



Institute of Sathya Sai Education –NZ Inc.

**Submission
To
The Ministry of Education

The New Zealand Curriculum
Draft for Consultation 2006**

Submitted by the Curriculum Sub Committee
Institute of Sathya Sai Education N.Z. Inc.
PO Box 201-081, Auckland Airport, Manukau 2150

The Institute

1. The Institute of Sathya Sai Education – NZ was formed to promote education that leads to good character.
2. It is one of a number of similar Institutes throughout the world, all of which have the same aim. This international experience provides a wide background of established 'Values Based Education', which has been proven to produce outstanding young men and women who are knowledgeable, are of excellent character, and contribute to the societies in which they live.
3. The focus of our 'Values Based Education' is the knowledge and practice of five stem values and the associated values that flow from these. The five stem values are: Right Conduct (Whanonga Tika), Peace (Rangamarie), Truth (Pono), Love (Aroha), and Non-Violence (Humarire). These relate to the physical, mental, intellectual, emotional, and spiritual aspects of our being. They relate closely to 'Hauora – the Maori philosophy of well-being that includes the dimensions taha wairua, taha hinengaro, taha tinana, and taha whanau, * each one influencing and supporting the others (spiritual, mental and emotional wellbeing, physical wellbeing, and social wellbeing)
4. We believe that Human Values are like the hub of the wheel and that the eight defined Learning Areas are the spokes that are centred on that hub.
5. We are the umbrella organization for the Sathya Sai Preschool – Rongomai, a licensed Early Childhood Centre operating in Otara. (Ministry Profile 10191)
6. The Institute is a voluntary organisation, with all work other than the preschool teachers being done on a voluntary basis.
7. Our resources are limited, but through communication with associated Institutes throughout the world, we have access to a vast amount of values based teaching experience.
8. We conduct seminars, Values in Education Workshops for teachers and Learning Circles for Parents from time to time.
9. We sponsor visits by highly qualified and excellent speakers from overseas when needed.

**Page 16 of Ministry draft curriculum*

Submission

We believe that the welfare of the young rests on four pillars of support. These are:

- The family
- The school and teachers
- The society
- The environment in which they live their lives.

The behavioural patterns of many of our young show a steady decline. This is evidenced almost daily through the news media.* It is not isolated to the younger members of our society; as rising crime, violence, and lack of respect for the environment are in evidence on a worldwide scale.

We are fortunate that in New Zealand we have a relatively small population and live in a country well endowed with nature's bounty.

** Refer Top Schools involved in fights shown on the Herald On Liner in appendix*

We believe that the key to reversing the downhill slide in human behaviour is by a return to human values. The five values referred to above in 'The Institute Point Number 3' are universal and relate to the five aspects of our being. They are the birthright of every human being, and when awakened act as a compass to guide the actions of individuals on the road of life. If not awakened, they become covered with a cloth made of the strands of negativity and the individual walks the road of life without this compass to guide their actions.

The values identified in the Curriculum Draft are related to the above values e.g.

- **Diversity:** relates to Right Conduct, Non Violence and Peace –It encourages an understanding of the richness of different people, cultures, and languages, all of which come together as the one human race.
- **Respect:** relates to Non Violence, Right Conduct and Peace – Respect for oneself, others, and the environment, result in a peaceful and sustainable world.

- **Equity:** relates to Right Conduct – treating all people as equal.
- **Community Participation:** relates to Love (selflessness) and Right Conduct – realising that helping the community is as important as looking after our own needs, as both are interrelated and when the community benefits we all benefit.
- **Care for the Environment:** relates to Non Violence and Right Conduct – It is becoming abundantly clear that if we, as a human race, do not look after the environment, it may not survive and neither will we.
- **Integrity:** relates to Truth and Right Conduct – Ensuring that one acts according to one’s conscience, in harmony with the Truth within us.
- **Excellence:** relates to Truth and Peace – Seeking the truth of a subject or pursuit and having the steadiness of mind to follow it to its ultimate conclusion. Excellence as a human being cannot come about without the awareness and practice of Human Values. (*Quote from a sign on a small rural school in India, ‘The welfare of the nation does not rest with the politicians, but in the values taught to and practiced by the children of today’*)
- **Innovation, enquiry, and curiosity:** - Relate largely to Truth – seeking the truth of a particular subject or pursuit and to persist with that enquiry through different approaches until the answer is found.

We do feel that the stem values we have identified are easier to understand and to relate to truth for instance is inherent in each one of us so is very easy to relate to. However, the values in the curriculum create a good framework to work with.

At the Sathya Sai Preschool – Rongomai we have seen the efficacy of values based teaching at the early childhood level, as the ERO evaluation stated, ‘Teachers skilfully link planning to include Te Whariki, the Sathya Sai philosophy, and the children’s interests.’

The results of the values based programme at the preschool in Otara have been most encouraging and we would like to be assured that the children moving on from this sound base will find the same values based, caring environment, as they move through their education.

Why is Values Education Important?

We believe that values are important, as all actions that take place in the physical world are the result of a value held in the mind of the individual. If the value is a positive one, positive actions will follow. If it is a negative one, negative actions will follow.

Children will learn their values from many sources: the home, the company they keep, the school, or TV, computers, and other media. * We believe that the values identified on our programme are inherent in each individual. Truth for example is the same within each of us. If we all lived separate truths the road rules would not make sense, nor would the laws that govern our society. Love is another universal quality and is easily recognised anywhere in the world.

** Refer Weekend Herald Review page. B, 21st October 06*

To help individuals awaken to their own inherent values is not indoctrination. It is establishing them in their own Truth and Being, and giving them the freedom to use this as they see fit in their own time and place.

Not to do so is like putting a child in a room with a piano but never giving any advice on how it should be played. The human instrument is a very fine one and some guidance should be given on its use. *'Education should be for life, not just for earning a living.'* Sathya Sai.

An example of how values education make a difference to students comes from a Sai School in Zambia. This can be done anywhere where values education is taught:

"The Sathya Sai Schools in Zambia have been receiving many awards and much acclaim. It has taken dropouts from other schools and made them into good citizens. Its students achieve 100% passes at Grades 7, 9, 12 and at teacher training colleges. The schools have gained the reputation of being "miracle schools" based on these 100% passes". From appendix' Sai Schools Worldwide'. (Detailed reference to news clippings can be obtained if required but will take time).

The Ministry has an opportunity, through this curriculum, to provide the students with a values based compass for life.

A person well educated in Social Science, Health and Physical Education, Arts, Technology, Science, Mathematics and Statistics, English, and Languages may evolve into a clever person. If that person has also been awakened to Human Values, they will develop into a **GOOD PERSON**.

It has been proven that the older we get the harder it is to change a habit. Ideally a value-based education starts in early childhood and is reinforced through the primary, secondary, and tertiary levels. (Refer diagram in 'What is Educare?' booklet.

Teaching Method at Sathya Sai Preschool

1. Teachers are examples of the values they wish the children to adopt.
2. The teaching method used is 'Educare' (drawing the potential to think, learn, and empathise from the children, and encouraging them to enquire, and explore). This is based on an Andragogy or Socratic approach rather than Pedagogy. Both have their place.
3. Children are given a quiet time each day (we call it 'Circle Time') this gives them the opportunity to still their minds and to reflect. It is a very important part of the programme and we believe that it would be useful in any classroom.
4. Values are drawn from all teaching situations.
5. We find that through the children, their parents become more aware of the need to practice values.

Teaching Values in Schools

1. Teachers can draw the identified values or their associated values from all teaching situations, thus enriching the lesson in any subject.
2. Values can also be taught in a weekly values class. We have access to lesson plans and teaching techniques for this method but ideally, values breathe through all that is taught.

Summary

- We believe that the understanding and practice of human values are of the utmost importance for the welfare of mankind and mother earth.
- Values should be the underpinning foundation on which the subjects of the curriculum are built.
- Teaching values is not difficult. Values can be found and drawn from any subject in the curriculum. All that is necessary is for the teacher to draw attention to them as the lesson takes place.

We realise that conclusive research into the efficacy of Values Education is necessary to validate our submissions. We could arrange some from our associated Institutes overseas and could arrange for research to be done in relation to students who have passed through the established Preschool in Otago and into the 'In House Education Programme with the Sathya Sai Service Organisation – NZ, which runs a values based Sunday programme. However, this may require some funding to employ a suitably qualified researcher.

We would be happy to meet with your committee if you feel this would be of use.



15

Institute of Sathya Sai Education NZ Inc.

PO Box 201081, Auckland Airport, Manukau 2150, New Zealand

E-mail richard.wallis@xtra.co.nz Phone 09 275 4809 Mobile 0274 529 199

1 October 06

Draft Curriculum Feedback
Ministry of Education
PO Box 1666
Thorndon
Wellington

Attention; Mr Howard Fancy
Secretary for Education

Dear Sir

We have pleasure in enclosing our Feedback Submission and Questionnaire.

The Feedback itself is quite extensive and we trust you will bear with us in doing so.

The Draft Curriculum has been well prepared and creates an excellent framework. Our submission focuses on the values section, and we firmly believe that a return to Value Based Education, and through that to a Value Based Society, is essential if we are to attain the excellence of which we are capable and for the long term survival of our human species and the planet on which we exist.

We would be happy to meet with, or discuss, any aspect of our submission with your committee or with any of your members.

Yours truly,

Richard Wallis
Director

Adding Value To Education

Appendix

1. Definition of Character
2. List of primary values and sub values
3. Parallels In Maori Culture
4. Effect of Mal-Adaptive Dependence & Correction Through Values
5. Sathya Sai Schools Worldwide
6. Top Schools involved in fights shown on the internet
7. Copy of 'What is Educare?'
8. CD – Human Values Integrated Learning Concept
9. ERO Review of Sathya Sai Preschool

Definition Of Character

Two descriptions of character should provide the necessary clarity. The first is by a western journalist who had a deep understanding of human behaviour. She describes a person of character as:

“An honest person;

One with a sense of duties and obligations of their position, whatever it may be;

One who tells the truth;

One who gives others their due;

One who considers the weak;

One who has principles and stands by them;

One not too elated by good fortune and not too depressed by bad;

One who is loyal;

One who can be trusted.”

The second is by General Mathew Ridgeway of the US Army. He states:

“Character stands for self discipline, loyalty, readiness to accept responsibility, and willingness to admit mistakes. It stands for selflessness, modesty, humility, willingness to sacrifice when necessary and, in my opinion, faith in God.”



HUMAN VALUES EDUCATION

The Five Stem Values and Their Derivative Values

Right Conduct	Peace	Truth	Love	Non-Violence
Duty Helpfulness Courage Respect Goals Ethics Responsibility Good Behaviour Good Living	Contentment Concentration Self-Respect Calm Attention Understanding Self-Acceptance Focus Satisfaction Discipline Inner Silence Reflection	Integrity Discrimination Self-Knowledge Honesty Synthesis Quest For Knowledge Self-Analysis Intuition Reason	Joy Inner-Happiness Tolerance Friendship Kindness Sincerity Forgiveness Compassion Generosity Sharing Caring Helping	Respect Good Manners Consideration Unity Equality Justice Social Science Co-operation Civic Responsibility <i>Refraining from thinking saying or doing anything that would harm</i>

It should be noted that if one of the stem values has been properly understood the remaining values will automatically be understood.



