



The Beautiful Schools Project

A faded, grayscale background image showing a group of children in a classroom. One child in the foreground is smiling broadly with arms raised, holding a globe. Other children are visible behind, some looking at books or papers.

Supporting Schooling for the 21st Century



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Author's Note



In 1998 I was invited to Russia by the European Forum for Freedom in Education (E/F/F/E) ¹ following the visit to South Africa of Professor Dr. Christian Rittelmeyer, then Dean of Education at the University of Gottingen in Germany. Rittelmeyer had witnessed the Novalis “Putting the Heart back into Teaching” project in Cape Town where – at that time – more than 20,000 teachers from schools throughout South Africa had attended the Novalis Teacher Enrichment Programme. Rittelmeyer described how teachers in Russia were also engaged in enrichment programmes which they called “Beautiful Schools” in English. I could not see the connection between the Russian ‘Beautiful Schools’ and our

1 The E/F/F/E is a Not for Profit Organisation with offices in all EU countries. It supports the needs of independent schools both legally and with creative education programmes for teachers. Its head office is in Germany.

work and Rittelmeyer invited me to ‘see for myself’ what was happening in Russia. He also told me about the famous saying of Dostoevsky, “Through beauty, the world will be saved”. He also informed me that the word ‘beauty’ in Russian had a much deeper meaning than the seemingly superficial meaning in English!

After arriving in Ufa in central Russia in September 1998, I was soon to experience the amazing dedication to education exhibited by the 200 plus teachers at the ‘Beautiful Schools’ Conference held in October in Ufa, the capital city of Bashkortostan, the oil-rich self governing republic (there were 89 such republics created in the wake of the collapse of the Soviet Union some years before).

The first Beautiful Schools (‘Krashiva Skola’ in Russian) Competition was held in St. Petersburg in 1997, in which participating schools arranged a visual and creative competition to display what each had done to improve their schools in all areas, much like a personalised ‘Whole School Development plan’. Each participating school decided for itself what its needs were and engaged the local community – including parents to assist them with their development plans. As each school has different needs, each development plan is unique to a particular school. I witnessed the excitement of all who participated in the Ufa Conference. The competition evoked enthusiasm, creativity, entrepreneurship and community support among schools where many teachers had endured the painful transition to democracy, during which time many thousands worked without receiving their salaries due to an economic meltdown. When asked how and why they continued teaching, I was told that “those are our

children, we can't let them down just because our government is failing us; we won't fail them"! I realised then that South African schools who had recently also undergone a radical change to a participative democracy may also be inspired as were their Russian counterparts.

Excited by what I saw in Russia, I returned to South Africa and immediately began enthusing my colleagues at Novalis Ubuntu, to adopt a similar project for South African schools, and the Beautiful Schools Project was born.

This book came into being when the idea of the Beautiful Schools Project (BSP) began to grow in the minds of teachers throughout South Africa and particularly in Limpopo Province, where there are now 1500 schools participating in BSP with funding from both departmental and local sources. There are also many schools in the Western Cape which have been engaged in BSP since 2000.

Education Minister Mrs. Naledi Pandor endorsed BSP in 2005 as a project for all schools operating in impoverished communities throughout South Africa. Funding for this project initially proved difficult to solicit, as most educationally directed donors were prepared to fund only "conventional" education programmes, especially those in mathematics and science. At the time of writing this introduction (May 2007) it seems that both the provincial and national education departments and some international donors are beginning to seriously consider viable alternatives, due to the sad state of public schooling in South Africa.

North West Province has also secured some donor funding to expand the BSP initiative which currently operates in some 50 schools. In the Western Cape, Novalis Ubuntu has carried the BSP initiative into the Novalis supported

schools where our teacher development programmes are conducted. Only in this year has our province begun to assist with support for BSP. I can well understand how little understood the BSP programme is for education authorities. I had to go to Russia to 'see for myself' that BSP is a very creative adaptation of what we (South African educationalists) know as a 'from the inside out' Whole School Development programme. All such interventions are brought to the schools either from the education department or from accredited NGEOs. The BSP initiative starts from the school itself recognising its own needs and requirements.

BSP is the first educational development project in state schools that invites teachers own participation in a unique and creative way. However, it does require (for some teachers) a radical shift in consciousness about what schooling really is and how change can be brought about in education for the betterment of people and society worldwide.

