

Open Education 2030

Call for Vision Papers

School Education

My Vision for School Education: As "Education for the Future" of Man and the World

Ewa Danuta Bialek, PhD.

Institute of Psychosynthesis. Centre of Sustainable Human Development, Warsaw, Poland

The future of Humanity lies in the proper vision of education which implements and restores communication with oneself (Self-education), and this will help to build healthy relationships with others (Health education) and the world, thus solving the same human and contemporary world problems.

We cannot teach people anything. We can only help them discover something about themselves.
Galileo Galilei

Teach the joy of beauty, wisdom, happiness. Teach the bliss of love.
Dr Roberto Assagioli, Founder of Psychosynthesis

*Do not be afraid of the wind in your face. And remember - a kite rises against the wind rather than
with the wind*
Vivian King Ph.D. Psychosynthesisist, Founder of Inner Theatre

Introduction

Without vision, both education and the individual slowly die. With vision man flourishes and education helps to achieve and fulfill his purpose in life to help others.

Education in the twenty-first century meets major challenges. It needs to be "on time" and correspond to the time in which we live, as well as being ahead of time, with a view toward the future and vision: *"Where are we going? What do we want to achieve? What kind of people are we preparing? What kind of future? In what sort of world?"*

Educating for the future means bringing out the essence of man and the world. It has developed man's meaning of existence and his place in the world, his spiritual dimension and the importance of each one for the lives of others. Education concerns man himself, his relations and the world - i.e. life.

A new educational subject – self-education in connection with new scientific discoveries

Self-education is an important subject at school at all stages of learning; the foundation for promoting health and development from early age, a preparation for lifelong education (described in the first part), it eliminates many of the problems in the sphere of physical, mental and social health and development.

OPEN EDUCATION 2030. JRC-IPTS CALL FOR VISION PAPERS. PART II: SCHOOL EDUCATION

Ewa Danuta Bialek

My Vision for School Education: As "Education for the Future" of Man and the World



Self-education (or learning about oneself) works on a number of levels of self-knowledge: the senses, emotions, imagination, experience, intuition, will, and making the right choices. It leads also to drawing out the sources of man's identity (*educare*), his humanity, his spiritual being. Self-education has not only to do with recognizing one's senses, but also learning "body language", discovering experiences and emotions coming from that. These are signs of physical presence and feelings in the body, both positive and unpleasant (pain, temperature, suction, itching, chills, sensations in the body and its various organs) in order to search for answers to the existential questions: *what does this mean to me? What's going on in me? What do I do with this? How do I respond?*

It is a challenge for modern pedagogy to integrate the various dimensions of the human being, piecing them together (including the physical, mental, emotional and spiritual dimensions). It is a challenge for man to understand himself and his function in life as a whole, so as not to increase the amount of social pathology. This kind of education will find ways to deal with health problems, including minor problems like abdominal pain and headache (common in children) or severe dysfunctions leading to self-destructive reactions (e.g. anorexia, bulimia, suicide) or harming others (e.g. pedophilia). In a broader perspective such education will help to understand how to find peace, starting with oneself, and not fighting for peace in the world.

In fact, educating children entails exercising all the functions of human beings, exploring the possibilities and talents, supporting what is present in a person and necessary for strengthening him for sustainable development. In education at various levels of training we have to teach and learn to be, to know, to act, and, above all, to live in the community. These are the four pillars of modern education (J. Delors). With their support, we are able to live in harmony with each other, as well as to create balanced family relationships, at school, at work, in the community and throughout the Earth.

Dr. C. Pert, an American professor of physiology and biophysics, formulated in the mid 90's of the twentieth century, the concept of "molecules of emotion" that carry information from the immune system to the brain and back to the endocrine and digestive system, etc. This makes us aware of what we feel when we are hungry, angry, frustrated, stressed, happy and full of energy. These signals can also be the basis for the process of healing by the action of the mind on the body, explaining how stress weakens the immune system and / or how we can beat cancer with a positive attitude. Pert also popularized the concept of mind / body, as scientists have discovered that we have a "second brain - the belly" that gathers tension and stress, and one can also hear the "sounds of a healthy body".

