

Education for Life
Interactive Keynote Speech

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Dear President of Arsom Slip Institute of the Arts and Founder of Roong Aroon School, President of the Royal Thimpu College, Dean of Faculty of Education, Chulalongkorn University, Esteemed Medical Doctor Ajarn Vicharn Panich, Distinguished Professors and Holistic Educationists, Distinguished Guests, Ladies and Gentlemen.

I am very grateful for the honour that the APNHE 2017 has done me by inviting me to present you today for thirty minutes at this unique 5th Asia-Pacific Roundtable Meeting: International Conference for Holistic Education on Value Learning. I sincerely thank Associate Professor Prapapat Niyom, President of Arsom Slip Institute for inviting me to this unique gathering of holistic educationists.

Introduction

As a Buddhist monk I am directly or indirectly involved with an education system but the present education system is something alien from the traditional Buddhist education system. Things has changed dramatically which urges us to raise a question whether the changes are in terms of development or deterioration. Being an anthropologist myself, I am not that familiar with the field of education. Albeit, I am a lecturer who have been delivering lectures around the world in different themes and subjects to different audiences and organisations. My lectures often give some critical analysis as well as hopes and expectations in the given themes. When it comes to ‘holistic education’ I don’t know what should be my say on the field.

Nevertheless, if we look at a holistic education from a broad perspective we can see that the Buddha in two millennia ago delivered the idea saying that education is the means and goal in itself. Contrary, these days we consider education just as a means to reach something or somewhere. According to Buddhism, we are all life-long learners (*sekkha puggala*). We only stop learning (*asekkha puggala*) when we attained the state of the Buddhahood i.e. to be the Awakened One or the Knowing One. For many, we may think that to attain the state of Buddha or the Knowing One is very far away from a real life. Therefore, in practice what Buddha suggests us to do is to learn and keep on learning until the last breath. In another word, life is the journey of endless learning and thinking.

From the Buddha’s point of view, education is the heart of humanity enabling the understanding of self. This is different from a modern education which ask us to go through certain schools, courses, curricula etc. Once we graduated and received a piece of paper certifying the graduation we are then considered as an educated person. This is how we have misunderstood all about education!

Similarly, Albert Einstein states, ‘Education is not the learning of facts, but the training of the mind to think.’ This is interesting because the word ‘human’ in Pali or Sanskrit which is *manussa* or *manussya* etymologically means high thinkers. *Mana* means to think or to mind and *ussya* means higher, therefore, *Manussya* or a man means high thinkers.

Of the etymologies that do make connections with other Indo-European roots, man “the thinker” is the most traditional — that is, the word is connected with the root men- “to think” (cognate to mind). This etymology relies on humans describing themselves as “those who think.” In a way, to be a true human being based on the etymology it shows that proper education is the only way to achieve the state of true human being. However, education in this sense does not apply in limiting only to school education.

I have been voluntarily working in prisons over seven years. Lately, I have been in and out of jail every week. In prison, I meet many inmates with a degree of medical doctors, Ph.D. holders, successful businessmen, politicians like ex-ministers etc. All of them, of course, are well qualified with a secular standard but they are spending their valuable lives in jail! This wondered me what impact the modern education really have on us. Therefore, our education system is very far away from a holistic education which assures true humanity against giving mere a degree based knowledge.

Today, I have entitled my keynote speech as ‘**Education for life.**’ A reason behind my entitlement is our perspective on modern education. We generally see education as a means for preparing a person for a job but job isn’t everything in human life. Job only enables us to have enough money to meet our needs. Our lives encompass more than mere capacity to earn money. Any educational system that teaches only job skills or offers only intellectual information is neglecting the essential needs of human beings. The solution is a form of education that trains us in that which is most relevant to us— how to find lasting happiness in life.

We need a proper training in “how-to-live” skills such as how to find the right mate, how to raise our children, how to be a good employee, how to get along with our neighbours, and how to concentrate our minds so that we can draw success into all our endeavours. There are many such skills that are essential to prepare a child for adulthood, and in traditional education many of them are completely ignored. Education for Life is a knowledge that prepares the child to face the challenges of living as a human being, and helps him to achieve balance and harmony in all he does. What we’re really talking about is preparing everyone, not just children, for true maturity. This is a much bigger concept than just coming of age.

