked about in pre-service teacher training. Generally, what is talked is about curriculum, instructions and strategies. The focus is again about how to deliver the curriculum. I think what we learn from best practice is that really effective teachers really create a culture in which that curriculum is going to have some power. So, in addition to enculturating the Thinking Dispositions the culture is also providing a context with students to really develop deeper understand and to learn in a more powerful way.

2 - How would you define 'thinking' and its importance in the learning process?

Learning is a product of thinking. If we do want the learning to occur within schools we have to intend thinking. In the reality we often don't. So, we go back to the question: What really is going on in schools? I think that what we do a lot in schools is rather than focusing on learning we focus on training… we train for skills. I classify that differently because we know that we can do all kinds of training to practice. We can do that with animals as well as with people. We can train skills through repetitions and reinforcements but the applications of those skills really are the indication of real learning. And that learning depends on thinking. So, we have to be beyond the training mentality of what we are doing in schools. For me, I see the direct connection between learning and thinking: real, deep and lasting learning is the product of thinking.

3 - Is learning different than understanding?

I don't necessarily see a difference between the learning and the understanding. I can separate learning and training. We train for the skills which often lead to inert knowledge in students. Knowledge and skills just set there but they are not able to use and apply. Learning, to me, actually implies understanding. If we are really learning we have to understand those skills and knowledge. Understanding is about the novel use and

application and flexibility and connections between other skills and knowledge. People who have the understanding certainly have a lot of skills and knowledge but those exist in a much more connected, much more flexible, much more useful way than someone who has the skills alone.

4 - During your Seminar at Bialik last February, you said: "Learning involves uncovering complexity". Could you develop this notion of complexity?

I think that whenever we are trying to learn and understand something we have this misguided notion sometime in teaching that we want to simplify things for students. For example we tend to say: this is a complicate idea or this is too complicated or I can just simplify for people to understand. When we simplify things we strip away everything: what is really interesting about them or nuanced about that. I think that again it is a kind of very superficial knowledge around those kinds of ideas.

Looking at the complexity is about looking at the connections, looking at the layers that are present within any topics. Of course, within the classroom we got to make decisions. As teachers we can't look endlessly within the topic. I suggest you show where the topic could go, you show where the connections are and you show some of those layers even if you don't explore those. When students end a unit they should be aware of where their understanding is but they also should be aware of what else there is to understand about the topic that they haven't understood completely.

When you talk with people about things they understand they trace their learning about any topic which they feel they understand. One of the patterns that will emerge from that is initially their questions are very basic and very simple and they increasingly grow more and more complex as their understanding builds…so, understanding doesn't strip away complexity. Understanding goes deeper and deeper into that complexity because you are aware of more and more layers that are there. Only from real understanding the next layer begins to appear and you begin to see more what is going on there. It is not easy to understand, we can just impart understanding and we can just impart knowledge. It is important students understand the real nature, the real epistemology in term of how knowledge is actually created, how do we come to know and understand.

5 - The approach of complexity at school is relatively new… In the past, teaching and the ways of seeing the world were more linear. The development of quantic physics may have helped the way we should see and investigate topics and issues in education.

Do you think that the world in the 21st century is more complex than previously?

Let me think…is it more complex or are we more aware of the complexity? We are definitely much more aware of how things are connected and influenced than hundred years ago, even fifty or twenty five years ago. For example, the way people were thinking about environment: you could do what you wanted because it is not a big deal. We are much more aware how things interrelate and connect and impact on each other. That complexity about how the environment works as an ecosystem has always been there but we haven't understood that complexity. An addition to this complexity is that we do have so much more knowledge now… and the issues from which every day people are asked to deal with are increasingly complex. There is much more to be sorted out.

6 - In your book – Intellectual Character – you point out the notion of 'productive thinking'. Could you develop this concept of 'productive thinking'?

Sometimes it is a little bit problematic when we talk about what is "good thinking". People can think we put a value judgment but the way a lot of people and myself included would define "good thinking" is that "good thinking" is productive in term of producing. That means it is reasonably efficient. There are 3 main areas in which we use thinking: in developing understanding, in decision making and in problem solving. In most of our life our thinking is directed to those 3 big areas.

"Good thinking" is going to lead you to understanding to making reasonable decisions and to solving your problems. That is what "good thinking" is. It is not a value and a judgment. In abstract, about philosophical and spiritual thinking it falls in the realm of decision making because we are deciding what to believe. So, when we are thinking philosophically, you are ruminating, reflecting or pondering…but it is still decision making because you try to sort out believes in philosophy and decide among competing ideas. The decision may not have direct application in term of "I decided to do this and not that", it is still making a decision which is order to define who you are and all other philosophical stances.