Parallels in Maori Culture

Te Taha Hinengaro: The Intellectual Level

This encompasses the way in which we think and express ourselves - in other words, our general mental orientation. Basically, a wrong outlook is one in which there is a falsification of Truth. Truth in all its many aspects is the value, which brings balance to the intellectual level of a human being.

Whatumanawa: The Emotional Level

Emotions arise from the subconscious level of the personality. As the Maori maxim states,

'He Kogongawhare, e kitea

He kokonga ngakau, e kora e kitea'

(The dark corners of the house may be explored, but not the corners of the heart). Moreover, those dark corners of the subconscious will only respond to the balm of gentleness. That which balances the emotions, neither letting them run wild nor crushing them in un-natural restraint, is **Peace**, also Peace is inherent at that level (the subconscious level) and – like emotion – it arises from it. Peace can be nurtured and encouraged but not taught, for it arises from **within**. It is not gained from without.

Te Taha Wairua: The Spiritual Level

While the spiritual level includes beliefs and practices which may be acknowledged in prayer and incantations, any true spiritual wellbeing also incorporates a communion with one's environment- a sense of oneness and transcendence: Development of the spiritual level of the personality therefore rests in a deep centred attitude of **Non-Violence** and, conversely, developing such an attitude will result in spirituality.

The frequent practice of silent-sitting is invaluable for developing this aspect of the human psyche, and so does the appreciation of the oneness of nature. This is a sense which is unfortunately fast becoming lost in our modern environment, but is the very essence of Maori spirituality.

The Psychic Level (as in life force)

This is the level from which love arises, for love is actually a force. Love or **Aroha** is the very basis of all relationships. It is the only true basis upon which a good and just society can be built. No feeling of kinship is possible without love.

To love and be loved is the basic need of all human beings – indeed of all life!

Aroha underpins all the other values:

Love as thought is Truth
Love as action is Right Conduct
Love as understanding is Peace
Love as feeling is Non-Violence



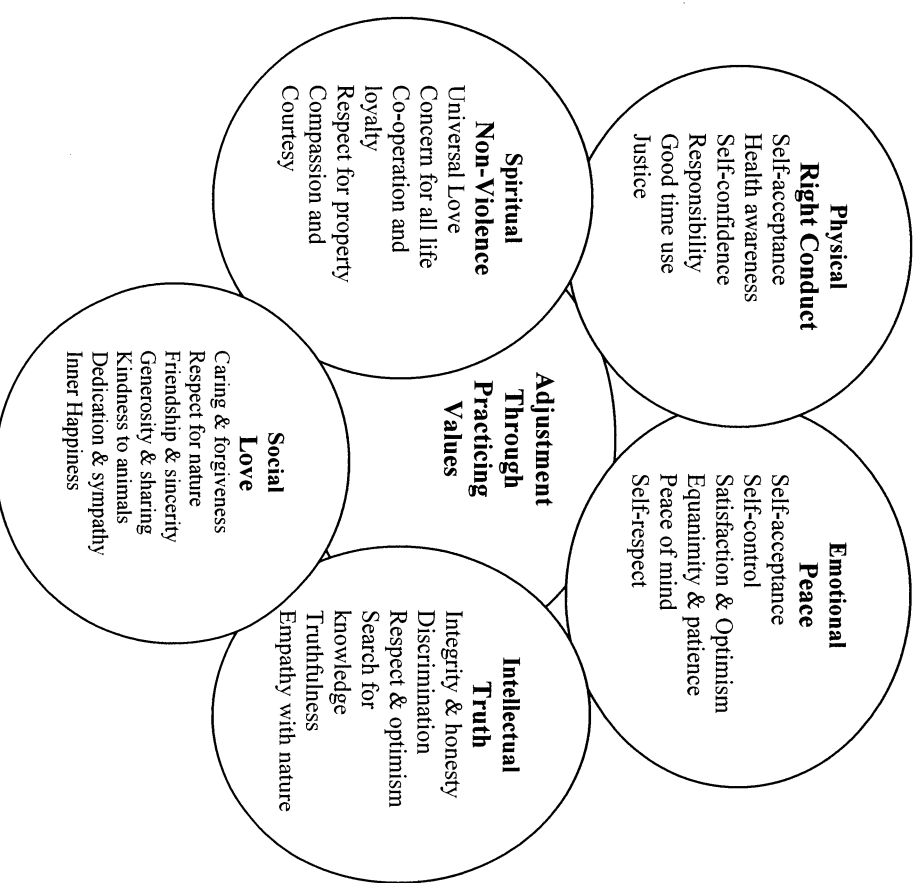
Effect of Mal-Adaptive Dependence & Interdependence

Below is a diagram taken from the manual showing the damage done to the personality through disregard of its fundamental needs at various levels of the psyche.



How this can be Corrected Through Values

The body is a vessel for all the components of total well-being and, as such, must be nourished and nurtured; but current research is also making us aware of the interdependence of the body and the mind. The diagram below shows the how values have the potential to balance the life.



Sathya Sai Schools Worldwide

Argentina

Australia

Brazil (3)

Canada

Ecuador (2)

Fiji

India (5)

Mauritius

Nepal

New Zealand

Philippines

South Africa (3)

Taiwan

Zambia (5)*

Scotland

England

Note: The Sathya Sai Schools in Zambia have been receiving many awards and much acclaim. It has taken dropouts from other schools and made them into good citizens. Its students achieve 100% passes at Grades 7, 9, 12 and at teacher training colleges. The schools have gained the reputation of being "miracle schools" based on these 100% passes.

Top schools involved in fights shown on internet

Saturday October 28, 2006

By Kiran Chug and James Ihaka

An Auckland student claiming to have posted to the internet one of the cyber-bashing clips that have outraged principals says video violence is only going to get worse.

"Every time a fight happens, all you see is a camera going up," the 17-year-old said last night.

Pupils from some of New Zealand's top high schools have been captured on camera in bashings, some with racist overtones. The clips were posted to the popular YouTube website.

They came to light in the week of the case of a sexual assault on a Melbourne girl by a pack of schoolboys who made DVDs of the attack and distributed them widely.

The girl was urinated on and her hair set alight in the attack, which has shocked Australia.

The New Zealand videos of fighting, which include clips from Auckland Grammar, St Kentigern College and Tauranga Boys' College, were yesterday condemned as "extremely sad" and a "worrying trend" in youth culture by education authorities, including the minister.

The 17-year-old, who told the Weekend Herald he was a student at Mt Albert Grammar, said he had posted the fight video, which depicted a friend brawling at Auckland Grammar, a couple of weeks ago simply so other friends could "enjoy" it.

"It's, like, kinda simple," he said. "People just act cool in front of each other."

St Kentigern College executive principal Warren Peat said the appearance of the New Zealand videos marked a worrying trend.

Any students who committed random acts of violence were "random thugs", he said. "It is just sick really. This is a random act of street violence."

Mr Peat said the video, entitled "A saint kent's poofter hooked by a de la Sole Kat", had not been filmed on school grounds. The low definition of the video, which showed a student being hit without provocation, made it impossible to identify the participants.

Such videos were an irresponsible use of the technology available to students and could spark copy-cat acts of violence, said Mr Peat.

Another video on the website shows an Auckland Grammar student being knocked to the ground, while his attacker is encouraged by onlookers.

But Auckland Grammar headmaster John Morris said the event was not real.

"This was a simulated event. It was make-believe, a set-up situation."

He said it had occurred two months ago and the students involved had been dealt with at the time.

The video has now been removed by YouTube. It had been viewed 4620 times.

Mr Morris said it was "appalling" that students would even simulate such violence.

Education Minister Steve Maharey said the behaviour was unacceptable.

"To celebrate it by putting it on the net makes it worse. It reinforces that as adults we need to set clear boundaries and provide alternatives to this kind of behaviour."

He said it was an "extremely sad development" which went to the heart of why young people needed to understand why violent behaviour was not acceptable.

Media commentator Russell Brown said broadcasting violent amateur videos gave young people a chance to brag and offered the opportunity to compound someone's humiliation online.

Author



EDUCATION REVIEW OFFICE TE TARI AROTAKE MATAURANGA

EDUCATION REVIEW REPORT: SATHYA SAI PRESCHOOL : RONGOMAI

JUNE 2006

1. About the Centre
2. The Education Review Office (ERO) Evaluation
3. Review Priorities
4. Areas of National Interest
5. Management Assurance on Compliance Areas
6. Recommendations
7. Future Action

Community Page

Disclaimer

Individual ERO school and early childhood centre reports are public information and may be copied or sent electronically. However, the Education Review Office can guarantee only the authenticity of original documents which have been obtained in hard copy directly from either the local ERO office or ERO Corporate Office in Wellington. Please consult your telephone book, or see the ERO web page, <http://www.ero.govt.nz>, for ERO office addresses.

Centre Statement

Prior to the review ERO offers every early childhood centre the opportunity to provide some background in the form of the centre's location and context, significant achievements since the last review, and issues being considered by the management.

Sathya Sai Preschool: Rongomai has not provided a centre statement.

This report has been prepared in accordance with standard procedures approved by the Chief Review Officer.

1. **About the Centre**

Location	Otara, Manakau City
Ministry of Education profile number	10191
Type	Education and Care Service
Number licensed for	40
Roll number	53

Gender composition	Boys 25, Girls 28
Ethnic composition	Māori 18, Samoan 17, Cook Island 10, Tongan 6, Niuean 2
Review team onsite	March, 2006
Date of this report	7 June 2006
Previous ERO reports	Education Review, May 2003

2. The Education Review Office (ERO) Evaluation

Sathya Sai Preschool Rongomai is located on the grounds of Rongomai Primary School in Otara. The centre provides sessional education and care for up to 40 children over the age of two. The May 2003 ERO report noted that the staff demonstrate a clear commitment to the Sathya Sai philosophy and implementing *Te Whāriki*, the early childhood curriculum. A strong correlation between centre philosophy and teaching practice continues to be evident.

Since the 2003 report the building has been relocated on the school site and the number of children attending has increased. Staff are involved in ongoing professional development with the Educational Leadership Project and focused on refining planning and assessment and increasing parent participation. Teachers skilfully link planning to include *Te Whāriki*, the Sathya Sai philosophy and children's interests.

Children learn in an attractive and well-resourced environment. They confidently select from a readily accessible selection of good quality Montessori equipment and generic early childhood resources. Teachers provide a programme that strongly reflects the centre's underlying principles and beliefs. Staff model values of peace, truth, love and non-violence and provide a programme with a balance of teacher-lead and child-directed activities. They encourage children to play cooperatively and develop helpful and caring attitudes. Children understand routines and behaviour expectations. They display good self-management skills, play positively with peers and are affirmed and praised. Children demonstrate a strong sense of belonging and ownership of the centre.

