

Durable Education and Development: “*DuED*”

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Do we have to talk about the percentage of truants and premature school leavers, about the number of recidivists of youth delinquents, about the influences of aggression and porno via the internet, about the problems of foreign youngsters or do we know and is there no reason anymore to research and register alone but we do have to do something, do it do what we know what we have to do: educating and developing durably!



Durable Education and Development (DuED) is an approach which uses insights and strategies on the basis of ecological insights (linkedness) and high values and intentions (such as wellbeing and involvement) because of which the quality of interactions can be improved in favour of developments which make man and mankind destined to 'exist longer.' It is a constructive way of thinking and working. The ecological insights give insight into the coherence of man with others and his environment. Through DuED you get a view on the complex reality on the one hand, but on the other hand this complexity is not viewed in a simple way.

Educating, education and durability

Educating is of all times. *Developing* is too. However, current educational systems do not know such a long history and *durability* has only recently become topical. According to van Dale *educating* is 'bringing up and forming'. At *developing* you can read 'expanding, improving, making grow' and *durability* 'fit, determined to exist for a long time.' If we want to educate children in a way in which they can grow in order to exist for a long time in other words if we want to educate and develop durably we will have to change course.

The durability of the earth is under pressure. Education and development are under pressure, too. The durability problem of the earth cannot be explained and solved simply. But the fact that together we are not well able to create hopeful perspectives becomes visible in van Dale's definition of *education* 'the systematic transfer of knowledge and skills by qualified teachers.' 'Transferring' is 'moving' and evokes the impression that the qualified teacher moves his knowledge into the pupil. It does not work that way. If we want to place counselling at the service of an education which improves the durability of the earth then something else is needed instead of 'transferring.'

The inconvenient truth

In the meantime everybody knows the images of melting glaciers, a rising sea level and climatic changes from Al Gore's *The Inconvenient Truth*. The film and the book of the same title strongly appeal to the world to reduce the omission of CO2 enormously. Many have left the cinema while sighing. Is the problem too big and 'cannot you do anything about it anyway' or is it high time that everybody takes his responsibility?

In 'The Inconvenient Truth' Al Gore warns against the climatic problems that are probably in store for us. It is probably 'The inconvenient Truth' that we will have to solve it ourselves.

Many people who deal with technological durability problems have the principle 'from cradle to cradle'. The starting point

is that all raw materials and elements can be used anew and do not get lost. An artificial product must be recyclable completely 'Waste is food'. Away with the principle 'from cradle to grave.' Away with waste and wasting raw materials. Entrepreneurs see more and more durable chances. From energy-saving light bulbs to completely recyclable chairs, from wind energy and solar energy to energy generating dancing floors.

Educating and developing durably

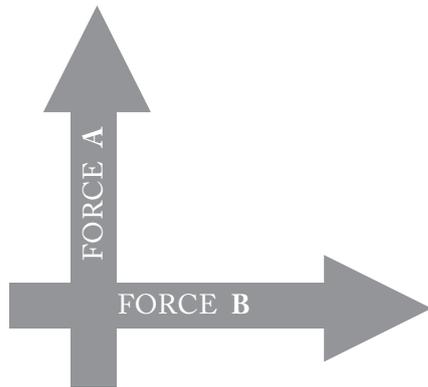
Unfortunately the human lifecycle cannot be bent to 'from cradle to cradle.' From the cradle we are on our way to the grave and our ability to recycle is only limited. Nevertheless it suits a high civilisation to base the interaction with each other and the inheritance to the next generation on *high values*. The education that we give each other, to children, in companies, in communities and institutions is most likely to have a durable character if the joint values are endorsed. The way in which we raise and form each other becomes visible in our acting. And we represent our values in our acting. Educating and developing are inextricably bound up with each other. Interactions in institutions where children are attended always have a pedagogic character. Sometimes it is conscious when values and intentions are made explicit, sometimes it is unconscious. In order to make development durable in the sense of 'intended to exist for a long time' something else is needed but transmitting pure knowledge. If you want the next generation to be destined to exist for a long time, there must be attention for the generation itself and for the earth on which that generation will have to live.

Daily the media report about interpersonal problems. The durable human perspective knows an educational and development model that has knowledge of the past and interest in the future, that appreciates all efforts that were constructive in a different time but that is now building with the next generation on a world which we derive pleasure from and which we want to be responsible for.

DuED is 'account for the other side'

Developments are most successful if 'the other side can still be accounted for.' When making decisions and determining policies one often has to choose: are we going left or right? The direction is sometimes clear and pleasant for all participants and it sometimes leads to resistance. It is important if you go left that you can still account for going right. If institutions choose for working more demand directed then they will have to account for the fact that the supply is okay and the other way round. Not the choice determines the success but the insight in the resistance it evokes and the possibilities you have to deal with it. The coach who likes to teach will have to be able to point out how it enters children. The coach that gives much autonomy will have to show what it learnt. Without that 'other side' there is no connection, no relationship, no interaction and there can be no DuED.

The DuED arrows:



The evolutions are following revolutions. No form can be found which is always the best for everyone. Opposite forces and interests can put each other 'off balance'. If a person or an organisation chooses for force A, it is important that he can still account for force B. There is no left without right, no demand without supply, no teacher without pupil.

