

Global Launch of SEE Learning

**Day 1
April 5th, 2019**

Unveiling of SEE LEarning Curriculum

Day 1 of the global launch of the SEE-Learning program started with Ravi Gulati, who welcomed the 900 people present at the event. He said, “His Holiness has been bringing to our awareness for a long time now, that there is a very important gap in the way we are educating our youth. Not only here in India but all across the world. The Dalai Lama trust and Emory University came forward to meet this need with a K-12 curriculum that is at once universal and at the same time open for local adaptation. Vana foundation provided crucial support in testing it out in the Indian context and now in organizing this launch.” He then invited the representatives from each of these organizations to come and say a few words.

Mr. Tempa Tsering from the Dalai Lama Trust then welcomed the congregation. He started, “May I, on behalf of the host organizing this event this morning- Emory University, Vana foundation and the Dalai Lama Trust welcome you all to this groundbreaking event to launch the secular ethics, which His Holiness often referred to but today is called Social, Emotional and Ethical Learning. We have here today civil society leaders, philanthropists and students from 37 countries 104 schools. We also have here today representatives of educational institutions and organizations who are either involved or have contact in education-of eleven thousand eight hundred and sixty two schools, mostly in India.

“Friends we are gathered here for the next two days to deliberate, to discuss and to strategize for the realization of an issue that concerns the future well-being and happiness of humanity. It is in view of this important issue that the curricula on Social, Emotional and Ethical Learning was prepared by Emory University on the behest of His Holiness the Dalai Lama and with his guidance, inspiration and support. His Holiness believes that as a result of modern scientific and technological development, we have made tremendous development and progress in the fields of infrastructure, communication and many other fields. These have certainly brought in more physical comfort and convenience. Have we truly and correspondingly become happier and more contented? Unfortunately as we all are aware of, today there seems to exist more mental distress, more violence and more greed.

“Also as a result of extraordinary modern development in the field of communication, the world has become smaller and human beings have become more interdependent than ever before. So have we become correspondingly more compassionate and more caring to each other? Unfortunately, again, there seems to exist more competition, jealousy and greed which leads to more hatred and selfishness. This then is by and large the state of the world today.

“His Holiness firmly believes that the basic nature of human beings is kind and compassionate, but the state we are in here today is because of the unbalanced educational system which places more emphasis on the development of intellectual capacities and neglects the development of compassion and of a warm heart. We stress more on the individual than on the community.

“The solution to this problem, His Holiness is convinced, is to impart a balanced education. Educating both the mind and the heart, to make human beings more compassionate and less self-centered. In fact, this is His Holiness’ passion, this is his commitment and this is his vision for a better world- a more peaceful world and a more harmonious world. His Holiness often says ‘I have just two hands and need more to effect changes in this world.’ Friends, we are gathered here today, coming from different paths of the world to give His Holiness this much

needed helping hand. Thank you very much.”

Mr. Veer Singh, founder of the Vana foundation was then invited to say a few words. He said, “I am an insignificant piece in this puzzle, a mere child grappling with samsara. I feel fortunate to have been able to assist with this event and some of the efforts that led up to it in a small way.

“This most iconic and remarkable body of work- SEE Learning deserves nothing less than the greatest admiration, but more importantly it deserves to be used, applied and positively exploited for everyone’s benefit as much as possible. When I first read the SEE Learning framework and curriculum, I was awestruck by its quality, sensitivity, academic rigor, practicality and global application. It is a testament to the tremendous hard work that Geshe Lobsang Negi, his wonderful team at Emory University and many eminent advisers have put in. It would not be unfair to say it is amongst the very very best frameworks of its kind.”

“Whether you are an educator or not, I would encourage all of you to read it and of course it is yet another beautiful manifestation of His Holiness’ profound wisdom, love, boundless compassion, care and concern for us all. It is wonderful to have this event in India- one of the fountains of spiritual wisdom for the world and the Land of the Buddha Shakyamuni. We are here with one of his greatest teachers and practitioners, His Holiness the Dalai Lama- a son of India, as His Holiness often calls himself. A teacher I revere and love. As an Indian, I cannot help but feel an immense sense of gratitude to His Holiness, who constantly reminds us of our profound heritage of wisdom and who tirelessly encourages all of us citizens of this one planet to abandon unvirtuous action and to cultivate everything that is virtuous and to train the mind, just as the Buddha did 2600 years ago.

“As an Indian Buddhist I feel strongly that this ancient wisdom is as contemporary today as it was over two millennia ago. As life becomes ever more complicated, the earth ever more depleted and the mind evermore overwhelmed, there is no better time for us to embrace SEE Learning. There is no better time to begin a thoughtful journey to help cultivate the right values in our young and to prepare their minds for life ahead.

“Vana foundation is a young organization that works to inspire the study and practice of the Buddha’s path to enlightenment and the revival of Indian culture and wisdom in whichever small way that we can. We are very limited in our capacity and so I request all of you to push this initiative forward in India and all over the world. Welcome to all of you and I wish you a wonderful two days together. Thank you and namaste.”

Dr. Robert Paul, Dean of Emory University, was then invited to the podium. He began, “It is a great honor and a very great pleasure to bring greetings to this assembly on the occasion of the launch of the SEE Learning program from its co-sponsor and academic institutional home- Emory University in the city of Atlanta, Georgia in the USA. On behalf of Emory’s president Claire Sterk, I convey Claire’s high hopes for the success of this project, which could not be more timely or more in keeping with Emory’s mission. It is that mission- to educate both the mind and the heart, so tirelessly and eloquently espoused by His Holiness the Dalai Lama that has brought Emory together with His Holiness, who serves as distinguished Presidential Professor at Emory.

“We are proud to partner with him as well as with the Dalai Lama Trust and the Vana

foundation to establish what is the most ambitious and far-reaching project yet of Emory's in a decades old collaboration with His Holiness, whose wisdom has successfully guided us in the past and whose commitment, whose service of all humanity has inspired and continues to inspire us. No one can doubt that the world is entering a tumultuous era with tremendous challenges, but also with ever-increasing knowledge about how to deal with the problems that face us and there is one great resource that stands above all others that will lead either us to a better world or allow us to be overwhelmed by the forces of divisiveness, destruction and despair. That resource is our children and our children's children.

“What the world will become in the coming years will be determined by the choices these next generations will make and the actions they take in relation to others, with whom they will share this small and very vulnerable planet. Forming these children into the kinds of adults who will not only have the skills to work on solving the great technical and scientific challenges of the coming era, but will do so in a spirit of generosity, forgiveness, understanding and compassion for others. This now stands as the most important task facing today's adult generation. We now know that these qualities can be taught and inculcated just as the skills of engineering, mathematics and science and therefore we recognize that no more worthwhile task confronts us than developing educational systems that address both the heart and the mind. Teaching our children both knowledge and the emotional, social and ethical understanding of self that together unite to create genuine maturity and wisdom.”

“Emory's model ‘the wise heart seeks knowledge’ perfectly captures the project of the SEE Learning program and our meeting of minds and hearts with those of His Holiness and all those gathered here gives us hope and excitement about the launching of this all-important effort. In closing, I want to thank and congratulate my former student and now colleague Lobsang Tenzin Negi, who has led us in this crucial and promising endeavor. There are many others, too numerous to mention, who deserve much credit but there is no doubt that without Geshe Lobsang's energetic and effective leadership this event and this program would not be happening. Thank you very much.”

Geshe Lobsang Negi, the Executive Director of the SEE Learning Program was then invited to give an address and formally unveil the curriculum. He started by saying, “With my humble respects to His Holiness the Dalai Lama, Shri Kailash Satyarthi ji and Shri Manish Sisodia, it is my privilege to give a brief introduction to the SEE Learning program, which stands for Social, Emotional and Ethical Learning. But first, allow me to express my deep and heartfelt thanks to Mr. Tempa Tsering of the Dalai Lama trust, Mr. Veer Singh of Vana Foundation and Dr. Robert Paul, my own advisor at Emory University- for their wonderful opening remarks and they are representing our three host organizations for this launch. Please allow me also to acknowledge what a great honor it is to have the presence of His Holiness the Dalai Lama here to globally launch this program by unveiling the SEE learning curriculum.”

“His Holiness has not only been the inspiration, the vision, but also the support behind this program. In fact, SEE Learning is a program that aspires to fulfill His Holiness' far-reaching vision: the vision for educating the heart and mind or what His Holiness often refers to as secular ethics in education. We would not be here today without His Holiness' kindness and His Holiness' guidance.

“We are also so privileged to have with us here our other distinguished guests-honorable Shri Manish Sisodia, Deputy Chief Minister of Delhi government and renowned children’s rights activist Nobel laureate Shri Kailash Satyarthi.

“We are here to celebrate the global launch of the SEE Learning program. Although this is a new program, it’s roots go back quite far. It represents and reflects many decades of work, discussions, meetings and dialogues by His Holiness the Dalai Lama with world leaders in education and various scientific disciplines, including- neuroscience, psychology and others on topics of how to bring about a change in education that can bring the most benefit to future generations and prepare them to meet the challenges that lie before them.

“For quite some time His Holiness has been convinced that for our education to be truly useful it must be combined with a good heart. Furthermore, he contends that such an education of heart should be based on secular ethics and ethics based on our common humanity and on science rather than on a single religion or ideology. This is by no means because His Holiness is himself against religion in any way, rather it is because of the diversity and pluralism of our world today and our urgent need to learn to live together peacefully in harmony.

“This is the vision upon which SEE Learning is founded. SEE Learning is also the culmination of a 20 year long relationship between His Holiness the Dalai Lama and Emory University. In 1998 His Holiness inaugurated the Emory-Tibet partnership when he was visiting the University as it’s commencement speaker. In his commitments address he said and I quote, ‘I believe that education is like an instrument, whether that instrument is used properly or constructively or in a different way depends on the user. We have education on the one hand on the other hand we have a good person. A good person means someone with a good heart, a sense of caring for the welfare of others, a sense of commitment and a sense of responsibility. Education and a warm heart, the compassionate heart, if you combine these two then your education, your knowledge will be constructive. Then you yourself will be a happy person and certainly you can be an immense benefit for society and the betterment of humanity. This is one of my fundamental beliefs- that a good heart, a warm heart, a compassionate heart is still teachable. Please combine these two.’ These were the words of His Holiness in 1998 at the Emory campus.

“In statements like these, His Holiness made clear the need of an education of both heart and mind. Since his inauguration of the Emory-Tibet partnership in the year of 1998, Emory University has collaborated with Tibetan institutions of higher education to bring modern science to Tibetan monastic education in the form of the Emory Tibet Science Initiative and has engaged in a robust research on compassion and its cultivation with it’s cognitive based compassion training.

“The purpose of all of these efforts has been to bring modern science and western intellectual tradition into dialogue with the Indo-Tibetan tradition, which His Holiness often fondly refers to as ancient Indian Nalanda tradition of critical inquiry- a tradition that has spent millennia examining the inner science and nature of the mind and emotions. The hope is that this exchange of knowledge can lead us to a better understanding of the human condition and concrete solutions to our present day problems.

“The culmination of this collaboration between His Holiness and Emory University is SEE Learning - a K through 12 education intended for global implementation. We embarked on this project when His Holiness entrusted us in 2015 to develop a framework and sample curriculum for bringing secular ethics into education. In developing SEE Learning over the next four years our team drew directly from the writings of His Holiness including his books ‘Ethics for new millennium’ and ‘Beyond religion’. We also drew from leading scientists and scholars in the field of education including the works of Daniel Goleman and the field of evolutionary biology, neuroscience, psychology, the social sciences, trauma-informed care, systems thinking and so on.

“Throughout, our small team at Emory was guided and aided by a multitude of teachers and senior advisors and experts. We are so grateful that many of them are here with us today. However, I would be remiss if I don’t mention the tremendous contribution that one of our advisers, Geshe Thupten Jinpa la -whose insight into this field is unmatched and his contribution has been enormous. Unfortunately he couldn’t be here because of another writing project.

“Over the past 4 years, over 600 educators have attended SEE Learning workshops and been given the curriculum to pilot in their classroom and of them, over 150 educators have directly contributed to the curriculum or have provided crucial feedback on their use of the curriculum during its development. In addition to the framework and the curriculum, our team, which now includes many international partners has worked tirelessly to produce the four volumes we will present today.

“To develop an online platform for educator preparation and support so that this program can become truly global and to initiate a robust research and assessment program to evaluate the effect of educating the heart and mind on children and educators alike. Working on such a visionary and far reaching initiative with so much potential to bring genuine benefit to the world has been a tremendous privilege and honor to our entire SEE Learning team and for that matter the entire Emory community as well.

“In addition to thanking His Holiness, I would much like to thank the successive presidents of Emory University who have supported these efforts over the past 20 years including the current president, President Claire Sterk as well as our deans of Emory College over the years. Most notably Dr. Robert Paul who has spoken before me but also the current dean, Dean Michael Elliott. We would not have reached this point without their support.”

“It is now my great honor to request His Holiness the Dalai Lama to formally unveil the four volumes of Early Elementary, Late Elementary and the Middle School curricula and the SEE Learning companion.

“It is our honor to also present these volumes to Nobel Peace Laureate Shree Kailash Satyarthi and to the Honorable chairman here, the Deputy Chief Minister of Delhi government, Mr. Manish Sisodia.”

This collection of books was presented to His Holiness and the chief guests, wrapped in a white silk katha. His Holiness and his guests then removed the cloth to formally unveil the four volumes. A quick photocall followed. This marked the official launch of these new volumes that

the Emory team has been working on tirelessly for years. It was a historical occasion that will undoubtedly bring enormous benefit to the world of education.

Mr. Ravi Gulati then returned to provide some important information about these volumes. He said, “The Early Elementary Curriculum and the SEE Learning companion is being simultaneously launched in 12 major languages. Not only the 6 UN languages - English, Arabic, Chinese, French, Russian and Spanish but also Tibetan, Hindi, Korean, Mongolian, German and Portuguese. We are grateful to the many teams of translators, some of whom are present here for doing this work.

We would now like to show a brief video on SEE Learning which gives a small glimpse on some of the many students, classrooms and educators who have helped develop and piloted the program. This video will be followed by opening remarks by honorary deputy Chief Minister, special remarks by Shri Kailash Satyarthi and then the keynote address by His Holiness.”

The video shown wove together many teachers and students that are interacting with the SEE Learning program and the benefits they have received from it. It also features Geshe Lobsang Negi and Dr. Brandon Ozawa De Silva, who explain the gap that exists in education and how SEE Learning was created to fill in that gap. However, SEE Learning does far more than filling a gap, its effects transcend the classrooms as they go to the very heart of each teacher and pupil.

Ravi Gulati ji then continued, “We have the honor of having in our midst the Deputy Chief Minister of Delhi and also the Education Minister, Mr. Manish Sisodia. Delhi government under the leadership of Mr. Manish Sisodia, has taken many unprecedented and path-breaking educational initiatives that have brought in a lot of changes here. It has been the talk in many parts of what is being tried out in Delhi but not only that, what really warms my heart personally, is how the sectoral boundaries between government and NGOs and individuals have gotten blurred. We’re all human and it has opened up so much space for people from any walk of life who want to contribute to public education that they can come in and contribute. So, Mr. Manish Sisodia.”

Mr. Sisodia began, “Respected Mr. Negi, Mr. Kailash Satyarthi, His Holiness and the all the holy souls present in this hall, let me start by saying good morning to all of you- good morning and thank you very much. It is a pleasant day to be part of this historic ceremony of humankind because as an Education Minister, I can say and as a human being and a citizen I can say, that this SEE Learning course material is one of the greatest gifts to humanity. Social, emotional and ethical learning is the only thing that we all human beings on the earth are really looking for and that we really want today.

