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**Topic: Arranging the learning environment to achieve rectification and refinement of character –
Developing a new paradigm for integration of moral capabilities across the Curriculum,
Grades 7-12**

**Written and presented by: Arini Beaumaris, B.E.D., M.E.D. (Human Resources),
Principal, Maxwell International Bahá'í School, about Maxwell International Bahá'í School**

Maxwell International Bahá'í School was established in 1988 by the National Spiritual Assembly of the Bahá'ís of Canada and operates under the auspices of the Maxwell International Bahá'í School Society. The teachings and principles of the Bahá'í Faith, which promote the realisation of the organic unity of the human race, provide the foundation of the Maxwell program and guide the curriculum. Located on Vancouver Island in British Columbia, Canada, the School recruits and admits students of all religious, ethnic and national origins from Canada and around the world who are committed to the development of spiritual ideals, to achieving excellence in moral and ethical behaviour, and in scholarship. The purpose of the School is to prepare students for service to humanity and to contribute significantly to the unity and advancement of the peoples of the world.

The School has students from over 35 different countries, 70% are from Bahá'í backgrounds and 30% from other religious backgrounds, and spans years 7-12, offering the Dogwood Graduating Certificate from the British Columbia Ministry of Education. The School has both residential and day students.

A new Department has recently commenced operations called the Maxwell Community Service Institute. This Institute will provide training programs for both youth and adults, as the purpose of learning is seen as being able to apply knowledge in service to humanity. Secondary school students, therefore, have a component of their studies where knowledge is applied in service learning projects in the wider community helping to bridge the gap between the School and society. In such projects learning will be integrated across the curriculum. For example, for many years we have run a program called 'the Portland Island project' which is involved in helping the Ministry of the Environment to control noxious weeds. Students integrate the fields of Humanities and Sciences in this applied learning project. This form of learning is referred to as Service Learning.

Can the process of character rectification and refinement or spiritual transformation be articulated and replicated in an institutional setting?

Before a response can be generated to this pivotal issue, we must first define the terms "character rectification" and "refinement". From the Bahá'í perspective, the human species is seen as being made in the image of God, meaning that all the names and attributes of God are potentially found in a human being.

"Upon the inmost reality of each and every created thing he hath shed the light of one of his names, and made it a recipient of the glory of one of his attributes. Upon man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self."¹

¹ Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 65

The process of education is the means whereby these hidden gems and capabilities will be revealed and made manifest. But as educators we know this is a complicated and challenging process with many variable factors. It is complicated by the fact that humanity has a dual nature that can be described as the lower, or instinctual, nature which we share in common with the animal kingdom and responds to the prompting of our emotional nature, but with the additional capacity of a human nature or intellect that can override our instincts and emotions through the use of human will. We can be instructed by our belief or value system, to choose a higher course of action that will ultimately benefit more than just the individual and will contribute to the good of humanity. This can be referred to as the higher nature which aspires to mirror forth the Names and Attributes of God, such as love, kindness, mercy and justice. With this approach, what is the role of the educator in assisting the process of enabling the human species to consistently make choices to follow the prompting of the higher nature over the instant gratification of the lower or animal nature, or, in other words, make moral and ethical choices? And what is an agreed standard? And what will assist this decision-making process?

The following passage from the Bahá'í Writings delineates the goals of this process of rectitude and refinement of character:

“The children must be carefully trained to be most courteous and well-behaved. They must be constantly encouraged and made eager to gain all summits of human accomplishment, so that from their earliest years they will be taught to have high aims, to conduct themselves well, to be chaste, pure, and undefiled, and will learn to be of powerful resolve and firm of purpose in all things. The root cause of wrongdoing is ignorance, and we must therefore hold fast to the tools of perception and knowledge. Good character must be taught.”¹

“It followeth that the children’s school must be a place of utmost discipline and order, that instruction must be thorough, and provision must be made for the rectification and refinement of character; so that, in his earliest years, within the very essence of the child, the divine foundation will be laid and the structure of holiness raised up.”²

“Know that this matter of instruction, of character rectification and refinement, of heartening and encouraging the child, is of utmost importance, for such are basic principles of God.”³

Upon arrival at Maxwell School in September 1996 to undertake the role of Principal, it became apparent that despite the diversity of approaches in ensuring students met the moral and ethical standards articulated by the School, many students, if not all, were achieving personal transcendence over their lower natures on a consistent basis. So, what was happening in the School Curriculum that was contributing to this transformation. What was happening that contributed to such success?

The second order question states: Are their patterns to this process of transformation, or experiences that contribute to students being able to consistently make wise, moral and ethical choices when faced with moral dilemmas in their life’s experiences. Superficial reflection will immediately provide some insights, demonstrating the feasibility of studying successes and discerning if there are patterns that can be replicated. However, a more extensive research process will be necessary to identify patterns and to be able to test these assumptions with the student body.

A superficial review indicates that experiences involving service to the wider community, particularly involving the same group of students in a concentrated period of time of one to three weeks,

¹ Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 65

² Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 65

³ *Advent of Divine Justice*, pages 24-25

has had a marked impact. The group had to build a sense of community and support within the group. This high level of unity is then demonstrated to the community within which the activity takes place. As a generalization, activities that seem to make a difference, engage the student in a process where the good of others is considered above the good of themselves and the activity meets an agreed community need. This process has sustained itself if the student has been able to see the relevance and importance of such an activity.

Another major contribution to the process of transformation occurred in situations where there has been an intense personal experience, whether it be of a positive or negative nature, involving an adult, valued by the student, assisting the student in personal reflection about the experience, or set of circumstances, as well as deciding on a course of action into the future to learn from that experience. This is an example of a valuable teachable moment. A residential environment provides many opportunities for students, as they interact with people from different cultures, and with outside distractions at a minimum, to gain insight into their strengths and weaknesses.

We also asked ourselves, what could we learn from the first nine years of the School's experiences in moral education? And, in drawing upon past successes and the principles and teachings of the Bahá'í Faith, how could we develop a shared vision and set of curriculum approaches, teaching practices, and experiences, that would assist in the articulation of character-rectification and refinement, and develop a set of methodologies that would increase the reliability of achieving success, promoting the character development of each student?

Challenges of gaining a shared vision.

Whilst the learning program of Maxwell International Bahá'í School is based upon the teachings and principles of the Bahá'í Faith, and 70% of the staff are members of this belief, it does not mean that there will automatically be a common approach to the question of achieving rectitude and refinement of character. Socialization and cultural background has a significant influence on the way people interpret and apply the principles and exhortations of the Bahá'í Faith. The application of principle will always be subject to an interpretive approach. To assist the process of gaining agreement, the powerful tool of consultation is used. The style of this process can be described as: "respectful dialogue". Each individual contributes to the truth as he/she sees it, and out of the clash of opinions, rather than the clash of individuals, the spark of truth will emerge, forming the basis of agreed action, which has emerged from the collective wisdom of the group. By carrying out the agreed action in the spirit of unity, it will soon become apparent if the decision was sound or if it needs to be modified or re-thought. If this process unleashes a dynamic synergy and is managed effectively, it has the power to re-invigorate, re-envision and inspire a group to action. The response to the analysis of these questions with the process of consultation has been the development of the Maxwell World Citizenship Program, which this paper will address, sharing the experience, the logistics used and organization and the resulting of the program. It became apparent as the program evolved that the adage was true: the process was as important if not more important than the product.

