

# **Value Delivery Practices in the Educational Perspective Based on Miyazawa Kenji and Jiddu Krishnamurti- A Systematic Literature Review**

## **Abstract**

The paper attempts to systematically discuss value-based educational models and practices in India and Japan based on the philosophy of Miyazawa Kenji and Jiddu Krishnamurti. The systematic literature review is done using Google Scholar and Mendeley Reference Management. This study provides the framework of modeling and practices for a value education for policymakers, organizations, researchers, and individuals in the present and future. The globally connected world where we live together in a material world where Happiness, compassion, and empathy are not reflected in the education system and the potential of a child is determined by grades and scores in exams, which is neglecting the part that drives our actions, the search for meaning and purpose of life. The lack of human values with the wave of technology and changing nature around us is alarming. Even in the age of modernization, we need to progress in being human. The basis of human life is childhood and the education that they gain. Unfortunately, the education presented these days lacks moral values. Therefore, the study of such type is evident from the theoretical clusters and current status of education. The findings of the study discuss the Development of the meaning of Educational Values, the Development of theories from different fields, discuss the development of value education, and the value perspectives of Miyazawa Kenji and Jiddu Krishnamurti.

**Keywords:** *Values Modelling, Value Practices, India, Japan, Miyazawa Kenji, Jiddu Krishnamurti*

## **Introduction**

Different philosophers defined value as subjective moral attitudes and beliefs; value is also attributed to something in a monetary sense; it acts as guidance for behavior and actions considered suitable. Value education is connected with different pedagogies, methods, and programs. Value education is connected with pedagogies, engaging with learning methods and experiences for students and adults. Value education contributes to the holistic development of children. Education with values helps to discover the real meaning of education and assists in developing physical and emotional aspects, strengthening self-awareness, decision-making, and appreciation of life. (Groveus, 2024.). The education system is collaboratively communicating with society, adults, children, and behavioral and cultural practices, which are complex and constantly changing according to needs.

Bloom had already discussed the emphasis on the cognitive domain in the learning process, where grades are provided for their performance based on the standardized procedure. The evidence from the history of philosophers is an understanding of the idea of teaching the non-cognitive part that needs to be focused on, which cannot be fit into a limited time frame. It has been observed that the non-cognitive part is given less focus in the education system. It may have been prioritized less because of non-interference in their private lives, interests, and feelings. Being fully cognitive, education will surpass social and economic goals, humanism education, quality of life and our

purpose of existence, change in any faith, frame of mind and experiences; Values would affect our thoughts, mind and hence change how we behave or conduct ourselves. Therefore, the significance of the value is already discussed, which is in sync with the affective domain. Value education has traveled from a timeless journey where Swami Vivekananda revisits why we educate. He suggested that education is meaningful and purposeful for its role in man-making and nation-building. (Barman & Bhattacharyya, 2012, p. 31). In ancient India, duties were imbibed to promote efficacy in society and the value of traditions, culture, and religious practices. Vedanta discusses how learning removes ignorance, brings empirical understanding, and then brings self-awareness, self-knowledge, and realization of divinity inside the individual—this realization of togetherness with the unconsciousness. Guru, the disciple system of education, was dominant, and Gurukuls were where students were engaged in the learning process of building character. During the Vedic Period, the main aim of education was self-realization. In the Vedas, the education system gives priority to the development of character and purity in life. A child's significant spiritual, moral, and all-round development was focused on during those times of the education system.

India is known for the spiritual, traditional, cultural, and spirit of philosophy, where values were part of life in changing times with virtues.(Guha, 2016, pp. 1–3).

In Japan, educational developments are classified into three periods: Early Meiji, Post World War II, and 1980s to the present. The beginning of moral education is evident from the fact that instructions were given orally, which is called Shushin. During the Meiji period, education mainly focused on morality and national education. The era followed by the Meiji era emphasized Child-Centered education, initiating freedom, and strengthening a child's individuality. Moral Education has seen its ups and downs, but moral education has always been the direction of the school education system. The systematic moral education in Japan follows the essence of a creative lifestyle, judgment, and attitude based on morality, independent self-reliance drive, and a united world. Moral education further saw an idea of upgradation where the core of living is humanity, compassion, engagement, and attitude.(*Education in Japan : National Institute for Educational Policy Research*, n.d.).

#### **About JidduKrishnamurti**

JidduKrishnamurti, born on 11 May 1895, is an Indian philosopher whose insights on education and values are set of vast possibilities of change, which depends on how individuals work on them about environment, place, and time. He provides two sides of education: one is to help the child be a good human and to realize the individual's responsibility to self, society, and the environment(contribution of Indian Philosophers, IGNOU).

#### **About Miyazawa Kenji**

Miyazawa Kenji was born on 27<sup>th</sup> August 1896 in Iwate was a Japanese literary persona who was also an agriculture teacher. This Global persona loved languages, cultures, music, religion, philosophy, and the cosmic world. Miyazawa Kenji is one of those philosophers from Japan who, through his literature, evoked thought processes in children's feelings and minds and created an everlasting impression of innocence and harsh realities of life, overall understanding of mother Earth's scientific ways to understand nature, and to deal with difficulties of universe and knowledge of self to deal with it((*Kenji Miyazawa - Wikipedia*, n.d.).