“Especially at a time when the entire world is trying to solve the problems of hatred, problems of violence- through rules and laws being made by the governments everyday and the weapons being purchased everyday. What we are trying to do is we are trying to buy peace through weapons. We are trying to buy or bring peace through law and we have seen in the world that it has not been possible so far.

“There are thousands and thousands and thousands of pieces of papers which we call ‘rules and law’ and there are millions and millions of weapons on the earth. We can then say that there is no peace on the earth if the results carry a risk to life. There is always a risk to humanity, there is always a risk to nature.

“At this time we introduce this curriculum called SEE Learning: Social, Emotional and Ethical Learning. That’s why I said it is one of the most needed curricula and a much-needed education for all the people living on the earth. I would say this is the solution to hatred, this is the solution to violence, this is the solution to all the divisions that we are living with together. This is the solution to make human beings one, this is the only solution I would say, to bring oneness amongst all the human beings living on the earth, and that is much needed. That is why I congratulate the team behind this curriculum- the Emory University, Dalai Lama Trust, Vana Foundation and everybody who has been working on it.

“I have seen this curriculum. I had the opportunity to see the curriculum in advance and I found- this is the scientific way to teach ethical and emotional science. We can say and we know from our histories that there has been hardly any time on the earth when we have not been looking for ethical education or emotional education. We have been trying to do so earlier also but unfortunately all our efforts to teach emotions and values and ethics have been limited to preaching. You can’t preach ethics. You can help the students the next generations to learn and live with ethics.

“This is the scientific way, it’s as scientific as $2+2$. I mean to say that everybody who knows $2+2$ is 4, when a situation comes and someone says $2+2$ is 5, one can agree that all the people who know $2+2$ is 4 cannot be convinced that $2+2$ can be 3 or 5. So it is as scientific as $2+2$. That is why I said this curriculum, I have gone through this and that’s why I said I am grateful as a human being I am grateful to the team who has prepared this curriculum with the blessings of His Holiness and the team who has worked on it.

“Delhi government schools have already been blessed by a curriculum called ‘Happiness curriculum’. I won’t hesitate to say that many of the things that we have been teaching in our schools in last one year in the name of the ‘happiness curriculum’ we have borrowed them from the teachings from His Holiness. The results are tremendous. On 2nd July 2018, His Holiness blessed us- all the government teachers, all the government principals and the students by his presence and with his words. Under his leadership, we introduced this curriculum called happiness curriculum in our schools. In 1,000 schools and 15 lakh or 1.5 million students practice mindfulness meditation everyday at the beginning of their school day.

“There are stories and activities under this curriculum daily. There are daily classes happening and this is one of the largest experiments being done in emotional and ethical learning with the happiness curriculum. As I said, 15 lakh students, everyday take part in these classes in all our 20,000 classrooms in 1,000 schools. 20,000 teachers give happiness classes in our schools with mindfulness meditation, activities and stories. The results are tremendous.

“I will just put one or two small anecdotes before this audience so that one can understand where this SEE Learning can lead the world. All the schools in all the countries should adopt this curriculum as soon as possible. I’ll just give you two anecdotes from my classrooms. The

outcome comes from the parents and teachers. Many of the principals have told me that students in our schools are now behaving in a more calm manner. They are not being as rowdy as they used to be at that point of time before the introduction of this curriculum.

“A teacher told me about one student’s mother they met. She came to school and asked us what we are teaching these days to our students. The teacher asked if there was something wrong. She explained that earlier when her child would return from school he would be quite rowdy and when she would serve him food he would reply ‘not now!’ ‘However, recently when he comes home, not only does he calmly and easily eat his food but he also asks me if there is enough food for me and even goes to check in the kitchen if there is adequate food for everyone.’

“A girl came and told me that now kids are more concerned about the financial positions of their families. They used to complain that their parents were not spending enough on them or offering gifts, but now they are more intune with the financial positions their families face.

“One teacher told me that the greed of collecting sarees has gone away too. So these are very anecdotal examples, but this is the very beginning. It has been only one year so we can understand that the penetration would be much deeper with the process of time. Again, I would like to say that we learn so much from the SEE Learning curriculum and we would like to adopt this as soon as possible and as fast as possible. Whether in the name of happiness or in the name of the SEE Learning curriculum, the future of the human being, the future of the earth and the future of the all the nations is in SEE Learning. Thank you very much for making this possible for all human beings and thank you to His Holiness the Dalai Lama for blessing us.”

Ravi Ji returned to welcome Shri Kailash Satyarthi. He began, “A name that needs no introduction, a Nobel laureate who has been doing India proud - but I’m sure that’s not how Kailash Satyarthi ji thinks of himself. Moved by the plight of countless children who are forced to work not only to survive themselves but also for adults- loved ones or not. He’s worked tirelessly to build the global march against child labor and also the global campaign for education . May I invite Mr. Kailash Satyarthi to share with us how he sees SEE Learning to be relevant in his heart-rending context, your special remarks, sir”

Shri Kailash Satyarthi opened his special remarks by welcoming the participants and audience. Then he said, “these organizers were very clever, they put two machines one on His Holiness and one on me so that two of us cannot make noise. Actually, I recall when my Nobel Peace Prize was announced. Some journalists and friends told that ‘O Kailash ji, such a great news that you are going to join the company of those 20-25, the tallest moral leaders of the world.’ I said ‘Hmmm, yes.’ But then I immediately said that I’m sure that I am going to join two more children and they asked ‘you have worked with children and lived with children for all your life and you think and behave like a child, who are these two more children?’ I said one is Archbishop Desmond Tutu and the second one is His Holiness the Dalai Lama. So if any two of us meet, the laughter and noise is bound to happen.

“Let me tell you that when I enter in this hall, I feel like I’m swimming in the ocean of compassion. Your smiles emit compassion and love and kindness. I don’t know your positions, your academic qualifications but one thing I can tell you is that you have brought tremendous

positive energy. I can also see many people from many other parts of the world, I welcome you in India.

“Why did I say that he is a great mentor, motivator and a friend like a child? Because for me, childhood is not an age. Childhood means simplicity. Childhood means transparency, truth, forgiveness and more quest for learning. And if we live with that inner child, then the world is much more beautiful and much more lovable.

“So, today when Emory University, Vana foundation, the Dalai Lama Trust and all those people-academicians who worked on the SEE Learning syllabus- I hope, I cannot say now frankly, but I hope that it will help in changing my thought or my belief about education.

“When children are born as I said, they are true, they reflect divinity. But over the years they are conditioned through our teaching. Through our identities. We tell them that you are Hindus, you're Muslims , you're Christians, you are Buddhists, you are this and your are that. Their identities begin with those divisive trainings which divide humanity. No child has ever created any religion, it is we adults that did. We teach them to be Hindustani, Indian, Pakistani, Bangladeshi, African, Americans. Who has created these borders? No child. It is adults who created the borders on this mother earth and we teach them nationalities and boundaries.

“So, if such an effort can help in bringing back and delearning these kinds of things and trying to inculcate that inner child inside us. I am sure that those who worked on it might have thought of how the teachers would be trained and educated, not just to teach the children compassion but to learn compassion from children.

“In all my life, in 40 or 50 years of my work with the children, I try to learn. Only last week, actually this week on Monday I was sitting with a group of children, whom we freed a week before from slavery. They were all trafficked from Bihar to work in Delhi, in the capital of this country as slave laborers, trafficked ones. Nine, ten, twelve ,thirteen year olds. They worked in toy making, in fact car making -they were making plastic cars. The youngest one told me when I asked ‘did you ever play with these cars?’ He started crying, he said, ‘no I was not allowed to play with those toys but yes I used to play when I was a child’ because his sense of childhood has been lost, he says that ‘I used to play with pieces of stones in my village and now we are beaten up if we try to play with them.’ When he started crying, before a teacher could jump in, the son of one of the teachers hugged him and started kissing him. Here, you learn compassion.

“You can learn compassion from children. You can ignite compassion through that. I'm not going to speak much about it but let me underline a few things. One is that all religions on the earth and all revolutions- political, social revolutions were born out of one spark and that is compassion.

“Compassion is not simply empathy, it is not sympathy, it is not just kindness and it is not gratitude. They are all manifestations, but compassion is the feeling for the suffering of others as it is your own suffering and then a drive and desire to change that situation of suffering. A lot of work and a lot of research has been done on it and I am happy that more research is being done but let us go back to our children. Let us learn from our children. Today when I am standing here, in India, in my

country, one child would be raped or sexually abused every 15 minutes. Today I am standing here, 152 million children must be working as child labourers in extremely subhuman conditions in one or another part of the world. I have worked across 150 countries for the last many many decades.

“When I sat with a child who was badly injured working in a cocoa bean farm field in the Ivory Coast and when I asked ‘how do you like chocolate?’ As you know the cocoa bean is the core ingredient of chocolate he looked here and there and asked other children what is chocolate and then all of them said they had never tasted chocolate.

“I sat with a 7 or 8 year old girl, a tiny girl who was stitching footballs and each time when she made a mistake she used to suck her blood. I asked her ‘my daughter I showed you that I will free you one day. What is your dream?’ she said ‘what is dream?’ I said ‘Khwab’, she said ‘what is khwab?’ I said ‘what you want to become one day?’ she said “just one thing, I want to kick a proper football, I want to play with the football.’

“This is the world we have created due to deficiency in compassion, in our personal life, in our social life, in our political life, in our business life. So dear friends, I can tell you that we all, each one of us are born with the most precious divine gift- that is compassion. We ignore it. It is layered with our knowledge, our maturity, which makes us more artificial. It is layered with bias, fear, insecurities and so on. If this most precious gift of God, compassion, is with us, let us not confine it to our children, our siblings, our biological ones or our close friends. God is not so meager. If there is a God, this God has given us an ocean of compassion and we all can fit into it. We all we have to open it, then we all can swim, as I am swimming today with all of you in the ocean of compassion.

“Dear friends I hope that compassion becomes the way of life. You need not learn it, it should be a part of you. Let us see how we can inculcate compassionate business, not the profit-making business which is killing humanity, which is killing the planet and everything. “Business with compassion. Let us think of politics with compassion. We have seen how politics has been degraded. Look at their faces, listen to their speeches. Anywhere in the world the whole soul of globalization is squeezing. We are becoming more and more localized. Look at those politicians. Let us do politics with compassion. Let us promote politics with compassion as a human being, as a citizen, as civilians and responsible people. This earth, this planet, belongs to you. So ask your politicians to be compassionate.

“The religious leaders and faith leaders should also learn compassion. The soul is gone, the big churches, the big temples, the big mosques are built and sadhus and babas appear on the television, not 24 hours in 24 hours of the day but maybe 30 or 40 hours a day. So, let us love ourselves but let us love all and that is possible when we learn from our children. Thank you so much, thank you.”

Ravi ji returned, and reflecting on the special remarks, he said “ Kailash ji, you were speaking about how children have no identities and we adults thrust these identities over them and probably that’s how we create these barriers to compassion which is already existing in the children as they were born. I was reminded of a couplet by the 15th century mystic poet Kabir. I’m sure many of us have heard this. He says ‘sab aaye ek hi ghat se, utre ek hi baat, beech mein

duhida pad gayi, ho gaye baarah baat.' What he is saying is that we all came from one place, we walked the same road, duality threw us into doubt and now the road has been split into dozens."

Ravi ji then introduced His Holiness to give the keynote address. He said, "His Holiness, whose heart beats in compassion for the seven billion plus humanity that is often caught up in these narrow identities of its own making, whose vision that is at once universal and also beyond these narrow affiliations, with his relentless pushing he's been the one key instigator of this whole enterprise of the development of the SEE Learning curriculum, His Holiness."

His Holiness began his address by saying, "Respected brothers and sisters, indeed I am one of the seven billion human beings, so this kind of gathering of thinking or discussing the well being of humanity, I very much appreciate. If we look at the past, since the sun developed five billion years and living beings started one billion years ago. Amongst the different species of mammals, I think the human being is the most mischievous. I think other sentient beings, mammals, of course they also have anger, attachment, sense of I, but they say due to their anger, this is some limited destructive action. We human being are the most destructive. Why? This intelligence.

"So our intelligence, used constructively, we can do immense things. At the same time, this intelligence used destructively as I mentioned earlier is really very very harmful. So now our basic human nature is a very good compassionate nature. One example is my hero, Richard Moore. When he was in Northern Ireland, you see there was a crisis, so one British soldier hit a rubber bullet to his forehead. Immediately the eye burst and was destroyed. But then in hospital the next day, when he recovered, his first thought was not anger or hatred but 'now I can no longer see my mother's face'. So beautiful. He never kept anger towards that person, the British soldier who shot him. Eventually they became good friends.

"So that is one indication of basic human nature. Now scientists also say basic human nature is more compassionate. We are social animals, our survival entirely depends on others care and affection. Firstly the mother, then friends and so on. That's basic human nature. Now in education, once children join education, there is not much talk about these basic human values.

"Today's modern education is very much oriented toward material value, so then the children's nature and good qualities are becoming more dormant. This brilliant brain is combined with the destructive emotions. Since basic good nature is dormant and there is an attraction to external things and then education also talks about material values. So therefore, now the key thing is that education can further utilize the ability of human intelligence. Human intelligence cannot turn positive through mere faith but only through reason. So education plays a very very important role.

"Firstly making distinctions among different emotions then specifically destructive emotions. Through human intelligence if we think properly then we can develop conviction about how destructive emotions such as anger and hatred, which although are supposed to protect oneself are actually very harmful. Human intelligence has the ability to make distinctions. Intelligence has the ability to see long term interests and short term interests. Intelligence can see more holistically and also intelligence can see reality, emotions cannot.

When anger develops we are short-sighted and it is an immediate reaction. Now according to quantum physics and also some of the ancient Indians traditions of philosophy, they say that most of the destructive emotions are very much based on appearances. So therefore, intelligence should be used to analyze reality and then we will understand the deeper level of reality. We can then develop knowledge to bridge this gap between appearances and reality.

“Emotion is just based on appearances, now scientists also say this. So therefore, education has a very very important role to get an understanding of reality and combine it with sense of responsibility (that is compassion). So therefore, I really appreciate Emory University and the concerned people who really pay attention to that.

“The results may not be achieved next week, but I think the next generation will become more sensible human beings, more compassionate human beings. Then not only will individuals become happier and families too, but also the entire world can be more peaceful with a more genuine sense of cooperation and ready to share others’ problems and help each other.

“At the time now, global warming is quite serious so we really need a sense of one community. Eastern world, Western world, Southern world, Northern world. We are the same. As you mentioned, there is too much emphasis on differences, on nationality, color, races and religious faith. These are secondary. The important thing is that we are the same human beings. We share the same planet. We have to take care of our environment. This is our only home. If due to carelessness and due to global warming our world becomes a desert then there is no other alternative. Oh the moon, the night sky has for a thousand years inspired poetry. The moon is beautiful. But I think if we try to settle there, it is hopeless and we will die.

“No matter how difficult our world is, this is our only home. So we have to take care of our environment. So this sense of concern or compassionate attitude should not be only for human beings, but also other animals, birds, insects. Mosquitos might be the only exception. My relationship with mosquitos is not very good. We have to extend our sense of responsibility, sense of compassion firstly to our own family members, then to our own community and then finally the entire humanity then also different species of mammals on the planet. So this is all, thank you, thank you, thank you.”

Mr. Ravi Gulati ji then invited on stage the distinguished panel of experts who have researched and studied the benefits of SEE Learning curriculum. He said, “We have Dr. Daniel Goleman who is going to be here on a pre-recorded video. He has not been able to make it because of the pollution and his doctor did not allow him. We have Dr. Kimberly Schonert-Reichl, Dr. Robert Roeser, Dr. Brendan Ozawa-de Silva and Mr. Aditya Natraj. We have Dr. Lobsang Negi in the chair. Dr. Negi, as soon as he came to Delhi he unfortunately fell ill and in fact he has come only late last night from the hospital so thank you so much Dr. Negi for still making it here.