A theory of Five Aggregates

I find that we have five tools that enable us to relate to making of a human. First, we have to recognize that since we live in physical bodies, we can see our body as tools for helping us to grow. If we don’t properly take care of our body, we may find them becoming our foes instead of our friends. We use our body as a means to input all kinds of knowledge through senses. Second, we find that we respond to the world with our feelings and emotions. If our emotions are always agitated because of intense likes and dislikes, we will respond emotionally to what others say and not really hear them. We may hear our own idea of what they are saying, but if we have an emotional prejudice, we won’t hear them objectively. Third, we act in that way because we were influenced by the collections of memories we have accumulated from our childhood. Our memories or old knowledge dominate our emotions. Fourth, basing on our accumulated information we compound things, we make up ideas and emotions. If we don’t know how to use our will power to overcome faults in ourselves, or to set goals and accomplish them, then we will never know fulfilment in life. Finally, if we don’t develop our intellect, then we cannot understand things clearly, and our life’s experiences will come through our minds in a dull way. This is what comprises of a human. This is what Buddhism call ‘Five Aggregates.’

The historical Buddha spoke often of the Five Aggregates or the Five Heaps. The Five Aggregates, very roughly, might be thought of as components that come together to make an individual. Everything that we think of as “I” is a function of the Five Aggregates. Putting in another way, we might think of an individual as a process of the Five Aggregates. Accordingly, the Five Aggregates

is the making of a human. The five aggregates concept asserts five factors constitute and completely explain a sentient being's mental and physical existence. The five aggregates or heaps are: forms (*rūpa*), sensations (*vedanā*), perceptions (*saññā*), volition (*saṅkhāra*), and consciousness (*viññāṇa*). In fact, when we think of education these are the five fields where we need to educate on for making of a human.

The forms or senses (*rūpa*) are a tool to gather all kinds of information. We collect information through our eyes, ears, nose, mouth, body and mind. We see through eyes, hear through ears, smell through nose, taste through mouth, sense through body and know through mind. The senses function as a keyboard. Data we collected through six cognitive faculties we stored in our perceptions equivalent to a hard drive (*saññā*). Once we are loaded with many types of data for a single object we then develop mental formations or operating system to make sense out of those data (*saṅkhāra*). Once we are able to make sense of those data we then develop feelings and emotions received from those formations (*vedanā*). We develop the idea of like or dislike etc. We gradually develop our reaction towards the formation and socialization. For example, I have been brought up in Thailand which made me used to rice-eating behaviour. Therefore, when I don't take rice as my main meal it feels though I didn't take enough food. Similarly, for someone who was brought up in the steak-eating culture rice wouldn't satisfy his/her hunger. Satisfaction is a result of the habitual practice. When we consciously cognise what it is and how we felt about it this form consciousness (*viññāṇa*). The overall working of five aggregates produces 'minding' or 'knowing,' a true human being. Therefore, a true holistic education should cover educating all these five cognitive faculties. Educate on how to collect, store, form, analyse and understand data. This is an education of making of a human, a true holistic education. Accordingly, a Buddhist perspective of a human is a mechanism of learning. In another word, a human is an education system in itself. When we stop learning, feeling, memorising, analysing and knowing it means we stop to be a human or he/she is not different from a dead one.

So we have these five basic tools that enable us to grow toward ever-greater maturity: the body, the emotions or feelings, the memory, the mental formation, and the intellect. This growing process is non-stop it keeps learning till one's last breath. This is what I call '**education for life.**' This education enable a human to live in a society and enable to face any challenge in the life. Education is not mere storing knowledge!

Education is not just storing of knowledge!

In the beginning of this year I was invited by the United Nations in New York to discuss about the global agenda on the Sustainable Development Goals (SDGs). One of the issues we discussed on that gathering of very many esteemed scholars from various fields was on the issue of eliminating poverty in the world. While the meeting was heavily discussed to find a way to eliminate poverty I felt uneasy about the whole workshop. Finally, when I was asked to give my perspective on it I said that I would be very glad with your success if you can eliminate poverty from this world but I will be doomed by it. As a Buddhist monk, I take a 'vow of poverty' then if this world has no place for poverty where am I going to stand in this world. Does it mean that I have to work and earn money just as everyone in this world and become a 'wealthy monk'? If we measure our wealth by economy or money alone the world is doomed! Human life and happiness is not limited in the economy and wealth. This misconception is creating problems in the world and problem with our education system. Our modern education system works just as a slave of this greed economy. People gets education to get a piece of paper to use it as an entry ticket to a job market. Hardly get an education to understand what does it means to be a human and to learn to be a human!