#### **Meaning of educational values(Wagschal, 1976, pp. 16–35)**

- Few authors have considered cognitive and non-cognitive (Affective) as part of the value. It is also discussed that we continuously evaluate based on mental and affective skills to develop or add any values that challenge our experiences and our assumptions.

- However, few others have mentioned that everyone requires a set of values to identify their passion, strength, weakness, and responsibility for their actions.
- According to Maslow, a person who needs to stay healthy requires all aspects, be it cognition, affective, and motor skills, to work collaboratively and be aware of yourself.
- Society has several thoughts and values; as individuals, we need to understand our unique values and act according to the values we believe in. School plays a crucial role in helping children experience a system of values along with the syllabus of their study. However, value education is not developed correctly in the education system.
- There is a discussion about how humans all have a common goal related to prosperity, Happiness, and lifestyle.
- Value inculcation in the classroom may be thought of as Propaganda, so this also comes as a challenge that, without bias, gives freedom to disagree and constant engagement with value concerns, as suggested by Beck. However, there is another concern: in the world of so much information available in every medium and on the internet, they are getting indoctrinated in different ways; therefore, we must think about value.
- Education in schools due to diverse backgrounds in our community, the same kind of different backgrounds of culture and ethnicity will bring different values of ethos. However, every school has its own set of hidden values taught in schools. It is believed that home is where students learn the maximum of their values, but it is also evident that school plays a role in value clarification and development.
- The school does not ultimately give value training but helps deliver educational values; it can help children understand their uniqueness, independence, experience, and purpose in life, as Dreeben said.
- Rokeach and Beck emphasized that the values with which society is governed make the school play a role in helping children find their life goals. Also, to understand and know about their behavior, children need to know their values, knowledge, interests, skills, and conceptual clarity. Education without values cannot efficiently perform their skills in their respective professions. Based on the research done by Rokeach, it is said that essential factors of human values are culture, society, and institutions; in society, we can observe all different varieties of values, such as reflected in economics, religion, and education, and specific values are passed from generations. His research further examines the educational values as “Terminal Values” and Instrumental Values in school:
- **Instrumental values are the processes that reach the terminal (End values). Terminal values include wisdom, freedom, peace, harmony, beauty, love, social recognition, a comfortable life, genuine friendship, equality, family security, self-respect, and excitement. Instrumental Values include responsibility, open-mindedness, intellect, capability, courage, forgiveness, helping others, honesty, imagination, independence, logic, obedience, politeness, and self-control.**

### **Method of the study**

The study uses a systematic literature review with secondary data, including books, research papers, articles, and organizational websites. The paper explores epistemological and interpretivism knowledge for the study of the literature. The conceptual framework is deduced based on the interpretation and analysis done.

### **Data Collection**

## **Value Perspective of Krishnamurti Schools**

**The paper uses Google Scholar to find the existing literature. All databases were searched using keywords, and Zotero reference management software was used for analysis.** The keywords used for searching in the database are **Krishnamurti, Schools, Children's Experience Nature, and Conserve Nature.** The details of the search option in Google Scholar are discussed.

### **Inclusion and exclusion criteria**

The systematic literature review is done using Google Scholar; where the keyword was put in the search tab, 5570 results were obtained; we customized our selection to the year range 2018-2023, and then we obtained 1350 results from using keywords in the database and the total 160 papers were related to keywords searched in the database. Out of those 160 papers, 144 were not associated with the theme of the paper; therefore, they were not selected. Therefore, 16 papers were selected for the literature review. The selected paper comprises 5 Journal Articles, six books, one conference proceedings, three thesis/dissertations, and one handbook.

### **Value Practices practices Miyazawa Kenji's perspectives.**

The paper uses the Mendeley reference manager to find the existing literature, where the keywords used were Miyazawa Kenji, value, literature, and school. Very little literature is present about Kenji's School except one book named Kenji's School-Ideal Education for All, initially written by Toshiko Toriyama and translated into English by Hirano Cathy. Kenji Miyazawa was a writer and teacher. Through the available literature search of Kenji Miyazawa's literary work, a systematic literature review focuses on Miyazawa Kenji for children in school and how Miyazawa's literary work develops values among children. Therefore, looking into the present literature without keeping any time range. There were 41 research papers from the year selected after searching through Mendeley Reference Manager: 31 journal articles, four conference papers, five books, and one generic. There were 30 research papers with only abstracts and 11 with abstracts and full text.

