
Developing Well-Being Focused Education Ecosystems:

Towards One Earth, One Family, One Future

IF20 Education Policy Brief
With Recommendations for Practical Action
by G20 Leaders

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BACKGROUND

The G20 Interfaith Forum (IF20) offers an annual platform where a network of religiously-linked and spiritually-inspired institutions and initiatives engage on global agendas. The G20 Summits are a critical time and place where priority global issues are considered. Thus, the IF20 builds on the vital roles that faiths and beliefs play in world affairs, reflecting their rich diversity of institutions, ideas, and values. For the IF20, interfaith-inspired actors include interfaith and intercultural organisations, religious leaders, scholars, development and humanitarian entities, and business and civil society actors.

The IF20 Education Working Group (IF20 Edu WG) is a collaborative group of partners who are interfaith-inspired actors. By interfaith-inspired actors, we refer to organisations whose practices and approaches are underpinned by commitments to core human-values inspired by faith, religion, and spirituality.

The IF20 Edu WG partners meet year-round to reflect on the relevant G20 annual summit's theme, and identify key areas of concern in education, with a view to developing a policy brief including recommendations for education leaders and policymakers for systemic transformation. Briefs intend to highlight the positive contributions from intercultural/interfaith-inspired actors to educational practice, formal, informal and non-formal, especially in the context of supporting the needs of the most vulnerable.

The process leading to this policy brief includes a systematic desk review, dialogue with international educators and students, consultation with G20 country policy makers, and discussions with interfaith leaders during the IF20 annual forum. The policy recommendations are illustrated by examples of practice selected from the work of interfaith-inspired actors, including those of IF20 Edu WG partners.

For 2023, under India's Presidency, the G20's theme is '**One Earth, One Family, One Future**' to advance the equal value of ALL life, and the interdependence and solidarity amongst human communities and other beings on our planet. The theme also recognises our shared responsibility for the flourishing of present and future generations. Particularly relevant to education are the highlighted priorities by the host country India, which include **raising awareness of the equal value of all persons, our interconnectedness with other beings, inclusion and continued commitment to the SDGs.**

The practical recommendations in this brief are intended to spark dialogue with decision-makers who have the responsibility for developing and shaping educational policy at local, national and transnational levels. The brief may also offer advice to educational leaders, and leaders of communities, including faith, interfaith and non-faith communities.

PARTNERS OF IF20 EDUCATION WORKING GROUP



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Berkley Centre for Religion and World Affairs (Georgetown University)



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Global Humanity for Peace Institute (University of Wales Trinity Saint David)



Guerrand-Hermes Foundation for Peace



Kaiciid International Dialogue Centre



Salzburg Global Seminar



Scholas Occurrentes



EXECUTIVE SUMMARY

Global education systems need to provide high-quality learning experiences that support children and young people to flourish holistically, and foster current and future generations' active responsibility for building more resilient and sustainable societies. This requires concerted political will, increased awareness of our interconnectedness, and coherent cross-boundary actions towards transforming education.

Schooling typically focuses on quantitatively measurable academic outcomes. This focus has inadvertently resulted in an emphasis on competition, individual successes, and exclusion, at the expense of the **social-emotional, intellectual, ethical, creative, and spiritual** dimensions of a child's development and well-being.

To advance the G20's vision of **One Earth, One Family, One Future**, support the UN SDGs, and contribute to innovative solutions to the significant challenges confronting humanity at this time, it is imperative that education prioritises the **well-being of all learners** and their **holistic development** through **human-centred, inclusive, relational, and caring** approaches.

This will necessitate a systemic shift. Hence this policy brief provides five practical, interfaith-inspired recommendations as the first steps in the transition towards a well-being focused education system:

1

CREATE DEDICATED CURRICULUM SPACES FOR WHOLE-PERSON LEARNING

Enrich curricula by integrating and co-creating elements and contents aimed at cultivating cognitive, social, emotional, ethical, creative and spiritual qualities.

2

SHIFT TOWARDS COLLABORATIVE APPROACHES TO EDUCATIONAL EVALUATION

Actively seek opportunities to move away from standardised high-stakes testing towards relational, learner-focused, and collaborative alternatives.

3

EMBED A WELL-BEING SENSITIVE AND RELATIONAL ORIENTATION TO TEACHING

Move beyond traditional, teacher-centric pedagogy towards relational, dialogic, human-centred practice, including intercultural/interfaith/inter-worldview learning.

4

PROVIDE EDUCATORS WITH PROFESSIONAL DEVELOPMENT AND WELL-BEING OPPORTUNITIES

Enhance teachers and school leaders' capacities to support whole-person learning, collaborative evaluation, and relational pedagogy as facilitators and mentors.