Exploration of underlying philosophy, principles and assumptions

As stated in the introduction, man has been the recipient of the potential of all the names and attributes of God. Man is considered to be inherently noble. These qualities do not automatically appear, but do so through a process of education and training of which justice is considered to be the mechanism to effect such training.

*“O people of God that which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the source of life to the world. Inasmuch for each day there is a new problem and for every problem an expedient solution.”*⁴

To understand the significance of this statement the concept of reward and punishment needs to be examined:

*“The rewards of this life are the virtues and perfections which adorn the reality of man.”*⁵

Punishment is viewed in the following light:

*“There is no greater torture than being veiled from God, and no more severe punishment than sensual vices, dark qualities, lowness of nature and being engrossed in carnal desires.”*⁶

This is a very different concept than punishment being seen as a punitive process. To cast further light on the significance of this concept, it is valuable to pause and reflect on the original Latin root word meaning of commonly used words in relation to punishment. In examining the root meaning of the word “discipline” we find “to learn”. The word “sanction” means “to make sacred” or “to make holy”. To make holy means “to be morally and spiritually perfect”. This provides a very interesting insight into the process and style that is required to support the development of goodly character, through the process of reward and punishment.

The challenge for humanity is that:

*“In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone.”*⁷

A further insight is gained by reflecting on the following quotation:

*“Were there no educator, all souls would remain savage, and were it not for the teacher, the child would be an ignorant creature. It is for this reason that, in this new cycle, education and training are recorded in the Book of God as obligatory not voluntary.”*⁸

How to achieve this is guided by the following passage:

*“Man is even as steel, the essence of which is hidden: through admonition and explanation, good counsel and education, that essence will be brought to light. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him.”*⁹

In all the cases of dealing with students who have been unable to maintain community standards, there has been one factor in common and that has been the lack of a connectedness with their Creator. This factor is interesting in the light of Bahá'í Writings:

*“... perhaps the friends do not realise that the majority of human beings need the element of fear in order to discipline their conduct? Only a relatively very highly evolved soul would always be disciplined by love alone. Fear of punishment, fear of the anger of God if we do evil, are needed to keep people's feet on the right path. Of course we should love God-but we must fear Him in the sense of a child fearing the righteous anger and chastisement of a parent; not cringe before Him as before a tyrant, but know His mercy exceeds His justice.”*¹⁰

The style of training children is amplified in the following passage:

⁴ *Tablets of Bahá'u'lláh*, page 27

⁵ 'Abdu'l-Bahá, *Bahá'í World Faith*, pp. 323-324

⁶ 'Abdu'l-Bahá, *Bahá'í World Faith*, pp. 323-324

⁷ 'Abdu'l-Bahá, *Paris Talks*, p. 60

⁸ 'Abdu'l-Bahá, *Selections from the Writings of Abdu'l-Bahá*, pp. 126-127

⁹ Bahá'u'lláh, in *Bahá'í Education*, p. 3, no. 10

¹⁰ Shoghi Effendi, from a letter written on his behalf to an individual, *Bahá'í Education*, p.75

“Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child’s character will be totally perverted if he be subjected to blows or verbal abuse.”¹¹

The principles of accelerated learning provide a sound basis upon which to reflect regarding a possible methodology to assist in the process of character training. For learning to occur, there needs to be a relaxed environment, as brain research indicates that tension will release a hormone that freezes memory. This process is referred to as **Relaxed Alertness**. Therefore, learning should be fun and enjoyable whenever possible. The second phase relates to providing a set of experiences that are as close to real life as possible and that engage all the senses so different learning styles are accommodated. This is referred to as **Immersion**. The third aspect is a process which is referred to as **Active Processing**. This requires reflection on the experience and forming linkages being between known concepts and experiences and the new experience assisting with developing new mental models or concepts that are internalized.¹²

In designing a curriculum and a systematic program for achieving the rectitude and refinement of character, I would, therefore, postulate that an effective methodology would involve real life experiences in a number of different environments, linking between the known and the unknown in a supportive and caring environment. The effectiveness of such learning would be enhanced by active reflection on the experience with the support of experienced and mature individuals.

Educating for character refinement would seem to be essential in developing potentiality, rather than just allowing students to follow their animal instincts. It is clear that all human beings are capable of growth but the capacity will vary.

“In whatsoever matter man wisheth to engage, he must first acquire some capability and make provision and preparation therefore.”¹³

“Thus is it clearly demonstrated by their essential nature, minds vary as to their capacity, while education also playeth a great role and exerteth a powerful effect on their development.”¹⁴

These concepts provide a guiding framework for developing the *World Citizenship Program* and a policy on *Administering Justice*, as well as an agreed *Code of Conduct* and sanctions for infractions.

How the model evolved, challenges of integration across the curriculum

The National Spiritual Assembly of the Bahá’ís of Canada, the owners of the School began a review process of the School in 1995. From this review three areas of activity were determined with regard to the direction of the program, namely **Integration** of the curriculum offerings, **Intervention**, to gain greater insights into the needs of each student and a **student profile**, defining the desired capabilities of students who graduate from Maxwell. The questions then are: What is the School doing already? What is working? What changes or new programming need to be introduced?

A challenge for most Secondary Schools in North America has been the encouragement of students to meet the community standards required by the School and what will be successful in helping students to modify their behavior, if need be, to maintain the collective security of the school population,

¹¹ ‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 125

¹² See *What We Know About Learning* by Geoffrey Caine and Renate Nummald Caine, p. 28-34

¹³ Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá*, p. 359.

¹⁴ ‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 132

so all students can meet their learning objectives in a safe environment. Students at this stage of their development respond to consistency and a clear delineation of expectations. It would seem essential that members of a school community have a shared vision and agreed procedures. The expectations have been clearly delineated in a Student Handbook and some consequences for inappropriate actions identified. In the previous year, students were involved in developing an *Agreed Code of Conduct*, which must be signed by the student before attending the School. This was developed by a new **Student Community Standards Council** who consulted the student body to gain agreement on a proposed *Code of Conduct*. This Code was then ratified by the Maxwell School Committee. It was considered that unless there was student ownership, such a Code of Conduct would not be effective. This process is also used to help build trust between the Administration, staff and students. The Maxwell Parents Association was also consulted to assist with developing descriptors to the standards detailed in the Code of Conduct. Staff is focused on supporting a culture of encouragement through the use of “virtues slips”, praise the individual for the excellence of their behaviour being sent to staff and students to acknowledge their successes. Support is being provided in the residential environment for the development of virtuous behavior and different methodologies are being implemented.

There is apparently a desire to support the development of good character, but an agreed proactive process had not been developed to integrate the learning environments of the academic program, the residential program and the service program offerings, maximizing the potential of such programs and reinforcing the learning at home and in the community.

To this end the Principal prepared and presented to the staff in January 1998, a paper **called Achieving Rectitude and Refinement of Character**, outlining the relevant Bahá’í principles and a suggested methodology for mentoring of students and for discipline, or “administering justice”. This formed a framework for consultation to begin the process of reaching agreement on concepts, practices and policy direction in relation to the achievement of rectitude and refinement of character through an integrated curriculum approach. Questions regarding justice, reward and punishment, a culture of encouragement and the congruency of our philosophy and procedure are all relevant to consider.

Nur University in Bolivia has developed a program on Moral Leadership, identifying capabilities relating to the development of the individual, with interpersonal and social capabilities. Within each of these capabilities relevant concepts, virtues, attitudes and skills were identified. This provides a powerful framework used to identify those aspects of the curriculum which fitted in with the development of such capabilities.