In social media these days, particularly in Thailand, I noticed people are widely talking and sharing about Finland model of education. In doing so people are comparing traditional education and modern Finland education models. This indeed challenges the education system as a whole.

I believe that our humanity is perfected by education. Education is the absolute means of who we become. And Holistic education is one of the attempts to balance this injustice education we provide in the modern world. To promote our identity, our meaning, and our purpose in our life we have to balance humanity with natural world. We are talking about something very close to our own hearts. We are talking about “How can we educate our children who really treasures our connections and community?”

One of the very striking points with the modern education is the voice of many modern educationists about the stillness of education system amidst all changes happen in the world. The current system of education in most countries were developed pretty much in the 19th century to meet the needs of the industrial revolution. In many respect they are modelled on principles of factory production. Like, for example, we educate our kids in batches by age, all the 3 years olds, all the 4 years olds, shunting through the system. In fact, there’s no educational reason to do that. It’s an inefficiency idea. A more natural mode of learning is for people to learn across ages to be mixed together more. It is just as how we brought up our children at home. Do we group our children according to their age group? No! we brought them up by mixing with elders and let them learn from seeing and feeling what other elders do and act to situations. This is what sociologists call ‘socialization.’

Well, regardless of what we thought about the traditional education we can’t deny the fact that we are too the product of that very education. Only difference would be we are lucky to able to think differently than how we have been educated and we are trying our best to find an alternative education system which we label it as the ‘holistic education.’

The whole purpose of holistic education is trying to give our future generations an alternative way to face the real world not the knowledge alone. This is what we call value of learning. To transform the traditional approach of learning which is to define the objectives. The gap between the knowledge a person has and the knowledge the person needs to perform the task. The whole process of learning is to add more information and skills to the person’s storehouse of knowledge. The whole aim of holistic education should develop a skill of diagnosing the problem in terms of flaws in existing mental models, not gaps in knowledge.

The modern education leads to a cognition crisis. Cognition crisis is not defined by a lack of information, knowledge or skills. We have done a fine job in accumulating those and passing them along across millennia. Rather, this a crisis at the core of what makes us human: the dynamic interplay between our brain and our environment—the ever-present cycle between how we perceive our surroundings, integrate this information, and act upon it.

What does value of learning relevant here? Learning is a key to every success. Even a bad man needs to learn how to commit a crime. Learning is a must process both for bad and good. On the contrary, when we use the term value learning, of course, we are confining to the learning process that leads to add positive value on humanity rather than just learning facts and factual data.

Well, we are here today exactly to answer this outcry for change in the field of what we call ‘education’?

Education or Sikkha as a value learning

I wonder if we have ever asked ourselves what education means. Why do we go to school, why do we learn various subjects, why do we pass examinations and compete with each other for better grades? What does this so-called education mean and what is it all about?

This is really a very important question, not only for the students, but also for the parents, for the teachers and for everyone who loves this Planet. Why do we go through the struggle to be educated? Is it merely in order to pass some examinations and get a job? Or is it the function of education to prepare us while we are young to understand the whole process of life? Having a job and earning one's livelihood is necessary but is that all? Are we being educated only for that?

Surely, life is not merely a job, an occupation and money; life is something extraordinarily wide and profound, it is a great mystery, a vast realm in which we function as human beings. As a human, we can just sit and do nothing or we can educate ourselves and transform our perception, society and the whole world.

So, whether we are teachers or students, is it not important to ask ourselves why we are educating or being educated? And what does life mean? Is not life an extraordinary thing?

If he is a Buddhist monk he passes the exams, become a teacher, become sangha administrator, build temples and that is considered a successful life of a monk. In case of a lay, we pass certain examinations, find a job, get married, have children, and then become more and more like machines. We remain fearful, anxious, frightened of life. So, is it the function of education to help us understand the whole process of life, or is it merely to prepare us for a vocation, for the best job we can get?

What is going to happen to all of us when we grow to be men and women or even a venerable monks? Have you ever asked yourselves what you are going to do when you grow up?