Fortunately some senior educationalists, including Mrs. Naledi Pandor and her predecessor, Prof. Kader Asmal as well as The South African Council for Educators (SACE), have recognised the vital importance of BSP. Novalis Ubuntu and SACE have a Memorandum of Understanding for the implementation of BSP in the country's poorest schools.

Recognising the mounting distress among teachers and pupils worldwide, popular education writers like Bill Spady, Ivan Illich, Neil Postman, Leo Buscaglia, Christian Rittelmeyer, George Lucas, Joseph Chiltern Pearce, Thom Hartmann and a host of others have called for genuine educational reform but have been generally unsuccessful to date. But the sorry plight of schools in all countries, especially in the US and UK, can no longer be

ignored as now millions of students are leaving the schooling systems as they do not see any advantage in continuing. Schools are not preparing them developmentally or economically, and this is expressed daily in our newspapers.

Ivan Illich called for the 'Deschooling of Society' and Neil Postman called his last book *The End of Education*. They both describe how a society without 'formal' state education as known to all of us since the early to mid-nineteenth century can be replaced by viable alternatives.

Prof. James Tooley of the University of Newcastle-upon-Tyne has researched the role of private schools in poor communities and found some illuminating results (see his paper in the addendum of this book). Tooley advocates the development of private schools, some of which could receive partial state funding while others could levy fees to parents who, although poor themselves, are prepared to pay something – no matter how little – for the schooling of their children. Parents see state schools as unmotivated and uninspiring, leaving their children frustrated and in doubt as to how schooling can benefit them. They have found that what they are receiving results in many children wanting to opt out of school altogether! Parents of these children are prepared to pay fees for dedicated and inspired teachers who can provide a relevant education, one that will give their children a viable start to their adult life.

I can concur with these children's needs, as I too could not find meaning and relevance in my own schooling. It was for this reason that I began searching for a relevant education and have woven my own story into the text of this book.

South Africa is experiencing growth in the independent schools movement, particularly small home schools and farm schools, as the problems written about in our national newspapers continue to bedevil the state school system.

It is against this background that this book is offered to those concerned persons who want to make a difference to schooling in today's world. Some of them have contributed to this book. Many more will contribute to the discovery and building of schools for the future.

This book is divided into two parts. The first is written by myself and includes my own journey through school. The second part is a compilation of essays by all those who have contributed their skills and love for education to Beautiful Schools worldwide. It is also a comprehensive self-training manual for teachers who want to engage upon their own personal development plan. They can do this by studying all, or most of the books by authors quoted in these pages and in the bibliography.

Our schools are the property of all concerned people everywhere, and it is they who will eventually craft and design appropriate curricula and the schools to house the learners of the future. What is likely to best assist them in this task is their own quest for beauty in its widest sense.

Goodness, Beauty, and Truth are the cornerstones of human development. Goodness is the moral principle underlying teaching in the kindergarten (nursery) years, providing an unshakeable foundation for life, while beauty can permeate all learning in the primary school years by fostering an artistic and creative approach. Teenagers are interested in the truth of everything they are asked to study. These three principles underlie all effective teaching.

Author's Note

Dostoevsky prophesied that “through Beauty, the World will be saved”. May this come true in our lives, and may ‘Beauty’ permeate all aspects of our thinking about the future of education and of society as a whole. An Education for the 21st Century needs functional schools, relevant schools, inspired schools, but most of all it needs Beautiful Schools.

Ralph Shepherd

July 2007



Chapter Three

Ubuntu in Leadership



The practice of Ubuntu in leadership is set to become a new self mastery and a group training programme through the publication of Mfuniselwa J. Bhengu's recent book *Ubuntu: The Global Philosophy for Humankind*. Emerging into use in the 1950s, the word ubuntu has grown ever more into prominence both as a tribal philosophy that emphasises grassroot social sameness ('simonye: we are one') and as a social limitation most negatively in xenophobia. Xenophobia is a growing phenomenon among township youth brigades who are attacking so-called foreigners from other African countries believed to be taking their jobs. In this situation, ubuntu is used in a very negative sense to justify their aggression against those who are from another tribe or country.

Ubuntu can also be wrongly used in what some developers call the 'crab' mentality: if you have a bucket full of crabs you will observe how those crabs that begin to climb out are pulled back down by the others below! Ubuntu is much more of an attitude of inclusivity but can be wrongly used by others to justify their clan's xenophobic activities.