Geshe Negi said, “Your Holiness, thank you so much for such an inspiring speech and the message for the world that SEE Learning is aspiring to fulfil. We move now into the second session, which is a panel session. Unfortunately we ran out of at least half an hour so we have much shorter presentation times. Originally we had arranged for 10 minutes each, which if we can get it squeezed to eight minutes, I think we will have just the right amount of time for

this. So we will now move to the first panel titled 'Educating the heart and mind- mapping current practices and charting a future direction'. Before I introduce our panelists, I would like to acknowledge that two of our panelists who are our advisors for SEE Learning program- Dr. Daniel Goleman and Ms. Linda Lantieri could not be here for health reasons. They very much wanted to be here but they expressed their regret personally to your Holiness. Dr. Goleman and Ms. Linda Lantieri are two of the foremost leaders in the world of social and emotional education. They are two of the cofounders of the collaborative of social-emotional learning so the absence is of course felt very much. Even though they cannot be here physically, thanks to technology and so forth they will be here electronically. They have recorded two brief messages, so your Holiness, we will start first with the message from Dr. Daniel Goleman and Linda Lantieri and then I will introduce our panelists to present their presentations.”

The video was shown in which Dr. Goleman began by saying, “when I wrote Emotion Intelligence in 1994, I argued for educating students emotionally and in social skills. I was spurred by the finding that students’ problems like violence, drug abuse, depression and dropouts, the programs that worked all cultivated the same basics: self-awareness, self-management, empathy and social skills which altogether help kids make good decisions in their lives. A small group of us including my friend and fellow speaker Linda Lantieri founded the ‘Collaborative for Academic, Social and Emotional Learning’ to spread this approach. Today it has become a worldwide movement known as ‘Social-emotional learning or SEL.

“Research shows that these programs work. A study of several hundred thousand students found that SEL lowers anti-social problems by 10%, increases pro-social attitudes such as liking school by 10% and boosts academic achievement scores by 11%.

“When I wrote ‘A Force for Good,’ the Dalai Lama’s vision for our world for his 80th birthday, I came to see how SEL aligns with His Holiness’ mission of reaching the people of the 21st century with what he calls an ‘Education of the heart.’ The Emory SEE Learning framework complements SEL with crucial skills that are largely missing from existing programs, skills that I identified in my book ‘The Triple Focus’ written with MIT’s Peter Sengey. These include attention training, care and compassion, systems learning and the development of an ethical outlook. In particular, compassion and discernment provide the foundations for SEE Learning. This combination of wisdom and compassion seems exactly what the world needs now. There’s a saying, ‘compassion without discernment is blind, discernment without compassion is like a dried up fruit tree.’

“Congratulations, your Holiness on this global launch of SEE Learning, the culmination of more than 20 years of academic collaboration between you and Emory University. My hope is that SEE Learning will be adopted far and wide and help more and more students far into the future. It represents SEL 2.0.”

Then Dr. Negi introduced the first panelist. He said, “So your Holiness, our panelists include here today Dr. Kimberly Schonert-Reichl, she is a developmental psychologist and world-renowned developmental psychologist whose work has focused on evaluating the the benefits of social and emotional learning. I would not go in detail because the bios are in the program. Our second panelist, Dr. Robert Roeser is also a developmental

psychologist and the leading researcher on mindfulness and compassion in children. We have with us also my colleague Dr. Brendan Ozawa-de Silva, a member of the SEE Learning team. He is an emerging polymath, really a brilliant scholar and he will be presenting this Emory SEE Learning framework. Lastly we have the honor to have Mr. Aditya Natraj from India who has been engaged in trailblazing education work here in this country.”

Dr. Schonert-Reichl started the first presentation of the day. She began, “Good morning your Holiness and good morning everyone. It’s such an honor to be here this morning at this momentous event in the world, the launch of the SEE Learning curriculum which is really a dream of mine and I know a dream of yours. Your work has inspired my own work for so many years as a professor and first as a teacher, where I wanted to learn how to educate the hearts of children.

“In the next six to seven minutes, I’m going to share with you some of the recent science behind social and emotional learning and really prepare the groundwork for why we need to have the SEE Learning curriculum. Here’s a quote that you might be familiar with ‘educating the mind without educating the heart is no education at all,’ this quote was said by Aristotle centuries ago and it still rings true today. But I’ll tell you something that’s different right now. We now have the science that supports it. So the research we have shows that how you feel affects how you learn, that when we’re happier we actually learn more.

“Why now do we need to think about bringing social and emotional learning? We know that there are extra challenges and risk factors that our children are facing. There’s bullying, sleep deprivation -children are not getting enough sleep these days, there’s decreased empathy as well as toxic stress. In particular toxic stress that children every day are experiencing stress not just at normal levels but at very high levels in the conditions they face in the world and that’s leading to mental health problems, indicating that about one in five children have a mental health problem and many of them do not receive the help they need.

“We also know from the science that stress is contagious, so even if I’m not stressed but I’m around a group of people who are highly stressed, I will catch it and I will feel highly stressed. To look at this we’ve done some research looking at teachers in the classroom and asking them about their stress and burnout and then asking the children and collecting their cortisol or their saliva that looks at the stress hormone that lets us know how this stress is. What we’ve found was fascinating.

“Those classrooms where teachers reported the highest levels of stress and burnout had students with the highest levels of stress. So this idea of really educating the hearts of children will not only affect the children but it will also help the teachers as well. So what now? What’s the solution? I think you can guess - Social and Emotional Learning, which is a growing movement around the globe.

“In fact, when you start to look at social and emotional learning and look at what different countries are using social and emotional learning programs, there are 34 countries but I heard today that there are 37 countries, so that is growing, there are probably some countries we’ve left out. Now what matters in terms of the science behind social and emotional learning, what matters really, and I’m going to share with you in the next couple of minutes, some of the recent research findings.

“Number one- we know we can teach these skills, they are malleable through neuroplasticity. When I was a student in graduate school learning to be a professor, we used to think that you could not teach empathy. I was taught that these are traits that cannot change. We now know you can teach them. We also know that social and emotional learning programs make a difference. They increase well-being, they increase both short-term and long-term positive effects. So for example, ‘CASTL’ or ‘the Collaborative for Academic, Social and Emotional Learning,’ researchers there did a meta-analysis of hundreds of studies with 2,70,000 students and they compared the students who had a social and emotional learning program to those students who did not and what they found is that those students who had a social and emotional learning program not only became more socially and emotionally competent and had more positive attitudes, they decreased in their emotional distress or destructive emotions. But they also increased in their academic achievement by 11 percentile points.

“So now in education if teachers and educators say ‘we don’t have time to do social and emotional learning because we have to do the academics,’ we can now show them this, that actually when you do social and emotional learning we actually increase the academics.

“We’ve also learned that we’ve underestimated children’s capacity for compassion. You’ve heard from other scientists that we are now saying that compassion is basic human nature, that we are born with this. So I’m going to show just a very short video but I first have to give you a bit of context. In Mexico, when children have a birthday party they have something called a pinata. They make a kind of toy so they have a toy that they make with paper mache and they put candy inside of it and what they do is they then give the children a stick to hit the paper mache to break it open so all the candy will fall out. Let’s see what happens when a young child is given the stick.”

The video showed a young child, who was standing in front of a pinata with a human shape, perhaps spiderman. An adult gave him a stick to break open the pinata. The child gently touched the stick to the face to the pinata and then went and hugged it. Dr. Schonert-Reichl continues, “again illustrating that kindness is basic human nature.”

“The last finding I’m going to share is that we now know that helping others not only promotes happiness and well-being but also health. We did a study looking at if volunteering among the teenagers helps promote their cardiovascular health. We randomly assigned students who went after school to help little children for 10 weeks and compared them to children who did not and we looked at their cholesterol and their other dimensions of body mass index. What we found, those students who volunteered did decrease their risk for heart disease.

“The last finding, we also know from the research and we also know that when we’re talking about social and emotional learning we can’t just think about having a program for students we have to also think about the context. Creating a compassionate classroom and we also have to think about the social and emotional learning of the educators. When I was beginning as a teacher I had worked with some very difficult students and I found that when I was working with them and I cared so much for them that I was stressed. I would have stomach aches or headaches because no one was watching out for me. We know we have to create that context for the well-being of the teachers as well as for the students and that has to happen in a kind context. So where do we go from here? Social and emotional learning in the past decade has

really led us to new advances in the science but there are some important things that are missing in these social and emotional learning programs. Where we need to go from here is we need to cultivate attention training or mental hygiene, we need to have trauma-informed approaches, we need also to think about secular ethics as well as systems thinking and interdependence and finally we need to think about cultivating compassion too.

“Until today there was no curriculum- a social and emotional learning curriculum that had all these components and now we do with the with the launch of social and emotional learning SEE Learning curriculum. Thank you.”

With the closing of the first presentation, Dr. Negi remarked, “thank you so much for finishing in just the right time and next now we have Dr. Roeser.”

Dr. Roeser opened his presentation by saying, “It is a great joy and an honor to be with you again and to be with geshe-la and the SEE Learning Team and all of the educators assembled here and around the world. This is quite an auspicious occasion and so what I would like to do is just talk briefly about the science of compassion which really forms the foundation of SEE Learning. I’ll try to be quick. As you’re well aware, your Holiness, from your conversations with scientists over the past two decades, a new science has emerged around compassion that challenges some of our long-held notions about human nature.

“As you mentioned this morning, revealing that the ‘good’ in us is just as intrinsic to our species as the ‘bad’. We now know that co-operation, care and compassion are at the heart of the human being. Given our mammalian lineage, our mammal ancestors and also as you said, millions of years of honing our intelligence, our reason and our imagination.

“I also just want to say thank you to yourself and to India for being a storehouse of ideas on the human being and the prospects for personal and social transformation. As you’ve said, the sanskritic traditions of this great land are a jewel and a resource for the whole world and I think many of us have come here because we’re inspired by your leadership and the notion that we could create an education that is both for one’s own liberation and for the good of the world. And I think SEE Learning represents an important milestone in that journey so we just want to thank you for your leadership and love in that regard.

“One of the basic hypotheses that you’ve talked about, your Holiness, is that compassion is not only good for those that we are compassionate towards but is also a royal road to personal flourishing. I just wanted to share a recent study that analyzed 27 other studies, it was about a thousand people and this analysis revealed that, in fact, when we help other people the data shows that the help giver is also benefited in terms of their personal well-being as much as the help to the one who is receiving help.

“As you yourself has said, ‘if you want others to be happy practice compassion and a you yourself wish to be happy also practice compassion’, the science is catching up to provide some corroboration of that beautiful idea. As Kimberly said, one of the things that’s been missing from the first generation of social emotional learning programs, despite the fact that this is a royal road to flourishing, is this important skill of compassion which we now think about in

terms of receiving compassion, caring for oneself as well as extending care to others.

“Well, what is compassion? This is sort of like bringing coals to Newcastle. As you know, compassion is a complex mental state endowed with a sense of concern that focuses on others with a wish to prevent or relieve suffering. The science has really begun to identify the constituent skills of compassion that represent the aims of our educational endeavors like See Learning.

“So we now know we must recognize suffering, that is we must be mindful. We have to understand this idea of shared humanity, that suffering is universal. We have to in some ways feel or understand the other’s suffering and be able to tolerate that. Then there’s this idea of being motivated to relieve this suffering and hopefully having some skills and knowledge regarding what to do. As Kim said we know that each of these components- skills of mindfulness, empathy, emotion regulation and kind motivation can be cultivated, although that was not always thought to be the case in science.

“The other thing I just wanted to say is, we’ve talked a bit about this together, that we see these seeds of compassion very near at birth in children. We used to think as Kim said that empathy was a trait and may only be developed by age five, but now we know that even within the first few months of life, children express concern for other babies -they tend to cry at the cry of another baby, but not their own voice. So they seem to know that another being is suffering. We know that babies in the first six months of life prefer helpers over those who hinder others. We see spontaneous soothing and help giving on the part of infants between the first and second year emerging and we now have a lot of research that shows there’s a great joy that children experience when sharing. So this idea that compassion is in our nature has really become part of the new science of human development.

“The idea here is that when we have a beautiful curriculum like SEE Learning, we’re not starting from a blank slate, but rather as you’ve talked about in your books, we’re trying to extend compassion, we’re trying to grow these seeds of compassion beyond their expression towards the family, to strangers, to groups maybe even the lovely earth herself. So in summation, I think the science of human development and ancient wisdom is coming together as you know through all of your engagement with scientists and that this effort to bring more compassion into the world as a collective worldwide effort.

“I think polar bears, people, the planet herself are all counting on us and as you yourself have said if we have a noble goal even if it’s not reached in our life, it is worthy to keep striving for it. So I’m so happy to be here to celebrate this great effort to do that in terms of SEE Learning.”

After closing the second presentation of the day, Dr. Negi said, “Thank you so much Dr. Roeser, it was wonderful to see this science behind compassion.”

His Holiness then wanted to add something to the discussion. He said, “I want to share with you that we have to make a distinction between attachment and loving-kindness. Attachment is very much oriented in other’s attitudes. So compassion when mixed with some kind of attachment is only towards your friends or people you like. That kind of compassion cannot reach towards

your enemy.

“Genuine compassion is not oriented in someone's attitude but in beings themselves. I think testing on compassion as genuine compassion or not is imagining a troublemaker, and then what do you feel? That troublemaker also wants happiness and not to suffer, just like you and me, yet he is passing through some difficulties. And then, you develop a sense of concern.

“There is some kind of mix of loving kindness and compassion which is by nature. That needs to be taken as a seed, then use intelligence and further develop it and finally towards your enemy a genuine sense of concern. That's genuine compassion. That kind of compassion can only develop through training. The biological factor is a seed, then intelligence needs to be used to further strengthen it, and that is truly universal compassion.”

Dr. Negi remarked, “thank you, your Holiness for making such an important distinction and it would certainly be very important for researchers to research on that.” He then introduced the next presenter and co-founder of the SEE Learning Program, Dr. Brendan Ozawa-de Silva. He said, “our next presenter is Dr. Brendan Ozawa-de Silva and he will be presenting the actual framework of SEE Learning and development, Emory University.”

Dr. Silva started, “Thank you your Holiness, it is a great honor to be here and thank you so much for your support and allow me to thank you on behalf of our SEE Learning team and also the many many educators and curriculum writers who are here with us and some are watching remotely who worked on these materials. It was a great team effort and I'm here representing all of them, so thank you. I would like to, in the interest of time, maybe just focus on a few things, some of the ways in which we've tried to bring, your Holiness, your ideas into this program directly.

“So you spoke just now for example on the difference between compassion and attachment and we have several lessons in the program that try to explore this. That kindness and compassion is not just the outward behavior but also the inner motivation. So looking at kind behavior is not compassionate if the motivation is to take advantage of the other person. Another thing your Holiness, that you've talked about, is the idea of the map of the mind. So I'd like to also talk about how we try to bring in the map of the mind. But first, your Holiness, I would just like to let people know that in creating this program we try to, in terms of the content, we try to look at your own writings in ‘Beyond Religion,’ in ‘Ethics for the New Millennium,’ and the many speeches and talks that you've given and the many dialogues you've had, for example the Mind and Life Dialogues you've had over 20 years.

“In terms of the structure of the framework, we modeled it after Dr. Daniel Goleman and Dr. Peter Senge's work as expressed in ‘The Triple Focus,’ where they write that we need an education that has inner focus, other focus and outer focus. So we call this the three domains of our framework. The personal domain, then how we relate to others-the social domain, and the systems domain and in developing this framework we are very much helped by Dr. Robert Roeser and also by Geshe Thupten Jinpa la. By bringing in all these different components, we are so fortunate to have Dr. Goleman call this SEL 2.0 and it was actually he who also gave us the name for our program- Social, Emotional and Ethical Learning.