7 - In your book you wrote that with the development of intellectual character students become smarter. Why did you choose the word smarter and not the word intelligent?

A part of that is in terms of grammatical structure in order to avoid the word intelligent twice in the sentence. But partly also when people talk about intelligence that often brings to mind to people that intelligence is an innate ability. When we talk about *smarter* people tend to associate that much more with development. People likely say "I got smarter about this". It reflects their learning. It is talking about development and process.

8 - In 2005, I started to experiment the Thinking Dispositions with my classes. My motivation was trying to understand what could be the meaning of Learning to Be in the context of the classroom. I could see that those dispositions were helping the students and myself to see the dynamic and the connection involved within the learning process.

Sometimes I could observe that the thinking and the understanding were blocked by the emotions of my students…. I have observed that the emotion had to be released in order to favour both learning and understanding.

Did you explore that interaction between emotion and thinking in the sense that emotion triggers the thinking?

One thing I have been speaking lately is about the issue of engagement. How do we engage students…recognising there are blocks to that kind of engagement. I think here there are emotional component in students… how can we build that into the classroom. Certainly there are the ideas of self-efficacy and belief in oneself.

I was a math teacher… One of things I was always concerned about was students starting to believe in themselves as mathematicians and that there was something they were capable in doing. It was order of promoting those kinds of things. That also relates to my work…. One of the cultural forces is about modelling and the importance of teachers as models. It is important they see themselves as models. They need to be able to try things out, to be able to step outside themselves. I see some connections there.

9 – From my students I observed that there is a recursive dynamic between emotion and thinking. For example I could notice it during a French class where a student told me: "I can't read those sentences… speaking like that it's not me". The activity was unveiling the fear behind her thinking: a fear to kind of loose her identity. The visible thinking and the visible emotion helped me to see the roots of the thinking.

From my research I observed that emotion and thinking are linked. I could see that the learning which – like you said – is the product of thinking is also influenced by emotions.

One of the Thinking Dispositions is being a "truth seeker". If we are "truth seekers" we also have to investigate the truth in ourselves: what are my emotions now during this moment where I am engaged in a learning progress? If I am not aware of my truth at that moment, what am I going to find? Is it the 'true truth' or an understanding biased by the emotion?

In your book you said "we must educate students to act smart, not only to be smart" and you emphasise on the gap existing between students' ability and their effective action. I was wondering if the emotion could also participate to create this gap and block the action…

The gap between ability and action… People need to have the inclination. They have to value that ability. They also have to have the sensitivity and the awareness regarding the occasions where using their ability. So, where I see a connection there is that sometimes there is a kind of an emotional override which is inhibiting people from kind of spotting the occasion of saying "wait a minute, this is a time for me to be more open-minded or to seek the truth or to be more sceptical". So, the emotion is kind of standing in the way in making hard to spot the occasion. The emotional component may also sometimes be a kind of filter which makes much harder to see and spot those occasions.

Emotions may shut down the thinking in different ways. For example, when we listen to a speaker who belongs to a different political party that we do, we have hard time to listening to that person in term of other things they are saying because we come with this kind of filter of not liking that person or not liking what the party stands for and not liking

those ideas. So it makes harder than to actually hear things because that kind of emotional aspect we bring to it. It can hide or mask our sensitivity or our awareness in that situation.

With my colleagues when we thought about dispositions we said that one of the things which is needed to activate a disposition to close that gap [between ability and action] is an awareness of occasions so it is not necessarily a personal awareness but it is this ability to spot occasions, to be aware of opportunities. If people aren't aware of for example "that is a good opportunity to be curious, to be strategic, to be sceptical…" they do not tend to employ those kind of thinking. So, you have to be able to spot the occasions. One of the things you find with experts in their field is that they have a much greater awareness of all of those opportunities. They are very good at spotting occasions and picking up on how do you *read* a situation.

10 – In your book (p246) you wrote: "the development of students' intellectual character ultimately depends on teachers' conviction, dedication, and belief in the importance of thinking to students' current understanding, future enjoyment, and long-term success both in the subject area and in life. (…) May yours and your students' efforts in this terrain be long and fruitful as you seek to raise education to new heights."

What is your vision here regarding to 'raise education new heights'?