Staff was keen to progress this process and it was agreed that a small task force would meet every two weeks to further the discussion. These findings were shared once a month with all the staff at monthly staff meetings. In studying our definition of reward and punishment as being the twin pillars of justice, we desired to develop an incentive program that would encourage and stimulate students to want to aspire and demonstrate virtuous actions. We asked what youth programs have already been successful, such as the Duke of Edinburgh Program, the Girl Guides, and the Boy Scouts. All have elements of short-term achievable goals with a celebration and acknowledgement of achievement. Out of this process emerged the idea that we were training students to be effective world citizens, contributing to global unity and advancement. From this line of thinking emerged the World Citizenship Program, using the moral capabilities as a starting framework.

At a two-day staff retreat, we consulted on activities and learning experiences that would assist in the development of capabilities. Program specialists identified learning objectives that would fit into the identified capabilities. A mass of information and ideas were accumulated. The challenge was now what to do with it all and how it could be developed into a systematic integrated program. A challenge for the School has always been that students have so much to do and limited time to undertake all the desirable

activities and experience as well as complete the graduation requirements of the Ministry of Education for British Columbia. As concepts emerged, there was a synergy that emerged which fuelled our enthusiasm and excitement until finally we decided we had consulted enough and we needed to design a simple workable framework that both students and staff could relate to and track progress.

A proposed model was agreed to which was presented to the School Committee who gave their resounding approval. It was also tested with the Student Advisory Council who were greatly enthused and wished to take on the task of consulting with the student body who also accepted the program with enthusiasm. It seemed that the program would be well accepted, but great programs will not succeed unless there is sufficient time and preparation devoted to their introduction and that credit can be given as part of the student's main stream program evaluation.

Integration of programming, for those institutions who have been committed to this approach, has many operational challenges. It requires a systems approach where all departments of the institution can provide support and that common scheduled time can be allocated where necessary. A system for tracking progress would be essential, a challenging task in a School environment, however, not impossible with good will, time and planning. The School has an organizational unit called a Family Group, of which there are 18 groups with 10-12 members in each group, under the guidance of staff facilitators, made up of students from diverse cultures and varying age groups. By strengthening the role and function of this group and increasing the number of times it met from once a week to three times a week, it has provided a mechanism for planning and tracking students' progress. The ratio of students in this group is one adult to 5-6 students. Progress on all aspect of the student welfare will be forwarded to the facilitator of each group, so monitoring can be coordinated.

A highly competent member of the staff was commissioned to write up the collective thinking of the School community into a handbook on the Maxwell World Citizenship Program. Once the framework was drafted, the School community provided feedback on perceived operational aspects and issues that would need to be addressed. These were incorporated over the summer break. The proposed document was again studied by the School community at staff development activities undertaken before the commencement of the 1998 Academic year to identify any issues or improvements before finalizing the workbook for students' use. From this process of refinement, very useful formats for tracking students' progress also emerged.

The integration of academic programming will emerge over a period of time. The initial process will involve each broad academic program offering one service learning project each quarter. This may involve across-disciplinary programs. In the coming year, staff will further examine the capabilities and develop learning environments to facilitate the understanding of concepts, provide opportunities to practice virtues, demonstrate appropriate attitudes and develop and practice skills relating to the particular field of study and learning objectives.

A concerns-based methodology was used as the model for the development and introduction of this program. Innovations unless carefully orchestrated may be resisted unless the concerns of all parties are addressed along the way. The stages used in this methodology can be identified as Stage 1: **Awareness Raising**; Stage 2: **Information**; Stage 3: **What does it mean for me?**; Stage 4: **How do we manage this program?**; Stage 5: **How do we collaborate with others to improve it?**; and Stage 6: **Evaluation**. In 1996 the Faculty of Education, The University of Texas, researched the introduction of innovations within School communities and found that they often failed. They found that this particular methodology greatly enhanced the chance of new innovations succeeding. It was found that unless the concerns are satisfactorily addressed at each of the stages, progress could be adversely affected. This model has been used by the author on a number of occasions when introducing change, with remarkable success.

The program at this stage outlines the learning environments and the expected learning activities and outcomes and assessment procedures. Methodologies and effective processes and techniques will be added to the program as they emerge and demonstrate successful outcomes. An implementation and review process will be assisted by the continued existence of the Task Force, which will become the World Citizenship Committee. The Maxwell School community has been greatly energized and excited by this process and resulting program, releasing high levels of creativity, initiative and renewed vigour. There is still much to be learned and additional features to be worked upon. In the next phase the students will add their insights to the proposed framework. A start has been made and the result of these developments is shared for your consideration.

Presentation of a systems approach to achieve the rectification and refinement of character

So what emerged from this process and why have the staff become invigorated and inspired? Maxwell International Bahá'í School is currently developing and implementing an integrated holistic character development curriculum offering called *The Maxwell World Citizenship Program*. It is intended to integrate a systematic moral development program with the intellectual, physical, spiritual and social programs of the School. Rather than adding another program, it provides a coordinating framework which unifies and orients various learning opportunities and experiences which the School offers in a way which will promote the release and development of the true spirit and capabilities of each student

A series of learning experiences will be offered through learning environments that engage the student in intellectual, physical and spiritual pursuits. Student outcomes have been defined in the terms of moral capabilities, which move from the environment of self, to the School, to the wider community and ultimately to the world community.

The program has been structured to provide a number of short-term incentives, so encouragement and recognition can be given for achievement at each ascending level. In this way, the student will be assisted to understand the transformative process by knowing what leads to loftiness and what leads to baseness as he or she undertakes the different learning activities and interacts with the different learning environments, reflects upon the experience, learning to connect existing knowledge and experience to the new experiences facilitating the acquisition or internalization of new knowledge. The program has been designed in such a way to embed in the Maxwell World Citizenship Program, the Duke of Edinburgh Awards Program.

Four spheres of Learning Areas have been created, **Service Learning** (as applied to the Arts, Humanities and the Sciences) and **Service Activities, Life Skills, Health and Physical Development and Moral Development**. Specific activities will be undertaken in each of these categories in the integrated learning environments of the School, the residential setting or home, and the community. Students can undertake a possible four levels of achievement, from **Copper** through **Bronze**, to **Silver** and on to **Gold**, recording achievements on a permanent record system. Each stage has clearly defined capabilities and learning objectives that relate to personal, interpersonal and social capabilities in outcome terms or practical activities. **Appendix A** provides an overview of the specific requirement of each learning area and each of the award levels. **Appendix B** demonstrates how existing program elements have been integrated into these four major learning areas

The **Copper** level is oriented towards the development of self and activities are of an awareness and participatory nature. The **Bronze** level is oriented towards the development of self in relation to the School community, focusing on the researching, gaining and application of knowledge to simple tasks. The **Silver** level develops students understanding of community and how to design and carry out activities and projects related to the needs within the wider community, focusing on more complex groups of tasks. The **Gold** level encourages the development of leadership capabilities by engaging in leading, coaching

and mentoring activities in the wider and global communities. **Appendix C** outlines the broad capabilities at each level and **Appendix D** details the **Capabilities, Objectives, Virtues, Attitudes and Skills** relating to each of the award levels. *The Maxwell World Citizenship Workbook* outlines the definitions, references and indicators or criteria referencing to assist both the staff member and the student to gain a common understanding of what the expectations are and how the student will know when they have reach the required outcomes. Areas of responsibility have been assigned, so each section of the School will know what part it will play in facilitating and delivering this program.