5

DEVELOP INCLUSIVE MULTI-SECTORAL EDUCATIONAL ECOSYSTEMS

Formally embrace families, interfaith-inspired actors, NGOs, and other societal actors to foster inclusivity and solidarity, and create opportunities that nurture proactive global citizens.



INTRODUCTION

The G20's 2023 theme **One Earth, One Family, One Future** recognises the interconnected nature of human challenges, and likewise highlights our shared responsibility for a common flourishing life on this planet. It particularly calls to the fore two important partners in advancing the vision of oneness: **interfaith-inspired actors** and **education institutions**. Both are key to deepening an awareness of our global and local interdependence, forging multi-dimensional collaboration, fostering innovation, and inspiring responsibilities. They are also at the core of translating concerted political will into practical actions in global societies.

The call for partnership between interfaith-inspired actors and educational institutions, formal and non-formal, has been sounded across global forums, stressing the imperative to focus on our shared humanity, common ethical values and solidarity across the boundaries of faith, culture, worldview and nation.¹ With the support of interfaith-inspired actors, education can better enable human flourishing through engaging present and future generations in collaboration to address global crises in creative and innovative ways. Through the provision and care of interfaith-inspired actors, the most vulnerable in our communities can have better access to education, and can benefit more fully from educational opportunities.

WELL-BEING FOCUSED EDUCATION: WHY WE NEED A SHIFT

In order to face the complex challenges and crises faced by humanity in the 21st century, education must nurture the well-being of children and young people, enabling them to develop the important qualities and capacities to positively transform global systems and build a brighter future for all.

However, schooling often exclusively emphasises knowledge, facts, and memorisation to the detriment of the crucial social, emotional, ethical, cognitive, creative, and spiritual elements of learning and whole-person development of children and youth. Such an approach to schooling precipitates and perpetuates a reliance on high-stakes testing, which tends to be used to differentiate students' exam performances as the basis for selecting candidates for further education, or identifying suitable employees.² In doing so, transformative learning processes are neglected. This narrow educational objective reinforces deep social inequalities, fails to nurture the holistic well-being of children and young people, and even results in students' mental ill-health.³

Within the G20 countries, the detrimental effects of high-stakes testing on children and youths' well-being are well-documented.⁴ This is because when test scores and grades become the primary objectives of education, learners do not learn to learn, but merely study to pass tests. When tests are high-stakes, the grades serve to determine a young person's value to society, thereby relegating the value of education to the measurement of test-performance, rather than appreciating the value of education as learning and well-being. As such, quality of learning suffers; teacher-centric, instruction-based, vertical styles of pedagogy dominate; and issues of mental ill-health, disaffection and disengagement are exacerbated.

Indeed, globally, there has been an epidemic of mental ill-health and related disengagement and feelings of disempowerment among children and young people, especially those who are most vulnerable.⁵ For example, in the latest global OECD study, a quarter of all students were considered to have poor levels of school engagement.⁶ In 2021, 'stress' and 'boredom' were cited as the most commonly felt emotions in relation to school in the US.⁷ Furthermore, disengagement from school leaves the most vulnerable children and youth prone to exposure to violence and extremism.⁸

The severe exacerbation of the youth mental health epidemic by the COVID-19 pandemic is amongst the factors that compound the effects of the highly stressful social realities of many deprived children and young people.⁹ The difficulties experienced by these children and young people include neglect, parental violence, poverty, and hunger, leaving them at greater risk.¹⁰ Furthermore, a recent study found that two thirds of students in some parts of the world are experiencing 'worrying levels of stress'.¹¹ The number of children and youth experiencing anxiety, depression, loneliness, and withdrawal is more than twice as high as before COVID-19 in some G20 countries.¹²

Despite making up more than half of the world's population,¹³ children and young people are not yet being fully engaged as agents of positive change nor as decision-makers. In schools, young people often experience little agency over their own learning processes and are rarely engaged as decision-makers in terms of their learning needs and preferences. This has left many students feeling disaffected and apathetic.¹⁴

Despite the UN's recognition of their role in tackling climate crises, young people are rarely encouraged and supported to become leaders for our collective future. For instance, in the context of the climate emergency, over 50% of global youth reported feeling 'powerless' and 'extremely worried'.¹⁵ This is against a backdrop where two-thirds of countries do not consult young people in national development or poverty reduction plans,¹⁶ only 1.65% of parliamentarians globally are in their twenties,¹⁷ and globally, voter turnout for the 18-25 demographic is consistently lower than other age groups.¹⁸

Bringing these challenges and crises together, it is clear that there is a deep need for education systems to shift towards the focus of nurturing children and young people's holistic well-being. Education is already regarded as a critical and indispensable catalyst for enabling global societal well-being, equality, and inclusion.¹⁹ Education can equally become the space and process through which children and young people learn to collaborate, experience interdependence, and take responsibility for transformative action in the world, thus promoting the G20 2023 vision of "One Earth, One Family, One Future". There is now a resounding call for a new social contract wherein education is regarded as a central element in the transformation of our future for the better.²⁰



SUPPORTING G20 2023 AGENDA: THE ROLE OF INTERFAITH-INSPIRED ACTORS

Faith and religious communities encompass the majority of the planet's people²¹ and the 2023 G20's vision has roots in faith. 'Vasudhaiva Kutumbakam' or '**One Earth, One Family, One Future**', is drawn from the ancient Sanskrit text of the Maha Upanishad. It invites interfaith-inspired actors to act in solidarity with other global partners in creating a flourishing world for all.