The 'crab mentality' is also aptly described in the dream of Christian Rosenkreutz described in the Alchemical Wedding by Valentine Andrea, a sixteenth century pastor. In the dream, Christian Rosenkreutz finds himself in a vast deep and dark dungeon with hundreds of other prisoners. The scene is one of utter despair and wailing and there seems to be no way out from this hell. From time to time, a door is opened high up and a rope is let down. For those below, there is frenzy to get hold of the rope. Those who do are pulled up and out to freedom. However, those that are fortunate to catch hold of the rope are often pulled back down by the others below who do not want them to gain their freedom. Christian Rosenkreutz manages to catch the rope and hold on, and is pulled to freedom.

This applies to many cultures. i.e. when someone begins to achieve personal growth which begins to lift that person into a higher station in life, the other members of the clan/tribe decry him/her for doing so. My life-long friend and I were both born into humble circumstances in the UK. My father was employed as a cleaner on Union Castle ships, which for decades moved passengers between South Africa and England. My friend's father was employed in the local municipality where he dug holes! When my friend won a scholarship to study architecture at university, his father's brothers came to his house to 'beat him up' as how could he try and raise himself beyond his class? Fortunately he persevered against the 'crab mentality' and today is a world renowned architect.

My mother and I came to Africa following the death of my father in 1954. I escaped from the imprisonment of class through destiny; my friend struggled against the same imprisonment through hard work and achieve-

ment. But the ‘crab’ mentality is a major feature in the lower regions of class or tribal consciousness (see *Spiral Dynamics* by Beck and Greaves and also the work of Dr. David Hawkins, *Power vs Force*). The worst expression of the ‘crab mentality’ is in poor communities where members who develop HIV/AIDS consciously infect others on the basis “what I now have, you must have also”. This level of victim consciousness can only be transcended through a relevant education methodology and can thereby help people overcome the limiting attitudes to development. An exposure to what is true Ubuntu can assist in freeing people from this limitation through the use of a personal development programme.

The Nguni word Ubuntu is often seen as an over-worked cliché but closer examination allows us to discover the uniqueness of this word for today’s new leadership, aptly described in Jim Collins’ book *Good to Great*.¹ Jim Collins is a researcher into new paradigms of leadership and his book is one of the best books about what could be termed ‘Servant Leadership’ – which is not to be confused with servile leadership! From the thousands of companies reported in Fortune 500 from 1965 to 1995, Collins sought for the characteristics of what makes a company move from being a good company to becoming a great company. For this study, his team of 21 researchers working in excess of 15,000 hours over five years found only 11 such companies. But the 11 were able to give us guidelines of what could be described as socially and economically sustainable. They were those that moved from being good companies to becoming great companies over a significant period of time.

1 “Good to Great” Jim Collins 2005

The conclusion was that those CEOs who sought the sustainability of their companies above and beyond their own ego were able to do this through their own level of consciousness. They were the servant leaders. They were not “softies”, and they did live well, but not excessively. They made sure that their staff were cared for and not exploited, and that their customers received impeccable service. Their core human values were not based upon Maslow’s hierarchy of needs, but went beyond to the one uniting value: that of integrity.

Those wonderful companies which survived the term of office of their CEO faced enormous changes but were not subjected to personal greed. Maybe there has to be some element of achievement which could be described as having also an element of greed but like the title of the book by Clem Sunter *Beyond Reasonable Greed*, what Collins found was that the type of CEO who ran sustainable companies did live well but was driven by achievement through integrity. Collins discovered that there were 5 levels of leadership:

Level 5 - Executive: Builds enduring greatness through a paradoxical blend of personal humility and professional will.

Level 4 - Effective Leader: Catalyses commitment to a vigorous pursuit of a clear and compelling vision, stimulating higher performance standards.

Level 3 - Competent Manager: Organises people and resources towards the effective and efficient pursuit of pre-determined objectives.

Level 2 - Contributing Team Member: Contributes individual capabilities to the achievement of group objec-

tives and works effectively with others in a group setting.

Level 1 - Highly Capable Individual: Makes productive contributions through talent, knowledge, skills, and good work habits.

“Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company. (As Nelson Mandela contributed to a great country!) It’s not that level 5 leaders have no ego or self interest. Indeed, they are incredibly ambitious – but their ambition is first and foremost for the institution, not themselves.”²

South Africa desperately needs such leaders and such training is more important than ever before.

What is important for this book is the description of the leadership style and levels that came from the research done by Collins’ team from those companies that have been proved to be the best in contemporary America and possibly the world.

South Africa needs leaders of the highest calibre in all spheres of society for us to transcend the current unacceptable situation in leadership in government, civil society and business. The same holds true for education as well. The Beautiful Schools Project will assist in growing leaders for our future.