DuED is living the highest values

Ecologically seen making connections and creating networks is crucial. In order to survive it is necessary to have a good relationship with oneself and one's environment. It is important that you determine priorities with reference to the values and intentions of your institution or organisation. From that point you can get a common perspective in view. In this respect ecological insights (linkedness) are of a higher order than values and intentions (wellbeing and involvement). The norms and forms are of an even lower order. In other words it is not about how you are doing things, but if the process does serve the highest values. There are a thousand ways to become happy, to develop well and to create linkedness with others. Respecting different forms of expression does justice to man's uniqueness.

The DuED pyramid:



Ecological insights give an image of man and his environment. Linkedness is essential to make interactions run successfully. Delinkedness leads to estrangement, inhibitions and delinquency. Values and intentions give direction, language and perspective. Norms and forms are inferior and should serve the (common) values and intentions.

A growing number of TV programmes is based on selection. Much coaching of children at school at sports clubs etc. knows the same mechanism. But is not the selection that links us. It is linkedness that selects who you can go further with! It is 'of vital importance' to word linkedness as highest value. A branch that has been cut does not grow anymore. A child that is rejected and bullied will live on, but will express the burdened impressions again. In the meantime we know from many examples that one person can disrupt a complete society. Why should we continue excluding persons or communities. We do know what happens when 'they' come back. We may exclude nobody!

DuED is constructive

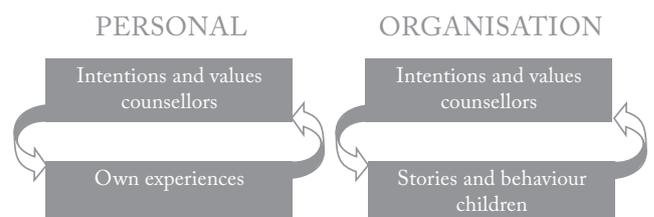
Though there is no recipe for educating and developing durably there still is a final criterion. Processes must be *constructive* by nature. This does not mean that it always passes pleasantly or that there would not be any conflicts. On the contrary: it is sometimes necessary that an open and honest battle is entered. It is sometimes necessary to delink in order to enter new connections. But where developments become destructive delinkedness is unavoidable and chances of durability are fading.

DuED can be measured with 'two circles'

When institutions or organisations have determined their intentions and values, you can look per employee what the personal filling of these intentions and values is. Everyone puts different accents from his own biography. Experiences determine the specific filling. ("I may not look like the one that I hate so much". or "I want to do what I learnt from my great example.") Counsellors are *authentic* if their own experiences are tuned to the values they are propagating. Others must feel that it 'is right.' The inside and the outside have to tell the same story.

That is also true for the institution or the organisation: the intentions and values that have been determined must be 'told back' by the stories and behaviour of everyone who is involved. In the counselling of children the circle is complete when they in their own words and behaviour 'tell back' the intentions of their counsellors.

The DuED circle:



Durability only then gets a chance if intentions and values are visible and audible in the behaviour and stories of all participants.

If a child tells things itself...

At a school which thought it important that children learnt to make their own choices and could be responsible for the freedom they got a six-year-old child told:

"Here you may choose a lot yourself. That is fine because you can keep working well and yet you get help if it is necessary."

But does that mean that you always get your own way?

"No, of course not. Because otherwise other children could not choose anything. Yet there are all of us!"

Linking also with delinquents

A behaviourally disturbed is exported to a juvenile prison while heavily escorted. The car is driven backward against the unit where the boy should stay. When the director opened the door of the car he saw the boy was in a dog's cage. While being astonished he asked the policemen why the boy was in the cage. They answered that the boy was too dangerous and that this means was available. While the director opened the door of the cage, he was admonishing the policemen. He asked if they had gone completely crazy to lock up a human being in a dog's cage. While he freed the boy, he warned the policemen that this had been the very last time that a human being was delivered in such an inhuman way. The director walked into the corridor with the boy and said that he might be raving mad or dangerous to life but that this should have been the last time that he was not treated respectfully.

Later the director told that the boy was still 'behaviourally disturbed' but that their relationship had a good basis from which they were able to associate with each other.

Conceptualising

By making your intentions and values of a higher order than the norms and forms you can get further into the direction of which the end has not been determined but at which you know that you 'are on course'. Not a document or a policy document is sacred in this but the process that could be called *conceptualising*. Conceptualising is 'making round.' Conceptualising is a verb, you must do it! Testing your experiences by your values and discuss your values with reference to your experiences. If counsellors and children represent the commonly shared values in their stories and behaviour it is possible to keep supporting each other in this permanently.

Rens, a child in group 6, got stuck at a traditional school and looked with his parents for a 'more pleasant place.' After he had been at the new school for some time he was asked about the teacher at his former school.

"Yes, the teacher always had one pupil that he slated and one pupil that he put on a throne."

And where were you?

"Yes, I was at the bottom of the list. It is different here."

Everybody is equal here: with a new week or a new week the slate is completely clean again."

Rens 'is telling' that educating is possible *from cradle to cradle*. He says that we can start every day here and now. And no matter how well we all think to know, it is not possible without the dialogue with whom it concerns. There is no reason not to start as early as possible. If we want to survive in the Netherlands with our innovative power then not a drop of talent may be wasted. That is reason enough to start durable education and development here and now!

Educating and developing durably means starting as early as possible and ending as late as possible: Learning a Life Long!