For centuries, interfaith-inspired actors have provided economic, social-emotional, ethical, and spiritual resources for those in need.²² Globally, interfaith-inspired actors and communities are amongst the most committed to supporting children, youth, and families in need, and have played a significant role in supporting young people through COVID lockdowns and post-COVID recovery.²³

Research also points to faith and religion's commitment and contribution to enriching well-being,²⁴ including introducing wider benefits to children, youth and educators.²⁵ Interfaith-inspired actors are part of our global culture and can collaborate beyond national borders through affirming common values, virtues, and principles across the diverse traditions. Thus their activities should be at the core of advancing the holistic well-being of all.

Interfaith-inspired values-based education has also contributed significantly to the development

of alternative, progressive, and human-centred educational models.²⁶ These educational practices tend to prioritise nurturing whole-person learning and raise awareness of well-being as holistic, rooted in the relational bonds between humans, nature, and the transcendent.²⁷ As observed by a recent Harvard study, collaboration with interfaith-inspired actors can support educators in facilitating students' learning and enriching well-being, by making children, youth and their families feel at ease, loved, and cared for.²⁸

Faith/interfaith is particularly relevant in enriching these aspects of education in the 21st century, including through interreligious education, intercultural, interreligious and inter-worldview dialogue, values-based learning, and promoting a culture of inclusion. In the UK, for example, the government has highlighted "the very positive contribution" that faith- and interfaith-inspired actors have made as "valuable, engaged partners in the school system and in their local communities and beyond".²⁹ The presence of schools with an inclusive faith and religious character has been regarded as a meaningful addition to public education.

With support and investment from interfaith-inspired actors, significant change and greater transformation can be hoped for in our education systems to enable current and future generations of children and youth to live flourishing lives, and to become key partners for seeking solutions to the mounting challenges faced by humanity. By engaging interfaith-inspired actors, education can better foster knowledge, skills, capacities and motivation and nurture humane attributes and qualities necessary for present and future generations to embark on future-forming actions.



TOWARDS A WELL-BEING FOCUSED EDUCATIONAL SYSTEM: RECOMMENDATIONS FOR PRACTICAL ACTIONS

Humanity is at a crossroads. On the one hand, we have “overrun the world”, in the words of David Attenborough;³⁰ on the other hand, “our life should be pilgrimage of hope”, according to Pope Francis. At such a crossroads, there is an urgent need for education systems to align their principal focus with nurturing students’ holistic well-being, which requires a systematic approach.³¹ In this IF20 Education Policy Brief, we highlight some of the starting points to make this shift by adding the contribution of interfaith-inspired actors. We suggest that a shift towards a well-being focused system will involve enrichment of several educative domains, including curriculum, assessment, pedagogy, teacher professional development, and the wider learning community.

1 CURRICULUM: CREATE DEDICATED SPACES FOR WHOLE-PERSON LEARNING

Enrich curricula by integrating and co-creating elements and contents aimed at cultivating cognitive, social, emotional, ethical, creative, and spiritual qualities.

To shift towards well-being focused education, it is essential that schools create dedicated spaces in curricula that support whole-person development (social, emotional, ethical, intellectual, spiritual, creative, artistic, physical, and beyond), thereby nurturing learners’ holistic well-being, enabling them to relate

ethically with others, and encouraging them to become responsible, caring, and active global citizens.³²

The starting point is **integrating designated spaces** in the curriculum for developing learners’ whole-person capacities, such as self-awareness, social emotional competences, and critical and collaborative thinking, as well as relating appreciatively with oneself, others and the world despite our difference and diversity. Within these designated curricular spaces, there may be intercultural, interreligious and inter-worldview listening and encounter, which can foster collaboration and collective responsibility, and nurture learners’ awareness of well-being as constituted in the well-being of others and the world around them.

Additionally, curricula can also be enriched by **introducing co-creative elements** which offer learners a voice to partake in decisions affecting their own education and development. Co-creative curricula require consistent opportunities for co-inquiry and shared reflection amongst learners and teachers to explore what they would like to learn, and how they might pursue their interests through the overall curriculum design, adaptable learning journeys, community projects for transformative action, and arts-based activities for imagining a better future.