If we are to lift our communities to higher and higher levels, as well as have the courage to integrate a new and appropriate curriculum based upon imagination, inspiration and intuition, it requires that we embrace the six

2 “Good to Great” Jim Collins 2005

human values which together form the basis of Ubuntu. (See page 78.)

This chapter also introduces the concept that in order for human beings to initiate their own development, through their own heuristic learning, it challenges the will in each person to enter a process of self discovery. What follows is a self-assessment of how we consider our own values and how we then proceed to exercise faculties for the deepening and widening of these values so that we continually move towards attaining enlightenment.

What the CEOs in Collins' eleven companies were able to do was to generate a willing participation from their employees. They were able to spend both time and money establishing the 'attitude of gratitude' just by enabling people to experience that they were valued and wanted and that their contribution meant much to the company as a whole.

These CEOs even took care of those who were facing retirement and also those who for justifiable reasons had to deal with retrenchment. Programmes were instituted to help these individuals to think how they could find creativity inside themselves and thereby overcome low self-esteem which most retrenched people find happens to them.

Collins discovered that the qualities found in these successful CEOs contained what we know as the qualities of Ubuntu. Recently, a Novalis Ubuntu member of the board of directors – Mfuniselwa J. Bhengu – witnessed his second book *Ubuntu: The Global Philosophy for Humankind* come into print. We are grateful to him for writing what will become our 'textbook on Ubuntu' and we encourage all those seeking for an integrated and co-

hesive understanding of Ubuntu to avail themselves of a copy of this contribution to an understanding of Ubuntu, in all spheres of society.

Those schools embarking upon registering into the Beautiful Schools Project may use Bhengu's book as a text book on team building as their school contributes towards nation building.

The following six core human values were distilled from the qualities of 250 biographies of successful people in recent decades by the colleagues of Frederic M. Hudson in his *The Handbook of Coaching*.

The six core human values

- 1 Personal Power — Claiming Yourself. From which self-esteem, confidence, inner motivation, a positive sense of self, clear ego boundaries, self-love and courage have their roots.
- 2 Achievement — Proving Yourself. From which attaining goals, conducting projects, working, winning (including organised sports), having ambition, attaining results, recognition and money, being purposeful and doing enables self-assessment.
- 3 Intimacy — Sharing Yourself. In which inner growth shows in loving bonding, caring, being intimate, making relationships work, touching, feeling close, nesting, coupling, parenting, being a friend.
- 4 Play and Creativity — Expressing Yourself. So that you 'show' yourself as being imaginative, intuitive, playful, spontaneous, original, humorous, artistic, celebrative, re-creative, funny,

curious, childlike and non-purposive in your human-beingness.

- 5 Search for Meaning — Integrating Yourself. Taking awareness deep within to find wholeness, unity, integrity and an inner connection to all things, spirituality, trust in the flow of life, inner wisdom, a sense of transcendence and bliss.
- 6 Compassion and Contribution — Giving Yourself. Thereby improving, helping, feeding, reforming, leaving the world a better place, bequeathing, being generative, serving, social and environmental caring, institution-building and volunteering.

Frederic Hudson PhD is the president of the Hudson Institute in Santa Barbara and founder and former president of the Fielding Institute. He has consulted and coached professionals in a wide variety of businesses, universities and not-for-profit organisations including 3M, Apple, Boeing, Dupont, General Electric, Hallmark, Hewlett-Packard, IBM, Lockheed, Motorola, Pepsi Cola, Sun Microsystems, Stanford University, and AARP. He is the author of numerous books including *Adult Years* (Revised edition Jossey-Bass, 1999; and *The Handbook of Coaching*).

Jim Collins is the co-author of *Built to Last: Successful Habits of Visionary Companies*, a fixture on Business Week for more than five years with more than one million copies sold in the USA alone. A recipient of the Distinguished Teaching Award at the Harvard Graduate School of Business, Collins, like Frederic Hudson, is a teacher and executive coach in the private, public and social sectors. His books are published by Random House Business Books.

Mfuniselwa J. Bhengu MP. is the author of *Ubuntu: The Global Philosophy for Humankind* published by Lotsha Publi-

cations and *Ubuntu: Essence of Democracy* published by Novalis Press. He serves as a member of the Board of The Novalis Ubuntu Institute as a non-executive director.

The Novalis Ubuntu Institute has a training programme based upon the above Six Core Values (Hudson 1999) and Level Five leaders (Collins 2001) and Ubuntu (Bhengu 2007).