Well, my vision is… and the reason I said that was that we have to, as teachers, constantly be pushing ourselves to raise the bar of ourselves about what it means to educate our students. Instead of what currently exists, state governments sat the bar with exams and too many teachers think as long as my students are doing well on exams and that's it. So, the bar is sat very low. They are not thinking how do I develop my students further, how do I push them further. I think that the product of good teaching is when teachers are always pushing their teaching to new height. As teachers we should always be pushing ourselves and thinking more about how we can improve the education that we provide for our students.

11 – In 1972 the Faure Report proposed recommendations to free the human beings from being seen and used essentially as productive tools for a given society claiming that education was more 'utilitarian than cultural'. According to the Faure Report education should enhance the full expression of human being.

In 1996 the Delors Report agreed with these recommendations but went beyond the aim of freeing the expression of individual. The Report stated: "Individual development is a dialectical process which starts with knowing oneself and opens out to relationships with others".

What is your understanding regarding the meaning of Learning to Be?

Here, there is the idea of seeing yourself as a lifelong learner, someone who is capable of learning, someone who is curious about the world. I would connect it to the idea of Intellectual Character that understanding yourself in term of how you think and how you are able to control that and move that forward. There are ideas of self-actualisation of the individual. Regarding the quotes above, there are a lot of differences between an education seen as a process of socialisation and an education seen as utilitarian which makes the society across the board. We continue to see education in a purely utilitarian way. We miss the point that education is something which is intrinsically valuable and worthwhile because it informs us as human beings and increases our enjoyment of life. In that way education relates to Learning to Be.

12 - Is the desire to understand intrinsic to human beings?

I think that as human being we strive to understand but of course we don't strive to understand everything. People are attracted and try to understand different things according to what capture their attention and what their interest is. We can develop that sense of curiosity but as human beings we have to make sense of our lives.

13 - How do you understand the needs for Learning to Be?

Understanding who we are as individuals in the world… Working with students and educating them we are preparing them to take a place in the world. Going back to the complexity of the world, recognising that there are so many things that we have to be prepared to stand, we are confronted with so many more issues today. Our voices in those issues are going to be more important. I think there is a connection there in terms of what role are we going to have in the decision making regarding our future. The need for *Learning to Be* is to really prepare students to take their place in the world. I think about responsibilities to other people… There is also an ethical component to that as well. There

are so many issues today that we are going to be confronted with. We have to understand situations and implications of decisions and how they affect other people…and taking a stand for that. So, preparing students for that kind of life outside of school represents a need for *Learning to Be* in the world.

APPENDIX H   CHARTER OF TRANSDISCIPLINARITY

CHARTER OF TRANSDISCIPLINARITY

Adopted at the First World Congress of Trandisciplinarity,

Convento da Arrábida,

Portugal, November 2-6, 1994

Preamble

Whereas, the present proliferation of academic and non-academic disciplines is leading to an exponential increase of knowledge which makes a global view of the human being impossible;

Whereas, only a form of intelligence capable of grasping the cosmic dimension of the present conflicts is able to confront the complexity of our world and the present challenge of the spiritual and material self-destruction of the human species;

Whereas, life on earth is seriously threatened by the triumph of a techno-science that obeys only the terrible logic of productivity for productivity's sake;

Whereas, the present rupture between increasingly quantitative knowledge and increasingly impoverished inner identity is leading to the rise of a new brand of obscurantism with incalculable social and personal consequences;

Whereas, an historically unprecedented growth of knowledge is increasing the inequality between those who have and those who do not, thus engendering increasing inequality within and between the different nations of our planet;

Whereas, at the same time, hope is the counterpart of all the afore-mentioned challenges, a hope that this extraordinary development of knowledge could eventually lead to an evolution not unlike the development of primates into human beings;

Therefore, in consideration of all the above, the participants of the First World Congress of Transdisciplinarity (Convento da Arrábida, Portugal, November 2-7, 1994) have adopted the present Charter, which comprises the fundamental principles of the community of transdisciplinary researchers, and constitutes a personal moral commitment, without any legal or institutional constraint, on the part of everyone who signs this *Charter*.

Article 1 :

Any attempt to reduce the human being by formally defining what a human being is and subjecting the human being to reductive analyses within a framework of formal structures, no matter what they are, is incompatible with the transdisciplinary vision.

Article 2 :

The recognition of the existence of different levels of reality governed by different types of logic is inherent in the transdisciplinary attitude. Any attempt to reduce reality to a single level governed by a single form of logic does not lie within the scope of transdisciplinarity.