Interfaith-inspired actors have been at the forefront of the development of whole-person learning, recognising all aspects of human development as interconnected rather than separate. Through intercultural, interreligious and inter-worldview learning (such as those described below), interfaith-inspired actors have also advocated co-creative and emergent curricula.

Integrating designated spaces for whole-person learning and mainstreaming co-creative curricula will support the holistic well-being of all. It ensures that through emergent curricular contents, schools and their communities can empower current and future generations to flourish as agents of positive change who can co-exist peacefully, collaborate, and transform our world for the better. Where the curricula allows spaces for project-based learning, for example, young people can explore their lived experiences in the local and wider communities and proactively advance their essential capacities to become competent in helping transform humanitarian and ecological crises confronting them on a daily-basis.



DREAM A DREAM INDIA: NURTURING HOLISTIC LEARNING WITH CHILDREN AND YOUTH

Dream-a-Dream India is an interfaith-inspired actor. With support of local educational authority and government, Dream a Dream's After School Life Skills Programme and Career Connect Programme are introduced in state schools and community learning centres in Bangalore. The programmes create nurturing environments for students to heal, grow and develop the capacities and qualities needed to thrive in the fast-changing world.

The lifelong flourishing of children and young people depends on their whole-person learning, which is a fundamental requirement in addition to the basic age-specific capacities such as literacy, numeracy, and ICT. Hence, life skills are regarded to be critical in fostering young people's holistic well-being and whole-person competency. They play an important role in the young people's social, emotional, and cognitive development. The enhancement of life skills helps young people overcome everyday lived challenges and obstacles. This allows them to experience well-being and thrive.

Dream a Dream addresses this need by using a child-centred approach where each child is equipped with life skills through innovative and experiential learning methods. 10,000 disadvantaged children and young people benefit from these programmes each year, gradually transforming the communities.



EVANGELICAL SCHOOL BERLIN: A CO-CREATIVE APPROACH TO CURRICULA

Evangelical School Berlin (ESB) Zentrum is recognised internationally for a "Transformative Education" approach. The school offers co-creative curricula to inspire students to become active agents of social change through learning and social projects. Weekly community meetings and class councils are settings for dialogue, listening, questioning, and collaboration. Designated spaces for co-creation help motivate students to become engaged learners, who take active responsibility for their learning and well-being.

Students work on three projects per year based around the UN SDGs. They select which subject and unit they will be working on and work is self-paced. Through co-creative curricula, students can develop relevant competencies based on personal experiences. They are intrinsic to their present well-being and future flourishing.

Each week, students set an objective for themselves and they document, by using a log book, their learning processes, subject contents, and project experience. At the end of each week, students review their Log Books with their teachers. On the top right-hand corner of the log book page is a box where they complete the sentence 'I am proud of...'

The review of their progress is an essential part of the co-creative approach to education. The log book invites teachers and parents to be directly involved in co-creating the learning and well-being experience.

2

ASSESSMENT: SHIFT TOWARD A COLLABORATIVE APPROACH TO EVALUATION

Actively seek opportunities to move away from standardised, high-stakes testing towards learner-focused alternatives.

Whilst educational assessment is necessary both for formative purposes (e.g. monitoring the quality and effectiveness of teaching and learning), and external purposes (e.g. college selection),³³ there is a deep need for practices of evaluation that shift away from high-stakes testing towards more collaborative approaches. Such a transition towards well-being sensitive evaluation practices enables assessment to serve the purpose of whole-person learning and holistic well-being, rather than precluding these.³⁴

High-stakes testing and grading tends to undermine trust, friendship, and authenticity. It is also known for causing anxiety, alienation, and antagonism. By contrast, collaborative evaluation can significantly enrich human relationships and relational well-being. The emphasis is on forms of collaboration and coordination in the evaluative processes that can breathe life into relationships and learning.

Collaborative evaluation is primarily lodged in dialogue, co-inquiries, and appreciation, as opposed to machine-like measurement. Hence there is maximal opportunity for expressing mutual care. The very act of co-inquiry where students take an interest in each other's enthusiasm and excitement is already a sign of respect.³⁵ Similarly, as students offer their appreciation of each other's efforts, they too are invited into a posture of mutual care. When such discussions emphasise whole-person learning and development, as opposed to deficit and inadequacy in the students' qualities and capabilities, young people may come to feel an abiding sense of support. They become open to critique, feedback and suggestions for improvement. Hence collaborative evaluation can strengthen students' capacities for more engaged learning and sustain their interest in continued learning. When students share their hopes and plans with one another, dialogue and co-inquiry can strengthen their mutual-belongingness and community. Collaborative evaluation can thus enrich the vitality of relational processes. It is particularly meaningful in engaging the most vulnerable students.