This training programme is led by Maj-Gen. Sandi Sijake, Executive Director of Novalis Ubuntu Institute. He spent 15 years together with leading comrades as a political prisoner on Robben Island. Following his release he was commissioned into the South African Defence Force and was secretary to Nelson Mandela during his term as President of South Africa. He is also passionate about leadership programmes for youth and is active in the Novalis Certificate for Youth Trainers (CYT).

Sandi Sijake, Mfuniselwa Bhengu and Ralph Shepherd will lead participants in internalising Ubuntu from the microcosmic and limited understanding to the expansive and macrocosmic adoption of UBUNTU as a global project for the uniting of humanity, transcending religious idealism to personal values to which we can all subscribe. In other words, through ongoing assessment and rigorous exercising of conceptual awareness, participants in the programme are awakened to those forces of love and unity which each human being has as a foundation from birth in the deepest sense.

The following declaration is only given to participants following an arduous inner examination. They are asked to sign this as their personal set of values which they are asked to uphold always.

UBUNTU

I embrace the universal African concept of Ubuntu spiritually and in practice, in all spheres of my Life. I value the good in my community above self interest.

In the spirit of service, I strive to support and help all members of the South African community to take their destinies into their own hands

I uphold the dignity of my community that gives us the potential for a better life.

I shall strive to be honest and trustworthy in all my actions and thoughts.

Within my community I shall encourage all people to lead an integrated and sustainable life which makes us all one with our eco-systems.

In my day-to-day activities respect for human dignity will be primary.

I shall cultivate and nurture the practise and spirit of sharing all natural resources among all members of my community as a whole.

In expanding community consciousness on self-trust and belief, I shall encourage the development of cultural and artistic forms of expression to enhance creativity.

I shall strive to ensure that my community practises, experiences and lives in the Spirit of Ubuntu.

I shall continuously strive to expand my learning for the betterment of my community.

I shall enhance my caring capacities in service to my community.

Ubuntu shall be a living and continuously developing organ of perception in my consciousness.

The above statement of declaration of commitment to Ubuntu will be signed by participants on the coaching and Ubuntu training programmes as a living document for the upholding of these values. It will be emphasised that this document is the manifestation of commitment and will be discredited should the holder transgress any of the values stated thereon.

Moral awareness can be educated and adopted in freedom but not enforced. Only an education on the basis of ecosophy as described by Prof. Bernard Lietaer in his book the *Future of Money* can bring about an awareness of the sustainability of Ubuntu ethics. Whether humanity has yet reached the point of development for such a process to have a real and enduring effect will only be seen in retrospect.

According to the research of Dr. David Hawkins the growth of human consciousness has reached a point that in advanced cultures such a statement can have lasting value. South Africa has given rise to some great leaders like Albert Luthuli, Nelson Mandela, Archbishop Emeritus Desmond Tutu and others who, like Gandhi, stood up for the oppressed against enormous opposing forces.

Gandhi was able to stop the might of the British Empire in its tracks and thereby help bring about the end of British colonialism.

It seems that the next task facing humanity is the raising of consciousness. This could well be the next daunting phase of humankind's development especially when we are faced with seemingly scary ecological changes which could include the battle for water. Until recently, there has been sufficient water for our needs but we have watched with ever-growing concern that communities which for thousands of years have received free water are now battling to have the water they need for their survival.

Ethical leaders and responsible community members will be the saving grace for a waking humanity.

The basis for development in such grave times will be the growing force of unconditional love as described in the Gospels. Until now, humanity did not have the power to destroy the planet we live on. Now we do have such power. Previous governments did not believe that there were sufficient resources for humanity to survive. They were wrong, there were sufficient resources but now we face a greater challenge: how do we prevent war? Only by the raising of ethical awareness and massive education programmes described by the thousands of educators like Bernard Lietaer, will we survive and watch our children and their children build sustainable communities where they will not take more for their needs than can be renewed by nature.

The holistic philosophy upon which ecosophy is built is no longer a 'green fad' but will need to become a way of life for all of humanity if we are to continue living on

earth. Ubuntu is the living philosophy that will underpin this new growth in human consciousness.

“As love becomes more and more unconditional, it begins to be experienced as inner Joy. This isn’t the sudden joy of a pleasurable turn of events; it’s a constant accompaniment to all activities. Joy rises from within each moment of existence.” David R. Hawkins, MD, Ph.D.