Article 3 :

Transdisciplinarity complements disciplinary approaches. It occasions the emergence of new data and new interactions from out of the encounter between disciplines. It offers us a new vision of nature and reality. Transdisciplinarity does not strive for mastery of several disciplines but aims to open all disciplines to that which they share and to that which lies beyond them.

Article 4 :

The keystone of transdisciplinarity is the semantic and practical unification of the meanings that *traverse* and *lay beyond* different disciplines. It presupposes an open-minded rationality by re-examining the concepts of "definition" and "objectivity." An excess of formalism, rigidity of definitions and a claim to total objectivity, entailing the exclusion of the subject, can only have a life-negating effect.

Article 5 :

The transdisciplinary vision is resolutely open insofar as it goes beyond the field of the exact sciences and demands their dialogue and their reconciliation with the humanities and the social sciences, as well as with art, literature, poetry and spiritual experience.

Article 6 :

In comparison with interdisciplinarity and multidisciplinarity, transdisciplinarity is multireferential and multidimensional. While taking account of the various approaches to time and history, transdisciplinarity does not exclude a transhistorical horizon.

Article 7 :

Transdisciplinarity constitutes neither a new religion, nor a new philosophy, nor a new metaphysics, nor a science of sciences.

Article 8 :

The dignity of the human being is of both planetary and cosmic dimensions. The appearance of human beings on Earth is one of the stages in the history of the Universe. The recognition of the Earth as our home is one of the imperatives of transdisciplinarity. Every human being is entitled to a nationality, but as an inhabitant of the Earth is also a transnational being. The acknowledgement by international law of this twofold belonging, to a nation and to the Earth, is one of the goals of transdisciplinary research.

Article 9 :

Transdisciplinarity leads to an open attitude towards myths and religions, and also towards those who respect them in a transdisciplinary spirit.

Article 10 :

No single culture is privileged over any other culture. The transdisciplinary approach is inherently transcultural.

Article 11 :

Authentic education cannot value abstraction over other forms of knowledge. It must teach contextual, concrete and global approaches. Transdisciplinary education revalues the role of intuition, imagination, sensibility and the body in the transmission of knowledge.

Article 12 :

The development of a transdisciplinary economy is based on the postulate that the economy must serve the human being and not the reverse.

Article 13 :

The transdisciplinary ethic rejects any attitude that refuses dialogue and discussion, regardless of whether the origin of this attitude is ideological, scientist, religious, economic, political or philosophical. Shared knowledge should lead to a shared understanding based on an absolute *respect* for the collective and individual Otherness united by our common life on one and the same Earth.

Article 14 :

Rigor, *openness*, and *tolerance* are the fundamental characteristics of the transdisciplinary attitude and vision. *Rigor* in argument, taking into account all existing data, is the best defense against possible distortions. *Openness* involves an acceptance of the unknown, the unexpected and the unforeseeable. *Tolerance* implies acknowledging the right to ideas and truths opposed to our own.

Article final :

The present *Charter of Transdisciplinarity* was adopted by the participants of the first World Congress of Transdisciplinarity, with no claim to any authority other than that of their own work and activity.

In accordance with procedures to be agreed upon by transdisciplinary-minded persons of all countries, this *Charter* is open to the signature of anyone who is interested in promoting progressive national, international and transnational measures to ensure the application of these Articles in everyday life.

Convento da Arrábida, 6th November 1994

Editorial Committee
Lima de Freitas, Edgar Morin and Basarab Nicolescu

Translated from the French by

Karen-Claire Voss

APPENDIX I   WHICH UNIVERSITY FOR TOMORROW?

DECLARATION AND RECOMMENDATIONS

of the

International Transdisciplinary Congress

Which University for Tomorrow ?
Towards a Transdisciplinary Evolution of the University

Locarno, Switzerland (April 30 - May 2, 1997)

Conclusions of the congress:

1. The congress thanks UNESCO and CIRET for the interest which they bring to transdisciplinarity in the world. In particular, the congress has emphasized the importance of this undertaking for the continuation of future projects connected with the University and with higher education. The congress expressed the wish to participate in the major current UNESCO project on transdisciplinarity emerging from the medium term Plan, in those connected with the preparation and the holding of the World Conference on Higher Education (Paris, September 28 - October 2, 1998) and in the next program and budget 29C/5 1998-1999.
2. The congress expressed the wish that the member States themselves become involved during the course of the next decade so that henceforth transdisciplinary thinking will enrich the new vision of the University.