In practice, this will include the integration of student-led learning review, peer-to-peer project evaluation, portfolio evaluation, strengths-cards, and project exhibitions. Such an approach also applies to evaluation of teachers' practices and schools' progress as a whole and opens a space for a culture of mutuality and collaboration.

Globally, interfaith-inspired actors can encourage such a shift towards a system beyond testing and grading. Many interfaith-inspired educational programmes have already advocated collaborative evaluation that invites the participation of all, the learners (and educators), in processes of dialogue and co-inquiry (see examples below).

Collaborative approaches to evaluation can truly enable a shift from assessment of learning, to evaluation for learning and as learning.³⁶ Such a transformation speaks to the demands of a rapidly changing world, and the need for relational practice to be part of the well-being agenda.



I.E. PEDACITO DE CIELO, COLOMBIA: EDUCATION EVALUATION AS CO-INQUIRY

I.E. Pedacito de Cielo in Tibaida, Colombia, offers 'human-centred education' to vulnerable and disadvantaged young people in partnership with interfaith-inspired actors, such as the GHFP and Eduser. In addition to co-creative curriculum, the school applies a collaborative approach to educational evaluation. As co-inquiry, a variety of evaluative practices is integrated, including portfolios, student-led learning review, peer-to-peer evaluation, and project exhibition. These practices are dialogue-centred, involving conscious listening, narrative sharing, and reflection on the learning journeys and learning achievement.

The school, although not focussed on preparation for testing, has seen students' good results in public exams. More impressively, the school, originally a renowned site of youth gang violence, substance abuse, and other juvenile delinquency, has now been rated the most peaceful school in the region, following the adoption of a holistic, well-being focused, human-centred education model.



UNGINVEST: EVALUATION AS REFLECTING ON STRENGTHS AND POTENTIAL

UngInvest AIB is a Norwegian complementary educational institute founded on values of respect, engagement and caring. It offers vocational courses and optional academic programmes for young people who have, or are at risk of, dropping out of high school. Applying a strengths-based approach, UngInvest creates learning environments where disaffected and disadvantaged students can identify and nurture their own strengths and interests, with a view to becoming more engaged and active citizens.

At UngInvest AIB, young people are given the opportunity to spend a whole year in training, with an emphasis on clarifying their educational direction, unfolding their interests and talents and experiencing the joy of learning. Everyone is valued and values the other as a person. This leads to an increased sense of self-worth and self-appreciation, and the unlocking of young people's full potential.

The curriculum incorporates safe and caring spaces within an environment characterised by humour, choices and fun. Learning is dialogic and relational. Young people are encouraged to explore their strengths, skills, and capacities, through which trusting relationships are built amongst peers and with 'learning colleagues', a term that UngInvest uses to refer to teachers and mentors. Young people are also provided opportunities to get involved in the day-to-day and long-term development of UngInvest. For instance, young people represent the UngInvest to attend

conferences and host study visits. Such genuine engagement, combined with the absence of typical relational hierarchy found in conventional schools, has contributed to a vibrant learning community where mutual respect is fostered and difference is valued.

The evaluations and assessments in UngInvest take place in relational dialogues between young and senior learning colleagues throughout the year, linked to the life objectives the young people set to achieve for their future. Relational evaluation incorporates both appreciative conversations and collaborative inquiry to identify personal goals, including using a 'Roadmap' development process. Linking learning trajectories with life journeys, there is a constant dialogue about the interconnections between the tasks they focus during practical workshops, social and life skills they are cultivating, and the support required.

For example, strengths cards are one of the 'tools' used to identify young people's strengths which enable them to dialogue about how to draw on their personal strengths and resilience in challenging situations. Instead of exams, at the year end, young people receive a written document describing the activities they have taken part and the tasks they have been working on. The emphasis is on describing what the young person has learned and mastered. The contents of this evaluation document offer insights into what the young people have accomplished in line with the national learning plan objectives and can be used as records of the young people's prior learning, which in turn can serve as documents of their qualifications in the long term.

3

PEDAGOGY: EMBED RELATIONAL APPROACHES TO TEACHING & LEARNING

Deeply embed the values and practices of dialogue, collaboration and caring in pedagogy.

In order to effectively enrich well-being focused curricula and educational evaluation, schools need to strive to shift towards relational and transformative pedagogy rooted in dialogue, listening, questioning, and inquiring. Relational and transformative pedagogy prioritises the learner's voice, agency, engagement, and participation. These practices conceive education fundamentally as a process of humanisation – a process of nurturing and strengthening the qualities that characterise humanity (e.g. understanding, compassion, empathy, self-consciousness, caring, and responsibility).

Take the art of dialogue as an example, which is key to relational pedagogy, and involves, not least, inquiring, listening, and appreciating.