“So this is what the diagram of the SEE Learning framework looks like. It has the personal, social and systems domains and has the dimensions of awareness, compassion and engagement because we must become aware of what is happening. We must have that observation, that discernment, that scientific attitude but we also have to care. We have to bring in the element of compassion for ourselves, for others and for the wider systems that we live in. But even if we have awareness of a problem and we care about the problem, if we don’t know what to do, if we don’t have the practical skills of how to take action, if we don’t know the tools, it will not be effective. So we have the third dimension of engagement.

“The day that I flew out to India, my wife, who has met you and hopefully she is watching now from the United States, asked me, ‘Brendan, draw on a piece of paper a theory of happiness’ and I really like that phrase, because it made me think that what we’re trying to do in SEE Learning and what you’ve been calling us on us to do is to help children develop their own theory of happiness. Not just telling them what we think leads to happiness, of course we should give them information based on our knowledge, our traditions, including science now, but also they have to become their own scientists. They have to test this against their own life and their own experience to see what genuinely leads to long-term happiness and what does not. They have to do that collectively because our well-being is not just an individual matter, but as Your Holiness has said, it’s a collective matter and we must think about that collectively.

“So in this way, we’ve tried to develop a program that is constructivist in nature, that is based on the spirit of the Nalanda tradition, based on debate, dialectics and critical thinking. Not just telling children what is right and wrong, but allowing them to discover for themselves. So our approach to the map of the mind that Your Holiness has called for, is to both give third-person models that come from science or come from traditions but also the first-person ability to look at one’s own experience, one’s own mind through attention training. The development of what we call meta awareness, metacognition, skills that have long been recognized in the Indian traditions and the Tibetan traditions and is this combination of first person and third person that we think could really lead to the development of one’s own ethical development for these students. I know this is an idea, your Holiness, you have talked about many times and also Francisco Varela who founded Mind and Life with you has talked about, combining these first and third person perspectives, we believe that children can learn to do that from a very early age.

“The last thing I’ll say, is that our different speakers have talked about the different elements that have been brought into this program and they have mentioned all these so I don’t need to repeat them but one that I want to point out is systems thinking. Because this is a very interesting thing. Your Holiness, you have often talked at educational meetings like this, you’ve mentioned quantum physics, quantum mechanics. It’s very hard to teach kindergarten children quantum mechanics and quantum physics, but we can teach them systems thinking. Systems thinking actually is about noticing the difference between superficial appearance and the deeper nature of reality because it’s about seeing interdependence and recognizing that everything that happens, everything that exists doesn’t come from no cause, doesn’t come from itself, but comes because of causes and conditions and exists in very complex networks of relationships and causality.

“Children can begin to explore these systems and these relationships and through that, move away from a more superficial understanding of reality to a deeper understanding of reality. If we combine that with compassion and the other elements of discernment, we hope that this can lead to very positive results.

“So then I’ll just mention that in the next days, this evening and tomorrow, we’ll be going over the different parts of the SEE Learning program. We have the framework which is in the SEE Learning companion we have the curricula, which we presented to you today, but we also have an educator preparation platform that we have created that we will present to your Holiness tomorrow so that we can reach educators all around the world without limits.

“Lastly, we’re very committed to cultivating international partnerships because this is an experiment, this is a first step. Although we’ve done a lot of work, we’re just beginning and we need the help of all our partners all around the world in order for this to be successful. Lastly, we have a very strong research component, because we know that we have to empirically see the benefits of this, how to create a better program and what this is doing and that’s the way to go forward. So I’d just like to thank you again, your Holiness, so much for your support.”

His Holiness remarked, “Wonderful, wonderful!”

Dr. Negi thanked Dr. Silva on the presentation of the SEE Learning program and invited the last panelist of the day, Mr. Aditya Natraj, to present.

Mr. Natraj opened, “thank you very much. So I was wondering when they were introducing everyone on this panel as Dr. Kim and Dr. Robert, what they had me here for? I’ve been thrown out of three different schools. I’m not a doctor by any stretch of imagination, so the only thing I can imagine is comic relief. So that’s possibly why I’m here today. After all this research and stuff like that, I’m coming from a completely different angle.

“I represent an organization called Kaivalya Education Foundation and the first question we asked was, what is worth learning? Because in education, if you don’t ask that fundamental question and you continue to intervene, we’re a nonprofit agency, but the first question is what is worth learning? The word Kaivalya comes from Patanjali’s Yoga Sutra and it’s the ultimate state of the human being, where there is freedom from conditioned thinking. That, we imagined, was why we were born as an organization.

“When we work with children the first thing we realized is the problem is not with children, the problem is with adults in the system. Children already have this. The problem is we adults seem to have the power to prevent children from expressing their true nature. So we work with leaders across the government education system in the country, the public education system in the country, saying how do we help leaders and educators develop compassion?

“Because whatever curriculum you execute, if the adult in the room who has power, doesn’t have compassion then children absorb that vibration, they absorb that energy. It’s very difficult. If the adult is not compassionate, happy, caring and generous then it is unlikely the child is

going to be. Even within the adults in the school environment, the principal of the school, the senior most person in the school, what vibration does he or she send? That is extremely critical to what children actually absorb.

“So, we have no research for this, we have no evidence for this, this was just a fundamental belief. We’re very happy to be in this group of people who now say there’s actually evidence for this, because we’ve been trying to tell philanthropists and nonprofits that this just makes sense and donor agencies that this makes sense. I’m very happy that there is research behind this.

“We run a four year program with these people and what I want to share is a few anecdotes. A lot of people say adults, oh, the average person in our program is a 47 year old male who has been in a government system with excessive apathy for the last twenty five years. And so everyone said there’s no chance of changing this individual, there’s no chance, it’s not going to happen. He’s unionized, he’s patriarchal, he doesn’t care, there’s no chance.

“But there’s only one fundamental belief which I used with the staff I used to work with, from which we operate. Again it’s belief, it is not evidence, which is that all human beings are good and want to do good but get stuck in systems which caused them to be their lesser selves. We fundamentally believe this. I want to just repeat that we fundamentally believe that all human beings are good and want to do good but get stuck in systems where they don’t believe they have agency and therefore land up being their lesser selves.

“I want to give you an example. There was one gentleman who enrolled into our program, we today work with over 50,000 schools across India, all the way from Assam to Rajasthan and Jammu and Kashmir to Andhra, across the country. We essentially work with leaders at the school block or district level and we work with them in a program to develop what we say is their leadership not their technical capabilities as much but pure leadership. There was a gentleman, it’s a voluntary program, people enroll into it. He came into our program and he said, ‘you can’t change me at all. For 17 years I have not been to my school. I am a union leader and I am powerful and you can’t do anything for me,’ so I said ‘true, but why are you having this conversation with me?’ He replied, ‘to show you that this world cannot change, the world is filled with people like me and it cannot change because we are all self-centered and that’s the only way to live.’ He’s a union leader, you know, he probably had 5,000 teachers who supported him. That same gentleman, after working with him, I said, ‘the very fact that you’re coming and speaking to me probably means that you’re not completely sure that that’s the only way to live.’ He said, ‘no, no, no, I am sure.’ The same gentleman now is one of our biggest advocates to believe that compassion exists in the world.

“So I believe that in the most extreme circumstances this exists and especially in this country, it just exists slightly below the surface and you just need to scratch a little and there’s just compassion that is going to flood out.

“I want to give you an example of a lady who came into our program, she was the wife of one of the school leaders. I was wondering why, you know family members are getting involved in this, and she came and said and I want to say this in Hindi and then translate it for those of you who appreciate it. She’s from Rajasthan and she came and asked me, “aapne kya kar diya mere

mister ko?’ Or in English, ‘what did you do to my husband?’ So I said ‘I’m sorry ma’am, I don’t know but can we share it?’ So again she says “pehle voh ghar pe aate, raajneeti ke bare mein baat karte the aur chai mangvate the. Ab voh ghar pe aate hain, to pooche, tum kaisi ho?” The translation is, ‘before when he used to come home, he used to talk about politics and ask for tea, put his legs up and ask for tea, today he comes home and says ‘how are you doing?’ to his wife.

“So every individual is capable of changing, absolutely capable of changing and systematic programs for educators are key if we really want to expand social-emotional learning. Not just for children, but for educators and adults. I would be very happy to collaborate with Emory, with universities across the world to see how we can systematically create it in adults so that adults can now serve children. Thank you very much.”

Dr. Negi remarked, “thank you so much. Such an inspiring program. Thank you for your commitment to collaborate with us, we will definitely reach out to you. We will need your collaboration to bring this program here in India. That concludes our presentations here and we literally have four minutes left and your Holiness, we are so sorry that it ran very long. Do you would you have any message, any kind of final thoughts or remarks?”

His Holiness replied, “In the classical Indian tradition itself, there is an understanding that whatever comes through causes and conditions, is bound to change. So change is something that is innate in whatever comes through causes and conditions. Although in the Indian philosophical tradition there is also an understanding that there are certain phenomena which are called permanent phenomena. They may not be subject to change but the others are subject to change. In cosmology, the whole universe is changing. And we human beings, are a very tiny thing, so we are also naturally changing. I appreciate one obvious change, when we came here our stomachs were full. Now they are empty, we are thinking quite seriously about our lunch. That also, is a sign of change. Thank you.”

On that funny note, the day’s presentations came to a close.

Q&A WITH DR. ROBERT ROESER

Dr. Roeser was kind enough to give me some of his valuable time and share some additional information with me. I was very fortunate to be able to pick his brain with some questions that lingered after the day's presentations. Dr. Roeser speaks easily and eloquently and his outlook is vast, spanning across several scientific disciplines while also being infectiously positive. The Dalai Lama Trust would like to thank Dr. Roeser for allowing us this interview.

Q. Could you please give us your definition of compassion?

A. Drawing on scientific sources, I think of it as a sensitivity to other beings' suffering and being moved by that, and as a consequence wanting to prevent or alleviate that suffering.

I'm not sure it is just a simple emotion, I think it is more of a complex social mentality, maybe hundreds of millions of years old but more locally millions of years and I think it involves a motivation to prevent or alleviate suffering but it might be useful to think about it as encompassing intra-personal skills for acting on that motivation in circumstances that allow it. So I think it is important to think about it in both ways, as an intra-personal sensitivity and engagement with suffering but also the action to alleviate it.

Q. In presentations, we have been shown that basic human nature is good. There is also evidence that basic human nature is egoistic. How can we say that basic human nature is good then?

A. For a long time in western philosophy and psychology, we have thought about human nature as fallen. Very selfish, greedy, self centered. I think there is truth in that. I don't think we can sentimentally dismiss the self-centeredness of wanting to stay alive and thrive.

On the other hand, the corrective that is coming is that that is only half of the story. The other half is about co-operation, shared goals and compassion. I think they are both true. We see both in the early lives of infants. Imagine, you are utterly helpless. So preferring pro-social others, preferring cooperation is also in your self interest but it is also part of your nature. So it is not an instrumentality only to my self interest which is how the western philosophical tradition probably sees these things.

I think there are two simultaneous truths. This is why His Holiness talks about the need of the ethic of restraint, because on the one hand we are selfish, and you see that in children and young babies. One contention is that we are selective altruists. So I think we don't want to continue a pendulum of either/or. We should embrace these two aspects of who we are and feed one and restrain the other that is more destructive to our well-being and the well-being of others.

So the ethic of virtue, cultivating and ramping up that compassionate side of our nature and then this ethic of restraint of being mindful of our tendency of placing ourselves above others. They are both true and both critical, and I think every parent knows this.

Q. There are two approaches I have seen in Social and Emotion Learning. The first is to fix

ourselves and get to know ourselves first, and then we can be of use to others. This is a western approach. In the eastern approach, we often find that by being of use to others, we are almost automatically taken care of. Is this a cultural issue and what are the pros and cons of each?

A. I do think it is cultural. One way to think about culture is that there are universal values of community and individuality, freedom, obligations to others, etc. but different cultures tune into different degrees of each of these aspects. So I think each culture needs a culturally consistent door into this.

However, from the perspective of the reality of human development, it is all social. In the west, we do start from the point of view of the individual. I had a colleague that used to say that there is no such thing as an infant, there is only an infant caregiver system. Have you even seen an infant walking away from their mother at an airport? If it gets more than five feet away, you are horrified if you watch this because you think it is not natural. As mammals, we are utterly depend on social others. So I believe that the Russians psychologists, more than the American psychologists got it right that things like self regulations come from social relationships. All the constructs of the mind, we are being apprenticed into them through the communities and the more expert others that we interact with.

So as a general perspective, I think the 'we' always precedes the 'you' and 'me'. Beyond the appearance of the cultural values, we have to see deeper and see that we are all in this together and that human development from birth to death is a constant set of relationships. No person is an island, as it were.

Q. Will compassion ever be measurable?

A. I think this is the biggest problem in science today, to find non self-reported measures of this quality. I had a dialogue with Dr. Richard Davidson about how one treats those who on the social ladder, are a step down. I think this idea of non-parity, we all wish to carry favour with those who are more powerful or like us. But how we treat the people who serve us our breakfast or clean our offices, with the same respect. So I think we need to work to these naturalistic observational measures.

I do think there is a real neuro-biology of this and we are making advances in thinking about the neuro and physiological substrates of this. So biological measures, like asking the body, observational measures, asking how we see people relate to others and trying to co-ordinate that subjective self report with these more objective biological measures will be a good start.

The problem with objective measures, like observation is that they don't tell you the intention. So even if I'm nice to the janitor, maybe it is because I need something from him. So sometimes you have to go to the person to understand their motivation, because the behaviour may appear 'flat' which means we can't get a reading. Self report is very rich but sometimes it doesn't match our behaviour. This area of measures development is critical to advance our science.

Q. What are you hoping comes out of this new curriculum?

A. We believe there is a framework here, an intention to support the educators as the critical

embodied vehicles of transmitting these teachings to children. Then there is so much aspiration and creativity in the world so by allowing this to proliferate, we hope to engage in a dialectic cycle of learning from the field and supporting the field and in some ways crowd-sourcing the creativity and the cultural adaptations and working with the challenges and opportunities in each place.

It is a wild experiment, there's no doubt about it. I think we all know that the world needs it, so we are hoping that by creating this network of jewels of compassion across the world that we might start to move the world in some small way towards a better future.

Q. Is there any one outcome that will make you feel like this work has been worth it?

A. There is a quote by His Holiness which in essence says that if you have a noble goal, it doesn't really matter if that goal is realized in your lifetime. Our job is to persevere and keep striving no matter what. Because in a sense, what is the alternative? We have to be pragmatic, realistic and have high noble aspirations. Just the doing of it right now feels really joyful to me.

Global Launch of SEE Learning

**Day 2
April 6th, 2019**

Unveiling of SEE Learning Online Platform

The second day of the SEE Learning Global launch started at 9 o'clock in the morning. It was opened by Carol Beck. She started the morning by saying, "Good morning everyone, my name is Carol Beck. I'm with the Center for Contemplative Science and Compassion based Ethics at Emory University and it is my great honor and pleasure to welcome His Holiness back for our second day of the global launch of SEE Learning and also to welcome all of you for the proceedings today. I'd like to introduce the executive director of the Center for Contemplative Science and Compassion based Ethics, Dr. Lobsang Tenzin Negi."

Dr. Negi then began by saying, "Good morning your Holiness, I hope you had a good sleep. Good morning everyone. This morning's session will begin with the presentation of the online platform of SEE Learning. Your Holiness, in 2015, we first received the instruction from you to develop the Secular Ethics framework and some sample curricula. I received this instructional to develop these programs along with my colleague Geshe Lakhdor la and Geshe Dakthen Namgyal la. We were really nervous in how to go about this, but I must say that your Holiness' vision for educating the heart and mind is so vast and so inspiring that whoever we reach out to help, just gives a hundred percent beyond a hundred percent of their support. So thanks to many people that have worked on SEE Learning over the years.