The earning of privileges, roles and responsibilities will be related to achievements at each of the successive levels rather than to seniority, as it has in the past. It is, however, intended that participation in the program, itself, will develop and encourage natural, intrinsic interest and motivation for students. There is no comparable joy to that experience when one begins to discover one's true self and sets about developing one's unique gifts and talents for a meaningful life of service to humanity.

As the program is being introduced during September 1998, the workbook is a framework document, which will be developed with additional supporting materials and ideas for activities as these emerge. Each students' progress will be tracked by the Family group facilitators and each student will be able to track their own progress on a capabilities graph, providing holistic feedback on areas of strengths and weaknesses, see **Appendix E**.

As parents are seen as co-partners in the educative process, a virtues checklist sheet was sent to parents so consultation can occur between student and parent to identify areas of strengths and weaknesses and will provide a more informed support for family groups to assist the students to make choices where they wish to track their personal growth and development. Parents will be advised of the expectations of the program and of their student's progress.

A systematic process is also in place to support the learning process through disciplinary action, should it be necessary, or the administration of justice, if students demonstrate they are consistently unable to meet the community standards. Through the means of sanctioning infractions, it is hoped the students can reflect upon their actions and form a plan of action to overcome their frailties, and move in a constructive way to being a source of social good in the School community. A system of mentoring will also be in place to provide constant encouragement and support to the developing student; this will be by a process of self-selection as to the selected mentor and the approach undertaken.

The role of the facilitator in this program will be critical to its success as well as the commitment of the student to the program. In the first instance building relationships and trust will be the initial focus in introducing the program.

The following quotation highlights this important relationship and summarizes the significance of the World Citizenship Program:

*"...therefore must the mentor be a doctor as well: that is, he must, in instructing the child, remedy its faults; must give him learning, and at the same time rear him to have a spiritual nature. Let the teacher be a doctor to the character of the child, thus will he heal the spiritual ailments of the children of men."*¹⁵

¹⁵ *'Abdu'l-Bahá, Selections from the Writings of 'Abdu'l-Bahá, pages 130-131*

Maxwell World Citizenship Program – Overview

Italics- Requirements for the Duke of Edinburgh Award

Appendix A

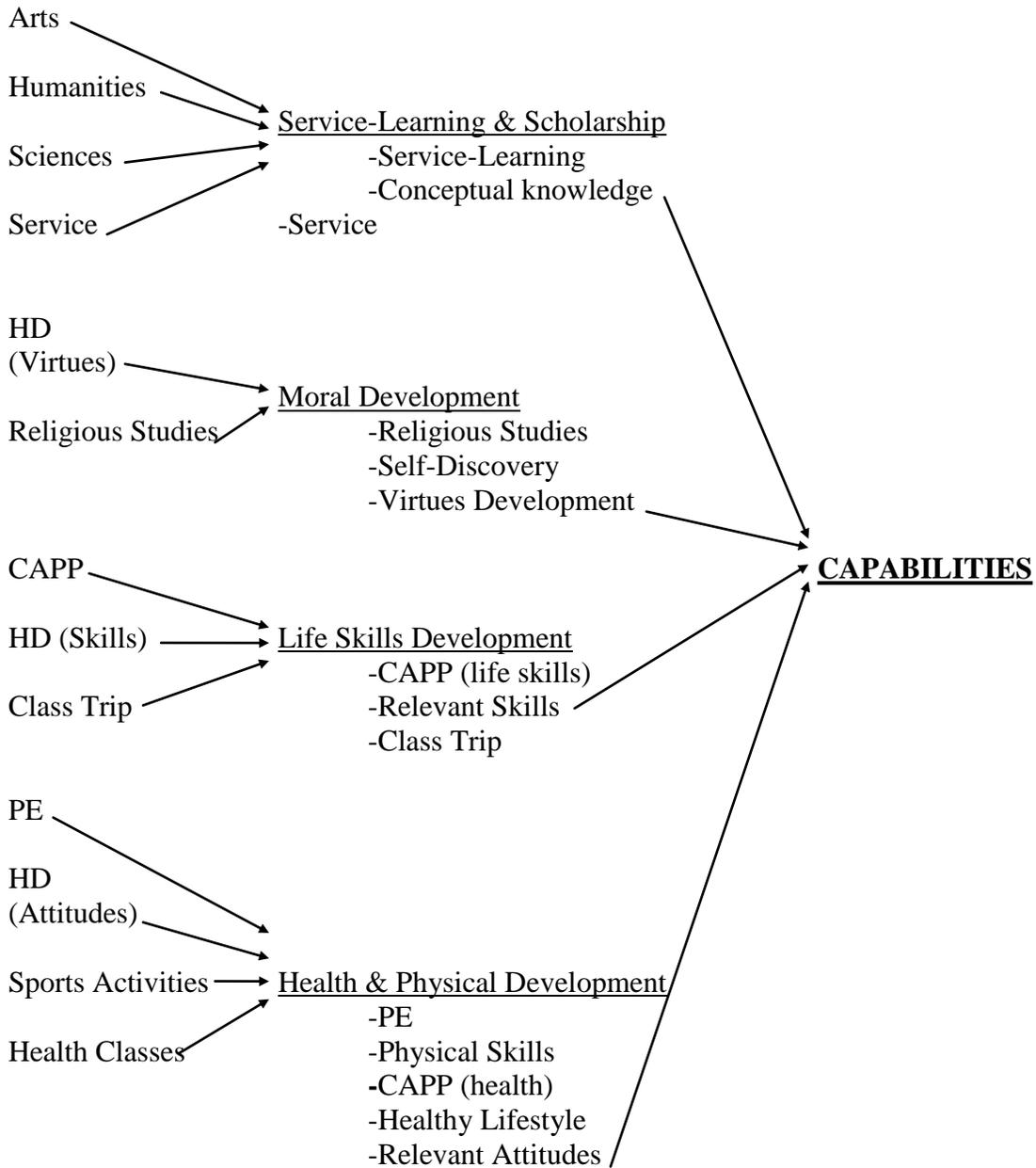
| Learning Areas | Copper Self | Bronze School | Silver Community | Gold Global |
|---|--|---|---|---|
| Service Learning & Scholarship | <p>A. Participation in three service- learning projects involving at least two different fields of study.</p> <p>B. Develop relevant concepts.</p> <p>C. Engage in a minimum of 36 hours of service activities with the family group or dorm/home environment.</p> | <p>A. Research and analyze three Service Learning projects involving at least two different fields of study.</p> <p>B. Develop relevant concepts.</p> <p>C. Engage in a minimum of 52 hours of service activities of which at least 18 are to the school environment.</p> | <p>A. Design and conduct three service- learning projects involving at least two different fields of study.</p> <p>B. Develop relevant concepts</p> <p>C. Engage in designing and conducting a minimum of 72 hours of service activities of which at least 24 hours are to the surrounding community.</p> | <p>A. Engage in three service- learning projects involving at least two different fields of study, as leader/mentor, organizer.</p> <p>B. Develop relevant concepts.</p> <p>C. Engage in organising and training others in service activities for a total of 108 hours of which at least 36 are conducted in the extended community</p> |
| Moral Development | <p>A. Successfully complete Introduction to Religious Studies courses.</p> <p>B. Demonstrate the capacity for self discovery of strengths and weaknesses.</p> <p>C. Work on developing three virtues.</p> | <p>A. Successfully complete Intermediate Religious Studies courses.</p> <p>B. Identify personal strengths and weaknesses and set goals for improvement</p> <p>C. Work on developing six virtues</p> | <p>A. Successfully complete Advanced Religious Studies courses.</p> <p>B. Set goals to transform weaknesses into strengths & present a religious principle and its application to the individuals life.</p> <p>C. Work on developing nine virtues.</p> | <p>A. Design and teach a Religious Studies course.</p> <p>B. Engage in spiritual companionship.</p> <p>C. Work on developing twelve virtues.</p> |
| Life Skills Development | <p>A. Undertake the CAPP program.</p> <p>B. Develop relevant skills.</p> <p>C. Participation on class trip.</p> | <p>A. Undertake the CAPP program.</p> <p>B. Develop relevant skills.</p> <p>C. Participation on class trip & <i>Participate in one Excursion Basic training, practice journey and then complete 2 day outing, 1 night camping, 25 km on bike; 85 km by bike or 8 hour trip by canoe</i></p> | <p>A. Undertake the CAPP program.</p> <p>B. Develop relevant skills.</p> <p>C. Participation on class trip & <i>Expeditions & Explorations Basic training, plan and complete 3 day outing; 2 nights camping, 50km on foot or 165 km by bike or 12 hour trip by canoe</i></p> | <p>A. Undertake the CAPP program.</p> <p>B. Develop relevant skills</p> <p>C. Participation on class trip & <i>Expeditions & Explorations Advanced skill training in survival training, plan expedition in unknown country for 4 days & 3 nights camping, 85 km on foot, 250km by bike or 20 hours by canoe.</i></p> |
| Health and Physical Development | <p>A. PE (30 hours, minimum) <i>Follow skills program over a six months period.</i></p> <p>B. CAPP Objectives.</p> <p>C. Demonstrate Healthy Life Style Check Sheet.</p> <p>D. Develop relevant attitudes.</p> | <p>A. PE (40 hours, minimum) <i>Follow skills program over a six months period.</i></p> <p>B. CAPP Objectives.</p> <p>C. Demonstrate Healthy Life Style Check Sheet.</p> <p>D. Develop relevant attitudes</p> | <p>A. PE (50 hours, minimum) <i>Follow skills program over a ten months period.</i></p> <p>B. CAPP Objectives.</p> <p>C. Demonstrate Healthy Life Style Check Sheet</p> <p>D. Develop relevant attitudes</p> | <p>A. PE (60 hours, mininum) <i>Follow skills program over a twelve months period.</i></p> <p>B. CAPP Objectives.</p> <p>C. Demonstrate Healthy Life Style Check Sheet</p> <p>D. Develop relevant attitudes</p> |