- Inquiring starts with meaningful questioning. As classroom inquiry is typically built around questions, the ways we craft questions must invite everyone into the conversation, and encourage multiple voices and reinforce the sense of interconnection.
- Listening is the proactive and conscious participation in each other's realities. Listening is a form of respect, mutual affection, and care. Listening recognises multiple values and perspectives. It invites humility and openness to the diversity of experiences and realities within the classroom, and beyond. Listening can nurture students' voices.
- Appreciating is centred on valuing. Learning can be enlivened through teachers' appreciation, affirmation, commendations, and positive feedback. Appreciation is an integral part of strengths-based practices.

Interfaith-inspired actors contribute to humanising pedagogy, through integrating the art of dialogue in teaching, as well as engaging in intercultural, interfaith, and inter-worldview learning.³⁷ In addition to the art of dialogue, interfaith-inspired actors may also support the cultivation of habits of learning, such as silence, mindfulness, mutual presence, meditation, and self-reflection in the classroom. For interfaith-inspired actors, these habits are not instrumental, e.g. mindfulness for relieving stress, but instead, they are integral to learners' and educators' holistic well-being.

In the current global conditions, the various cultures of the world are thrust together as never before. Increasingly we confront conflicts and tensions among those with differing values, goals, beliefs, ideologies,

and honoured traditions. Our well-being and flourishing will depend on the art of dialogue in negotiating this terrain of diversity and difference, and the capacities in co-creating a new world of harmony. A relational pedagogy prioritises the development of precisely these kinds of qualities and capacities. In other words, to nourish young people's well-being in education, the ethical integrity of the relational process must be cherished above all.³⁸



SEES: RELATIONAL PEDAGOGY TO ENGAGE THE WHOLE-PERSON

The Guerrand-Hermès Foundation for Peace (GHFP) has developed a guide to relational pedagogy aimed at nurturing students' holistic well-being, including, in particular, the social, emotional, ethical, and spiritual (SEES) dimensions of their experiences.

The key to SEES sessions is relational pedagogy where the teacher holds a caring space for students to come together as a group and explore their experiences of themselves, each other, and the world. To enable self-expression, mutual understanding, and appreciation of difference, relational processes must be in place within which the art of dialogue is practiced. For instance, there is no hierarchy in the space, and all are part of a circle, including the teacher. In the circle, students are listened to inclusively, and they are encouraged to share without fear and without judging. Diverse activities are introduced, verbal, non-verbal, artistic, creative, embodied, and so forth.

Relational pedagogy is particularly nourishing for students' holistic well-being. It is an opportunity to enrich meaningful and generative relationships with each other and with the world. Relational pedagogy enables young people to learn to be more fully human.



SCHOLAS OCCURRENTES: A RELATIONAL APPROACH TO LEARNING AND ACTING

Providing youth with cross-curricular opportunities to learn and make change, interfaith-inspired international organisation, Scholas Occurrentes, connects communities around

446,000 schools and educational centres and 100 universities, embracing diversity as a fundamental value in education.

Through facilitating and holding emotionally safe spaces, dialogue, and creative engagement, the Scholas Citizenship project empowers young people to identify the unique challenges faced by their own communities, and nurtures them through the process of developing and initiating creative solutions.

Scholas Citizenship is conceived as a pedagogy to reach the soul of young people, bringing them closer to their lived realities through participation and whole-person engagement. The Programme has three phases: (1) listening, reflecting, and identifying challenges confronting young people in the community; (2) dialogue, analysis, and understanding the context; (3) summarising, concluding, and proposing ideas for transformative action in the community.

Through the relational pedagogy, young people feel that they are listened to deeply, they have a voice, and more crucially, there are spaces for them to explore how they might act on their agency and make a positive contribution to the world.

4 TEACHER PROFESSIONAL DEVELOPMENT: PROVIDE EDUCATORS WITH CONTINUED LEARNING OPPORTUNITIES IN RELATIONAL PEDAGOGY

Creatively enrich the capacities of teachers and school leaders to embed values-based, dialogue-centred, relational, and caring practices in teaching and learning process.

Embedding relational approaches to teaching and learning requires investment in significant capacity-building for educators, teachers, and school leaders. Education's ability to serve the common good and support a brighter future for humanity, hinges upon the capacities of teachers and the institutions that support and enable them. For teachers to be able to nurture the well-being and holistic development of young people, there is an urgent need for increased infrastructure, finance, and resources investment in teachers' professional growth and learning.³⁹

Professional development in the context of well-being focused education involves at least three dimensions:

- To support teachers in reconceptualising teaching as relational process rather than merely teaching to the test, or imparting predetermined knowledge and skills. This requires schools and other educational organisations to provide professional learning opportunities for teachers to embody teaching as facilitating, guiding, tutoring, and mentoring rather than teaching as instructing.⁴⁰
- To shift teachers' mindset, from seeing the teacher as an instructor, to understanding the complex and interconnected roles of teachers, as simultaneously a guide, a facilitator, a tutor and a mentor. Instead of only conceiving teachers as 'the sage-on-the-stage', 'the providers' of factual knowledge, or the 'trainers' of skills, teachers' professional learning must offer opportunities for them and school leaders to explore and embody these different new 'parts'.
- To contribute to their own well-being. For relational pedagogy to enhance students' holistic development and well-being, teachers' professional learning must enrich their well-being. This requires an infrastructure within the school to allow dedicated spaces for supporting the well-being of teachers and school leaders.