   In order to help UNESCO, CIRET and the University in their future work, the participants have submitted program plans for action and cooperation between member States to the attention of M. Federico Mayor, Director General of UNESCO, under the form of a **Declaration** and **Recommendations**.

DECLARATION OF LOCARNO

1. Participants in the International Congress Which University for Tomorrow ? Towards a Transdisciplinary Evolution of the University (Monte Verit–, Locarno, Switzerland, April 30 - May 2, 1997) fully approve the goal of the CIRET-UNESCO project which was the subject of the proceedings of the congress : to make the University evolve towards a study of the Universal in the context of an unprecedented acceleration of fragmentary knowledge. This evolution is inseparable from transdisciplinary research, that is to say, that which is between, across and beyond all of the disciplines.

2. In spite of extremely varied conditions between universities from one country to another, the disorientation of the University has become worldwide. A number of symptoms function to conceal the general cause of this disorientation : the loss of meaning and the universal hunger for meaning. Transdisciplinary education can open the way towards the integral education of the human being which necessarily transmits the quest for meaning.

3. Participants launch a formal call to UNESCO and all its member countries as well as to university authorities worldwide to put in effect all that is needed in order to enable the infusion of complex and transdisciplinary thought in the structures and programs of the University of tomorrow.

4. The University is not only threatened by the absence of meaning, but also by the refusal to share knowledge. The information circulating in cyberspace generates an historically unprecedented richness. Taking into account present developments, the congress fears that the "information poor" will become increasingly poor, and the "information rich" will become increasingly rich. One of the goals of transdisciplinarity is research into the steps which are necessary for adapting the University to the cyber-era. The University must become a free zone of cyber-space-time.

5. Universal sharing of knowledge cannot take place without the emergence of a new tolerance founded on the transdisciplinary attitude, one which implies putting into practice the transcultural, transreligious, transpolitic, and transnational vision ; whence the direct and indisputable relation between peace and transdisciplinarity.

6. Transdisciplinarity is globally open. To define it in terms of classical logic would be tantamount to confining it to a single thought. Levels of reality are inseparable from levels of persception and these last levels found the verticality of degrees of transdisciplinarity. Transdisciplinarity entails both a new vision and a lived experience. It is a way of self-transformation oriented towards the knowledge of the self, the unity of knowledge, and the creation of a new art of living.

7. The break between science and culture, which manifested itself over three centuries ago, is one of the most dangerous. On the one hand, there are the holders of pure, hard knowledge ; on the other, the practitioners of ambiguous, soft knowledge. This break is inevitably reflected in the functioning of universities which favor the accelerated development of scientific culture at the cost of the negation of the subject and the decline of meaning. Everything must be done in order to reunite these two artificially antagonistic cultures -

scientific culture and literary or artistic culture - so that they will move beyond to a new transdisciplinary culture, the preliminary condition for a transformation of mentalities.

8. The most complex key problem of the transdisciplinary evolution of the University is that of the teaching of teachers. Universities could fully contribute to the creation and operation of bona fide "Institutes of the Research for Meaning" which, in their turn, would inevitably have beneficial effects on the survival, the life and the positive influence of universities.

9. An authentic education cannot orient knowledge only towards the exterior pole of the Object under cover of hundreds of research disciplines without at the same time orienting its questioning towards the interior pole of the Subject. From this perspective, transdisciplinary education revalues the role of the deeply rooted intuition, of the imaginary, of sensitivity, and of the body in the transmission of knowledge.

Monte Verità, Locarno, May 2, 1997

Editiorial Board of the Declaration :

Michel Camus and Basarab Nicolescu

RECOMMENDATIONS

1. CREATION OF AN ITINERANT UNESCO CHAIR
It is recommended that UNESCO create an itinerant chair, if possible in collaboration with the University of the United Nations (Tokyo), which will organize lectures involving the entire community and enabling it to be informed about transdisciplinary ideas and methods. This chair could be supported by the creation of an Internet site which would prepare the international and university community for a theoretical and practical discovery of transdisciplinarity. The aim is to put everything in place so that the seed of complex thought and transdisciplinarity can penetrate the structures and programs of the University of tomorrow.

2. DEVELOPMENT OF RESPONSIBILITY

It is recommended to universities to make an appeal in the framework of a transdisciplinary approach, notably to philosophy of Nature, philosophy of History and epistemology, with the goal of developing creativity and the meaning of responsibility in leaders of the future. It must introduce courses on all levels in order to sensitize students and awaken them to the harmony between beings and things. These courses should be founded on the history of science and technology as well as on the great multidisciplinary themes of today (especially cosmology and general biology) in order to accustom students to thinking about things with clarity and in their context, with an eye to industrial development and technological innovation, and in order to insure that applications will not contradict an ethics of responsibility vis a vis other human beings and the environment.