"We are here at a point where we can truly bring it globally, but bringing a program at a global level has its own challenges and we recognized that very quickly in 2017 as we were training some of the educators on how to teach SEE Learning. We realized that it was impossible for our small team to be able to travel and offer these workshops in places where they were receptive to it. Even though at a very early stage we were not able to see how we could fulfill that, but thanks to others who have suggested to us and given us the necessary support to create an online platform.

"An online platform is the way to go to bring SEE Learning material throughout the world as all the materials in SEE Learning are open source. It will be available to everyone, everywhere, anywhere in the world. So an online platform allows us to bring the material everywhere and also to train the teachers. One of the things that we recognized, but also science tells us, is that the programs that work best are our programs where the teachers receive the best training. Therefore, for us to provide training to teachers around the world with an online platform, even though it is not perfect, it can provide a basic orientation for the teachers.

"This is a new program, although Social, Emotional and Ethical Learning, as you have heard, has many benefits: academically, for health, pro-social behaviors and so forth and so on but SEE Learning is a new program. It brings many elements that are missing in other Social Emotional Learning programs as Dr. Daniel Goleman, the very person who shaped this movement has noted. However, this program has to test it, so therefore we need to have a robust research and that is what online platform allows.

"I would like now to introduce our presenters here today. Dr. Taralynn Frasier is our in-house scientist at Emory and at the Center for Contemplative Science and Compassion based Ethics. She is a brilliant scientist and we are very fortunate to have her and she's already been an enormous help in how to work in designing and how to measure the program as we move on. Dr. Brendan Ozawa-de Silva, you have already heard him speak and Brendan is, as I mentioned, I think the only word would be polymath. I was asking what the meaning of the word 'polymath'

means and apparently this means a person with expertise in many fields. Brendan truly is an emerging polymath. We are very very thankful to have a very strong, very talented and very committed team at Emory University. Now the two of them will be presenting the online platform to your Holiness this morning.”

Dr. Silva started the online platform presentation by saying, “Thank you so much Geshe la, thank you, your Holiness for being with us here and thank you all for coming back for the second day of our launch. It is my great pleasure to begin this presentation. I just want to say that as Geshe la said, your Holiness, your call was to create a global movement and you’re always emphasizing that we need to reach so many people in the world. There are seven billion people in the world and to reach seven billion people is a great challenge.

“We have now with us the technology of the 21st century. Your Holiness, I recall you were asked during the press conference, a question about the negative effects of technology. You said technology by itself is not a bad thing, it’s how we use it. In order to answer your Holiness’ call, we felt that it is absolutely necessary that we use technology. When people hear the term ‘online platform’ or ‘online training,’ maybe you don’t get very excited. In fact, you want face-to-face training and we understand that and we will continue to do that, but we would ask that you all give this platform a chance.

“It is an innovative way to find a solution for the problems that we face, so we knew we needed it. We needed a solution that would help us to address the high demand for the SEE Learning Curriculum. We see the incredible response that we have here, so many people, over a thousand people coming to this launch. Many more tens of thousands, perhaps hundreds of thousands, watching online who will continue to watch this launch. So how do we address that demand? Our ability to travel in person and do trainings and support in person is limited. So even though we continue to do that, we don’t want to keep people waiting to receive these materials.

“We have to allow these materials to go out and then we also need to provide ongoing support, because even when we go in person and provide a workshop or a training then people get excited, they start using the curriculum, then what happens six months later, one year later, when they have questions and they need support? They want us to come back again and again and again.

“What we found, your Holiness, is that as your Holiness has said many times, we have the inner seed of compassion. We have the basis of compassion and children have this and they also have the ability to explore and to engage in critical inquiry themselves. They have the ability to look at their own experiences so we’ve tried to create the curriculum in a way where even without a lot of preparation and training, educators can begin exploring this with their students.

“So what we really want to say to all those here and all those watching, is give this a chance. Even if you have a prejudice against an online platform, you don’t have to wait for us to come. Take the course, it is free and it is open to everyone. In fact we’re very happy that it just went live last night. So you are among the first people to see it.

“We tried to create an online training that will be better and more interesting than anything that you have seen before. There are a lot of experiences of our educators. You saw them yesterday

afternoon, but you will see that also built into the platform. This is just the first stage of the platform. With your experiences and your input it will get better and better and better, so please give it a chance. You'll be able to download the curriculum at the end of it and start trying it with your students.

“Once you finish, once you use the online platform, you have permission to try it and see what happens, because I think, as you saw yesterday, you'll be surprised by the experiences that your teachers and students have. You will be surprised by their innate capacities, their innate wisdom and compassion coming out through the experiences you have. You will then be able to share your experiences, so please feel empowered to begin this journey. Don't wait, the time is now.

“The majority of the presentation will be given by my colleague Dr. Frazier who will go through the various aspects of the platform and the orientation course.”

Dr. Frazier then launched into explaining the online platform structure by saying, “We're so excited that this finally went live. I'm going to take you through the structure of the platform. First of all, the primary goals of this platform are to help orient educators and to prepare them to begin bringing SEE Learning into their classrooms. We want to build this platform as a space where they can find support and connect with other educators as well. Those are pieces that we'll talk about in just a minute. The platform consists of seven modules.

“When you enter into the first module, you get an entrance that is the introductory space. Before you get to the first module, you'll see a screen that tells you that you can either begin the course called SEE 101, it's a beginning orientation course, or you can begin to connect with others or you can also access other resources. So in this first page, you don't have to register. This is where you just go into the site, you start to see what SEE learning is about and you have access to some of the curriculum. Not all of it, but some of it, so that you can get an idea of what you're getting into and what this thing is.

“Once you start to go into the SEE 101 course, this is when you begin the orientation. In the SEE 101 course you have the first module. In the first module, when you enter, you're going to be asked to register. The registration just collects information about who you are, where you're from and things like that. Once you register, you're actually going to go into a consent page. This program is infused with research as we've talked about many times, it's very important to us. It may be a bit abrupt going into that first consent page, but it is optional. We don't want you to see that and feel like ‘what is this that I'm seeing?’ and move on, or think ‘this isn't for me.’ You can move on if you want, we ask that you opt in to research because it is very helpful for us, but of course that is your choice.

“Once you finish module one which gives you an orientation about what this whole training is going to be about, you're going to move into module 2. Module 2 is about empowering students. We hope in this module, that educators learn about some of the barriers and challenges that we know you face but also how SEE Learning provides tools to help students engage in a way that supports their handling of these barriers and challenges.

“The next module which is Module 3, begins to bring the educator into the framework. This

starts to orient them towards an understanding of what we mean by awareness, what we mean by compassion and what we mean by engagement. It is through the understanding of awareness, compassion and engagement for oneself, for others and for common humanity that we can begin to support students.

“Then we move into Module 4 and this is when you get to the heart of the curriculum. It is very straightforward. We break down the different components of the curriculum. We try to help you understand some of the pedagogical models through which we have developed this curriculum. We give you some experiences from the voices of educators, many of which you’ve heard from already who are here today. You will also hear some voices from students as well.

“As Brendan was saying, we have built into this training hopefully some very interactive and engaging and innovative activities. This is not just a list of things, it’s going to be very experiential. The other thing, is that as you’re going through this, you’re going to be asked reflective questions and those reflective questions will be to help you develop strategies so that you can actually bring this into your community. There will be questions like ‘what are some of the challenges or barriers that you face?’ based on whatever content item that you’ve selected.

“This next module, Module 5, talks about fostering capabilities within students. Within the framework, we have enduring capabilities. These enduring capabilities are actually the skills that we’re trying to enable students to foster so that they can actually be more aware, more compassionate and more engaged for themselves, for others and in common humanity.

“In Module 6, we have to turn it back on the educators themselves. This was strategic, that we made this one of the last modules because we knew that educators would come into this training wanting to do what they can for their students, wanting to do what they can for their classrooms and wanting to do what they can for their schools. But we cannot forget ourselves. So this is where educators begin to explore their own strengths and their own areas of growth with regards to the enduring capabilities.

“Finally in Module 7, all those barriers and challenges and solutions that you’ve been working through, through reflections that were presented throughout the training will be compiled here into a plan. We call it ‘my plan.’ We will have a list of all of the responses that you’ve engaged and you’ll get this ‘my plan’ that you can print out, take with you and carry into your classroom. You can use it as a guidepost for how you’re going to bring SEE Learning into your classroom and retain it and keep going with it.

“Once you finish the whole training and once you’ve gone through the ‘my plan,’ you’ll have access to downloading the full curriculum. We don’t want to use this training as a barrier to the full curriculum but we do want to motivate you to go through this orientation. It shouldn’t take more than about three or four hours and you can plan out how that works for you and your schedule.

“At the end of the training you will get a certification of completion that you can bring to your administrators or you can use in whatever way is important for you and your setting. At the end of the training you will have evaluation, as we said when you opt into the research. We will take

baseline surveys of some of your attitudes and beliefs and various things that are important to us with regards to monitoring. At the end of the training, you will see some of these surveys again and that's just to give us an understanding about how the training might be affecting or influencing some of the specific domains we are interested in understanding.

“You will also have a course evaluation and this is very important to us. One thing to remember is that this entire program has evolved and changed and responded to feedback and this is another place of feedback, so please be willing and open to go through that. It is very helpful for us.

“This is just the beginning, we have many plans for this platform. We want to continue with more specialized courses, courses for administrators, more courses for educators to support deeper personal practice. We want to build out the community space so that it can be supportive and responsive in the way that the educators need. We want to have a facilitator training and support program which you'll hear more about this afternoon. We want to build parent resources and hopefully eventually a parent training course as well.

“We want to translate the platform into as many languages as we possibly can. We wanted to reflect the global nature of our program. So that is our platform. We are very excited that it is being launched.”

Then Dr. Negi asked, “your Holiness, would you have any questions about the platform or any personal remarks?” His Holiness responded, “wonderful! I appreciate your explanation. Wonderful. I have no special questions.”

Dr. Negi continues, “Thank you so much your Holiness, so in that case that we will move to the next part, which would be the keynote address by your Holiness. It is on ‘preparing children for the changing world, infusing discernment and compassion into action.’ Yesterday your Holiness spoke about the importance of utilizing our intelligence to broaden and deepen our compassion and we would very much like to hear your Holiness speak on how the education of heart and mind can be one with reason and intelligence instead of an obstacle to compassion. It can add to compassion and compassion can add to discernment. They can go hand in hand, in educating the whole child.

In order to introduce your Holiness, I would like to invite Dr. Gary Hawke. Dr. Gary Hawke has served for over 30 years as the vice president of Emory University. I would not say much except one thought. This program would not be where it is today without Dr. Hawk. In 1995, when His Holiness the Dalai Lama visited Emory University, Dr. Hawk led a committee to meet with His Holiness, to propose a partnership with His Holiness- to collaborate on education on how His Holiness and Emory together can contribute to education. That is what got all this started and it is a great privilege to have Dr. Hawk here.”

Dr. Hawk then started the introduction by saying “Thank you Lobsang for that generous introduction. Good morning to all of you, good morning your Holiness. The program says I am to introduce a man who, of course, needs no introduction. His Holiness the 14th Dalai Lama is known to all of us, who hold him in the utmost high regard and who is in fact the

reason why we are all here. Let us dispense with the notion of introducing him. Instead, let me say something briefly about Emory University and the experience that we have had in coming to know His Holiness over more than three decades.

“Emory was founded nearly 200 years ago by followers of an English priest named John Wesley, whose life was changed by what he later described as the warming of his heart in a moment of introspection. From that moment, he sought to change his oppressive and limited English society through the education and what he called the union of knowledge with vital spiritual practice. In other words, through the education of the mind and the heart. You can see here a theme we’ve been hearing about for the past days. Today the education of heart and mind is in a way, in the DNA institutionally, of Emory.

“His Holiness first visited Emory in the fall of 1987, two years before he received the Nobel Peace Prize. He came at the invitation of a professor named John Fenton, who studied and taught about the religions of India. Professor Fenton found deep and everlasting joy in going to meet the Dalai Lama at his hotel in Atlanta and riding back to the campus, where His Holiness spoke to a packed auditorium. When next, His Holiness visited Emory, the year was 1995. He was a rock star, a Nobel laureate and importantly, harbinger of what many hoped would be an era of harmony and justice at the end of the Cold War and the beginning of a new millennium.

“The president’s office at Emory received a phone call from a local committee that was organizing a visit to Atlanta by the Dalai Lama. They needed a very large space for a public talk, could Emory accommodate an audience of 4,000? Well, yes we could and His Holiness came once again. In my memory of that visit, two experiences above all others, stand out.

“The first is the privilege of being part of that delegation, that my friend Lobsang referenced. When administrators and professors visited His Holiness at his hotel suite to propose a partnership between our University and the institutions of Tibetan Buddhist Learning in Dharamsala, His Holiness thought that sounded fine but suggested that we start small and see where that would lead. And so we did, with his blessing and with great hope for the enterprise. We were guided in this initiative of course by our friend Lobsang Tenzin Negi, who has been the driving force of this partnership for nearly a quarter of a century.

“The second memory I carry from that 1995 visit, is one that I didn’t experience personally but learned about later. It happened that Professor Fenton, who had extended that invitation in 1987, now was dying of leukemia. He was in fact in the hospital, too ill to attend the public teaching by His Holiness. He was stunned to find the Dalai Lama coming to visit him in his hospital room, where this simple monk, as he calls himself, bent down to take a dying man in his arms. To embrace him and to pray a special blessing in his behalf. Professor Fenton told his wife before he died, that this was the high point of his all-too-brief life.

“From these two seeds, one, a seed of hope about partnership and the other, a seed of compassion toward a dying man. From these two seeds, planted during the transition of our colleague and friend, Emory has been blessed to witness a prodigal prolific season of growth and flowering and harvest. For more than three decades, we have been graced by the occasional presence, the teachings and above all the marvelous compassionate example of His Holiness. He has given us

new vision and courage to faithfully fulfill our mission in creating new knowledge and using knowledge in service to humanity. And so having expended my time, let me then turn the microphone over to our teacher, professor and friend, your Holiness.”

His Holiness started his keynote address by saying, “Dear brothers and sisters, as I mentioned earlier, I am very much impressed and moved by the number of institutions and number of people that are now showing interest about a deeper level of human nature. That’s very good, a very encouraging sign.

“In 1959, I became a refugee. I had the new opportunity of meeting with many modern scholars from different fields and particularly science. So then I think in 1973, I had the opportunity to visit Europe. Before going to Europe, BBC correspondent, Mr. Mokthari, came to see me and asked me ‘why do you have an interest in visiting Europe?’ then I answered, ‘I consider myself a citizen of the world.’

“So then in 1973, I went to Europe. It was materially highly developed, but then by meeting with many people I saw that they have the same human nature. Sometimes people are outwardly very successful but inwardly, they have a lot of stress and unhappiness. So at that time, I expressed that now we need a sense of global responsibility instead of just thinking about oneself. In reality when you think about other’s well being, you get great benefit. A self-centered attitude leads to a lot of worry and anxiety.

“Naturally, we are all part of the 7 billion human beings. If 7 billion human beings on this planet are happy, then the individual automatically feels much happier. For example, daily on the television we see a lot of poor people, a lot of suffering and a lot of violence. As a human being, seeing our human brother and sisters going through really unnecessarily difficult times. So naturally, I think as a living human and social animal, if you see the person next to you dying of starvation while you are enjoying a meal, how can you feel happy?

“We are social animals and there are even other animals like elephants for examples that are social. When a member dies, they show grief. We are human beings and often see our brothers and sisters passing through difficult situations. Recently there was an event in Africa, where there was a serious flood, and in some areas a serious drought. These instances are beyond our control. But then in Syria and Yemen, thousands of young children are dying, in this instance. these problems are our own creation.