Interfaith-inspired actors and partners can support teachers' professional learning. Particular focus should be on fostering teachers' and school leaders' capacities in relational and transformative pedagogy, including

applying the art of dialogue, intercultural encounter, interreligious/inter-worldview learning, other well-being sensitive approaches such as connecting deeply to core human and spiritual values, and fostering habits of the heart.

Globally, teachers' professional development has started to stress the importance of reconceptualising teaching as facilitating and the innovative parts teachers can play in education.⁴¹ In so doing, students are no longer treated as passive recipients of knowledge and information but are engaged as active learners and co-creators of learning experiences and well-being.



GHFP: FROM THE TEACHER AS THE INSTRUCTOR TO THE TEACHER AS THE GUIDE, FACILITATOR, AND MENTOR

Building on their work in Human Centred Education, interfaith-inspired organisation the Guerrand-Hermès Foundation for Peace (GHFP), has been working closely with schools in both mainstream and progressive educational settings to support holistic learning needs of children and adolescents. This includes providing teacher education and helping to shift conception of the teacher as an instructor to the teacher as a guide, facilitator, tutor, and mentor. The GHFP offers opportunities for teachers to understand, through peer-to-peer learning, experiential learning and continued professional support, the interconnection between the different 'roles' of the teacher, and the key roles they play in enrichment of students' well-being.



AN INTERNATIONAL PARTNERSHIP TO SUPPORT TEACHERS' INTERCULTURAL AND INTERRELIGIOUS COMPETENCIES

Arigatou International is leading several high-profile partnership projects with global organisations and education ministries to develop ethics education fellowship programmes (EEFP) that foster teachers' intercultural and interreligious competencies. The EEFP provides necessary skills for teachers to integrate transformative and relational pedagogical approaches in the classroom to enhance children's social, emotional and spiritual well-being.

This initiative brings together six ministries of education, including Bangladesh, Indonesia, Kenya, Mauritius, Nepal and Seychelles. These ministries have worked hand in hand to pilot the EEFP in formal education settings, with the view of integrating ethics education into their national curriculum, contributing to the country's educational goals, and ultimately strengthening social cohesion towards more peaceful and inclusive societies.

This is a collaborative effort between Arigatou International, the Guerrand-Hermès Foundation for Peace, the KAICIID International Dialogue Centre, the Muslim Council of Elders, the UNESCO Regional Office for Eastern Africa, and the UNESCO New Delhi Cluster Office, in collaboration with the National Commissions for UNESCO of the participating countries. The programme provides experiential professional learning opportunities for 350 teachers in this first phase, reaching approximately 4,000 children and young people.

The EEFP focuses on enriching teachers' capacities to introduce ethics education through a multidimensional fully immersive programme, including:

- A. Understanding ethics education as a dialogic, relational, and co-creative endeavour rather than ethics solely as moral principles;
- B. Integrating intercultural, interfaith, and interworldview learning as part of ethics education;
- C. Focusing on transformative pedagogy aimed at empowering young people to become agents of change who can recognise pressing challenges in the communities and develop collective actions to address them;
- D. Embedding the art of intercultural and interreligious dialogue in all aspects of teaching and learning, thereby shifting education from teacher-centric to human-centred practice.

The EEFP demonstrates that when fully integrated in schooling, ethics education can provide spaces for learners to foster the qualities, capacities, and competencies necessary for them to relate ethically with self, others, and the world. Through intercultural, interfaith, and inter-worldview learning processes, children can internalise the relational principles of dialogue and develop the knowledge, attitudes, and capacities to flourish and help others to achieve well-being.

5 COMMUNITY: DEVELOP MULTI-SECTORAL EDUCATIONAL ECOSYSTEMS

Formally embrace families, businesses, NGOs, interfaith-inspired and other actors, within a just, technology-aided learning environment, to foster solidarity and support learners' holistic well-being and inspire them to become engaged, proactive, and responsible change agents.

The shift towards a well-being focused education requires a fundamental transformation in our systems. Increasingly, learning ecosystems have been recognised as an innovative framework. It moves away from the standardised, top-down and hierarchical systems of teaching to integrated, interdisciplinary, multi-sectoral partnerships involving a wider range of educational and societal actors.