Respectful and responsive interactions among children, staff and families are underpinned by positive and caring relationships. Staff know children and families well and parents/whanāu are highly supportive of the centre. Children are actively and enthusiastically engaged in the programme. Their emotional wellbeing is nurtured in the centre's calm and caring atmosphere.

Teachers engage children in conversation that supports and extends their language development. Staff utilise large group 'circle times' to explore concepts from the five human values, greet and sing in the children's home languages and encourage children to contribute ideas. Aspects of literacy, mathematics and science are integrated throughout the programme. The challenge for teachers now is to consider ways to further extend children's play and to challenge their thinking. This should enhance the good practices that are operating.

This review evaluates the quality of education for children including programme management, programme implementation, interactions and the learning environment. The report also focuses on the centre's progress with self-review and its readiness to meet qualification requirements in 2007. The report includes a recommendation to continue with planned professional development and strengthen self-review procedures.

Future Action

ERO is confident that the service is being managed in the interests of the children. Therefore ERO will review the service again as part of the regular review cycle.

3. Review Priorities

The Focus of the Review

Before the review, the management of Sathya Sai Preschool: Rongomai was invited to consider its priorities for review using guidelines and resources provided by ERO. ERO also used documentation provided by the centre to contribute to the scope of the review.

The detailed priorities for review were then determined following a discussion between the ERO review team and the management and staff. This discussion focused on existing information held by the centre (including self-review information) and the extent to which potential issues for review contributed to positive outcomes for children at Sathya Sai Preschool: Rongomai.

All ERO education reviews in early childhood focus on the quality of education. For ERO this includes the quality of:

- the programme provided for children;
- the learning environment; and
- the interactions between children and adults.

ERO's findings in these areas are set out below.

The Quality of Education

Background

The May 2003 ERO report noted that teachers provided a child friendly, welcoming environment for children. The programme structure for children was based on Sathya Sai philosophy and incorporated the ideas of Vygotsky, Montessori, Bronfenbrenner and Steiner. These features remain evident in the centre.

Since the 2003 report the building has been relocated on the Rongomai School site and the number of children attending has increased. Staff have been involved in ongoing professional development with the Educational Leadership Project and have focused on developing planning and assessment and systems and increasing parent participation.

The management committee continues to be highly supportive of the staff and, together with teachers, have maintained a strong positive involvement with Rongomai Primary School.

Areas of good performance

Sathyai Sai principles. Sathyai Sai principles underpin the caring and supportive relationships between staff and children. Human values of peace, truth, love right action and non-violence are carefully integrated into planning and programme implementation. Staff model these values and children are aware of adult expectations. This is evident in high levels of child participation, comfort in routines and the welcoming conversation on arrival. Teachers consistently promote the use of peaceful conflict resolution skills with children. They encourage children to play positively with each other, using praise and discreet guidance for specific purposes. Centre philosophy is evident in teaching practices, good relationships and children's friendly behaviour.

Belonging. Children's sense of belonging and confidence in working in groups is well supported. Teachers plan daily opportunities for children to participate in a variety of group activities. They ensure flexibility within these to cater for children's interests and preferences. Staff utilise large group 'circle times' to explore concepts from the five human values and encourage children to contribute. These also offer children opportunities to rest, 'make silence' and reflect on the day. Children eagerly form small groups of their own and engage in peer support. They show respect for each other, their possessions and centre resources.

Learning support. Children are actively and enthusiastically engaged in the programme. They

confidently select from a wide range of readily accessible resources, activities and play scenarios.

There is a good balance of teacher led and child initiated play. Teachers affirm children's choice and model how to use equipment. They effectively support play with timely suggestions and some use of open-ended questions that foster children's reasoning and negotiation skills. Aspects of literacy, mathematics and science are integrated throughout the programme. Children demonstrate an enthusiasm for reading, singing and dance. Documentation provides evidence of children experimenting with writing in the context of play. Children frequently initiate the use of counting and mathematical language in play. They demonstrate a growing sense of themselves as competent capable learners.

Family/community. There is a very strong sense of community and shared purpose in the centre. Parents are kept well informed about the Sathya Sai philosophy and expectations of the centre. They report high levels of pride, satisfaction and support for the centre and programme. Teachers communicate with parents both formally and informally about their child's progress and achievements. Parent's stories are included in children's portfolios and displayed on centre walls. This strong home centre-link fosters the family as an active partner in children's education and contributes to positive outcomes for children.

Home language. Staff incorporate the use of children's home languages into the daily programme. The cultural backgrounds of children and staff are promoted and valued. Teachers frequently include simple phrases and words in te reo and aspects of Māori culture in their incidental interactions with children. Greetings and songs from a variety of languages are used during circle times and routines. Children converse with each other in their home language. Staff affirm children's ability to use their first language and ask parents to share words that can be used to comfort and support their child. Children are developing an awareness of many languages and their own cultural identity is fostered.

Interactions. Respectful, trusting and responsive interactions between children and adults are a very positive characteristic of the programme. Teachers demonstrate an awareness of children and their families and affirm children as unique individuals. Children trust teachers and confidently approach them for comfort and assistance or to share ideas. Teachers encourage children to engage in sustained conversations. They extend children's developing language skills by reflecting children's speech, introducing new vocabulary and modelling correct sentence structure. High quality interactions support children to engage in play, discussions and activities.

Social responsibility. Children's sense of responsibility and social skills are valued and actively fostered in the programme. Children actively contribute to the maintenance of a pleasant and orderly learning environment. They use practical self-management skills when tidying up and accomplishing tasks. Staff encourage children to develop good manners and caring attitudes. Morning tea and lunch provide valuable social opportunities with other children and adults. Teachers focus on including opportunities for turn taking, cooperation and helping each other in play. Children are developing an awareness of others needs and a confidence in their own ability to be independent and motivated towards learning.

Emotional wellbeing. Children's emotional wellbeing is nurtured. Staff facilitate a calm and caring atmosphere. They constantly praise and affirm children and respond appropriately to children's ideas and feelings. Staff model the values of teamwork and cooperation. Children settle quickly on arrival and eagerly seek out the company of their peers and teachers. They are settled and content.

Learning environment. Children learn in an attractive and welcoming environment. The centre is very well resourced with an accessible selection of good quality Montessori equipment and generic early childhood resources. The internal layout of the centre is thoughtfully presented with well-defined learning spaces. Displays reflect the value teachers place on children's work. A sheltered, well-resourced deck provides a good transition point to the outdoors. The outdoor area has quality equipment to promote children's physical development and interesting spaces to explore such as the landscaped garden area, the adobe elephant and the archway. Children independently select from a wide variety of resources that supports their cognitive development and engages them in imaginative and active play.

Curriculum management. Teachers have been engaged in professional development with the Educational Leadership Project. As a result they have refined aspects their planning, assessment and evaluation cycle. Staff carefully analyse narrative assessments and use these to plan the core curriculum. They skilfully link the implementation of this planning to include *Te Whāriki* and Sathya Sai philosophy, as well as children's interests. Staff have developed attractively presented portfolios for each child containing a rich selection of assessment material. Parents/whānau are encouraged to read and contribute to these. Portfolios provide a good record of children's learning and development while at the centre. This contributes to a programme that is focused on encouraging families to be active partners in supporting their children's learning and development

Areas for improvement

Enhanced literacy and numeracy practices. Teachers encourage children to experiment with writing and numbers. They may like to consider ways to enhance their literacy and numeracy practices. They should also consider how to increase opportunities for children to initiate the use of writing and numbers in imaginative play. This could include the provision of more writing materials such as clipboards and maps as well as having books outside on an everyday basis. Increasing children's emergent writing, annotated pictures and numerals at child height would also deepen children's awareness of the usefulness and purpose of print and numbers in the context of play.

Child-directed planning. Staff have developed sound planning and assessment processes. The next challenge to consider is increasing children's involvement in their assessment and planning. Staff currently record what children already know and are very aware of their interests. They should now encourage children to determine what they want to find out about in relation to their emerging interests and invite the child to suggest strategies for finding out. The learning that eventuated from the child's perspective could also be recorded. This type of approach encourages children to develop research and problem solving skills and to be active participants in setting the direction of their learning.

Parent participation. Teachers are focusing on further increasing parent participation as part of their ongoing professional development. They should consider including information in children's portfolios about their family background, language and culture. They may also like to consider recording possible planning strategies as a result of the analysis of assessments in children's portfolios and displays. Learning stories could be displayed in the areas that these occurred. This should contribute to making the link between planning and programme implementation more visible for parents/whānau

Learning extension. Teachers encourage and support children's learning. They should now consider ways to further extend children's play and challenge their thinking. This could include more opportunities for problem solving, reasoning, and independent thinking in discussions and play. Teachers should also increase questioning and teaching strategies that encourage children to try things out, learn from their mistakes and make discoveries. These practices would further enrich the depth and quality of the learning experiences for children. .

4. Areas of National Interest

Overview

ERO provides information about the education system as a whole through its national reports. This information will be used as the basis for long term and systemic educational improvement.

ERO collected information about Sathya Sai Preschool: Rongomai. These findings are included in this report to ensure that information about the centre is transparent and widely available.

Current Areas of National Interest

ERO is currently collecting information for national reports on:

- progress with self review in early childhood services.
- progress in meeting qualification requirements and goals.

Progress with self review

Background

Self review is a process through which early childhood education services evaluate the effectiveness of what they do, with the aim of improving the quality of their practice and ultimately the outcomes for children.

ERO is currently investigating self review in early childhood services by seeking information about:

- the nature, extent and effectiveness of self review in the service;
- the potential or actual contribution of self review to improved outcomes for children; and
- the implications for improved early childhood service delivery.

The Ministry of Education is currently preparing guidelines for self-review in early childhood. When these guidelines are promulgated early childhood services will have further support for their self-review activities.

Areas of good performance

Understanding of self review. The licensee and principal have a good understanding that self review is an ongoing process of identifying areas for improvement and focussing on quality.

Commitment to reflective practice. The principal is committed to supporting staff to become reflective practitioners. For years she has kept her own reflective journal, and is now encouraging staff members to keep their own journals with the intention that these be shared. She has also used honest feedback and self reflection at staff meetings and individual staff conferences to ensure that interactions with children consistently reflect centre philosophy. Whole centre participation in the educational leadership programme has also fostered staff reflection on ways to involve parents in children's learning and to focus assessment on the values enshrined in the centre's philosophy. Staff have also begun to reflect on *Kei Tua O Te Pae, Assessment for Learning: The NZ Early childhood Education Exemplars*.

Systems of self-review. The principal reviews the centre's policies and procedures, charter and philosophy statement systematically and implements safety and maintenance checks. The principal annually sets leadership and educational goals.

Documentation. Self review is well documented in a journal which defines the journey taken, a folder that focuses on review outcomes and management committee minutes. The management committee could further improve the quality of documentation by extending its format for documenting reviews to include summaries of any research, observations or consultation undertaken, and reflections on the implementation of resulting action plans.

Consultation. The management committee has well developed systems for consulting parents about reviews of documentation. It has recently surveyed parents and their children about their perceptions of the centre. It may also be useful to seek parents' suggestions for improvement.