In all likelihood, in case of a monk you will build the temple, you might have many disciples, and you end up with running a temple. In other words, you become homeless to own and run a temple! In case of a lay, you will get married and, before you know where you are, you will be mothers and fathers; and you will then be tied to a job, or to the kitchen, in which you will gradually wither away. Is that all that your life is going to be? Have you ever asked yourselves this question? Should you not ask it? If your family is wealthy you may have a fairly good position already assured, your father may give you a comfortable job, or you may get richly married; but there also you will decay, deteriorate. Do you see?

Surely, education has no meaning unless it helps you to understand the vast expanse of life with all its subtleties, with its extraordinary beauty, its sorrows and joys. You may earn degrees, you may have a series of letters after your name and land a very good job; but then what? What is the point of it all if, in the process, your mind becomes dull, weary, stupid?

You know, it is really very important while you are young to live in an environment in which there is no fear. Most of us, as we grow older, become frightened; we are afraid of living, afraid of losing a job, afraid of tradition, afraid of what the neighbours, or what the wife or husband would say, afraid of death.

Most of us have fear in one form or another; and where there is fear there is no intelligence. He is not somebody who had well educated. And is it not possible for all of us, while we are able, to be in an environment where there is no fear but rather an atmosphere of freedom – freedom, not just to do what we like, but to understand the whole process of living?

It is very easy to conform to what your society or your parents and teachers tell you. That is a safe and easy way of existing; but that is not living, because in it there is fear, decay, death. Do remember that the fear is in fact an acronym of 'False Evidence Appearing Real' (F.E.A.R)! However, somebody take it differently as 'Forget Everything And Run' (F.E.A.R)! or 'Face Everything And Rise' (F.E.A.R)! To live is to find out for yourself what is true, and you can do this only when there is freedom, when there is continuous revolution inwardly, within yourself i.e. *vipassanā*.

Sikkhā is a Buddhist term for education which indicates not only general education but it means a knowledge which is conducive for transformation from a biological creature to be a perfect human being. It is indeed to attain Buddhahood, to become the Knowing One of the Noble Truth. Therefore, when we contemplate Buddhism in essence we could see that the whole process of Buddhism is to be a *sekkha* or to be an educated one. Therefore, education is the most important aspect of Buddhism. Particularly, Buddhist education leads to change or transformation of a person from ordinary persons (*puthujjana*) to a better person (*kalyanajana*) and to training person (*sekkha puggala*) to the Noble Ones (*ariya puggala*) or the fully trained person (*asekkha puggala*). Knowing is the ultimate goal of life. The person who has attained Enlightenment is called a Buddha or a Knowing One. As long as you haven't attained the state of the Knowing One (*asekkha*) you need to educate yourself non-stop till your last breath (*sekkha*). Accordingly, Buddhism states education is a life itself, education for life!

Buddhism is not a religion based on western meaning of the 'religion.' 'Religion' simply means belief whereas Buddhism requires a destruction of belief and go for being a 'buddha,' a state of knowing. When ones knows for himself he wouldn't need to belief! Therefore, Buddhism in its true sense simply means a 'holistic education' system which requires sense-making of what is to be a human.

In fact, the very term *Buddha-sāsana* or Buddhism means a profound education system. Buddha as we all know means 'knowing' or 'absence of ignorance' or 'Awakening.' *Sāsana* I would prefer to translate it as 'education' because etymologically it refers to instruction. Specifically, it means 'instructions which eliminate defilements' (*sāsati kileseti sāsanaṃ*). So, I would simply say *Buddha-sāsana* or Buddhism in one word would be 'Education for Knowing.' Know what? To know 3s: Self, Society and Spirituality.

The term education is not a simple but a comprehensive and worthy one. The term is not a new but it has its traditional base. Especially in a Buddhist point of view, 'Education' is everything. It is termed as the only way to reach the ultimate truths of the world and individual life. The most basic training of Buddhist five precepts is in fact a training or educating itself as we say '*sikkhāpadam*' which simply means a lesson for a value learning. The five precepts, therefore, literally mean 'I accept to educate myself about abstaining from killing, stealing, violating human rights, lying and intoxicating.