All the messages from our body tell us about internal equilibrium or imbalance. If we respond to them by only using drugs and not freeing accumulated emotions, we become distressed, fearful, anxious. In our civilization this is known today as self-destruction, autoimmune aggression - the consequence of uncontrolled metabolic changes.

Modern science, especially neurology and related sciences (neuroscience, psychoneuroimmunology) systematically discovers that we are the creators of the reality in which we live. We create it - not only our thoughts, but also emotions, ideas, and will. Experiential knowledge becomes so basic, like a process of self-reflection; it should be taught in school, to help to experience the sense of being not only an integrated unit, but an integral part of the world and its mystery, discovering what is transcendental, universal. This is not only important in education about facts and things, but for the way to knowledge and understanding of oneself and the world.

Neurobiology also shows that the emotional response comes first, before thinking and awareness of events. We can control what we do with emotions when they appear (sometimes

it's too late), but we cannot control them before they occur. We know, however, that the body's self-regulating metabolism, sensory-motor experience and basic emotions are the basis of the experience of self-awareness.

Knowledge of physiology, the mutual interdependence of the body on all levels (physical, emotional, intellectual, spiritual) now becomes an essential factor in educational activities and does not relieve teachers from the responsibility for their actions, because they can harm children's health and young people's lives, as well as the state of the world. Unconscious actions have an impact on the health and quality of life for the child over time, all the way into adulthood (words can hurt and words can heal)

Teaching requires the inclusion of a reality that is "out of the students or the teacher," but they are also part of this reality. This allows us to see the world as if from inside, while inside, with the ability to "feel it", to "feel to it." If we are also aware of the fact that knowledge requires a relationship between who knows and the known, pupils and students will be involved in a personal relationship with the world (interactions).

Seeing the whole person allows us as teachers to see our pupils as more than an instrument of knowledge. We can find in each of them their own nature, the sum of which is greater than one, the I (self), ready for the relationship. This *relational readiness* (spiritual readiness) is not just logic but also the inner understanding of others, empathy, finding higher values derived from love, identity, its roots being in trust and respect for integrity, derived from self-respect. In this way, a *relational individual consciousness appears* (D. Hay).

In the proposed model of education it is necessary to rebuild the relationship with individuals, others and the world. In the modern world, they are at the stage of decay. The need for relationships with others results from the discovery of the atavistic, deep inherent bond with nature, animate and inanimate, participation in the whole world and being a part of it's uniqueness. These links trigger, hidden within man, unarticulated yet subtle signals of communication that are pushing us to build relationships, to connect and be connected to one's own transformation and the transformation of the environment.

Conclusions

The proposed system of education builds concentric circles from the individual to the outside. At the same time it creates these circles inwards, from the surface to the deep levels - to the center of oneself, building a unified sense of identity (personal self).

Arranging levels in oneself brings them out. It acts as a field of resonance: the more you discover the inside, the more you resonate to the outside. It is the ongoing science and art of exploring the potential in oneself, the gifts and talents of individual persons, their life and mission / purpose, the meaning of their life.

For this reason, the proposed vision is unique, because through applying a similar methodology to every human being from the beginning of his education, each person discovers aspects of development and uniqueness. This uniqueness of the person will allow for the implementation of himself fully in life.

The proposed system introduces the teaching methods of working with intuition, emotions, organized thinking (intellect) in such a way as to make them equivalent of mental functions, controlled from inside (stabilized personal center). This personal center allows everyone to make the right choices through the use of will (volitional acts).

The proposed system thus allows for finding man's center (personal center). He can organize himself from the inside out, embedding everyday experiences, integrating them to find their meaning. This approach allows everybody to build, (exploring) constituencies created by one's individual experiences (like rings in a tree). A consistent system of exercises (lessons,

workshops) allows each pupil to systematically organize himself, forming circles around his personal center (like the rings in a tree), including daily experiences and describing them in the special Journal of Life (travel). This constant sorting becomes a path leading from the integration of everyday experiences into a coherent whole, to explore the deeper layers of oneself (being oneself), discovering the human core, identity.

The discovery of the substance (identity- personal center) begins to create internal order (described by D. Bohm as *an implicit order*), and this automatically triggers access to the source of being, to learn from it, resonate with it. It's like an echo formation. Giving voice creates an echo, which propagates the wave around; so getting to the essence of each individual triggers echoes, manifested in the outside world.