Areas for improvement

Reflective journals. It would be good practice to specify in reflective journals any action to be taken as the result of the reflections, evaluations on the effectiveness of action taken, and the need or otherwise for further action.

Policy and procedure reviews. It would be good practice for the management committee to systematically review its implementation of each section of the *Statement of Desirable Objectives*

and Practices 1998 and relevant policies and procedures. Organising policies according to the sections of the *DOPs* would facilitate this process.

Strategic and annual planning. The licensee has identified the need to develop a three-year strategic plan that covers all areas of service performance. It would be good practice to include all major plans for improvement in the management committee's annual plan, including personnel management. It would be appropriate to report regularly to parents on the implementation of this plan.

Management structure. The management committee and principal have identified the need to review the management structure to enable the principal to focus on curriculum leadership.

Appraisal. The management committee and principal have reviewed the appraisal system and plan to implement it in April 2006. The new system includes appraisal against Sathya Sai curriculum objectives as well as *DOPs*. The management committee has identified the need to arrange for a qualified early childhood teacher to review the principal's teaching performance and for half yearly progress reviews to be conducted for all staff.

Progress in meeting qualification requirements and goals

Background

The requirements and goals for early childhood teacher qualifications and teacher registration were introduced to improve quality in early childhood education. ERO is currently investigating and reporting on:

- the qualifications and registration status of 'persons responsible' in early childhood services and network coordinators in home-based care networks;
- progress in meeting the goal of 50 percent of regulated staff holding recognised qualifications and being registered educators by 2007; and
- the impact of the changes to qualifications and teacher registration on the quality of education and care provided.

Areas of good performance

Qualification requirements. The centre has four qualified educators, one with full registration, and two with provisional registration and one waiting for confirmation. The principal provides a formal well documented programme of advice and guidance for provisionally registered teachers in the centre. The centre meets current staffing requirements and is very well placed to meet those that will come into place in 2007.

Support for registration and training. The licensee is very aware of the benefits of having qualified staff working with children. Having qualified teachers working with children has improved educational programmes for children. Centre management also is supportive of staff completing training, with leave provision, in service professional development and support to apply for incentive grants. This support has helped foster a cohesive teaching team with a culture of cooperation and respect.

5. Management Assurance on Compliance Areas

Overview

Before the review, the licensee and staff of Sathya Sai Preschool: Rongomai completed an ERO *Centre Management Assurance Statement* and *Self-Audit Checklist*. In these documents they attested that they had taken all reasonable steps to meet their legislative obligations related to:

- administration;

- health, safety and welfare;
- personnel management;
- financial and property management.

During the review, ERO checked the following items because they have a potentially high impact on outcomes for children:

- emotional safety (including behaviour management, prevention of bullying and abuse);
- physical safety (including behaviour management, sleeping and supervision practices; accidents and medication; hygiene and routines; travel and excursion policies and procedures);
- staff qualifications and organisation; and
- evacuation procedures and practices for fire and earthquake.

Prior to the review centre management identified that a climbable structure, an adobe mud brick elephant, did not have an adequate safe fall zone around it. A management plan has been formulated to address this issue.

During the course of the review ERO's investigations did not identify any areas of concern

6. Recommendations

ERO and the centre management agreed that staff continue with planned professional development to refine assessment and planning systems and continue to strengthen self-review procedures.

7. Future Action

ERO is confident that the service is being managed in the interests of the children. Therefore ERO will review the service again as part of the regular review cycle.

Signed

Charlene Scotti
Area Manager Reporting Services
for Chief Review Officer

7 June 2006

7 June 2006

To the Parents and Community of Sathya Sai Preschool: Rongomai

These are the findings of the Education Review Office's latest report on **Sathya Sai Preschool: Rongomai**.

Sathya Sai Preschool Rongomai is located on the grounds of Rongomai Primary School in Otara. The centre provides sessional education and care for up to 40 children over the age of two. The May 2003 ERO report noted that the staff demonstrate a clear commitment to the Sathya Sai philosophy and implementing *Te Whāriki*, the early childhood curriculum. A strong correlation between centre philosophy and teaching practice continues to be evident.

Since the 2003 report the building has been relocated on the school site and the number of children attending has increased. Staff are involved in ongoing professional development with the Educational Leadership Project and focused on refining planning and assessment and increasing parent participation. Teachers skilfully link planning to include *Te Whāriki*, the Sathya Sai philosophy and children's interests.

Children learn in an attractive and well-resourced environment. They confidently select from a readily accessible selection of good quality Montessori equipment and generic early childhood resources. Teachers provide a programme that strongly reflects the centre's underlying principles and beliefs. Staff model values of peace, truth, love and non-violence and provide a programme with a balance of teacher-lead and child-directed activities. They encourage children to play cooperatively and develop helpful and caring attitudes. Children understand routines and behaviour expectations. They display good self-management skills, play positively with peers and are affirmed and praised. Children demonstrate a strong sense of belonging and ownership of the centre.

Respectful and responsive interactions among children, staff and families are underpinned by positive and caring relationships. Staff know children and families well and parents/whanāu are highly supportive of the centre. Children are actively and enthusiastically engaged in the programme. Their emotional wellbeing is nurtured in the centre's calm and caring atmosphere. Teachers engage children in conversation that supports and extends their language development. Staff utilise large group 'circle times' to explore concepts from the five human values, greet and sing in the children's home languages and encourage children to contribute ideas. Aspects of literacy, mathematics and science are integrated throughout the programme. The challenge for teachers now is to consider ways to further extend children's play and to challenge their thinking. This should enhance the good practices that are operating.

This review evaluates the quality of education for children including programme management, programme implementation, interactions and the learning environment. The report also focuses on the centre's progress with self-review and its readiness to meet qualification requirements in 2007. The report includes a recommendation to continue with planned professional development and strengthen self-review procedures.

Future Action

ERO is confident that the service is being managed in the interests of the children. Therefore ERO will review the service again as part of the regular review cycle.

When ERO has reviewed an early childhood centre we encourage management to inform their community of any follow up action they plan to take. You should talk to the management or licensee if you have any questions about this evaluation, the full ERO report or their future intentions.

If you would like a copy of the full report, please contact the centre or see the ERO website, <http://www.ero.govt.nz>.

Charlene Scotti

Area Manager Reporting Services
for Chief Review Officer

GENERAL INFORMATION ABOUT REVIEWS

About ERO

ERO is an independent, external evaluation agency that undertakes reviews of schools and early childhood services throughout New Zealand.

About ERO Reviews

ERO follows a set of standard procedures to conduct reviews. The purpose of each review is to:

- improve quality of education for children in early childhood centres; and
- provide information to parents, communities and the Government.

Reviews are intended to focus on outcomes for children and build on each centre's self review.

Review Focus

ERO's framework for reviewing and reporting is based on four review strands.

- **Quality of Education** – including the quality of the programme provided for children, the quality of the learning environment and the quality of the interactions between staff and children and how these impact on outcomes for children.
- **Additional Review Priorities** – other aspects of the operation of a centre, may be included in the review. ERO will not include this strand in all reviews.
- **Areas of National Interest** – information about how Government policies are working in early childhood centres.
- **Compliance with Legal Requirements** – assurance that this centre has taken all reasonable steps to meet legal requirements.

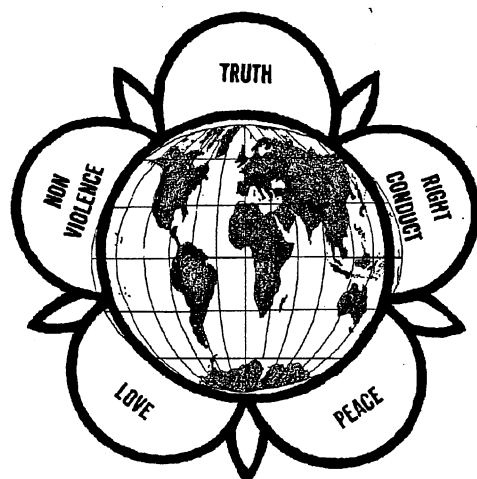
Review Coverage

ERO reviews do not cover every aspect of centre performance and each ERO report may cover different issues. The aim is to provide information on aspects that are central to positive outcomes for children and useful to this centre.

Review Recommendations

Most ERO reports include recommendations for improvement. A recommendation on a particular issue does not necessarily mean that a centre is performing poorly in relation to that issue. There is no direct link between the number of recommendations in this report and the overall performance of this centre.

WHAT IS EDUCARE?



Produced by
THE SATHYA SAI INSTITUTE OF EDUCATION, N.Z
and the
**VALUES EDUCATION AND
SERVICE TRUST**

P.O Box 56-347, Dominion Rd. Auckland 1030
Phone: 0-9-6388-210 Fax: 0-9-6388-159
email: saihouse@ihug.co.nz

CONTENTS

Page

1	INTRODUCTION
2	THE SATHYA SAI EDUCARE PHILOSOPHY
4	THE FIVE SENSES AND THE ELEMENTAL STATES OF MATTER
6	CONSCIOUSNESS AND THE MIND
8	A BRIEF EXPLANATION OF THE FIVE VALUES
10	HOW THE VALUES MANIFEST IN DAILY LIFE
11	VALUES SHOULD BE PRACTISED IN CHILDHOOD
12	HOW IS THE PROGRAMME IMPLEMENTED?
14	THE AIMS OF THE PROGRAMME & THE GREAT ROLE OF THE TEACHER
16	PARALLELS WITH MAORI CULTURE
20	LOVE IS THE BASIS FOR ALL THE VALUES
21	HOW THE PROGRAMME CAN BE IMPLEMENTED
22	A FEW NOTES ON THE PRESENTING OF EDUCARE



SATHYA SAI EDUCARE

An Overview of its Aims and Methods

INTRODUCTION

We live in an age of increasing technological wonder and scientific discovery, but none of this has solved the problems of the world. Half of humanity still lives in abject poverty, while others enjoy a lifestyle undreamed of in past centuries, yet peace and contentment eludes even these privileged sections of society. What is wrong? Taken as a whole, those who have, and those who have not are both experiencing poverty of spirit. Life has lost purpose, meaning and an intangible inner quality that can give it a sense of fulfillment. True happiness is becoming an extremely rare commodity.

There has probably never been a period in recorded history, when it has been more important for mankind to rediscover those moral values that distinguish a human being from a beast, and make him more worthy of his rightful place as lord of creation. Nor has there been any time when it has been more important to establish lasting world peace. Mankind now has the power to destroy all life as we know it. This beautiful and generous Mother Earth on which we all depend for sustenance is at risk because of our own, unbridled greed and callous selfishness. As thinking beings, we have a responsibility towards society and towards the planet itself.

The problem is that mankind's fund of knowledge and technical ability has far outstripped the moral fibre of those using that knowledge. Education today concentrates on the acquisition of degrees, but fails to equip our youth with the necessary discernment to face the challenges of life, and neglects to develop in them those values that are the foundation for nobility of character and a sense of responsibility. Educare is designed to fulfill that vacuum.