**DEVELOPMENT OF THE
WORLD CITIZENSHIP PROGRAM**

Appendix B

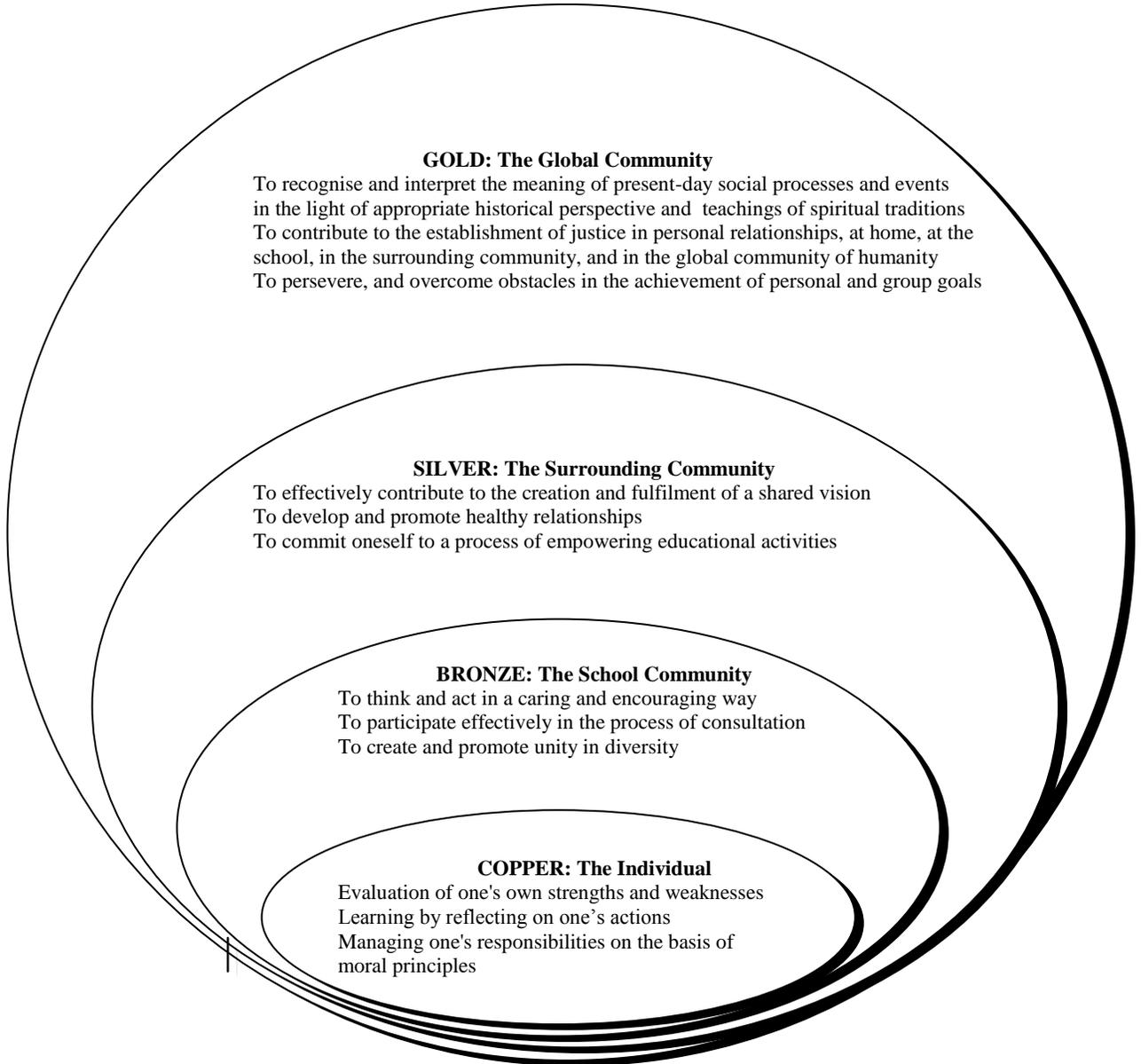
**INDIVIDUAL
SCHOOL
PROGRAMS**

**WORLD CITIZENSHIP PROGRAM
LEARNING AREAS**



**CAPABILITIES DEVELOPED IN THE
WORLD CITIZENSHIP PROGRAM**

Appendix C



THE MAXWELL WORLD CITIZENSHIP PROGRAM- FRAMEWORK

Appendix D

| COPPER: The Individual | | | |
|---|--|--|--|
| Orientation- Individual awareness raising and participation | | | |
| Capabilities | | | |
| <ul style="list-style-type: none"> Evaluation of one's own strengths and weaknesses Learning by reflecting on one's actions Managing one's responsibilities on the basis moral principles | | | |
| Objectives | Virtues | Attitudes | Skills |
| <ul style="list-style-type: none"> Describe what leads to happiness and what leads to abasement. Demonstrate an understanding of the need to accept responsibility. Demonstrate knowledge of problem solving.(decision making) Explain how and when to take initiative(leadership) Identify relevant moral principles for specific situations. | <ul style="list-style-type: none"> ➤ Humility ➤ Steadfastness ➤ Patience ➤ Courage ➤ Detachment ➤ Determination ➤ Trustworthiness ➤ Compassion | <ul style="list-style-type: none"> ➤ Love of learning ➤ Love of truth ➤ An attitude of service ➤ Desire to overcome ego ➤ Commitment ➤ Self-discipline | <ul style="list-style-type: none"> ➤ Can identify personal strengths ➤ Can identify areas for personal growth ➤ Can identify personal primary ego emotions ➤ Can identify some personal ego patterns ➤ Observation Skills ➤ Ability to compare and contrast ➤ Ability to investigate ➤ Ability to think systematically |