“When we see these things there’s no possibility that we can feel calm or happy because we are seeing our brothers and sisters unnecessarily passing through a difficult period. Those difficulties are also our own creation, then we have to think more seriously about what is wrong and what is the real cause of all these things. As I mentioned earlier, lacking a sense of global responsibility, a sense of brotherhood or sisterhood and finally a sense of oneness of human beings. As social animals, if a brother or sister shows us a smile, we feel happy and if they show a miserable experience we feel uncomfortable. So taking care of others is actually taking care of yourself.

“Therefore, now I want to say something. Time is always moving. Of course in ancient Indian philosophical views, there are different views about time. Some say time is permanent but

generally most say time is always changing and moving. No force can stop time and make it stand still. Time is always moving. We cannot change the past so the only possibility is the future. So now it is important to think about the future more seriously. If the present situation is okay, then there is no need to bother.

“But the present situation, as I mentioned earlier, is full of suffering and pain of our own creation. Basic human nature, as I mentioned yesterday, is more compassionate because it is the basis of our survival. We need affection and biologically we have the ability to show affection to others. Now scientists also say that the more compassion we have, the more inner peace we will get and that is very important for our health. First at the individual level, then at a family level. Therefore there is a real possibility to explore that basic human nature.

“Now the question is, our existing education is not adequate in increasing or preserving this basic human value, so it is the right time. People are really showing concern about these inner values like compassion. I feel that in order to create a better future, education is the key factor. So we need to have a serious discussion now about an education that is not only oriented towards material things but also inner values. I think also at a global level, people are thinking more about the well-being of others, including the environment.

“In doing this, we human beings become more constructive. Just thinking about oneself is selfish and narrow-minded, and human beings can truly become destructive. So now we can change the future. So I tell young people that the 20th century is gone and we cannot change anything about it. We can learn from what happened in the 20th century. A lot of suffering, a lot of killing. In the first and the second world wars, people thought violence was something important. Therefore a lot of money was spent in order to make destructive weapons. A waste of money, a waste of time and it created more fear and more hatred. The use of violence can never solve problems.

“So now I say that external disarmament is important but for that, internal disarmament is very very important to create a deeper awareness about our mental situation. Anger is of no use, it only leads to destruction. Compassion and similar emotions bring inner strength and inner peace. If an individual person's mental level is peaceful, then no matter what is going on in their surroundings, they will be peaceful.

“So therefore, education should include knowledge about these things. I usually call it the ‘map of emotion.’ The structure of our mind and knowledge of these things means that when a destructive emotion comes, you can tackle it. Our intelligence is wonderful. We have the ability to analyze external things as well as our internal mind. So it is quite a pity that existing education is just oriented towards material value. Now in today's world there are a lot of problems, so now the big question is whether this problem can be reduced or not? The answer is yes. But how?

“Through knowledge and education. The future can change through our perceptions and mental attitude. Through education we can create a sense of compassion and loving kindness. When it comes to ideology or politics, you may find some differences, but still respect them and talk. Through talking, we must try to find some mutually agreeable notion. In this way, this century unlike the previous century, can be a genuinely peaceful century. This century should

be the century of compassion. We are not talking about the next next life or some other thing but this day to day life. Having a more compassionate mind, you get maximum benefit. It is therefore best to take care of your own health.

“This knowledge is mentioned in religious texts, but we should take these things as academic subjects, not religious subjects. So now we are free to decide whether we will repeat the 20th century or think in a wider way and use human intelligence properly and in a more realistic approach.

I’m already 84 years, so within few years I will say goodbye. But the younger generation has to live on this planet. If the 21st century can be a happy century, a peaceful century, a harmonious century, you should make the effort now.”

His Holiness ended his speech by opening up the floor to questions.

The first question was by a lady who teaches at a Quaker school in the United States, in the second grade. She asked, “when and how do you think it is appropriate for teachers to bring the real world into the educational setting for younger children in a way that is developmentally appropriate and if you feel that the SEE Learning curriculum gives us those prerequisites that we should introduce first before we bring up such deep and troubling topics for them? Is it developmentally appropriate to teach younger children about the hardships and the heartbreak that is happening in the world within the context of teaching about SEE Learning and teaching compassion?”

His Holiness replied, “like other subjects, from kindergarten up to the university level, all those are the same subject, the subject of secular ethics. The kindergarten level is simple, then you build it to a higher and higher level as the children become older. Then at the university level, there are a lot of such subjects to study about emotion, about the mind. As I had mentioned, these mainly come from the Indian traditions, but they are universal. In the west, these are new subjects, but it is worthwhile to study them. By judging the students mental level from kindergarten level to university level, it is like any other subject, like mathematics in kindergarten is simpler, and then becomes more and more sophisticated.

“Another similar subject could be psychology. It is quite a vast subject, according to Indian tradition. Sometimes, if I may say so, I express that Western psychology compared to ancient Indian psychology, looks like a kindergarten level. You should study these vast subjects and then combine them with scientific findings. That’s important. You should not rely on texts or ancient Indian masters or sages and just believe it. You should use their information and in the meantime combine it with modern science. That I think, is the proper way.”

The next question was “You said, how can we be happy having a meal when others are starving ? Could you share a few more words of inspiration for us today this morning? I had a beautiful breakfast in this beautiful hotel and I feel so grateful and yet it still hurts my heart when I think about how can I be happy when I’m not doing something right now for the children in Yemen. So if you can share with us some of your words of wisdom today on how to be more happy when I’m having a beautiful meal while some children are starving so that when I go to my second graders and forth graders, I can help answer that question.”

His Holiness replied, “human loving-kindness combined with intelligence, as I mentioned earlier yesterday. Just an emotional attachment or loving-kindness, brings more worry onto yourself. Loving kindness when not combined with human intelligence, if you see a sad situation then you become worried. It is of no help. So when we see starvation or a lot of people who have less, that should bring more enthusiasm not sadness.

“With other animals, if sad things happen then they also join in the sadness. With our intelligence we can think in a wider way and see the long-term interests. So feeling sadness after seeing others suffering, that should translate into more enthusiasm, more willpower, combined with human intelligence and understanding how to solve that properly.”

The next question was from a young student. He asked, “how can we spread the SEE Learning in the rural areas as they are not connected online?” His Holiness replied, “I don’t know. You have to find ways and means. In some areas there are poor facilities and it is difficult. It is a difficult situation. I don’t know. You should then pay more attention on how to make money. So, work hard in the meantime to make money. Making money is also related with mental wisdom and mental enthusiasm.” The student then asked, “Is it possible to become connected with some NGO’s so the rural areas can also have access to SEE Learning?” His Holiness replied, “You should explore it as much as possible. You should have enthusiasm and not feel discouraged and continue to make an effort.”

The next question was “my question is related to religion, because in the concept offered, religion is seen as maybe an obstacle. From my perception, maybe I’m wrong, so the general values of compassion and kindness are very accessible because they are in the human nature and from my understanding if you see spiritual people, they also try to live a life according to their beliefs that may be outside just the scientific reasonable world. We know that science has taken a big part in substituting religions, but on the other hand I think many people give hope and have a social commitment with religions and by their spiritual faith and we know that for the mystics and Sufis and so many expressions of the divine, everyone can access this divine reality. Like Jesus said ‘me and the father are one,’ so my question is in this whole concept that has been offered today, which part is played by religion? Truthful people, spiritual people, who try to live this divine in themselves?”

His Holiness answered, “We are approaching it secularly, not based on religious faith. Irrespective of whether you are a believer or non-believer. Among the believers, this religion or that religion is secondary. The important thing is the essential message which is love. All the world’s major religions carry the same message. They have differences, they use different methods or different philosophical views. For example, the creator, that is one method. Nobody says that it is an angry god. God in infinite love and we are created by such a compassionate god. That is also very powerful.

“Then in those traditions with no creator, mainly according to Indian tradition there is an Atma or soul that has no beginning and no end, so the creator is not a relevant. It is obvious everyone including insects want joy and happiness, not suffering. So then, if you harm others, you get suffering. If you bring some happiness to others, you get benefit. That is according to the law of causality. Ahimsa (or non-violence) and Karuna (compassion), are also from non-theistic religions. A different way of approaching with the same main aim- to make more compassionate people. Different philosophies, different

approaches are necessary because different people have different mental dispositions.

“Even within Buddhism, the Vaibhashika school of thought, Swatantrika school of thought, Chittamatra school of thought, Madhyamika school of thought. Within these four, mainly Chittamatra and Madhyamika, there are subdivisions. They are all Buddhist, but arose because of different mental dispositions. It is necessary to have different philosophical views in order to strengthen the positive mental attitude. Then there are people who do not have much interest in religion. For them, it is better to remain atheist, and in the meantime, be good human beings. Then there is no problem.”

The next question was “compassion is our nature so why does our current common sense in our societies say that greed make us progress and hatred can protect us from harm? How did this come about?”

His Holiness replied, “existing society is very much a materialistic society and that is also related with our modern education system. The modern education system is very much oriented towards material values. That is the mistake. These days I am advising that right from kindergarten, we should include the hygiene of emotion. Just like there is education about the hygiene of our physical form, similarly the hygiene of emotion should be included from kindergarten level up to university level.

“I think we love money because we feel that money brings something that you want. The very purpose of this material value is inner peace. Material things ultimately cannot bring inner peace. Desire and anger are the opposite of inner peace, so therefore we are lacking knowledge on how to bring inner peace. Stable, long lasting inner peace can only be developed through training of the mind, which we are lacking. The sensorial level can only bring temporary satisfaction. We do not know the deeper level of our minds and how to develop wisdom. Wisdom combined with compassion. So knowledge, I think, is very important. Now society is quite sophisticated, so there are a lot of obstacles. In such a period, such circumstances, broader knowledge of our mental state is very necessary.”

Dr. Negi remarks, “Thank you, your Holiness for such inspiring advice and insights this morning. Our world as you just mentioned, is going through many difficulties and many problems but we certainly can be hopeful for a better future. Through the vision that you have provided for educating the heart and mind, we certainly hope that this will make a difference. This journey for us, for SEE Learning is just the beginning. I would like to request with my folded hands on behalf of everyone here and the audience, wherever they are, kindly do remain with us for many more years to guide us and provide inspiration for us. Thank you.”

The next panel was on ‘Promoting the Education of Heart and Mind, Regionally and Globally - Key Lessons and Strategies.’ Three international experts were on the panel and the moderator of the session was Dr. Kimberly Schonert-Reichl. Dr. Negi introduced her by saying, “Dr. Schonert-Reichl is an applied developmental psychologist and a professor in human development, in the Department of Education and counseling psychology. Most importantly, Dr. Schonert Reichl is the foremost researcher in the field of Social, Emotional Learning. Her work and her research has provided the necessary insights and has really shaped the field of Social, Emotional Learning

that we have. She has been one of the most important advisors assisting us not only on the research but also on the elements that are key to the Social, Emotional and Ethical Learning curriculum.”

Dr. Schonert-Reichl began by saying, “good morning your Holiness. It is wonderful to be here again with you today and wonderful to be with all of you, to be a part of this very important panel of distinguished leaders in each of their respective fields. What I’m going to do just in a minute, is introduce our panelists and then prior to starting the conversation we will watch a video. So as Dr. Negi mentioned, the title of this dialogue is ‘Promoting the Education of the Heart and Mind Regionally and Globally- Key Lessons and Strategies’ and we are truly fortunate today to have the three leaders in each of their respective fields share with us their perspectives and lessons and help us move forward.

“I’m going to start first by introducing Mr. Ajay Piramal, who is one of India’s leading industrialists and philanthropists. He is a leader in responsible entrepreneurship with a strong focus on doing well and doing good. Our next panelist is Dr. Ruben Апресян, who is a professor and head of the Department of Ethics at the Institute of Philosophy, Russian Academy of Sciences in Moscow, Russia. Finally we have with us Mr. Luis Cabrea, the academic director for the Centro Fox in Mexico. It is an institute that really focuses to contribute to the formation of ethical leaders who value the human spirit.

“We will be able to hear from each of them in a few minutes, but prior to beginning we have one of our senior advisors for the SEE Learning program who was unable to be with us, Ms. Linda Lantieri. Ms. Lantieri is one of the founding members of CASEL, the Collaborative for Academic, Social and Emotional Learning and has been a leader in the field of Social and Emotional Learning for decades. She was unable to be with us but she’s going to be able to be with us virtually so we’re gonna just turn now to watch a video.”

The video message began with Ms. Lantieri saying, “I’m thankful that I’ve been part of being a witness of SEE Learning coming to a place of fruition today. The whole world and all her children now have the possibility of nurturing inner values and grounding ethics toward love, compassion, mutual respect and understanding as a regular part of their educational experience. I’ve been in the field of education close to 50 years, first as a teacher, then as an administrator and finally as someone who spent a lifetime helping schools be places that educate not only the mind but the heart and spirit as well.

“I want to thank you, your Holiness for sharing the same vision for the children of the world and also making SEE Learning a reality through your support, encouragement and wisdom. Over twenty years ago when you, your Holiness began your connection that is a deep and abiding relationship with the Emory Tibet Science Initiative, a small group of us including myself and Dan Goleman who has been involved with the development of SEE Learning also started what is now an international movement in education called Social and Emotional Learning or SEL as we call it.

“SEL has created the fertile ground for what is being launched today. However the SEE Learning framework has gone much deeper and is much more expansive than SEL in several ways. Here

are some of them. First, SEE Learning will touch the children of the world, not only one nation. SEE Learning educates the heart through training the mind with new skills like attention training and critical thinking. It includes teaching about our shared humanity and an understanding of interdependence through systems thinking. SEE Learning is grounded in ethics and inner values. SEE Learning is universal in its approach. It can be shared by teachers, parents and children worldwide. The SEE Learning framework and curriculum is a result of many hands, minds and hearts.

“I have been closely involved with the project as a senior educational leader since its beginning and it’s been an honor and privilege working with the Emory team, some of whom are here today, a group of people who embody what this work is all about. My aspirations for SEE Learning and its global dissemination are big. Today we are putting into the hands of educators all across the world the SEE Learning framework and curricula in almost 14 different languages.

“Current research has shown us that human nature is oriented toward kindness and yet we do need the skills and dispositions that are taught in this curriculum to develop that inner regulation that helps us be able to be the kind of people we want to be, individuals who were supportive of one’s own well-being and the well-being of others.

“I leave you with a story from my years in the classroom with children. I was with a small group of ten year old children in New Orleans, Louisiana, in the United States. Unfortunately I found out that every one of these children had personally seen someone either hurt or killed by gun violence. At the same time they were learning these skills and dispositions we’re talking about that SEE Learning espouses. I asked them how it was for them to learn this new way of being and yet they was seeing and experiencing violence all around them. All of a sudden one of the boys, way in the corner there, whose name was Jason, he lit up and he began to smile.

“I asked him what he was thinking and he said ‘pretty soon we are going to be those grown-ups and it is not going to be like that anymore. It can stop with us because we know there is a better way.’ SEE Learning is about to offer a better way to the children of the world and the teachers who will play a critical role. There’s no telling how the world will change as a result of what’s happening here. In thinking like Jason, if we as adults do our job, there may not be enough grownups who wish to settle their conflicts with a blade or a gun or a bomb. We are ready for a world where we help children and adults see that every single person is our brother or our sister, part of the human family. I have no doubt that SEE Learning will help play an integral part in making that happen. It has been so amazingly delightful to be part of this program and I am so grateful that it is getting released to the world today, thank you.”

Dr. Reich returned to the panel and began, “I’m going to start by posing my question to Mr. Piramal. Wonderful to meet you and thank you so much for being here today. You have heard now about the importance of educating the heart and the importance of these skills of being able to manage emotions, get along with others, resolve conflicts as being important in education. What I am wondering, is how do you see the role of these skills in business and even in a larger society in India?”