***“Education should aim at making a full human being.
It should go further and make him an ideal human being.”
Sathya Sai Baba***

THE SATHYA SAI EDUCARE PHILOSOPHY

Sathya Sai Baba, who is the Chancellor of the Institute of Higher Learning, a university of world-wide repute, situated in India, is the founder of this system of education.

The word 'education' comes from the Latin word, 'educare', and its original meaning was to 'draw out from within', in other words, to help the innate qualities of the child to blossom; this is exactly what the Educare programme aims at doing. Education, as it is practised today, crams information into the child, but does nothing towards developing the moral stamina and strength of character needed for using that knowledge wisely. As a result, our children are equipped for earning a living but not for facing the complexities of life. It is strength of character – moral fibre – that enables us to face life with fortitude and integrity.

Educare does not work on the old principle of 'Do this, and don't do that', with threats of the dire consequences of transgressing the rules. It is based on the fact that the spirit, or soul, of a human being is basically good, and that this innate goodness needs to be brought out. All children are basically loving. All children have an inherent concept of justice, of what is right and what is wrong.

Concepts such as love, truth, righteousness, peace and non-violence are innate in us, which is why we referred to them as 'human values'. They form the basis of the teachings of all the world's great religions, and of what is often spoken of as the 'eternal philosophy'. Practising them is the recipe for happiness in life, for they enable us to live in harmony with others. By fostering the inherent goodness in children, the Educare method of education enables these qualities to blossom in them. The children are helped to grow into well-balanced, integrated men and women, who are able to face the challenges of life with self-confidence and moral stamina. In other words, Educare aims at developing character – and the method works!

What is character? It is that which raises human beings to their highest level, and enables them to tackle problems in a balanced way. Character is based on love, patience, courage, forbearance, steadfastness and compassion. It is often thought that wealth or knowledge is what confers

power, but Sathya Sai says that this is not so: Character is power, and character is the result of steadfastly adhering to values. Those people whom the world holds in high esteem, are those who have exhibited good and noble qualities in their lives, based on the values they hold.

Human values are necessary for all, and the practical application of them is the measure of the level of development that an individual has achieved as a human being. Outstanding leaders, and those whose lives are an inspiration to others, have always demonstrated one or more of these values to a remarkable degree.

Sathya Sai Educare is a programme that aims at the all-round development of the child, resulting in the child achieving excellence in his or her particular field. It does this by drawing out the inherent goodness and associated Human Values from whatever subject is being taught. In this way the child learns to discriminate between what is constructive and what is destructive in their own life and in society as a whole. There are human values in every aspect of the curriculum; the art of the educare teacher is in bringing them to the fore in the subject being taught.

The programme can also be taught in a 'Values Class' held once a week, or in smaller segments held over the week. In this case, five teaching techniques are used. They are: Silent sitting (quieting the mind), Quotations (which develop memory and act as signposts at times of important decision making in the life of the student), Story-telling (which fires the imagination and provides role models), and Group Activities (which develop co-operation and self-confidence). These five methods of approach are designed to reach the various levels of the child's psyche, and are all therefore, of primary importance in the child's holistic development.

Institutes of Sathya Sai Education are now established in many countries, 39 of which operate Sathya Sai Schools, which provide excellent examples of the benefits of values education.

***"Education without character, wealth without charity,
science without humanity, and commerce without morality,
are useless and dangerous."***

Sathya Sai Baba

THE FIVE SENSES, AND THE ELEMENTAL STATES OF MATTER

We all know that children explore the world through their five senses, but we do not always realise how important it is to foster and expand this exploration. It has recently been found that the blossoming of a child's understanding is directly related to the opportunities he or she has for experiencing the sensations produced by a number of different substances. Becoming aware that feeling wind on their face is evidence of the movement of air, that fire gives out heat, that water cannot be grasped and that earth has a smell – cognising these different 'state of matter' expands their understanding.

As science has revealed to us, air, fire, water and earth are nothing but the same energy manifesting in different combinations and different states of density. Because their characteristics and behaviour of each are so different, they are often spoken of as 'elements'. However, some people can find this slightly confusing, as the word 'element' technically refers to what are normally considered to be different substances – oxygen, carbon, iron and so on – though, in truth, these are all just one basic substance, energy, manifesting differently. The different states of density in which the universal energy manifests itself should probably be called 'elemental states of matter' but, for the sake of simplicity, we refer to them as 'elements'.

Actually, in addition to air, fire (free energy), water and earth (or the solid state) there is another very important 'element': space. Space is an essential component of all atoms. It is said that, without the space in atoms, our Planet Earth would shrink to the size of an orange! All these 'states of matter' are fundamental to the world as we know it, and becoming familiar with the way they function is of prime importance to a child's mental development. A child's interest is awakened when he finds that water can be poured and that it also always finds its own level. Smelling and locating the origin of the scent fascinates a child. That sound is a vibration was interestingly demonstrated to a class by letting the children feel the vibrating in the pipes of an organ while it was being

played. A child's urge to investigate should be awakened in every way possible. The world is a beautiful place.

Interestingly, it has been found that the five senses are directly related to the various 'elements' or 'states of matter', for it is the variation in density that makes each sense possible. Space, the most subtle of these, is all-pervasive, for it is the major component in all atoms. It is connected to sound and our ability to hear, for it is the space within atoms that allows sound vibrations to travel and to register on our eardrum. With air comes the sense of touch – indeed, in hurricanes it can make itself felt very strongly! We need air to breathe, to live, and the space it provides allows us to move about and handle things.

Without light we cannot see. From the 'ball of fire' that we call the 'sun' we get light and warmth. It is also the energy that plants use and that we take in with the food we eat. Water is essential to all life and our bodies are in great part water. It also brings us the ability to taste. All liquids have taste. The last of the five senses, smell, is connected with earth. A bad smell means that there are particles of that bad thing in the air we are breathing. A child needs to be made aware of this.

As each state of matter becomes denser, it also has more attributes. Air, when it moves, has both sound and touch. Fire can be seen, felt and heard. Sound travels in water, and water can be seen, felt and tasted. Being still very subtle, it is present in nearly everything. Earth – the solid state – is the densest of all and has the least movement, but it has all the attributes, as all the other 'elements' are present in it – space, air, fire (as energy) and water. All five of these 'states of matter' are also present in our bodies and manifest in our functions and actions. Diagrammatically, it could be expressed like this:

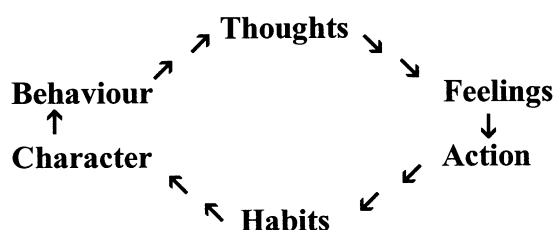
<i>'Element'</i>	<i>Proactive Power</i>	<i>Resulting Ability</i>
Space	Hearing	Speech
Air	Touching	Handling
Fire	Seeing	Locomotion
Water	Tasting	Blood cirulation & Ureto-genital
Earth	Smelling	Defecation

CONSCIOUSNESS AND THE MIND

Scientists are steadily awakening to the fact that the energy of which the universe is composed is also conscious – a consciousness akin to thought. The more one examines creation, the more one becomes aware of an underlying orderliness. As Einstein put it, “The laws of nature reveal a mind so superior that all the intelligence poured by man into his thoughts is, when compared to this mind, nothing but a reflection of absolute nothingness,” and he said that his research was devoted to “Understand how the ‘Old One’ thinks.” This consciousness permeates all things.

The human mind is – as Einstein said – ‘nothing’ in compared to the thought embodied in the laws of the universe, but it, too, is a reflection of that universal consciousness. As it is our mind that determines our actions, it is important that we understand the way in which it functions, especially when we are dealing with children.

The following diagramme describes, ‘in a nutshell’, the processes that determine our behaviour.



Our contact with the outside world is through our five senses, and this gives rise to thoughts which lead to feelings. These, in turn, lead to actions, which if repeated, lead to habits. Habits harden to form character, and our character governs our behaviour and our attitude to life.

The mind can be described as having five aspects:

Discursive mind – this receives the impressions of the world through the five senses. It also brings in ideas when used for decision-making or solving problems.

The discriminating mind, which is sometimes called the intellect. This sorts the impressions received by the discursive mind into those that are

useful and those that are not. If an idea is of little use, it is discarded; if useful, it is acted upon. This aspect of mind is also responsible for what we know as our 'conscience'. If it is functioning well, the individual leads a useful and meaningful life. If not, he or she tends to go astray, pulled hither and thither by outside influences.

The sub-conscious mind, which holds in memory all that we have experienced, storing it there until called upon. As likes, dislikes and prejudices are also stored in the sub-conscious, it is the unconscious instigator of many of our actions.

The Ego – this is the seat of the idea that we are separate from everyone else and from the rest of creation. In truth, we are dependent on the light of the sun, the air that sustains us, the earth which provides our food, clothing and shelter, and on one another. We are not separate entities but part of one, interdependent whole. Selfishness arises from the ego, and is destructive of both our own happiness and that of everyone else.

The true Self: This is the universal consciousness that has manifested as the life-force. It is also known as the soul. It is the source of all love, and it can be experienced as the 'peace that passeth all understanding'.

The way in which we use our mind determines our general attitude to life and governs our behaviour. If we misuse our senses, we pollute them (in other words, they become sick) and we pollute the environment – space with polluted thoughts, air with polluted sounds and water and earth with poisonous substances. Our actions are based on the way we think. Hence, If our environment is to be purified, we need to purify our mind and reorient our ways of thinking.

By nature, a child feels love for the environment. The Educare system is designed to foster that love and fosters a sense of responsibility towards other people, animals and nature as a whole. It encourages children to think for themselves, to have self-confidence and take responsibility for their actions – all functions of the discriminating aspect of mind. It also fosters contact with the peace of the Self through the practice of 'silent sitting' – a practice which also improves memory and concentration.

A BRIEF EXPLANATION OF THE FIVE VALUES

TRUTH

In essence, Truth is that which is in perfect accord with reality, and it is the life-principle within each of us. The natural laws are that Truth in action. In the ethical sense, it manifests as truthfulness of speech and harmony between our thoughts, words and deeds. Speaking the truth is an indispensable ethical discipline, which should be regarded as a social obligation and a necessity. Untruthfulness corrupts the mind, destroys its tranquility, and pollutes the environment and society.

The yearning to know that Truth is what is at the root of all research, and can therefore be seen as one of the driving forces of human existence. Ultimately, it leads us to inquire not only into the wonders of the world around us, but also into the secret of who we are. What makes us tick and what is the purpose of our life?

RIGHT CONDUCT

Truth in action is Right Conduct. Sathya Sai Baba explains that it is “*the disciplining of the human will to do right action always.*” All actions take place in the physical domain, but every action is a response to an inner prompting — a response to a thought. We may merely act in response to some sensual impression or desire — “I see, I want, I must have . . .” Or it can be an action undertaken in the light of knowledge and for the well-being of all. If the action is appropriate, will hurt no-one and appears to be for the general good, then it is right conduct.