On the other hand, the supreme goal of Buddhism is to practice Noble Eightfold Paths which is also called 'Three Trainings' or '*Tisikkha*' viz. *Sīla*, *Samādhi*, and *Paññā*. These are three main simple Buddhist philosophy of education which could be presented parallel to universal 3Rs philosophy of education i.e. Reading, wRiting and aRithmetic to Relationship (*Sīla*), Reflection (*Samādhi*), and Reasoning (*Paññā*). In other words, it is three levels of education starting from social education (*sīlasikkhā*), mental education (*samādhi* or *citta sikkhā*) and intellectual education (*paññāsikkhā*).

Etymologically, the term '*sikshā*' is from the Sanskrit term '*Shāsh*' which means to discipline, to control, to order, to direct, to rule etc. Similarly, in Pali etymology the term education or *sikkhā* is made up of

1. *sayam+ikkha* = self-seeing or understanding;
2. *saha+ikkha*= communal understanding;
3. *sayam (samma)+ikkha* = right seeing or understanding

Therefore, education or *sikkhā* in Pali means learning or experiencing things through self-seeing or seeing together which are conducive to righteousness and humanity. When we are not doing correct or an in disciplinary act, education makes us disciplined controlling our behaviour.

In English 'education' is derived from Latin words 'Educare' and 'e'+ 'duco'. The term 'educare' means to bring up, to rise, and to nourish, to train or mold. 'E+duco,' on the other hand, the term 'E'

means ‘out of’ and ‘duco’ means ‘to lead.’ Accordingly, it also means ‘to lead out’, ‘to draw out’ and ‘to bring forth.’ Education, therefore, is to bring out or lead out true humanity into life which exactly conforms with the Buddhist definition of education.

From the above derivative meaning, it is revealed that education is needed for a progressive society and targeted to bring overall prosperity to the individual by unfolding his potentialities. In Buddhism, the Buddha was considered as the supreme educator, ‘*sāstā*’ or ‘Great Teacher’ who teaches all how to transform to be a *manussadevo* i.e. a human with divine quality.

Human is a supreme social creature having manifold qualities. He has his thinking, reasoning, and imagination power, which make him more responsible, rational, judicious and supreme one, a man of divinity (*manussadevo*).

The core idea is ‘man’ or ‘*manusya*,’ from a root word meaning ‘think’ or ‘minding.’ Man thinks ahead, plans for the future, has choice in action, seeks immortality. In Vedic context, the term *manusya* (or *manut* in Thai pronunciation) is sometimes applied particularly to the high-born and ‘noble’ person, in contrast to subordinate groups. However, the high-born or noble is defined by his/her education or knowledge which has influence over his/her action, speech and thought. This is very close to English term ‘self’ which is something tied closely to the idea of consciousness and knowledge. Therefore, the prime characterizations of man refer to his thinking – intelligence and cognitive power, knowing one thing from another. The true meaning of holistic education.

Value Learning vs Holistic Education

In ancient Thai context, all sources of knowledge are with Buddhist sangha in Wats. Therefore, it has been a Thai custom from ancient time for every male to ordain as a monk once in their life time to get opportunity to value learning from Buddhist sangha. It is appropriately called in Thai language as ‘*Buatrian*’ which means ‘ordain to learn.’ Accordingly, in Thai custom an ordained man is referred as ‘ripen’ man (*khon suk*) and one who has not ordained is referred as ‘raw’ man (*khon dib*) which is referring to level of trained and untrained spiritual levels.

However, the custom of ‘ordain to learn’ in Thailand is not intensive as it was in ancient time. In old days, many end up being life-long monk in the process of educating himself from the Buddhist sangha. These days it has diluted to be a custom to ordain and spend around 3 months as Buddhist monks mostly before their marriage. These days the period of monkhood has shortened to few weeks. Sometimes it is sarcastically called ‘*Buad korn biad*’ which means to become a ‘monk before marriage.’ It is believed that the monkhood will prepare a man to be ready for taking care of someone’s daughter with full of love and compassion. This is another value learning of Thai holistic education for humanity.

The modern Thai education was introduced and developed by King Rama V in early 19th century with the help of his brother, His Royal Holiness Prince-monk Vajiryanavarorasa. It was recorded that the Buddhist sangha initiated the education to a success. Therefore, the King Rama V requested his younger brother monk who was initiating the successful monastic education to help him in initiating secular Thai education. He joined hand with the Ministry of Home Affairs to expand Thai education all over Thailand. The aim of education at that time was to give a value learning of humanity.¹ The first schools were Buddhist wats. The first teachers were Buddhist sangha. This is an excellent evidence of Thailand where holistic education was in practice.