BRONZE: The School Community

Orientation- Researching and applying knowledge to tasks involving simple application of skills

Capabilities

- To think and act in a caring and encouraging way
- To participate effectively in the process of consultation
- To create and promote unity in diversity

| Objectives | Virtues | Attitudes | Skills |
|--|---|--|---|
| <ul style="list-style-type: none"> • Can describe love as the active concern for the health and well-being of that which we love, as a vital force in the world. • Can explain why to look at the good(not the bad) in others, and recognises specific virtues and potentials in people. • Can describe consultation as the exchange of diverse viewpoints for the purpose of finding truth. • Understands “unity in diversity” as a spiritual law in which diverse, integrated systems are always more powerful than their parts. | <ul style="list-style-type: none"> ➤ Caring ➤ Responsibility ➤ Respect ➤ Love ➤ Tolerance ➤ Detachment ➤ Justice ➤ Patience ➤ Assertiveness ➤ Loyalty | <ul style="list-style-type: none"> ➤ Preference for serving others over pleasing oneself ➤ Positive, encouraging attitude ➤ Desire for (and pleasure in) the success of others ➤ Desire for harmony and unity ➤ Wish to know and to reflect the truth | <ul style="list-style-type: none"> ➤ Set goals to use at least one area of strength in service ➤ Set goals to recognise virtues and potentials in others and to use knowledge to encourage them ➤ Set goals to transform a personal weakness into strength ➤ Demonstrate love by by listening empathetically, being non-judgemental, and looking at positive qualities ➤ Acknowledges and celebrates with others when they do well ➤ Speaks in a courteous, moderate fashion ➤ Able to detach from own ideas and suggestions ➤ Able to identify relevant principles |

SILVER: The Surrounding Community

Orientation- Designing and conducting activities involving the application of knowledge and skills to complex tasks

Capabilities

- To effectively contribute to the creation and fulfillment of a shared vision
- To develop and promote healthy relationships
- To commit oneself to a process of empowering educational activities

| Objectives | Virtues | Attitudes | Skills |
|--|---|---|--|
| <ul style="list-style-type: none"> • Can explain the meaning and value of shared visioning • Recognises that healthy relationships are based on reciprocity, sharing and mutual service • Recognises inappropriate mental models, (e.g. of domination) and how they impact on others • Understands the meaning and importance of empowerment • Recognises the importance of developing and using capabilities • Can identify situations in which he/she can be a teacher, as well as a student | <ul style="list-style-type: none"> ➤ Idealism ➤ Tolerance ➤ Truthfulness ➤ Excellence ➤ Unity ➤ Courtesy ➤ Forgiveness ➤ Humility ➤ Trustworthiness ➤ Purposefulness ➤ Steadfastness | <ul style="list-style-type: none"> ➤ Appreciation for unity in diversity ➤ Willingness to assume the development and expression of own special talents in service to the community ➤ Desire to develop reciprocal relationship with others ➤ Attitude of mutual service with others/for others ➤ Interest in actively contributing to the development and application of knowledge | <ul style="list-style-type: none"> ➤ Presentation on a religious principle and its application to the individual's life ➤ Consultation ➤ Ability to think systematically ➤ Alignment of a personal vision with a group or organizational vision ➤ Problem-solving (decision making) skills ➤ Conflict resolution |

GOLD: The Global Community

Orientation- Providing leadership, mentoring and coaching to individuals and group activities

Capabilities

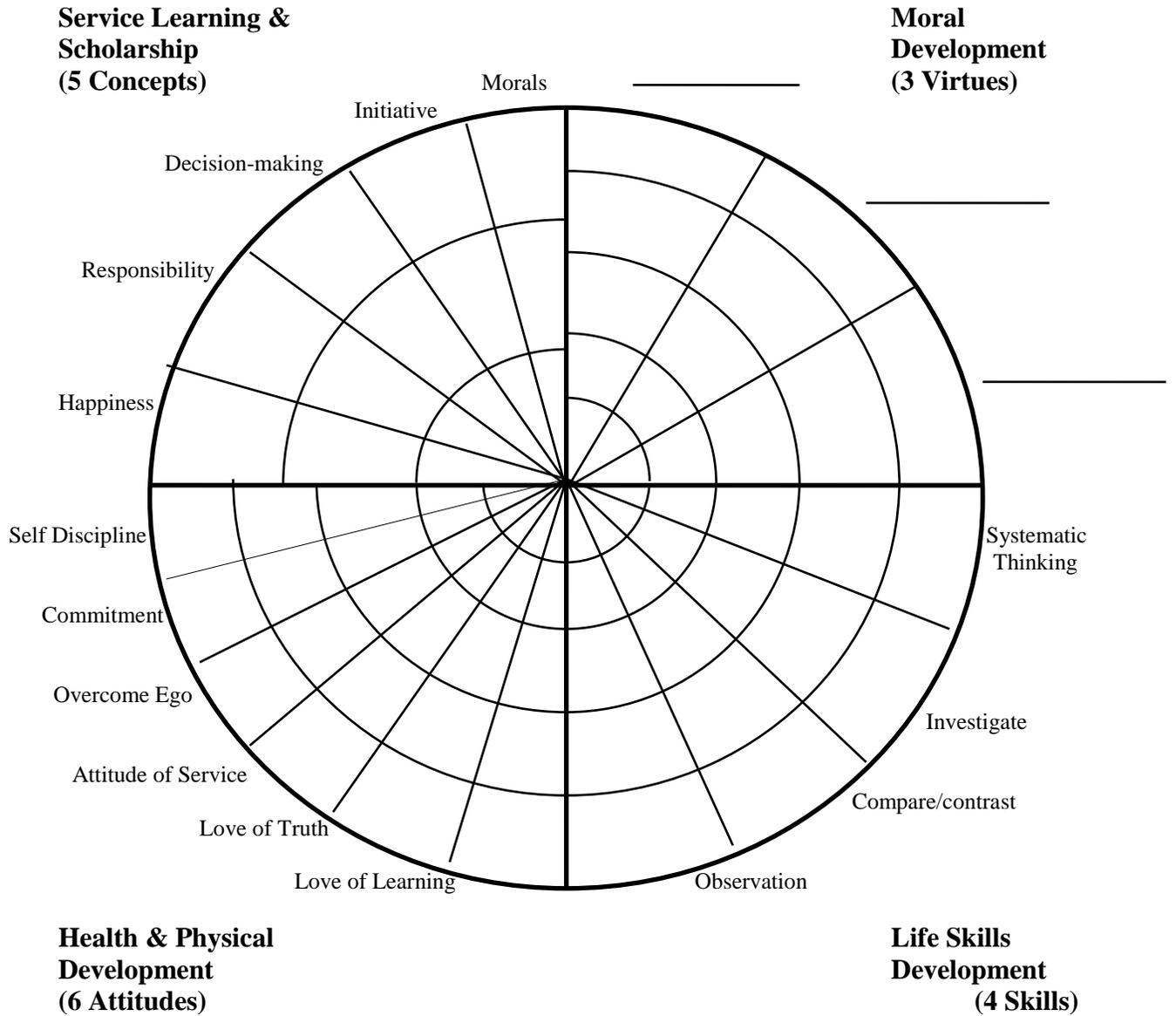
- To recognise and interpret the meaning of present-day social processes
- and events in the light of appropriate historical perspective and teachings of spiritual traditions
- **To contribute to the establishment of justice in personal relationships, at home, at the school, in the surrounding community, and in the global community of humanity**
- **To persevere, and overcome obstacles in the achievement of personal and group goals**