Right conduct is an indispensable component of an integrated personality, and it is that which maintains the harmony in creation. In essence, it is the “Rightness” of things — that which is in accord with their true nature. Just as cancer is the result of cells ceasing to conduct themselves in conformity with their nature, so is social chaos the result of neglecting to regulate our lives according to the norms of right conduct.

PEACE

Peace is the end purpose of all human endeavour. Whether a person makes right decisions or wrong ones, the motivation is always for achieving peace and happiness. However, this goal would be much more easily achieved if one were to understand more clearly which domain of the

personality is involved. It is only when there is emotional equilibrium that one experiences peace. It is when we allow our internal emotional system to become disturbed, that we become subject to anxiety and confusion. Peace of mind is, in effect, a state of emotional equilibrium.

Life is not plain sailing, but it is the attitude of mind with which we face the ups-and-downs that makes all the difference. With a little detachment – a stepping back from the problem – we soon find that things don't look so bad. In fact, peace is always there, as a substratum of our being; we need to find the way to access it. Learning to control the mind is the secret, and this is best learned right from a very young age. In today's world, more and more people are becoming the victims of stress. This is not a natural state, and it is not a necessary state; we need to equip our children with the means to deal with it.

LOVE

Love is often thought of as an emotion, but it is not, itself an emotion. It can produce an emotion. Love is actually a form of energy which affects all forms of life. It is psychic force which each individual transmits and receives. Children need love; so do animals — even plants respond to love. The absence of love inhibits, and can even kill. At the sub-atomic level, it is the force that bonds the universe. In people, it manifests as selflessness. Sathya Sai Baba says, *“Love lives by giving and forgiving, selfishness by getting and forgetting.”* Love grows with sharing. Children need to develop in a loving environment. Eventually, it should make a person realise the universal brotherhood of Man and one's kinship with all life.

NON-VIOLENCE

Non-Violence is not merely refraining from doing harm. Non-violence manifests when love enters the deeper levels of one's consciousness. At that level, it permeates all one's thoughts, words and deeds. It leads to an all-encompassing sense of oneness with all beings and all things. It manifests as respect for all life, as care for the environment and the recognition of the rights of others. A non-violent person is a peaceful person, a loving person, and a person who will refrain from wrongdoing, because unrighteous behaviour destroys harmony and hurts others. They practise non-violence in thought, word and deed.

HOW THE VALUES MANIFEST IN DAILY LIFE

Below are some samples of the various ways in which the values express themselves in everyday life, for they will manifest differently according to the circumstances. For example, Truth can manifest as truthfulness in speech or as hunger for knowledge, according to the need and focus of attention. These specific manifestations of the 'parent' values have also been referred to as 'sub-values', but this tends to imply that they are lesser, or only a part of the value under which they fall. In fact, this is not so. Love, in its entirety, can manifest as devotion to God, as compassion for a suffering human being or as heart-felt forgiveness.

TRUTH

Speaking the Truth
Quest for knowledge
Unity of thought, word & deed
Self-honesty and self-analysis
Respect for all religions
Discriminate between right & wrong
Working with commitment
Equality — human rights
Optimism

PEACE

Gentleness and politeness
Control of anger
Control of greed
Contentment
Concentration
Patience & Humility
Self-respect
Purity and self-control
Tolerance & understanding

RIGHT CONDUCT

Not stealing
Keeping your promises
Not speaking ill of others
Cleanliness & personal hygiene
Regularity & punctuality
Justice and respect for others
Self-confidence & Courage
Social responsibility
Courage to speak what is right

LOVE

Sympathy & Friendship
Compassion & Forgiveness
Concern for others
Willingness to serve
Dedication
Kindness to animals
Sharing & Helpfulness
Sincerity & Generosity
Cheerfulness

NON-VIOLENCE

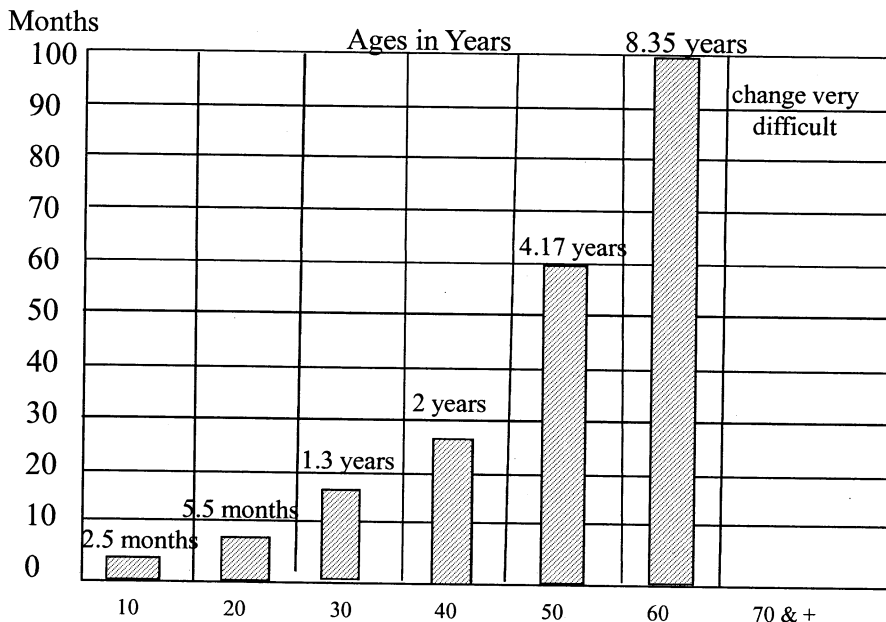
Caring for the environment	Putting a ceiling on desires
Respect for public property	Not doing or watching bad things
Concern for the welfare of all	Not using bad language

VALUES SHOULD BE PRACTISED IN CHILDHOOD

Habits and attitudes are formed early in life. It has been established that the age group of 5 to 15 years is the one in which the most significant part of habit and attitude formation takes place. This has been further corroborated by scientific evidence on the study of the formation of the synaptic system in the brain. These years correspond more or less to the Primary and Intermediate stages of education, and it is therefore important that a child should start practicing the values right from these ages. It is even better if they start at the preschool level.

While human values are applicable to all, and it can be said that it is never too late to study and practice them, yet it is in the young that they will germinate best and flower quickest. Later in life, we tend to develop a husk formed of preconceived ideas and habits of thought that take much longer to change. It has been said that, to change the attitudes and habits of a ten-year-old, takes two and a half months; of a twenty-year-old, five and a half months; of a forty-year-old, twenty four months, and of a sixty-year-old, 8.35 years.

ON THE ABILITY TO CHANGE



HOW IS THE PROGRAMME IMPLEMENTED?

Ideally, the programme ‘breaths through’ all the subjects of the curriculum. Once the teacher appreciates the importance of ‘values based teaching’, he or she can link any subject to a particular value and draw that value from the subject. It is really just a matter of a change of focus from one that is solely subject focussed to one that is subject and values focussed. Examples of teaching values in the curriculum are available from the Institute of Sathya Sai Education.

The other way of implementing the programme is in a ‘Direct Values Class’ using the five effective techniques set out below:

(1) SILENT SITTING or quieting of the mind. This is a simple technique by which the children are taught to allow the agitations of the mind to fall away, to become still in body and mind, and become aware of the sounds of the present moment. This can be practised for up to two minutes. It leads to improved memory and ability to concentrate, a sense of peace, and develops the intuitive faculty.

(2) QUOTATIONS: or dynamic thoughts that relate to the value being focused on in that particular session. In the short term, learning quotations improves the memory and, in the long term, these value-oriented thoughts come to mind in later life and provide a useful life-line in times of trouble.

(3) GROUP SINGING: Children love to sing. Simple and harmonious tunes are chosen, with words relating to the values. Not only does this give the children the enjoyment of singing together, but it also installs in their hearts the value contained in the words.

Many experiments have shown the influence of music on human behaviour, on rates of productivity, and even on plant growth. This is perhaps not surprising when one considers that every element of creation has its own vibration and that sound, too, is a vibration. According to H.A. Lingerman, author of the book, “The Healing Powers of Music”, music has the ability to: *“Increase physical vitality, relieve fatigue and inertia. Pierce through moods, calm anxiety and tensions, uplift feelings. Focus thinking, clarify goals, foster courage. Stimulate creativity and sensitivity. It Strengthen character and constructive behaviour and Expand consciousness and spiritual attunement.”*

Of course, it has to be good music, uplifting music. Much of today's music is destructive rather than constructive. Experiments have shown that Hard Rock can even kill plants and can decrease muscle-strength in humans by as much as 75%.

(4) STORY-TELLING: There are many, many stories that relate to human values. A story generates interest, captures the attention and imagination, and illustrates values without effort and without putting the child on the defensive. The story should not have to spell-out that value in so many words. Told well, and with suitable animation, stories have a lasting effect on the children, and give them examples of good conduct to which they can relate later in life.

(5) GROUP ACTIVITIES: Human Values can be promoted through group activities such as role-plays, motivation games, quiz games, drama and creative work. All of these develop co-operation, self-confidence, and creativity in the children. Attitude tests are also an important activity, both as a means by which the teacher can gauge how the children are progressing, and for the children themselves as it prompts them to self-inquiry.

EACH OF THE TECHNIQUES IS EQUALLY IMPORTANT:

In the Direct Values Class, it is important to structure the lesson using the five techniques above and in the class situation, to carry the particular theme of the lesson and the quotation on through the week.

Though values are actually innate, in order to be operative in daily life, they need to be recognised by the heart and accepted by the mind. It has been wisely said that something that is not intellectually accepted cannot be emotionally fulfilling, and it is, therefore, in this respect that value oriented stories are particularly effective. Practice is another, perhaps even more important aspect. When the child begins to see how useful it is to adhere to these principles in his or her relationship with other children, then the values become rooted at the level of personal experience. For this to happen successfully, it is important that the general atmosphere of the teaching environment be value oriented, and the teachers need to rigorously practise the values themselves.

THE AIMS OF THE PROGRAMME AND THE GREAT ROLE OF THE TEACHER

The concepts embodied in Sathya Sai Educare are revolutionizing the whole approach to education in many countries throughout the world.

Educare is the result of a profound insight into the psychology of the child and the techniques used are carefully devised to appeal to the child at the various levels of his or her personality. By emphasizing the values inherent in the subjects of the curriculum, and by bringing the children's attention to these in their projects and extra curriculum activities, the child's innate goodness is slowly guided and made to blossom.

Educare does not try to achieve results through a series of "Do's and Don'ts", but rather by giving the children ideals to emulate and, through stories and role plays, presenting them with situations to which they can easily relate. The child's own, inherent powers of discrimination are thus gently guided and developed. This leads to self-confidence and the ability to think for oneself. It is observable that the children soon become able to decide for themselves what is right or wrong, instead of blindly following the dictates of peer-pressure.