In 1898, King Rama V expanded basic education covering the whole country through Buddhist sangha. The King appointed HRH Prince-monk Vajiryanavarorasa as the in charge of Thai

¹ ให้เด็กวัดและเด็กบ้านให้เป็นผู้เป็นคน

education who then chose Buddhist sangha both from Mahanikaya and Dhammayut lineages to be heads of each education division throughout Thailand. The role of government was only to support all material needs. This Buddhist sangha based holistic education system developed to be the primary school and so on until the Ministry of Education took over the operation much later. The opportunity of education for girls later started by the King Rama VI and slowly all secular education in Thailand were released from Buddhist sangha. However, most schools are still in monastic ground even today.

Value learning was a part of our education goal however this has been disappeared from modern education system. Value learning is a complicated process of acquiring personal values as motivational goals and principles that guide behaviour (Schwartz 1992)². Values are gained in the process of socialization and represent more or less stable personal characteristics. Value learning is affected by a large scope of factors (family and school context, peers and friends, and personal experience).

On the contrary, what we are seeing these days is an education as courses in schools, colleges, and universities. Once we graduate we are then entitled as a ‘learned’ or ‘educated’ person! This flashes back a big question. Does present education enhance the very character of value learning of humanity? This is where ‘holistic education’ comes into highlight. Although the idea of holistic education is new to us but the essence of holistic education has been with us from the ancient time.

The core of Buddhist practice is indeed a systematic education. Buddhist monasteries played a prominent role in disseminating both religious and secular education. In fact, two of the most important contributions Buddhism made to pre-modern society were the establishment of educational facilities and the improvement of literacy. Buddhism plays a great role in designing the traditional educational infrastructures and the positive attitudes of societies toward learning, writing, memorizing, and preserving traditional sources of knowledge. Accordingly, Buddhist owns the oldest collections of Canon in a large number compare to other world religions.

Buddhist preaching halls have historically functioned as sites for disseminating education related to religious matters, morality, good conduct, and healthy habits. Within traditional Buddhist education, “preaching the doctrine” (*dhammadesanā*) developed the act of teaching, while “listening to the doctrine” (*dhammasavana*) functioned as a form of value learning. In this context, “doctrinal discussion” (*dhammasākacchā*) paved the way for those seeking clarification on what they heard in the sermons which led to evaluation and analysis of the teachings in a more intellectual fashion that included debates, scholastic disputes, and exegetical treatises. These value learning strategies strengthened critical awareness within learners.

A case study of value learning

In 1993, when I was a student in Cambridge University I often run from Christ College where I was affiliated to King’s College where my supervisor’s office is. Every week I was asked to handover my essay on different topics as given to me by my supervisor. On the day, when the essay was due, I would burn oil lamp the whole night to finish my writing. Accordingly, when I ran to deliver my essay, my supervisor noticed dark circles under my eyes. He then scolded at me, ‘This is not a right way of study. You should get enough sleep not burn your oil lamp the whole night! Knowledge is not in books or in classrooms. You live in Christ College where Charles Darwin was a student. Where Charles Darwin got his knowledge from? Is that from books or classrooms? He didn’t get his

² Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. P. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 25, pp. 1–65). New York: Academic.

knowledge from neither but from the value learning real life experience. So, you should enjoy Cambridge while you are here.'

He then walked me along the back of King's College while teach me what I need to be learned. This is what I called a value learning. It was not learning to get a degree alone but taught you to bring out your own inner knowledge to apply in your daily life.

A case study of value learning holistic approach

In 2005, I was teaching at the Santa Clara University in USA as a visiting professor. I found one of my students was doing poorly with his study. I called him to see me in my office. After talking with him I came to realize his cause of poor performance of his study. The fact was that he personally didn't want to study as he already has mechanical knowledge which he can earn easily. But his parents want him to earn a degree instead. As it was against his will he was doing poorly in his study in every subject. I then explained the true reason behind the whole education system. It was not for a degree alone but essentially it is a process of value learning so that he can actually use in running his work and life more creatively. After 3 supervisions, he transformed himself and his class performance in every subject got better drastically. I call this cognitive transformation therapy. I was asked by other professors what did I told him so that he could change drastically like that. By the end of the quarter, the university got a commendable letter from that student's father that he is so grateful for transforming his son. This is what I called holistic education on value learning.

Thank you.