| Objectives | Virtues | Attitudes | Skills |
|--|---|--|---|
| <ul style="list-style-type: none"> • Can describe the meaning and importance of justice • Can explain the importance of eliminating exploitation and extremes of wealth and poverty • Can identify and describe just social structures and authorities • Can describe an appropriate balance between rights and freedoms • Demonstrates a sense of personal historical identity • Has an understanding of conditions which have shaped culture and which influence the impact of current policies and actions • Can apply historical knowledge, social and technological tools, and moral principles to the needs of this age | <ul style="list-style-type: none"> ➤ Demonstrates excellence or growth in 12 self selected virtues | <ul style="list-style-type: none"> ➤ Spirit of service ➤ Desire to contribute to the removal of prejudice ➤ Love of truth ➤ Desire to contribute to an ever-advancing civilisation | <ul style="list-style-type: none"> ➤ Engages in spiritual companioning and /or mentoring ➤ Fair practice in daily life ➤ Independent investigation of truth ➤ Perception of problems in history that are universal and significant ➤ Application of moral principles to personal decision making |

COPPER CAPABILITY GRAPH

Copper capabilities:

- Evaluation of one's own strengths and weaknesses
- Learning by reflecting on one's actions
- Managing one's responsibilities on the basis of moral and ethical principles



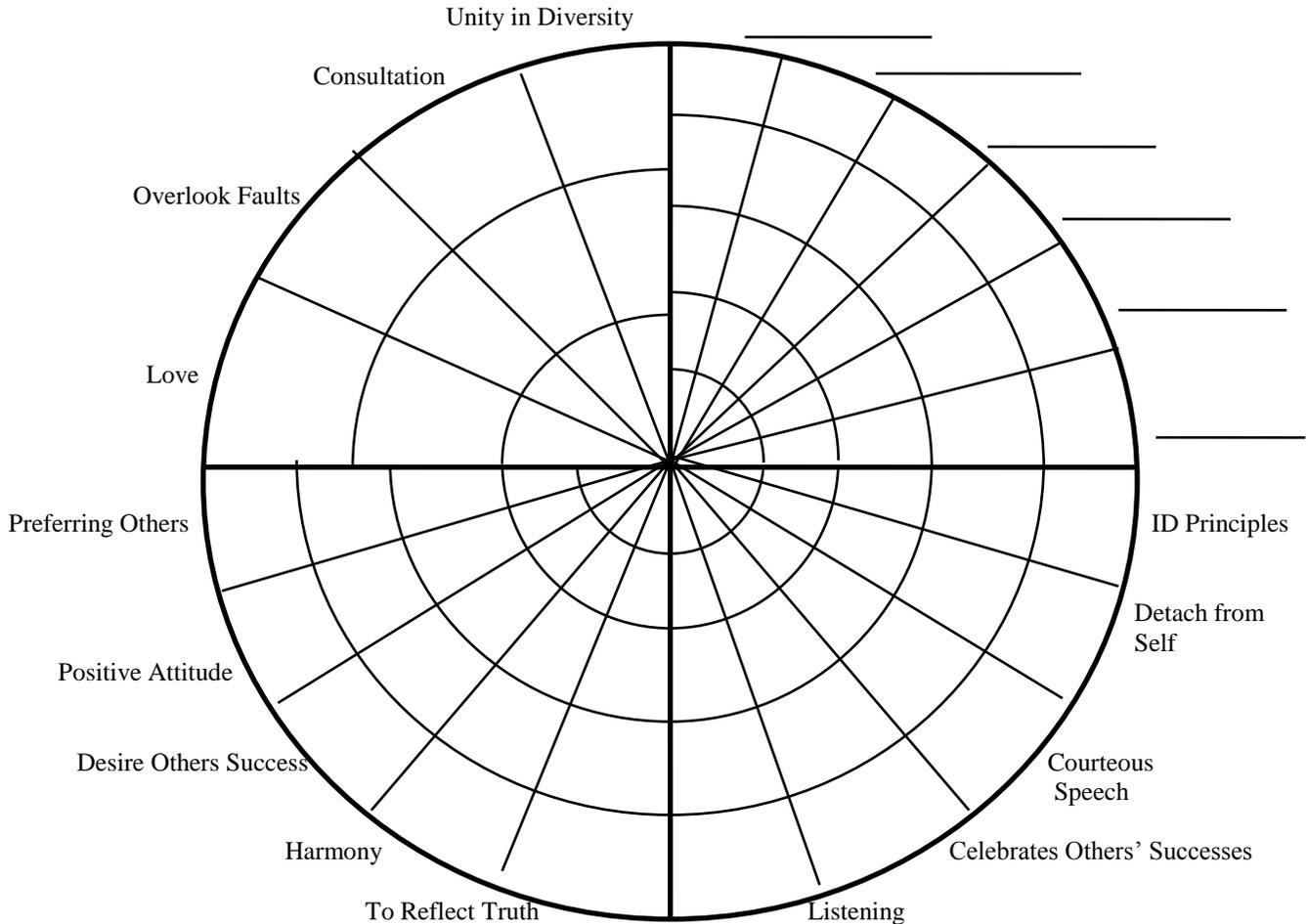
**MAXWELL WORLD CITIZENSHIP PROGRAM
BRONZE CAPABILITY GRAPH**

Bronze Capabilities:

- To think and act in a caring and encouraging way
- To participate effectively in the process of consultation
- To create and promote unity in diversity