Sathya Sai points out that *"Education is one thing and discrimination quite another. Discrimination is the faculty that enables us to distinguish good from bad and confers upon us the ability to decide when, and how much, importance is to be given to various aspects in a given situation. Discrimination is a component of wisdom. Without discrimination one cannot pursue the right path. It is a mark of sagacity to display discrimination in all one's actions. A person endowed with wisdom and discrimination will be honoured even though he or she may have neither wealth nor position. A person devoid of wisdom and discrimination can never blossom spiritually even though that person may be an eminent educationalist, a prominent scientist or a multi-millionaire"*

The ability to use one's powers of discrimination, leads to self-confidence. It is said that fear grows in proportion to how much one doubts one's own ability. Today's world is difficult for all of us, but is especially complex and unnerving for the young. It is our duty to equip our children

to meet that world face to face, hence the need to develop in them the necessary self-confidence.

Teachers should regard it as their privilege to be assisting in the development of the rising generation, helping those in their care to become self-confident, self-reliant men and women, whose actions will be based on sound moral values. The teacher, therefore, should not only be equipped with the knowledge and skills to inform, but should also have the vision and insight needed to inspire and transform. The teacher can therefore be said to be the architect of happy homes, prosperous communities and peaceful nations.

It must also be realised that values are ‘caught’ rather than taught. Children are profoundly perceptive — and imitative! To place before the class a virtue that one is not prepared to practice oneself is a waste of time. For the Educare techniques to be 100% successful, the teachers need to **practise** the values themselves. One may be able to fool oneself, but one can never fool a child! And this remark applies to parents too!

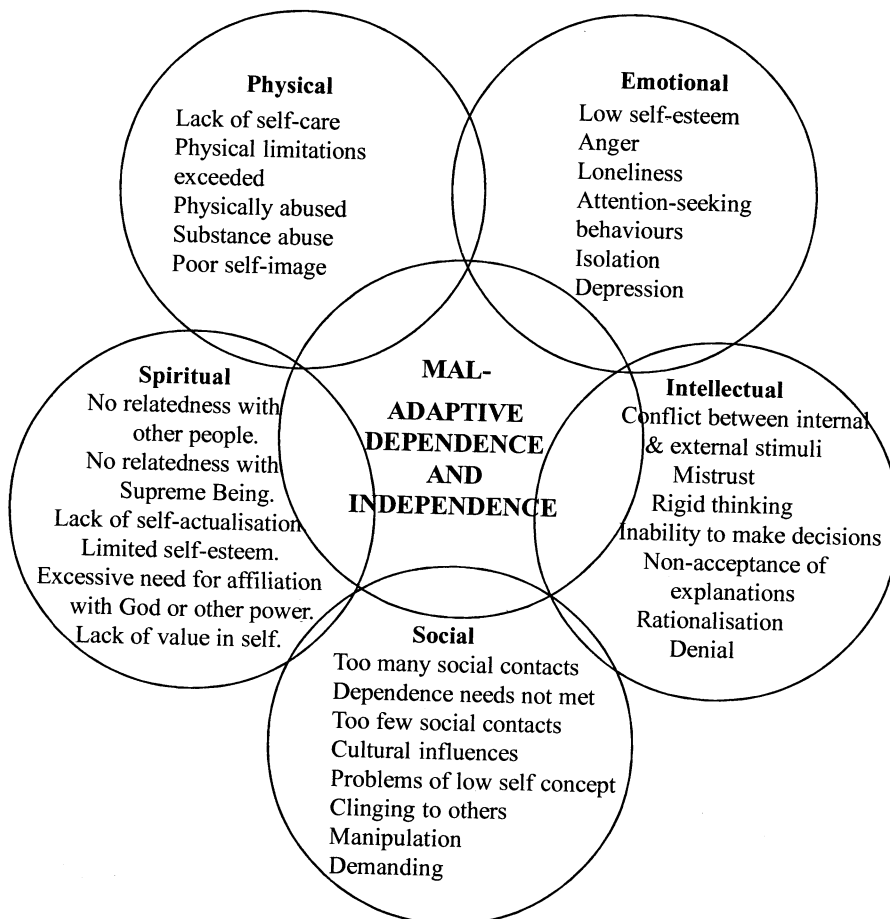
Children growing up in today’s world are exposed to countless influences. It is no longer just the teacher and the parents whose influences affect the child, but also the surroundings which include television, films, videos, and the like. Most students are also under tremendous pressure to ‘succeed’ and to pass exams. Through Educare, they can be helped and shown how to handle these various conflicting influences. The constant conflict of values and goals can be very stressful — they are stressful for adults, but often even more distressingly so for children and young people. Children need to be given understanding, yet, at the same time, be shown through example that the qualities of integrity and self-reliance confer great inner strength, and can enable them to deal effectively with the complexities of life.

From the biographies of countless people, we can see how often the direction of a person’s life has been changed, way back in childhood, through the influence of some teacher who found a way to give the child understanding and inspiration. Teachers should never under-estimate the influence for good that their position affords them. The youth of today are the leaders of tomorrow, so it can be said that the future of the nation is in the hands of the teachers and the parents.

PARALLELS IN MAORI CULTURE

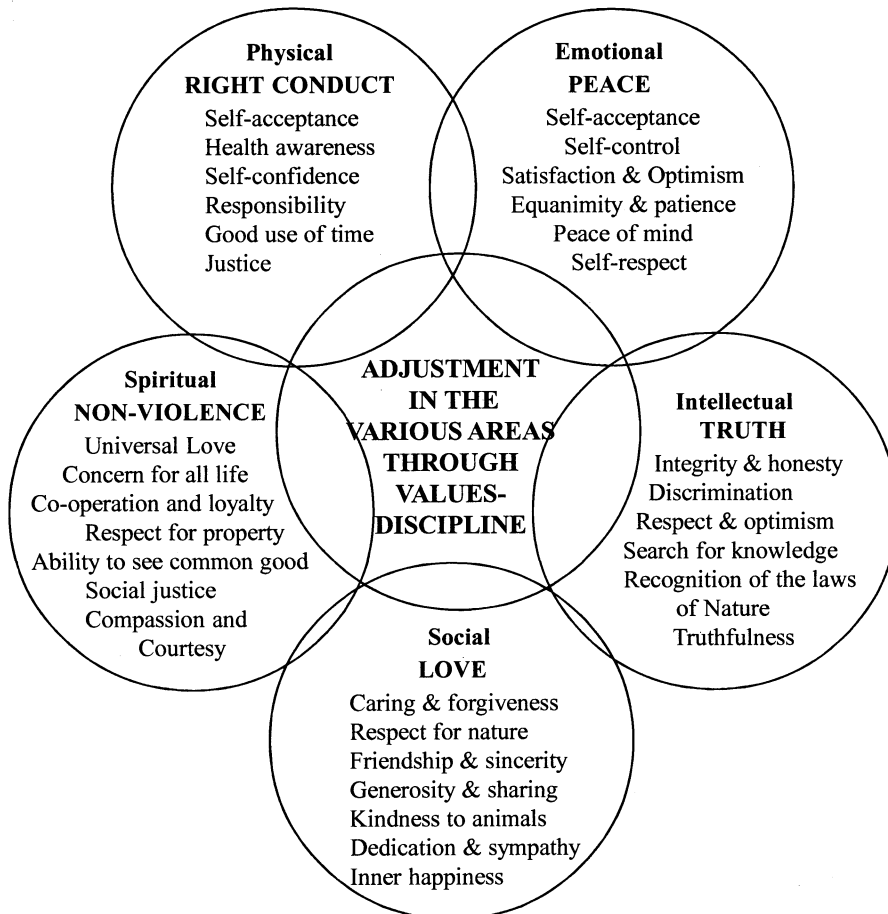
It is very interesting and encouraging to see how closely related are the Maori educational concepts to those set forth in Sathya Sai Educare. Set out here are a few extracts taken from a curriculum incorporating Maoritanga. As can be seen, the two concepts run parallel to one another — both in their objective and the methods employed.

Below is a diagram taken from that manual showing the damage done to the personality through disregard of its fundamental needs at the various levels of the psyche. The diagram on the opposite page shows how these can be helped to develop when fed through the five values.



THE PHYSICAL LEVEL: “TE TAHA TINANA”

The body is a vessel for all the components of total well-being and, as such, must be nourished and nurtured; but current research is also making us increasingly aware of the intimate interdependence of the body and the mind. It shows us how a wrong outlook — and consequent wrong habits — will affect the bodily health of the individual, and how this resultant physical state will further affect the person’s mental outlook. Unless our various activities are brought under the control of **Right Conduct**, the result will be broken health, broken homes and broken lives.



THE INTELLECTUAL LEVEL: *"TE TAHA HINENGARO"*

This encompasses the way in which we think and express ourselves — in other words, our general mental orientation. Basically, a wrong outlook is one in which there is a falsification of **Truth**. Truth, in all its many aspects, is the value which brings balance to the intellectual level of a human being.

THE EMOTIONAL LEVEL: *"WHATUMANAWA:*

Emotions arise from the subconscious level of the personality. As is said in the Maori maxim,

"He Kogonga whare, e kitea

He Kokonga ngakau, e kore e kitea"

(The dark corners of the house may be explored and seen, but not the corners of the heart). Moreover, those dark corners of the subconscious will only respond to the balm of gentleness. That which balances the emotions, neither letting them run wild nor crushing them in un-natural restraint, is **Peace**. Also, Peace is inherent at that level (the subconscious level) and — like emotion — it arises from it. Peace can be nurtured and encouraged but not taught, for it arises from **within**. It is not gained from without.

THE SPIRITUAL LEVEL: *TE TAHA WAIRUA*

While the spiritual level includes beliefs and practices which may be acknowledged in prayer and incantations, any true spiritual well-being also incorporates a communion with one's environment — a sense of oneness and transcendence. Development of the spiritual level of the personality therefore results in a deep-seated attitude of **Non-Violence** and, conversely, developing such an attitude will result in increased spirituality.

The frequent practice of silent-sitting is invaluable for developing this aspect of the human psyche, and so does an appreciation of the oneness of all nature. This is a sense which is unfortunately fast becoming lost in our modern environment, but which is at the very basis of Maori spirituality.

THE PSYCHIC LEVEL.

This is the Level from which Love arises, for Love is actually a psychic force. Love, or *Aroha* is the very basis of all relationships. The Educare programme encourages love for all that is noble and good the recognition of these qualities in all. This is the only true basis upon which a good and just society can be built. No feeling of kinship is possible without love.