The role of the teacher is to be a guide on the way to the inner world, showing the tools and capabilities of internal order, consolidating everyday experiences, exploring individual potential and one's own way.

The teacher's task is to keep showing how to reach harmony at all levels of the person, discovering these levels, reaching the center of the personal self and its tool – the will. The way to surprise modes - like a Swiss watch, where the stabilization of one of the modes in the right position makes order that everything may come back into harmony and resonance.

The task of the pupil is to follow "a master", who leads the way, focusing on everyday organization, to do "homework" by pursuing the Journal and reporting problems. This is done both individually and in a group, a team of pupils. This team, sharing their individual problems and examples, triggers the need for a single person to follow the objective of finding inner harmony and meaning in his life by integrating his own experiences.

School becomes life – the *school of life*, participation in the life of individuals and society, transferring their talents and gifts to social activities. By helping to increase individual pupils, it becomes a mirror for viewing social problems to echo those needs, helping each student find the way to use his talents and gifts to serve others. Thus, school lessons are complements of each student, while life around, following individual and group development, translating self-development (self-knowledge) and living the lives of others and to participate in it, in the service of others.

School becomes a science and an art of self-learning, participation, self-knowledge, the art of living in a group, in society and in the world.

The school is also becoming a health promoting school, starting from inner equilibrium, (homeostasis on many levels, not only on the physical level) and this allows everybody to stay healthy as individuals, the family, the community and the world.

Bibliography

1. Białek E. *Edukacja integrująca – alternatywa czy konieczność?*. Polskie Towarzystwo Pedagogiczne, Impuls, Kraków, 1997
2. Białek E.: *Nowe wyzwania edukacyjne – edukacja zintegrowana-psycho-synteza*. III Ogólnopolski Zjazd Pedagogiczny. Poznań 1998. PERSPEKTYWY I KIERUNKI ROZWOJU PEDAGOGIKI Kraków-Poznań 1999. Uniwersytet Jagielloński w Krakowie, Uniwersytet im. Adama Mickiewicza w Poznaniu, Polskie Towarzystwo Pedagogiczne w Poznaniu
3. Białek E.: *Psycho-synteza – model integracji nauki i praktyki w OCHRONA ŚRODOWISKA CZŁOWIEKA A JAKOŚĆ ŻYCIA – Centrum Uniwersalizmu przy Uniwersytecie Warszawskim*. Polska Federacja Życia. BIBLIOTEKA DIALOGU, Warszawa, 1999
4. Białek E., Wychowanie do zdrowia w rodzinie, szkole i świecie, Program dydaktyczno-wychowawczy w zakresie promocji zdrowia, opieki i profilaktyki, pomocy psychologiczno-pedagogicznej i edukacji ekologicznej w oparciu o założenia psychosyntezy, Reforma edukacji, SEDP, Warszawa, 1999