At one level, there are five sets of learning environments, including: (1) home as learning environment, (2) schools as formal learning environment, (3) faith-inspired community as informal learning environment, (4) nature as omnipresent learning environment, and (5) technology as learning environment. At another level, there are diverse actors, including families, religious and interfaith-inspired groups, businesses, NGOs, grassroots organisations, government agencies, and so forth who are involved in supporting children and young people's learning and well-being.

The success of an educational ecosystems approach hinges on the coordination amongst all the partners in concertedly supporting children and young people's whole-person learning and holistic well-being. Problem-solving learning, project-based learning, service learning, and youth experiential learning in leading can all find immediate opportunities within such educational ecosystems. Interfaith-inspired actors can play a significant role as they are not only embedded in the ecosystems, but they also have experiences in facilitating and coordinating transboundary collaboration and partnerships.

In the light of the G20's vision of *One Earth, One Family, One Future*, it is important that educational institutions embrace an ecosystems-approach to transforming schools into learning communities. By developing multi-sectoral educational ecosystems, there can be more humanising infrastructures within education to cohere the opportunities afforded by these different learning environments, and enable diverse partners to work in solidarity and to address the global challenges confronted by present and future generations. Through educational ecosystems, there is the hope of co-creating the structural conditions for children and young people to achieve holistic well-being through education. In doing so, young people will be equipped to lead future-forming collective actions.





ADYAN FOUNDATION: CHARTER FOR EDUCATION ON LIVING TOGETHER

Interfaith-inspired Adyan Foundation has been highly influential in the Middle East, North Africa and globally in advancing education as a space to foster our capacities and qualities to live together peacefully with one another, and in harmony with nature. Adyan Foundation recognises that living together requires building youths' capacities to embrace religious diversity, including understanding it in light of the common histories, and shared cultural heritage.

To advance citizenship values and support young people in embracing cultural and religious diversity, Adyan Foundation highlights the deep spiritual sources and comprehensive human interconnection as the basis for transcending tensions in sectarian ideologies. To this end, Adyan Foundation proposes a National Charter for Education on Living Together, in the framework of a citizenship embracing religious diversity, and compatible with national educational development plans.

The Charter stresses the imperative to nurture the following characteristics of a citizen:

- Having a spiritual heritage emanating from divine

religions and respecting human ethics and values;

- Being conscious of this common national history, refusing partition to reach a unified and open society from a humanitarian perspective
- Upholding the public interest and abiding by the laws, in harmony with the Coexistence Pact;
- Working on consolidating the spirit of peace in one's self and in one's relations with others and at the national social relations level.

Adyan Foundation proposes that an educational ecosystems' approach concertedly advances citizenship. The educational ecosystems in this case involve all relevant parties, including students, parents, and teachers as well as trainers, directors, policy makers, and developers of educational curricula in the private and public sectors and within the civil society institutions.

The National Charter for Education on Living together thus becomes an expression of the common aspiration of all these partners within the educational ecosystems, which allows the different actors and partners to take active responsibility for achieving the Charter's objectives in a harmonious and coherent manner.



GLOBAL PARTNERS: SUPPORTING LEARNERS TO MAKE POSITIVE CHANGE AND CONTRIBUTE TO THEIR WELL-BEING BY DEVELOPING AND STRENGTHENING EDUCATIONAL ECOSYSTEMS

Through partnerships with schools, A Culture of Encounter was developed as a collaborative project in Italy, Portugal and Spain. The participating partners included Aga Khan Foundation in Portugal, Arigatou International, Scholas Occurrentes, and the Guerrand-Hermès Foundation for Peace.

Together, these partners co-created a 'Culture of Encounter' programme with young people in settings across Europe to actively address challenges of discrimination and xenophobia that confront their communities. The explicit intention of the project is 'learning to live together', by supporting young people to take the initiative in building and strengthening relationships across divides and collaborating for shared social good.

The project incorporated building teachers' and young people's capacity through relational and transformative pedagogy, and actively developed mutually supportive programs in their communities to question and transform the narratives of hate speech and discrimination, contributing to creating a culture of encounter, mutual understanding, respect, and solidarity in Europe. There are three key elements:

- (1) educator workshops aimed at strengthening the capacity of teachers and equipping them with the art of intercultural, interfaith dialogue to foster inclusion and pluralism;
- (2) youth workshops to provide experiences of active citizenship and to integrate intercultural and interfaith skills and tools for creating a culture of encounter in their communities;
- (3) youth-led projects facilitated in schools and communities to advance new narratives of trust, openness, respect and mutual belongingness.

Actively embracing the wider educational ecosystem at all stages of the programme builds the groundwork for fruitful ongoing learning opportunities and mutual enrichment.

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