Mr. Piramal started by saying, “Your Holiness, my distinguished panelists, ladies and gentlemen, namaste. Today is the Hindu New Year so I feel very blessed to be in the presence of your Holiness who is really the embodiment of love, compassion and kindness. Thank you for giving

me this opportunity, your Holiness. I began my talk by saying namaste. There is a meaning to namaste, it is a combination of Sanskrit words 'na mo' which means 'not me' and when we say namaste it means that it's not me but you and that we are bowing down to the values that you have. So it's again this deep meaning that there is no ego and that we are humble and that we respect the other person's values and ethics that they practice. So that is the center I think of the Indian tradition which His Holiness spoke to us about.

"I want to just relate to you a story. This is the story of a small village in Rajasthan where this teacher Sunita ji, has a class of 30 children. It's a government school so they are not children from very affluent societies. What you found in this school was that Sunita ji was always very angry with the students. She would very often punish them, beat them, abuse them, because she felt they were not learning well.

"Consequently the students also did not like coming to class. There was huge absenteeism and many of them would actually drop out. This is a time when people from our foundation started working in these schools. We found that with proper training, by showing some videos of how it was and actually just facilitating with the teacher, that a sea-change could take place. So what was the foundation of this change and what did we try to do? That is really derived from everything that His Holiness spoke to today.

"We believe at the core that everybody has goodness and actually all people want to do good, but somehow we are stuck in systems which prevent us from doing this. Our belief in the foundation is that all can change and that actually true happiness, as what His Holiness said this morning, comes from this seva bhav, seva as in service, the attitude of serving others is what gives you true happiness. What we did as a result of this, what we found is that the school at the end of this program became a better institution. The students were happier, the teacher was also happier at home. So what your Holiness said, it doesn't only remain confined to the class or confined to the students, actually it went all over the society, in the families.

"This is an example that we've done and the result of this is that we found that the admissions in school started going up. In fact, the district which we first started working in, in Rajasthan, called Jhunjhunoo, had the highest enrollment of children in public schools. In fact, the Prime Minister also acknowledged this when he visited the district, because people started coming back to government schools.

"Helping these teachers to change this is something which I want to spend a few minutes on. That is a fellowship that we have, where we recruit students who have completed either their graduation or post graduation and they come and work for two years with us. They work within societies where they are underprivileged people.

"I want to give you just the story of this young boy, he was a graduate, an engineering graduate from one of the top engineering schools in the country. Then he went and did his master's and then came to our fellowship. He came from a middle-class family, but in our fellowship we have people from all strata of society. He came to work and live with these people, the other fellows. We remember that the first few months that he came, he was really out of place because he wanted an air conditioned room, he wanted his own car. He would almost

always fight with people till we put him in what we call a 'community immersion program'. This is where you go and live with underprivileged communities, you actually go and live in their homes. He had to go and live in a slum in Ahmedabad. Live with those people, work with those people and then go to schools to help Headmaster's to become better leaders.

"What we found, what he found actually, is that during his program, that these people who had so little for themselves to eat were also willing to share, were willing to share whatever little they had with him. This had such a profound effect on him. The compassion and the love that he found from underprivileged children, from underprivileged families, changed his life. He went on to now actually work in societies with tribal children in some other tribal districts in Rajasthan and get the children to have a positive frame of mind. If you want to meet this young man, I think he's here on your organizing committee. His name is Vivek.

"So this is the impact that these programs can have. We have working today, as far as our schools are concerned, we are working in 14 states of the country. We are working with about 50,000 schools of the most challenging districts in India and touching about 10 million children all with this whole purpose of trying to see how you can spread love, compassion and the heart and the mind together. And people like Vivek, we have almost 1,500 of them in this country, we believe we will take this upto 7,000 in the next five years."

Dr. Reichl remarks, "thank you so much for that inspirational message and story and just really such great gratitude for all that you're doing. I'm now going to turn the discussion over to Dr. Ruben Apressyan to give us some of your perspectives as we move forward to educate the hearts and minds of children."

Dr. Apressyan began, "Thank you, your Holiness, dear colleagues and friends. It is my honor to be here with the opportunity to share my impressions and thoughts. I became acquainted with the Social and Emotional Learning concept last year in Dharamshala at the 33rd Mind and Life Dialogue. By that time I was acquainted with the conception of emotional intelligence and the debates about compassion between western and Buddhist scholars and of course with a conception of secular ethics by His Holiness. However, the idea of bringing this complex of ideas to educational practice impressed me deeply. I am a philosopher and researcher, I am not an educator. From time to time, I run trainings for teachers but research is my main form of activity. I realized the potential of this concept of Social and Emotional Learning for moral theory and for the conception of morality and for the practice of moral education. It has really very very high potential.

"I would say that the concept of SEE Learning is challenging for moral philosophy and it requires rethinking of the concept of morality. The concepts reflecting different moral phenomenas so far are rather abstract and it is a special task to bring these abstract notions to practice. The main contribution of this concept and this approach is to demonstrate a deep connection between abstract ethical ideas, ethical principles and inner personal experience, emotional experience, communication experience, social practice. It is a very interesting phenomena, I would say, that what is being done in educational practice while reversing the influence theory so I'm very very grateful to this opportunity to become acquainted with this approach and this is a task for me.

“Now I want to turn to some impressions on education in the region I represent of Russia. Yesterday we were shown a map of dissemination of SEE Learning programs and Russia was like a white spot on that map of SEE Learning. It is not completely true. First I must say, that the programs of Social Emotional Learning have been developed in Russia for example during last three years, about 250 teachers passed special trainings regarding Social Emotional Learning and about 3,000 students were involved in that in these teachings. The pilot project has been running in Moscow and two main cities, so this is a rather prospective experience.

“Of course it is mainly Social and Emotional Learning and an ethical component should be added there, but still it is the real basis and a good starting point for developing that. I must mention that to some extent this program was related to CASEL paradigm and they of course used in full scale the Emory materials. So I would suggest to add that to the map we were shown yesterday.

“I must say that the social emotional education, usually was one of the main tasks in education traditionally and in the past, starting maybe from the middle of the 20th century. It was a particular task, of course it was incorporated in more general educational paradigms and in Soviet times it was of course also filled with certain ideology, but still social-emotional development or social-emotional education was considered as one of the main tasks in the personal development of children.

“I want to point your attention to a very interesting experience associated with a famous teacher of the 50s and 60s. I mean the Soviet Ukrainian teacher Vasyl Sukhomlynsky, who is famous for his practice and also for his books. He wrote a number of books, and by the way, one of these books, the most famous one, called ‘to children I gave my heart’. It is absolutely coherent to our ideas now. It was twice translated into English and separately published by two different western publishers. For Vasyl Sukhomlynskyi and mentioning a Ukrainian teacher, I know that there is a delegation from Ukraine here and mentioning him is just an opportunity for me to express my warm greetings to my Ukrainian colleagues.

“So for Vasyl Sukhomlynsky, if you look into his book, emotional development was put in direct connection to moral development, but there is a difference. The difference is that Vasyl Sukhomlynsky associated emotional and moral development of children with their practice in community, dealing with elderly people, disabled people, poor people and this is very interesting practical experience. But I found no elaborated methodology in their books.

“There is very rich description of pedagogical practice, very heartfelt relations of the teacher and students but no elaborated methodology. What we see in SEE Learning programmes, and I had an opportunity to read the companion book and the elementary book, and I highly appreciate the methodological level of these teachings. So still I’m mentioning Vasyl Sukhomlynsky. I want to say that so far we are thinking about global expansion or dissemination of the SEE Learning program, we should take into consideration national heritage, educational heritage, national teaching traditions and national normative traditions.

“I want to mention one thing, it is a separate maybe more theoretical and theoretic nominative issue of normative completeness of the program, which is proposed in the companion book

and in related books. I was told by my colleagues and experts in Buddhism that the Buddhist concept of compassion includes a number of ideas relevant to the western concept of justice. But from the western point of view or from the Christian point of view and also from the point of view of cultural and normative traditions related to Islam, the concept of justice is really very important. My concern is that in the campaign I do not see enough contribution to the exploration of the concept of justice. I used this quantitative analysis looking to the book, I found only four cases of mentioning the word 'justice' in the negative form of 'injustice' in the companion book. I found no mention of 'justice' in the elementary book.

"We are thinking of the expansion of this program to regions and where the concept of justice is so important. So I think and maybe basing on the online platform, that elaboration of the concept of justice, not as just equity and not just as fairness, but justice assertion would be very very important. Thank you."

Dr. Reichl remarked, "thank you very much for your remarks, Dr. Apressyan and we are going to change that map, I promise. Now it is my great pleasure to talk to Mr. Luiz Cabrera, who is going to share with us some of the work that he is doing in Mexico."

Mr. Cabrera began, "President Fox and Mrs. Marta say hello to your Holiness. I am really happy to be here. I am really grateful for those that invited me. I want to share what we are doing in Mexico and what we want to do also in Latin America. I have to say that when we had a chance to read and to know about the SEE Learning program, I found myself really impressed because we thought we found like a soul program in something that we were exploring. We had a chance to have this amazing talk and to figure out how it is possible that two programs around the world are seeing the same problem and trying to solve it with compassion and love and peace.

"I have some slides that I would love to share with you is really fast. We can start with a short video." The video showed the great success of the 'Ciclica' project by the Centro Fox in Mexico. Students and teachers explaining the various benefits of the program for the students, and then eventually to the community at large.

Mr. Cabrera continued, "what I want to share today is just a story of Ciclica, our program and how we share the same spirit and we are really enthusiastic in being your partners to make this go to every corner in Mexico, and hopefully in Latin America. Let's talk about a sad story and the sad story is, it has something to do with so many things that we already talked in the past one and a half days. We are facing exponential problems. There are so many, I just put some of them that are directly related to what we are trying to solve at Ciclica.

"I think the SEE Learning program is bigger than this. We are a sustainability program, so we are basically trying to figure out how to handle problems about water pollution, violence, global warming and garbage and stuff like that. For so many years, maybe decades- academics, entrepreneurs, innovators have provided solutions in trying to build a better world. When I say that I want to share a sad story with you, you see I have been teaching for the last 12 years. I am 35. I went to law school and after that I found myself facing entrepreneurship as a way of life. So I started teaching and I met this incredible guy named Victor. Victor is the mind behind

Ciclica.

“He was my student and for me he is one of these superheroes, you know, the people that are trying to change the world through doing something useful. Four or five years after he passed through my entrepreneurship class, we were sitting eating some tacos in Mexico and we had this brief conversation at the table that for me, was life-changing. He was a middle class guy from Mexico. He had studied at Tec de Monterrey, one of the top schools in Mexico. We were sitting there and after the waitress brought the tacos to the table he made this kind of prayer on the taco. For me this was kind of funny because I didn’t recognize Victor as a religious guy. After he finished, I asked him ‘Victor do you pray?’ he says ‘after starving for a couple of weeks, I say thank you to every meal.’

“The reason I want to share this with you is because right now we are facing exponential problems but we’re trying to solve them with arithmetical solutions. Entrepreneurs, innovators, politicians are arithmetical. So we only have two options here, that is what we see and that is why we see SEE Learning as an amazing platform.

“Option 1: We could increase the superheroes ratio, which is really hard. Or, option 2: we can try to reduce the superheroes needs. What we think is that we must break the wheel, and the way to break the wheel basically is through compassion. So at Centro Fox, we are leading a new way to see leadership. We are not trying to find a leader that can move thousands of people behind him, we believe that everyone can be a leader.

“Right now we are helping around 12,000 kids every year. So far 2,00,000. Ciclica is a new program, but right now we are helping 3,000+ kids every year. We are really really enthusiastic about bringing SEE Learning to our platform to help everyone to get this knowledge. Thank you.”

Dr. Reichl then continues, “so now we are going turn to a bit of a general discussion and one of the things that strikes me is that we now have the science that really shows us that you can educate the heart. These skills are malleable. We also have the science really showing us that you can integrate them into education and they actually increase academic achievement, they do not take it away. We also know that in fact the students who learn social, emotional and ethical skills have both short-term and long-term outcomes. They are more likely to graduate from high school, earn a college degree and find stable employment. So the question to each of you, is why are we not just doing it? What are the barriers to scaling up and to expanding this notion of social, emotional and ethical education? I’ll start with you Mr. Piramal, do you have some answers and insights or suggestions or strateies for us?”

Mr. Piramal responded, “I will just try and explain what we are trying to do, because we also appreciate that it is scale that makes a difference. How our foundation works is that we believe that if you have to do anything in scale, it cannot be done in a closed environment of whatever you are doing. Just as I see that the whole SEE Learning curriculum is an open platform, we also believe that it is an open platform, and more and more like-minded people need to get together.

“I just want to congratulate His Holiness and the organizers for bringing so many together.

The second thing I believe, is that scale at least in India, you can only reach scale if you work with governments. There is no foundation or person who could do it all on their own. India is a large country and therefore to do it in scale, the basic understanding again that we believe, is that people in the government also want to do good. If we bring this compassion, they are also as compassionate. So we do it with partnerships with government, in fact today we are working with 22 state governments in the country, across various fields. We believe that the only way to scale is to have an open platform, to get other like-minded institutions and NGOs together and then work with government to try and do it .

“Another way we can also do it, is through changing policies to bring this up. If you can demonstrate, which I’m sure a program like the SEE Learning program will demonstrate, then you can go and talk to governments to show them that the curriculum has this as an important part and can be included in government programs as well.”

Dr. Reichl remarked, “those are some really great strategies. As we think about moving it globally and I’ll now turn to Dr. Apressyan, what are some of the challenges or barriers you see in Russia in scaling social and emotional learning?”

Dr. Apressyan replied, “well there are general tasks in Russia, as in the whole world. To answer your question of why we are doing this, we are doing this for the sake of bringing the principles of peace, tolerance and non-violence to children’s hearts to prepare peaceful, tolerant and nonviolent citizens. This is a very very important task, social task, political task but also ethical task. Of course our hopes for perspective is not so short, so it is a long-term task, but this is very very important task.

“At the same time, speaking about emotional learning and emotional development, I think we should guarantee ourselves from sentimentalism in relations to people. All these videos we have seen today and yesterday, they are very impressive, they are moving, children are very cute, they are very nice but another side to that. I am afraid of too much sentimentalism. Of course this is a display and what is behind that is a real story. However, it is very important to bring it into classrooms and to bring it in practice in real life and understanding the force for example, of conflicts and how students influence each other in the situation of conflict.

“For example, in the companion, I refer again to this book, so far that was my top reading last week. In the companion, there is a lot about self-regulation but there is too little about mutual regulation. We know from psychological experimental studies that kids learn in mutual regulation in conflicts which are not oppressed, but in conflicts which are explored, if they are constructive conflicts. Being in the negative psychological situation of a conflict, a child feels a need to regulate it, to contribute to it, to influence another. Of course it is a situation at the same time, of competition. Competition of interests, which is a very sharp situation and could have negative psychological and ethical results. Still, this is a fragment of real life and we must be very very careful in preserving this situation, because it is a very rich potential for a child’s development.”

Dr. Reichl thanked Dr. Apressyan and continued, “so now I will turn over to Mr. Luiz Cabrera. You have been working in this area. What do you see as both of some of your successes and some of the challenges that you are facing in Mexico to bring this forward?”

Mr. Cabrera replied, “I think one of the biggest challenges that we have face is the polarization between public education and private education. The poor and the rich, the one and the other. We have found, for example, we have been trying to bring these programs to public education since the beginning, and we do it through a foundation. We give some free programs so that we can get into public education, because there is no way for us right now to make the system pursue the same dreams that we are trying to pursue. Their interests are in other places.

“What we had found right now, is that the top schools in Mexico understand what we are trying to do and it is not enough, because what we are doing right now is just making the bridge bigger. The gap between the ones and the others is getting bigger because what we are providing through these kind of programs is making a huge difference on the education of one side and not the other side. We need to make it happen for all.