3. DIFFUSION OF INNOVATIVE TRANSDISCIPLINARY EXPERIENCES

It is recommended that CIRET prepare a publication, in all the main UNESCO languages, for the benefit of teachers, which records major examples of innovative experiences : Open University, Academy of Architecture of Ticino (the experience of Mario Botta), American Renaissance in Science Education (the experience of Leon Lederman), the University of Basel (the experience of Werner Arber), the Observatoire pour l'Etude de l'Université du Futur (OEUF) in collaboration with the Ecole Polytechnique Fédérale of Lausanne, the Maison des Cultures du Monde, transcultural experiences in Catalonia, etc. The object is a genuine sharing of knowledge and experience.

4. TEACHING OF TEACHERS AND PERMANENT EDUCATION

It is recommended that universities, in the framework of permanent education and continuous instruction :

1. Conceive and actualize programs of teaching which explicitly include transdisciplinarity, and which could, beyond strictly professional aims, permit the flourishing of the human being and take into account social phenomena.
2. Publish lively, didactic accounts of different educational experiences which attest to the problem of complexity and the emergence of meaning as well as to the interest in new pedegogical methods occasioned by transdisciplinarity.

With respect to the teaching of teachers, the congress calls on CIRET to undertake projects with a view towards organizing with NGO's, foundations and universities, four regional ateliers for transdisciplinary research which include the application of the transcultural, transreligious, transpolitical and transnational vision. Special effort must be made so that some of these ateliers take place in, or in close collaboration with, universities of developing countries.

5. TIME FOR TRANSDISCIPLINARITY
It is recommended to university authorities (presidents, heads of departments, etc.) to devote 10% of the teaching time in each discipline to transdisciplinarity.

6. CREATION OF CENTERS OF ORIENTATION, ATELIERS OF RESEARCH AND TRANSDISCIPLINARY SPACES

It is recommended to universities :

1. To create centres of transdisciplinary orientation destined to foster vocations and to enable the discovery of hidden possibilities in each person ; at present, the equality of the chances of the students strongly clashes with the inequality of their possibilities.
2. To create ateliers of transdisciplinary research (free from any ideological, political, or religious conrol) comprised of researchers from all disciplines. It is a matter of gradually introducing researchers and creators exterior to the University, including musicians, poets, and artists of high caliber, in specific University projects, with a view towards establishing academic dialogue between different cultural approaches, taking account of interior experience and the *culture of the soul*. Co-direction of each atelier will be insured by a teacher in the exact sciences and a teacher in the human sciences or art, each of these being elected by an open process of co-optation. It is a question of each person discovering the experience of sensible and corporeal mediation in order to attempt to live a larger experience in relation with the world, with nature, and with others.

7. SCIENTIFIC CULTURE AND LITERARY OR ARTISTIC CULTURE
In order to reconcile two artificially antagonistic cultures - scientific culture and literary or artistic culture - and to make mentalities evolve, it is recommended to UNESCO, to universities, to CIRET, to NGO's and to foundations to organize transdisciplinary forums including history, philosophy, and sociology of science and history of contemporary art.

8. TRANSDISCIPLINARITY, DEVELOPMENT AND ETHICS
In view of its significant report on "culture and development", it is recommended to UNESCO to contribute to the transdisciplinary vision, notably to that which concerns projects, programs and recommendations touching on :

1. the ethics of the universal,
2. questions concerning women and young people.

9. PEDAGOGICAL INNOVATION AND TRANSDISCIPLINARITY

It is essential to perform the follow-up of the results of experiences bearing witness to the strictly pedagogical innovation linked to the transdisciplinary approach in teaching.

10. MASS MEDIA AND TRANSDISCIPLINARITY
Since the question of transdisciplinarity does not only concern an elite, in order to reach

the general public, it is appropriate that CIRET conceive and carry out activities destined for the mass media (television, radio, newspapers, Internet, etc.).

11. MULTIMEDIA AND TRANSDISCIPLINARITY

It is recommended to UNESCO, in the framework of its works on communication, most notably those following the celebration of the centenary of the cinema, to develop programs of encounter between academic knowledge and the creative experience of artists working in different media and using new technologies.