**Service Learning & Scholarship
(4 Concepts)**

**Moral Development
(6 Virtues)**



**Health & Physical Development
(5 Attitudes)**

**Life Skills Development
(5 Skills)**

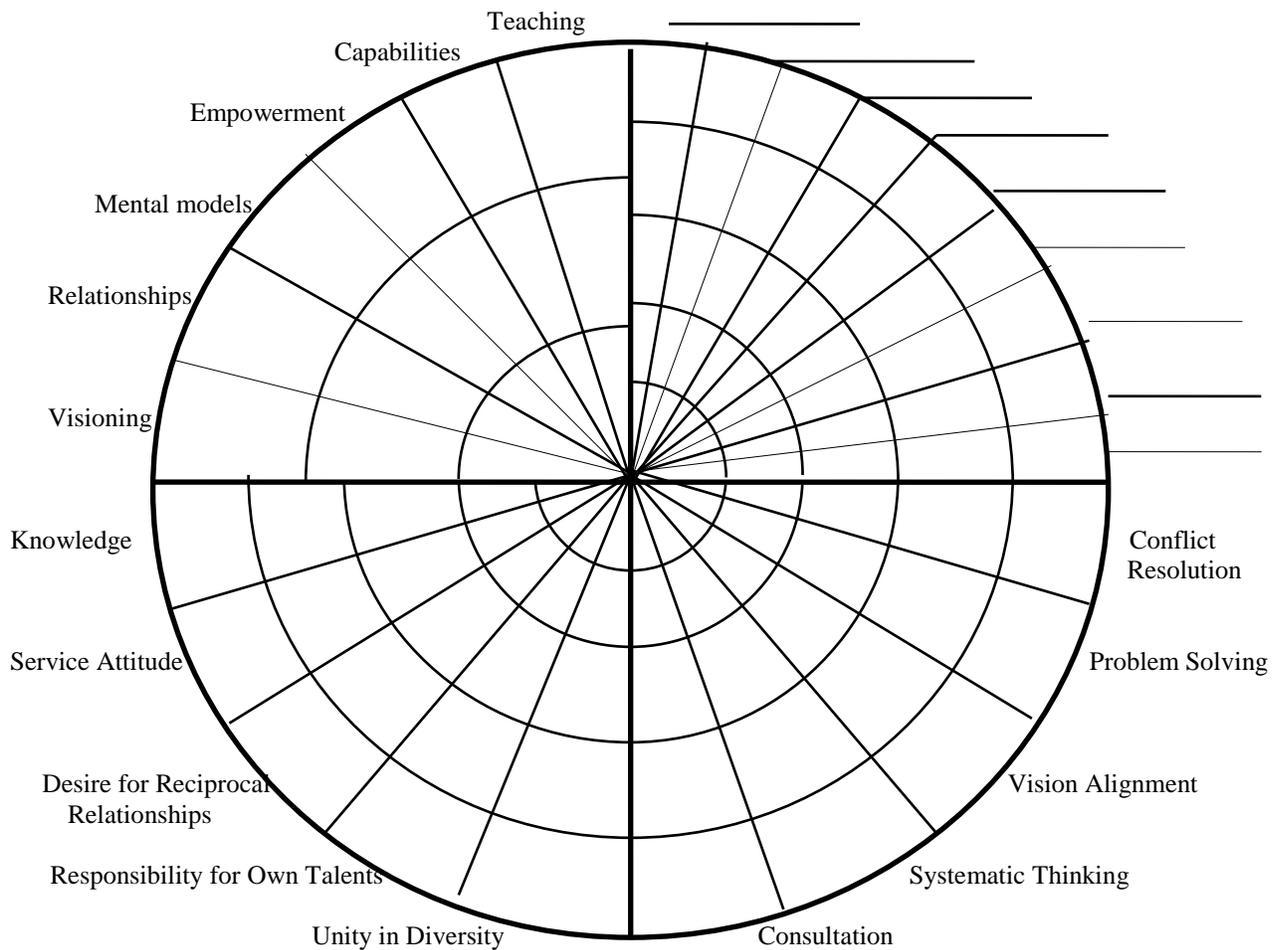
**MAXWELL WORLD CITIZENSHIP PROGRAM
SILVER CAPABILITY GRAPH**

Silver Capabilities:

- To effectively contribute to the creation and fulfilment of a shared vision
- To develop and promote healthy relationships
- To commit oneself to a process of empowering educational activities

**Service Learning & Scholarship
(6 Concepts)**

**Moral Development
(9 Virtues)**



**Health & Physical
Development
(5 Attitudes)**

**Life Skills
Development
(5 Skills)**

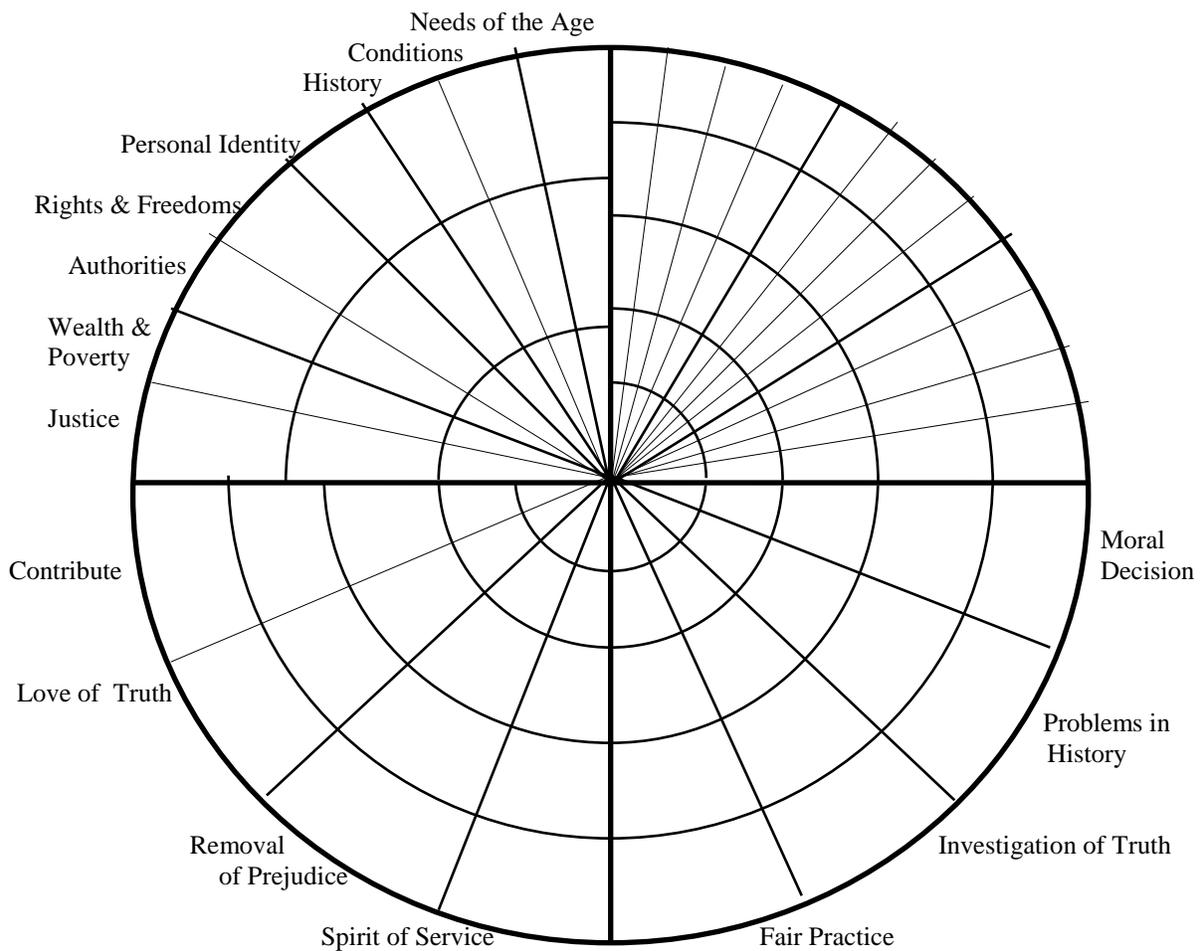
MAXWELL WORLD CITIZENSHIP PROGRAM GOLD CAPABILITY GRAPH

Gold Capabilities:

- To recognize and interpret the meaning of present-day social processes and events in the light of appropriate historical perspective and teachings of spiritual traditions
- To contribute to the establishment of justice in personal relationships, at home, at the school, in the surrounding community, and in the global community of humanity
- To endeavor, persevere, and overcome obstacles in the achievement of personal and group goals

**Service Learning & Scholarship
(8 Concepts)**

**Moral Development
(12 Virtues)**



**Health & Physical Development
(4 Attitudes)**

**Life Skills Development
(4 Skills)**