“So on one hand polarization, and on the other hand, what we have learned is that we have been trying to teach the kids with so many models for the last centuries that we have stopped watching the kids and allowing them to teach us about how we imagine the world can be. I disagree with Dr. Apressyan when he says that we need to show reality and the real world to these kids so they can learn. I think if that’s the approach, we have already failed. We need to learn from them that our reality is not the only possible reality.”

Mr. Piramal then added one last thought on this subject, saying, “Our institution is now working with the Howard School of Education on what the 21st century non-cognitive education is. So we are one of the global centers of excellence that they are looking at to create this non-cognitive learning so that it can be spread internationally. We’re also working with an OECD committee, again to see how we can assess this non-cognitive part. So that is one of the ways to internationally spread it, which I thought I would just mention.”

Dr. Schonert-Reichl then moved onto the next topic, she said, “now thinking forward I am thinking again about some strategies and lessons. In thinking about the barriers, but thinking about what are some specific strategies you might see. I am very curious in terms how do you convince the leaders? How do you convince the policymakers that this is worth doing? If you have anything to say on that, we all want to know the answer to that.”

Mr. Piramal responded, “I think it is just by demonstration and we have been able to demonstrate. One of the things is how do you measure school learning levels? You take samples of those schools where you have done this sort of teaching and schools where they have not and are more traditional. We found that uniformly, over a period of time, that the school learning outcomes in those schools where you have taught heart and mind are actually much better and this has been measured by many independent agencies. There are several agencies now, which are available here in India. They have invariably found that if you can do that and if you can do that on scale, then even the people in policymaking are willing to do that.

“This has meant that if you look at the new education policy in India, people have now started talking about how you need to do assessment in this manner. So that is how change takes place in education. As you know, it takes time. Nothing is

going to be overnight, it takes a few years but I feel confident that one can do that.”

Dr. Schonert-Reichl remarked, “thank you, I think that certainly aligns with His Holiness’ vision, that research and science are so important to have alongside the programs. That is really a part of SEE Learning that is really going to have research to demonstrate and examine what the benefits are to those children who have it and those do not. It is an essential framework. I guess I am a bit biased because I am a researcher.

Now I’m trying to look forward. Imagine the future, let’s go time travel into say 10 or 20 years and we have this vision of children all having the experience of a curriculum like SEE Learning. What do you predict in the world? What would we see?”

Mr. Cabrera jumped in to answer. He said, “I absolutely agree with the demonstration part. When I look forward 30 years from from now, I have to talk about my 4 year old daughter. I try to imagine her 30 years from now. Talking about facts, with walking the talk. Luisa is four years old right now, and she has been living with me and with Ciclica since she was really young. So what I have learned is that with her, we started making some changes in our community. One day, she decided that we should stop using the car to go to the school and go walking instead. Then one day she asks me if we can bring some grabage bags and start picking up garbage from the street. So once every week when I am in Mexico, we walk with some garbage bags and we get into the school and present the garbage we have collected. After several months, people started looking at us doing that taking the program to the school.

“So what I’m trying to say is that when I try to imagine that world, I’m sure that Luisa and other children, if they adapt these kinds of habits of well-being and compassion, I’m sure that in 30 years from now, the world is going to be better, because there are going to be so many good humans. We need to stop stealing humanity from the kids.”

Then Dr. Schonert-Reichl asked Mr. Piramal “do you have any reflections on what the future of the world would look like and what India would look like?”

Mr. Piramal responded, “I think what we are trying to do is just to make a positive difference to the world around us to the extent we can and to go on expanding this circle. I think that’s what we are trying to do. How many we will touch, well, you know India is at 1.3 billion today, how many we impact? I am not sure. But I think, we just go on doing it. Hopefully, people will also see that and get inspired. That is the only thing I can do. Especially people in business, because I believe that unless you have a strong business, you cannot do good. In the development world, people have this thing that business is not good, it is evil and we are good. We need to recognize that it is only business, when you can create wealth, can you then therefore do good. So that is what we believe, we can by example inspire both the business and the social world to work together to do better.”

Dr. Reichl responded, “I can’t help but think of what future employees will be like and future leaders will be like if we have this approach that is embedded as a regular part of education. Dr. Apressyan, do you have any thoughts about the future?”

Dr. Apressyan responded, “from today my hope is that children who are trained in this paradigm

of social-emotional ethical learning will try to change the society and to establish a new world. This is very important. SEE Learning orients children on common values, common interests, common good and it is very natural within the class community, within the school community. However, when they are out, when they are going to start adult life and becoming economic agents, the agents of private interests. How to arrange the society, arrange the legislation, economic relations, to make private interests to work for the common good.

“These are very very important political, social tasks but also psychological and tactical tasks. My hope is that this program will give quite a different alternative outlook for future generation.”

Then Dr. Schonert-Reichl continues, “Just turning to think about some last thoughts and recommendations you have to the world listening, not only here, all the people who are here from 37 countries, but also the webcast. The opportunity to think about what would be your your advice, your closing thoughts of things maybe you have not been able to say yet. As we move forward, to think about how do we move forward with educating the hearts and minds of children both locally and globally to build a better world. I will start with Luiz.”

Mr. Cabrera responded, “I’m not sure, I don’t like to give advice. What I have to say is that we need to put more attention on the kids and learn from them. Maybe also giving away our arrogance as adults and to figure out if there is something in the model that we designed that is not working, and if it is not working, we need to change it. So we need to learn from children when these things appear, as they may have great solutions. There is a lot of knowledge in being a kid.”

Dr. Piramal added his final remarks by saying, “we are inspired by the words of Swami Vivekanand who was a great master from the Indian tradition here. He had said ‘give me a thousand young people and India will change and become a much better society.’ That was the inspiration for us to start our fellowship and we see Vivekanand as just one example. We believe that if we can give this country 7,000 of these young youthful people who are dedicated, whose life is dedicated to service of love compassion to the nation, then India will be a better place.”

Then finally Dr. Apressyan also gave his last remarks, “Well, our main focus is on children and that they should be taught, but the question who will teach them? So the starting point are the teachers and the dissemination of this SEE Learning program could be provided only by teachers who should be taught well. This is a very very difficult task. I can share my experience of dealing with teachers in teachers training, very often they’re professionally well equipped with well-developed professional skills, highly motivated professionally, they are very nice but rather often I face the problem that the level of their ethical awareness is not sufficient. It is not sufficient for them as citizens but much more is not sufficient for such kind of tasks. I do not know why it is so. I have a suspicion that at teachers trainings, from teachers they become students. In becoming students, they are changing their minds and their attitudes. They feel as if they are students and maybe they recover the childhood and student schemes of thinking. My impression is that the level of the ethical awareness is not always sufficient. My main concern is about preparing training and teaching teachers.”

Dr. Schonert-Reichl responded, “you raise a really important issue of teacher preparation. I work in that area and I would say that there are probably just a handful of programs in the

world that actually embed social and emotional learning within teacher preparation. They do not learn any of this, they mostly focus on the curriculum so I think that's another way to really move forward.

“Now we are coming to an end here. We are at a momentous event here to be part of the SEE Learning launched with His Holiness and you have been the inspiration for the Social Emotional and Ethical Learning program. I wonder as we say goodbye to you for today, if you have any final comments or reflections.”

His Holiness said, “I think it is important, in order to open human intelligence, to first see today's reality. Then next raise questions, if today's reality continues on like this, then there will be a lot of problems. Then the next question is, can we change this or not? If not, then it doesn't matter. There is Shantideva's expression- ‘when we are passing through some difficulties, analyse the situation. If there is a way to overcome it, then there is no use being sad, just make the effort and overcome it. If there is no way to overcome it, there is no use being sad.’ I think this is very practical. So now, we must analyze whether you feel satisfied with today's situation of the world. If it is, then okay, no problem. However, that is obviously not so.

“Therefore, the next question is whether we can change this or not. Certainly it can change through thinking. If 7 billion people become compassionate and peace loving then we will change that. Just praying though, even for thousands of years of just praying praying praying, nothing will happen. Now it is time for our own action and in order to carry that action, we need motivation. In order to develop proper motivation, too much self-centered motivation is not of much help. Think at a global level, there are other 7 billion human beings.

“So through education, we can change also that mental attitude. The important thing is to weigh the pros and cons of things. What is the benefit of doing something and what is the disadvantage of doing something? So once you see the benefit or advantage of doing something, instantly then you will have the aspiration to carry it out. Since things cannot happen through various different causes and conditions, you need to see what conditions are conducive to certain things to achieve something and if there is possibility to achieve that goal then you should pursue it. If not, then you should leave it.

“In the next century, I think we and make some effort we can create a happier world. After that, due to global warming, we will go. In a meeting recently with environmentalists, mainly Chinese scientists expressed that in 80 years, the world may disappear. Anyway, global warming is now a reality. In a few decades, I think the world is in real danger of burning. At that point, it will be beyond our control. So in the next few decades, I think there is a real danger and then also according to the scientists whole galaxies are going in the same direction. Another galaxy is coming, so sooner or later they will crash.

“While we are alive, it is better if we live happily and harmoniously. Killing each other due to small benefit is short-sighted, narrow-minded and senseless. To such people, I think it is better to say that now the world is ending, there is no use in killing each other. So you see, there are a few decades. Let us live happily. So I feel that things are quite serious now. Okay, that's all. Thank you.”

Dr. Schonert-Reichl closed the day by saying, “thank you, your Holiness for those wonderful parting thoughts and I want to again thank our wonderful panel here who really provided many very important comments to us.”

With this, we saw the close of the historical SEE Learning Global Launch. The afternoon session was a Q&A session, and a panel of teachers shared stories from their classrooms and experiences in using the SEE Learning curriculum. Students were also asked some questions about their experience with SEE Learning. Both Teachers and students agreed that the SEE Learning program has tremendous positive results.

Q&A WITH DR. BRENDAN OZAWA-DE SILVA

Dr. Silva was kind enough to grant us some of his valuable time for a brief interview. Dr. Silva speaks very clearly and deliberately and it is at once clear that he is familiar with the SEE Learning Program and its many topics both forwards and backwards. Although Dr. Silva is a vital member of this historical and trail-blazing accomplishment, he humbly maintains that this is a very new program that depends on the collective experience of all the students and educators that use it to shape its future. We are in awe of Dr. Silva's dedication to this process, the tireless research and work that has undoubtedly gone into creating this framework and his enthusiasm to make this program widely available at no cost. The Dalai Lama Trust would like to thank Dr. Silva for his kindness in granting us this interview.

Q: Could you outline some of the main challenges you have had while building this curriculum?

A: One challenge we had is that the call to create this program came from His Holiness directly. It was to create a program based on his ideas and vision. They are most succinctly expressed in his books 'Ethics for a new Millenium' and 'Beyond Religion', although he has also written many other books and given many other talks. His ideas are very deep, and as he himself has mentioned, they are based on the ancient Nalanda tradition, which includes not only the history of Tibet, but also going back to ancient India, thousands of years ago.

To people who are not familiar with them, they sound very simple. So you say 'compassion,' and people think, 'I know what that means.' When we were creating the program, we worked with many curriculum writers, many of them were teachers or experts in education. But the materials they created were not very deep. The activities reflect the current educational practices of today in how do we teach empathy or how do we teach kindness?

Like His Holiness was half-jokingly saying, modern psychology when compared to ancient Nalanda tradition, to him seems like kindergarten level. So people who do not have familiarity with the Nalanda tradition, cannot see the difference, because the words are the same-compassion, kindness etc. Everyone understands these words.

So we had difficulty, it took us four years of creating the curriculum to be satisfied that we were creating materials that honoured at least a little bit of the depth of what His Holiness was dealing with. His Holiness also used terms like 'Map of the Mind'. This term does not exist in current educational practice. When he says 'map of the mind' he is thinking about these quite complex models that come from the Nalanda tradition. So when we first started developing this map of the mind, we knew we had to include this component, but we didn't even know what it means really and what his intention is with it.

His Holiness also says things like 'quantum physics,' how wonderful quantum physics is because it teaches us the difference between appearance and reality. To my knowledge there is no current educational program in Social and Emotional Learning that tries to do this. These are very deep ideas and it took us a long time.

Not only is it difficult to even understand these ideas in one sense, but then to translate it into simple activities that children can do. And even that, not being taught by experts, not being taught by monks or geshes, but just being taught by ordinary elementary school teachers or middle school teachers or high school teachers who themselves have not studied the ancient Nalanda tradition, have not studied Buddhist psychology or philosophy. It is important to emphasize that the way we teach it is not based on Buddhism as a religion, but the sophistication is coming from there.

So this is actually very very difficult to do because you have to create an activity that is not about the teacher already having understood this and now transmitting it or teaching it. It is a constructivist approach which means that the activity itself generates the knowledge, both for the teacher and for the students. So the activity is like a chemical experiment, you put some things together and it starts bubbling and then something happens. So how to create that type of activity is very very important. If we cannot create the activity in that way, then it is impossible to do what we are doing which is to make this available to the whole world without very rigorous teacher training, because that would take many many years. So each activity has to be self-generating but then it can go deeper and deeper.

This is quite difficult. We have tried to do this. Whether we have succeeded, I don't know. But we have given it to over 600 educators who have piloted it in their schools and they have given us their feedback, and their initial feedback is very positive.

It is difficult though, we have at least 10 to 12 people looking at every lesson and going through it with a fine-tooth comb even before we give it out to be tested, and then we refine it further.

Q: Is the curriculum absolutely universal or could there be cultural issues in different countries?

A: Initially we didn't know, because even though we tried to make it universal, even though we tried to base it in very universal experiences and emotions, naturally a bit of your own cultural lens is going to shape it. We are based in the US, and even though we have people coming from international places, we are mainly from the US. We cannot represent every culture, nation and soon.

We did training in Europe, in the US and in India. We gave it to over 600 educators and we will see what is going to happen. So far, it's been positive. We have not had people come back and say, 'no we cannot do this because it doesn't fit in with our culture or our experience.'

They can make slight changes, tweak it, change names of characters, examples. But in terms of the basic stuff, it is universal. The curriculum starts with kindness and happiness. These are universal. In fact, we heard His Holiness say, if you are social animals, this is true. Even cats and dogs, they form families and respond to kindness and if you throw sticks and stones they run away. Then the second chapter is on the nervous system, how stress impacts our nervous system and sensations. This is also universal. If you are a human being, you have this. Then we move onto universal emotions, and we go on like this. So far, it seems quite universal.

Q: To be more specific, in a Canadian SEL curriculum there is a me, you, us approach, however in India it seems to be us, you and me. Do these sequences in how to teach SEL affect the format of the curriculum?

A: Well it is still you me and us. It is not me you and it, for example. These things are important. Actually even a slight change, even if it seems wrong, then it becomes an impediment, an obstacle to learning. Translation is going to be very important. We are writing in English. As I said, at least 12 people are looking at it. They are all looking at the language, so even if one word is wrong, maybe the whole thing will be misunderstood or go in the wrong direction. So then we can't use that word and have to find another word. We have to be very careful.

Now all these materials are translated. They are not translated through that process. They are just translated by one translator or a small team. They are not translated with the teachers with the experience of students. So these are the first versions of the translations. These translations have to be looked at closely and tested in the schools and fine-tuned. Then the local culture will shape it.

Q: When will the High School and College curriculums be available?

A: Late this year or early next year. The first two chapters are done. The rest will not take long because we have earlier materials.

College is different. It is not taught as part of a curriculum, you have to develop all the different courses with the subjects. We have started this in Emory and also other universities are doing this. So this will emerge.

Q: What has His Holiness contributed to this program?

A: Oh everything. He has just provided so many things. The vision. So many details in his writings and much of the depth. Also the support by being here, by drawing all these people together. So many people want to support this program because of their admiration for His Holiness. But even in terms of our financial support, much of our funding has been because of the support of His Holiness. So in every category, I would say, he has been absolutely essential.