5. Białek E.: *Nowa pedagogika – edukacja siebie samego*. VII Ogólnopolska Konferencja Naukowa. *Edukacja wobec wyzwań kulturowo-cywilizacyjnych* – Akademia Marynarki Wojennej, Gdynia 2002.
6. Białek E.: *U progu edukacji jutra*. Konferencja Filozofia wychowania a wizje świata. Edukacja a wizje świata, Słupsk, 2002.
7. Praca zespołowa pod redakcją E. Białek, *Dokąd zmierzasz człowieku? Model edukacji dla przyszłości" - Materiały z I Konferencji Naukowej SEDP wrzesień 2001 r.* SEDP, 2002
8. Białek E., *On the verge of tomorrow's education* (Sulla soglia dell'educazione di domani). *Psicosintesi*. Anno XX no 3 Aprile 2005, p. 36-42
9. Białek E.: *Edukacja do zdrowia człowieka – jako edukacja do zdrowia /ochrony Ziemi/Planety* – materiały konferencyjne EKOFORUM –Krajowe Forum Pozarządowych Organizacji Ekologicznych-Bydgoskie Towarzystwo Naukowe, Seria A Nr 24 Ciechocinek 24-25 . X. 1998
10. Białek E.: *Holistyczne podejście do zdrowia – nowy model wychowania*. Materiały IV Ogólnopolskiej Konferencji „Wychowanie dla przyszłości” Wyższa Szkoła Pedagogiczna – Słupsk Czerwiec 1999 r.
11. Białek E., *Wychowanie do zdrowia w rodzinie, szkole i świecie*, Program dydaktyczno-wychowawczy w zakresie promocji zdrowia, opieki i profilaktyki, pomocy psychologiczno-pedagogicznej i edukacji ekologicznej w oparciu o założenia psychosyntezy, Reforma edukacji, SEDP, Warszawa, 1999
12. Białek E.: *Nowa pedagogika – edukacja siebie samego*. VII Ogólnopolska Konferencja Naukowa. *Edukacja wobec wyzwań kulturowo-cywilizacyjnych* – Akademia Marynarki Wojennej, Gdynia 2002.
13. Białek E.: *U progu edukacji jutra*. Konferencja Filozofia wychowania a wizje świata. Edukacja a wizje świata, Wyższa Szkoła Pedagogiczna, Słupsk, 2002.
14. Praca zespołowa pod redakcją E. Białek, *Dokąd zmierzasz człowieku? Model edukacji dla przyszłości" - Materiały z I Konferencji Naukowej SEDP wrzesień 2001 r.* SEDP, 2002
15. Białek E., *Wychowanie do zrównoważonego rozwoju – wyzwaniem dla edukacji „jutra” w: EDUKACJA DLA BEZPIECZEŃSTWA. Bezpieczna szkoła. Bezpieczny uczeń. Edukacja wobec zagrożeń szkolnych*. Red. D. Czajkowska-Ziobrowska. A Zduniak, Poznań 2007, s. 375-380
16. Białek E., *Edukacja do zrównoważonego rozwoju, PROBLEMY EKOROZWOJU*. Polish Academy of Science. Komitet Człowiek i Środowisko, vo.2, no 1, 2007, s. 67-73
17. Białek E., *Trendy edukacji XXI wieku. Rzeczywistość i wizja: wyzwania, bariery, przestrzeń tworzenia*. w: EDUKACJA BEZ GRANIC - MIMO BARIER. PRZESTRZEŃ TWORZENIA. T.1. Red. Naukowa: P. Bury, D. Czajkowska-Ziobrowska. Edukacja XXI wieku 13. Poznań 2008, s. 11-19
18. Białek E., *Nauka o "ja" - edukacja siebie samego*. w: EDUKACJA BEZ GRANIC - MIMO BARIER. PRZESTRZEŃ TWORZENIA. T.2 Red. Naukowa: T. Smal, A. Zduniak. Edukacja XXI w.14, Poznań 2008, s. 274-283
19. Białek E., *Wyzwanie przyszłości – edukacja siebie samego*. ZESZYTY NAUKOWE AKADEMII MARYNARKI WOJENNEJ IM. BOHATERÓW WESTERPLATTE. Publikacje z zakresu społeczno-militarnych wyzwań współczesnej kultury, Rok XLX, nr 176 A, Gdynia 2009, s. 37-50
20. Białek E., *Wychowywać - tracić czy wydobywać człowieczeństwo?* W: ODRODZENIE CZŁOWIECZEŃSTWA. Ludzkie transformacje. Red. naukowa Halina Romanowska-Łakomy, ENETEIA, Warszawa 2009, s. 57-69
21. Białek E. D., *Świadomość indywidualna – być albo nie być człowieka i świata*, w: OBSZARY AKADEMICKIEJ WIEDZY NAUKOWEJ. Prawo i społeczeństwo. Fizyka. Tematy do dyskusji na XXI wiek pod red. M. Gwoździčka-Piotrowska, J. Wiśniewski, P. Ziobrowski, Poznań 2012 s.13-24
22. Bohm D., *Wholeness and Implicate Order*,. Routledge & Kegan Paul, Boston 1988.
23. Hay D., Nye R., Murphy R., *Thinking about childhood spirituality: review of research and current directions* (w:) L. Francis, W.K. Kay, W.S. Campbell (eds). *Research in religious education*. Cracewing Press, Leominster 1996.
24. Mayor F., *Przyszłość świata* Fundacja Studiów i Badań Edukacyjnych, Warszawa 2001.
25. Pert C.B., *Molecule of Emotions*, www.amazon.com