12. TRANSDISCIPLINARITY AND CYBERSPACE : PILOT ATELIERS

It is recommended to encourage and develop all available technical means with an eye towards giving emergent transdisciplinary education the requisite universal dimension and, more generally, to promote the public domain of information (the virtual memory of the world, the information produced by governmental organizations, as well as the information linked to the regulations of *copyleft*).

In this respect it is highly recommended to UNESCO and to the countries concerned to encourage and to develop pilot experiences, such as l'OEUF (Observatoire pour l'Etude de l'Université du Futur), which are founded on the extension of networks, such as Internet, and "invent" the future by insuring planetary activity in continuous feed-back, thereby establishing interactions on the universal level for the first time.

13. PEACE AND TRANSDISCIPLINARITY

It is recommended to encourage, sustain, and publicize experiences and projects showing the contribution of transdisciplinarity in the development of the requirement and the spirit of peace.

<div align="right">Monte Verità, Locarno, May 2, 1997</div>

A special motion of thanks, unanimously accepted, was addressed to the UNESCO Swiss National Commission, to the Permanent Delegation of Switzerland at UNESCO, to the Division "Culture and UNESCO" of the Federal Department of Foreign Affairs of Switzerland, to the Department of Education and Culture of the Republic and Canton of Ticino, to the Fondazione Monte Verità, and to the International Association for Video in the Arts and Culture. **(translated from French by Karen-Claire Voss)**

APPENDIX J   DECLARATION ON THE ROLE OF RELIGION

Declaration on the Role of Religion in the Promotion

of a Culture of Peace

UNESCO Meeting Barcelona, December 1994

Declaration on the Role of Religion in the Promotion of a Culture of Peace (UNESCO Meeting Barcelona, December 1994)

We, the participants in the meeting, "The Contribution by Religions to the Culture of Peace," organized by UNESCO and the Centre UNESCO de Catalunya, which took place in Barcelona from 12 to 18 December 1994,

Deeply concerned with the present situation of the world, such as increasing armed conflicts and violence, poverty, social injustice, and structures of oppression;

Recognizing that religion is important in human life;

Declare:

OUR WORLD

1. We live in a world in which isolation is no longer possible. We live in a time of unprecedented mobility of peoples and intermingling of cultures. We are all interdependent and share an inescapable responsibility for the wellbeing of the entire world.
2. We face a crisis which could bring about the suicide of the human species or bring us a new awakening and a new hope. We believe that peace is possible. We know that religion is not the sole remedy for all the ills of humanity, but it has an indispensable role to play in this most critical time.
3. We are aware of the world's cultural and religious diversity. Each culture represents a universe in itself and yet it is not closed. Cultures give religions their language, and religions offer ultimate meaning to each culture. Unless we recognize pluralism and respect diversity, no peace is possible. We strive for the harmony which is at the very core of peace.
4. We understand that culture is a way of seeing the world and living in it. It also means the cultivation of those values and forms of life which reflect the world views of each culture. Therefore neither the meaning of peace nor of religion can be reduced to a single and rigid concept, just as the range of human experience cannot be conveyed by a single language.
5. For some cultures, religion is a way of life, permeating every human activity. For others it represents the highest aspirations of human existence. In still others, religions are institutions that claim to carry a message of salvation.
6. Religions have contributed to the peace of the world, but they have also led to division, hatred, and war. Religious people have too often betrayed the high ideals they themselves have preached. We feel obliged to call for sincere acts of repentance and mutual forgiveness, both personally and collectively, to one another, to humanity in general, and to Earth and all living beings.

PEACE

7. Peace implies that love, compassion, human dignity, and justice are fully preserved.
8. Peace entails that we understand that we are all interdependent and related to one another. We are all individually and collectively responsible for the common good, including the wellbeing of future generations.
9. Peace demands that we respect Earth and all forms of life, especially human life. Our ethical awareness requires setting limits to technology. We should direct our efforts towards eliminating consumerism and improving the quality of life.
10. Peace is a journey - a never ending process.

COMMITMENT

11. We must be at peace with ourselves; we strive to achieve inner peace through personal reflection and spiritual growth, and to cultivate a spirituality which manifests itself in action.
12. We commit ourselves to support and strengthen the home and family as the nursery of peace. In homes and families, communities, nations, and the world:
13. We commit ourselves to resolve or transform conflicts without using violence, and to prevent them through education and the pursuit of justice.
14. We commit ourselves to work towards a reduction in the scandalous economic differences between human groups and other forms of violence and threats to peace, such as waste of resources, extreme poverty, racism. all types of terrorism, lack of caring, corruption, and crime.
15. We commit ourselves to overcome all forms of discrimination, colonialism, exploitation, and domination and to promote institutions based on shared responsibility and participation. Human rights, including religious freedom and the rights of minorities, must be respected.
16. We commit ourselves to assure a truly humane education for all. We emphasize education for peace, freedom, and human rights, and religious education to promote openness and toleration.
17. We commit ourselves to a civil society which respects environmental and social justice. This process begins locally and continues to national and trans national levels.
18. We commit ourselves to work towards a world without weapons and to dismantle the industry of war.