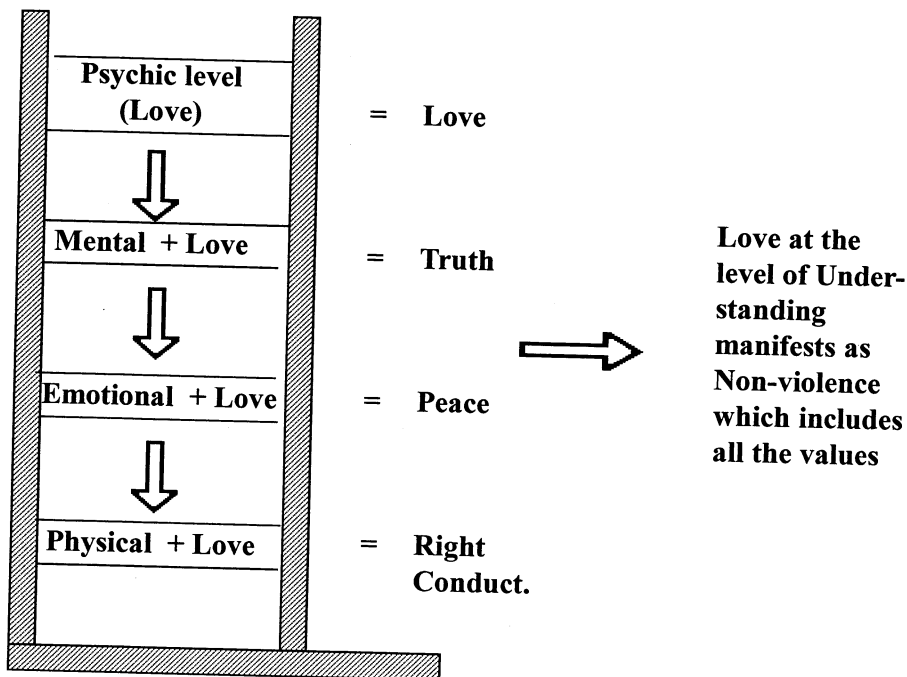
To love and be loved is the basic need of all human beings — indeed of **all** life! Love manifests in many different ways and it is a fundamental need of the human psyche. Not only is it a fundamental need, but it is the golden thread that runs through all the other values. As Sathya Sai has explained, the most powerful and basic force within a human being is love, and it arises from the psychic, or spiritual centre. When it is understood at the mental level, it manifests as truthfulness in both speech and thought. When it pervades the person at the emotional level it manifests as Peace and, at the physical level, it leads to Right Conduct.

When love is allowed to manifest at all these four levels, then the spirit of Non-Violence is the natural outcome. We can thus understand that we need to develop the psychic level of our personality, so that the love-energy inherent to it can transform our thoughts, feelings and actions, and bring them in line with Truth, Peace and Right Conduct. Seen in this light, it can be said that the ill-effects noticeable in a person (as shown in the diagram on p. 12) are the result of a lack in the flow of love, both from the individual himself and in the community.

In fact, all the values are interdependent, for they all emerge from love – as can be seen from the diagram on the next page. It is therefore wrong to think of the values as separate. Practising any one of them will automatically cause the others to manifest as well, for each contains all of the others. Indeed, they are all just aspects of the One Inner Consciousness.

LOVE IS THE BASIS FOR ALL THE VALUES

It manifests differently at the various levels of a person's psyche



"From slings to arrows, from canon balls to bombs, from fusion to fission, mankind has progressed in the art of killing and entered the darkest age in history. The greed for wealth and power has overwhelmed the creed of compassion. The law of self-aggrandisement reigns; the law of self-abnegation has receded.

To enumerate the human values – Truth, Righteousness, Peace, Love and Non-violence – and think of them as separate is not correct. They are all facets of one another and the very foundation of humanness. They grow together and are interdependent. They cannot be separated. Right-conduct is love in action. Love thrives on inner peace, on the absence of inner conflict. How can one have peace when one revels in viole?"

Sathya Sai Baba

HOW THE PROGRAMME CAN BE IMPLEMENTED

The Educare Programme can either be integrated into the normal school curriculum, or – if circumstances do not permit this – it can be taught as an extra-curricula activity. Obviously, the ideal is when it is able to be integrated into the curriculum and co-curricula activities, for it is then allowed to permeate the whole of the child's learning environment; but Educare sessions, either as a special class or outside school hours, can still have a very valuable impact on a child's development.

The Institute of Sathya Sai Education is happy to give advice on how such classes can be started, and much is available on how it can be successfully integrated into the national curriculum for use in schools. Geography and social studies can be excellent vehicles, and history can be used to discuss the value implications of the events being taught. Famous historical figures whose actions have reflected human values can be presented as edifying examples, and much can be learnt from even the negative connotations of much that history has recorded. In mathematics, problems can be set incorporating the need to share; the use of a balance can be used to demonstrate the need for a balanced life and outlook (too much of one thing will tip the scales in the wrong direction). The possibilities, actually, are limitless.

This well-tested and informed programme **does work**, and the results have been impressive. After only a few weeks of this programme, street-kids in Bangkok returned shoes that they had previously been stealing. Nobody had commented on the fact that the shoes had been stolen, yet they were unobtrusively returned. In every place where the programme has been running, the results have been more than encouraging. More and more countries throughout the world are becoming interested in Educare and are trying to put it into effect.

The programme has immense potential. In this country, it is being used to great effect in the Sathya Sa Preschool – Rongomai, based in Otara, Manukau City, as is evidenced in the ERO Review. Several primary schools are also using the programme with positive results. No one can deny that there is a need for values to be understood by today's youth, and for them to gain the self-confidence that is born of integrity.

A FEW NOTES ON THE PRESENTING OF EDUCARE

**With special reference to when it is introduced as
a separate subject, outside the school curriculum**

Because the concept of Educare is to draw out, to foster the goodness that is already inherent in the child, the approach needs to be adapted to the needs of the specific children in one's care. This may at first seem a daunting prospect, but an ever growing resource-bank is available, containing stories, tuneful value songs (both words and audio-cassettes), etc. In this way, teachers can readily put together plans suitable for the particular needs of the children entrusted to them.

Teacher workshops and seminars are also being held regularly, and it is strongly recommended that would-be teachers of Educare make every effort to attend these. These provide instruction on how to put together useful lesson plans, give practice in inspirational story-telling, and much else besides. More can be learned in a weekend seminar than can be assimilated through reading of text books – though textbooks are also available and have their uses. Certificates are issued to teachers who have successfully completed these Sai Educare courses, and a more extensive diploma course is being finalised.

Of course, when one first decides to begin an Educare class, it often happens that one is presented with children of quite a range of ages, and one may not yet have sufficient numbers to be able to divide them up. Don't worry. It is usually possible to simplify things a bit for the younger ones and insert something a little more challenging for the older ones, while still dealing with them together. As the class grows — which it will — the necessary sub-divisions can be made.

It is also important to keep up the children's interest and, above all that the time spent in the class should be ENJOYABLE. A child who is not enjoying what he or she is learning, tends to put up barriers which make the whole exercise counter-productive.

SILENT SITTING: Time-wise, this constitutes a very small portion of the total session, but we should never under-estimate the importance of this practice. It is an invaluable technique for stilling the agitations of the mind, and it also allows access to the deeper level of mind, wherein is

locked the intuitive faculty. Most major scientific break-throughs have been the result of a flash of intuition. The technique of silent-sitting has also been shown to greatly improve the child's ability to concentrate, to absorb the information provided and, above all, it allows the mind to contact its inherent level of inner peace.

QUOTATIONS: Do we not find that poems learned in childhood are still remembered long after all else has been forgotten? It may not be the whole poem that we remember, but certainly the first stanza. Frequent repetition has firmly imprinted it on the subconscious mind. It is there that all knowledge is stored, but we do not always realise to what an extent the subconscious also acts as the motivating force behind our daily activities. It is the area of the psyche in which our beliefs are stored, and we tend to act according to our beliefs. Everyone has beliefs. We may believe that money is the be all and end all in life, and this will motivate us to become greedy, avaricious, and often unscrupulous. There is a whole gamut of beliefs that people unconsciously hold, some good, some bad. Quotations help to fix useful, value-oriented beliefs in the mind.

GROUP SINGING: This actually 'speaks' to much the same level of the psyche as do quotations. Music has been said to be the language of the soul. Some music has been found to have the ability to heal, while other sorts are actually destructive. Different forms of music produces different moods in us. It is not through our intellect that we are affected — the mood arises from a much deeper level, for it is that deeper level that connects with the music. Actually **singing** the tune oneself (instead of merely hearing it) has an even more far-reaching effect. Singing songs containing positive, elevating thoughts, can produce fundamental changes in attitude. If the tune is melodious and 'catchy', the song will continue to play through the mind long after the class is over.

There are also other benefits to be derived from Group Singing: When one sings as a group, there is the need to keep in unison — to merge one's identity with that of the others. It becomes a sharing. One becomes exhilarated and elevated, too, by the energy generated by those singing with one. It is noticeable that singing helps to promote self-confidence; many shy children will forget themselves and sing joyfully and loudly as a group.

STORY TELLING: To be able to tell a good story is an art, and one which all dedicated Educare teachers should try to acquire. A story well told, can fire the imagination and awaken the desire to emulate. We should never under-estimate the power for good contained in a story — or for bad! The media has a responsibility that they little recognise in the values and examples that they beam into the homes of the nation. In order to combat all this negativity, we need to do our task very well. When we come to story-telling, we must give it of our very best.

There are many good stories that one can use. If we are to capture the full attention of the children, it is important that we **tell** the story, not just read it. It should be told as colourfully as possible. Use the voice imaginatively, varying the pitch, the tone and the expression, so as to bring the story to life; hands, arms, and sometimes puppets, can all help to intensify the effect and convey meaning. The story we chose should be relevant to **us**; if we, ourselves, find the story pointless or boring, then we will never be able to get it across to the children, and using it will then have been a waste of time.

GROUP ACTIVITIES: This is also a vital aspect of the Programme for it gives the children an opportunity to express themselves while, at the same time, learning to interact **pleasantly** with each other. Many children have never learnt the art of enjoying themselves **together**; their lack of self-confidence tends to hide itself behind aggressiveness, or else in a clinging 'pallyness' with one or two friends to the exclusion of all the rest. Knowing how to get on together is a social art that needs to be learned young. Role-play can be particularly useful. By getting the children to act-out various imaginary situations, they begin to think what their reactions would be in real life. There are also many other activities (suggestions for these are available from the Resource Bank) and they all encourage the children to think for themselves and make decisions. Developing self-confidence is very important.

FINAL COMMENTS: The few explanations of the teaching techniques contained in this booklet, are not intended to be a complete guide-book for teachers. There are more comprehensive guide-books available, and even these can never replace the immense advantage of attending a seminar or of an actual presentation held at your school.

CHILDREN

And a woman who held a babe against her bosom said, Speak to us
of Children

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts. You may house their bodies but
not their souls,

For their souls dwell in the house of tomorrow, which you cannot visit
even in dreams.

You may strive to be like them, but seek not to make them like you,

For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living arrows are
sent forth.

From "The Prophet" by Kahil Gibran



Appendix 7

Submission 15 Curriculum Project 2006

***“Education
Should be for Life,
Nit just for a Living”***

“Unless knowledge is transformed into wisdom, and wisdom is expressed in character, education is a wasteful process. If education confers this gift of transformation, then surely life will become peaceful, happy and full of mutual help and co-operation.”

“When Love illumines thought, Truth is revealed. When Love motivates action, it is transformed into Right Conduct. When Love saturates feelings, it becomes calm and serene and ensures Peace. When anger, envy, greed and hatred are cast away, Love dawns as understanding and Non-violence reigns supreme. This is the reason why man is told, ‘Love thy neighbour as thyself’.”

***Some Quotesd from
Sathya Sai Baba***