RELIGIOUS RESPONSIBILITY

19. Our communities of faith have a responsibility to encourage conduct imbued with wisdom, compassion, sharing, charity, solidarity, and love; inspiring one and all to choose the path of freedom and responsibility. Religions must be a source of helpful energy.
20. We will remain mindful that our religions must not identify themselves with political, economic or social powers, so as to remain free to work for justice and peace. We will not forget that confessional political regimes may do serious harm to religious values as well as to society. We should distinguish fanaticism from religious zeal.
21. We will favor peace by countering the tendencies of individuals and communities to assume or even to teach that they are inherently superior to others. We recognize and praise the non-violent peacemakers. We disown killing in the name of religion.

22. We will promote dialogue and harmony between and within religions, recognizing and respecting the search for truth and wisdom that is outside our religion. We will establish dialogue with all, striving for a sincere fellowship on our earthly pilgrimage.

APPEAL

23. Grounded in our faith, we will build a culture of peace based on non-violence, tolerance, dialogue, mutual understanding, and justice. We call upon the institutions of our civil society, the United Nations System, governments, governmental and non-governmental organizations, corporations, and the mass media, to strengthen their commitments to peace and to listen to the cries of the victims and the dispossessed. We call upon the different religions and cultural traditions to join hands together in this effort, and to cooperate with us in spreading the message of peace.

Signed by the chairpersons of the session

Joaquim Xicoy, *President of the Parliament of Catalonia*

Federico Mayor, *Director General of UNESCO*

and the following participants

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Parliament of Catalonia, Barcelona, 16 December 1994

APPENDIX K   SONG WRITTEN BY JEAN-JACQUES GOLDMAN

Song written by Jean-Jacques Goldman

illustrating the concept of Ethics of Understanding

French version

Si j'étais né en 17 à Leidenstadt

Sur les ruines d'un champ de bataille
Aurais-je été meilleur ou pire que ces gens
Si j'avais été allemand?

Bercé d'humiliation, de haine et d'ignorance
Nourri de rêves de revanche
Aurais-je été de ces improbables consciences
Larmes au milieu d'un torrent

Si j'avais grandi dans les docklands de Belfast
Soldat d'une fois, d'une caste
Aurais-je eu la force envers et contre les miens
De trahir: de tendre une main

Si j'étais née blanche et riche à Johannesburg
Entre la pouvoir et la peur
Aurai-je entendu ces cris porté par le vent
Rien ne sera comme avant

On ne saura jamais c'qu'on a vraiment dans nos ventres
Caché derrière nos apparences
L'âme d'un brave ou d'un complice ou d'un bourreau?
Ou le pire ou plus beau?

Serions-nous de ceux qui résistent ou biens les moutons d'un troupeau
S'il fallait plus que des mots?
Si j'étais né en 17 à Leidenstadt

Sur les ruines d'un champ de bataille
Aurais-je été meilleur ou pire que ces gens
Si j'avais été allemand?

Et qu'on nous épargne à toi et moi si possible très longtemps
D'avoir à choisir un camp.

English Version

If I were born in '17 in Leidenstadt
On the ruins of a battlefield
Would I have been better or worse than those people,
If I had been German?

Cradled by humiliation, hatred, and ignorance
Nourished with dreams of revenge
Would I have been one of those improbably aware people,
Tears in a river?

If I had grown up in the docklands of Belfast
A soldier of faith, of a social cast
Would I have had the strength to betray my people,
offer my hand?

If I'd been born white and rich in Johannesburg
Between power and fear
Would I have heard those cries carried by the wind,
Nothing will be like before

We will never know what we really have in our stomachs
Hidden behind appearances
The soul of a brave one, an accomplice, or a torturer?
Or the worst or the most beautiful?

Would we be like those who resist, or the sheep following the herd,
If more than words were needed?

If I were born in '17 in Leidenstadt
On the ruins of a battlefield
Would I have been better or worse than those people,
If I had been German?

May you and I be spared
For a long time if possible
From having to choose one side.