### **Inclusion and Exclusion Criteria**

There were seven non-relevant articles according to the research question. Four papers were not available in English and, therefore, were removed. There were three similar research papers, thus not included. Out of them, seven relevant research papers were included. Other research papers are one from Research Gate, four from Google Scholar, and one from PDX Scholar. **The analysis of the systematic literature review on the Value practices of Jiddu Krishnamurti schools and Miyazawa Kenji schools and the framework is based on the educational perspective and themes discussed on which the academic perspective is based on the existing research done is discussed here.**

## **Data Analysis**

### **Theories related to value education**

Stewart's approach to complications in Value Education comprises a traditional approach where values are fixed, rigid, and absolute culture and a relativistic approach where values are according to conventional cultures, norms, and acceptance and being in the group. The absolute-relativistic approach, where values are individuality, is essential and does not give importance to preconceived structures and notions of society. Individuals assert themselves what is right and wrong. **The Organismic – Structural -Developmental Approach.** The organismic view of humans is that humans are considered healthy, and here, man is considered a whole, contrary to Cartesian's view of man, which is divided into two parts: the body and mind. Wundtian thought on man is a chain of

sense – ---perceptions, a different form of sense perception., Skinner has suggested that man depends on a specific environment to formulate certain behaviors. Man is active and internally motivated, self-realizes and self-actualizes, constructs his values, and has an agile relationship with the environment. Regardless of the environment, individuals act according to their structure and processes. Here, objectivity is not considered because individuals act according to their experiences and change the reality in the structure they possess. We cannot establish reality for all because everyone has their own ownreality. Here, the structure reflects individual thinking, which resolves any ethical matter. **Piaget also talked about structure, part of intelligence, and content and practice, which are other aspects of intelligence.** The organization referred to by Piaget is the primary, well-ordered pattern of relationships in the mind. Adaptation is the process where individuals assimilate and accommodate themselves in the outside world. **Stewart recommended that ‘A structure is an organizational thought- pattern that involves transformation based on the relationship with the environment but self-regulated to maintain continuity, stability, and equilibrium in itself an organism. Structures transform balancing and self-regulation with more maturation, experience, and dealing with the environment.**This kind of concept of these theories focuses on a new way of value education, where it lies in the fact that the value education curriculum needs to be mindful and careful of the level of the structural complexity of the child before teaching values in the classroom. When the child's structural properties develop, the individual or organism matures, and curricula would include concepts accordingly. Teachers need to be aware of the level of structural development among the students and about their ability to assimilate and accommodate themselves to changing environmental conditions.The new term in value education is ‘developmental.’**Gesell refers to development as the ‘Unfolding of behavior patterns according to some sort of genetic timetable.’** he suggested that **development is more genetic than environmental.**However, in contrast to Gesell's theory, there is a theory called the associationistic or heuristic approach that discusses how **development is functionally related to the environment.****Stewart’s view of development reflects that development is due to actual cognition, and the child is aware that every individual has different perceptions, thoughts, behaviors, and knowledge, which are different from others.**Therefore, it is concluded that **the ability to practice moral ethics is personal and depends on the continuous development of cognition in the individual and how they empathize and sympathize. So, accordingly, Development is neither genetic (as Gesell suggested) nor affected by the environment (as Skinner suggested).** The interaction and collaboration between the individual and the environment is essential for development.The term development includes **stages due to the continuous transaction of organisms with their environment, experiences, and culture at different stages.****Piaget Developed four stages of Cognitive Development, and Kohlberg gave six stages of Moral Development.****Stewart discusses Kohlberg’s study and justifies that there is a philosophically and psychologically sound approach to value.****Lawson suggested a framework for teaching values based on the analysis of writers Adley, Dewey, Sullivan, and Fromm.**In Lawson’s view, psychological data plays a key role in human nature, and interest is an essential agent for existing principles, guiding philosophers and teachers to determine whether these principles are related to human nature. **Phenix** has explored a diagram to explain theories of value education, which will be helpful for society during times of social and cultural turmoil. He also gave **Anomic theory, which is similar to Stewart’s theory of relativist position, that when there is a time when significant cultural change is happening, humans become anxious and discontent and therefore develop a lack of feeling that** may not have any significance in education. If Autonomic Theory relates to political strategies, teaching people about this moral strategy isn't very sensible. Therefore, Phenix

gave Teleonomic theory, which says people do not create value. They discover it when moral ground is required according to the purpose or Telos. The discussion emphasizes the role of the school in giving moral instructions and developing skills in moral deliberations on social and personal problems and the relevant perspectives from various specialized disciplines. The criteria of value education must collaborate with the social, aesthetic, economic, and religious perspectives to understand the significance of these specific disciplines. The major controversy is the modern conceptions of scientific thinking regarding subjectivity or objectivity. **Kuhn** gave the structure of the scientific revolution and showed the significance of passions and events happening in society that contributed to the development of the process of scientific thinking. **Gouldner** also discusses that an individual's objectivity depends on self-awareness and control of the self. Sociological education is also a form of value education where the researchers learn to identify, classify, and understand the advantages and disadvantages of perceiving a value. Scientific-related work has a value quotient. **Eckhardt's** primary focus here is on human development. This general value of compassion becomes the standard for all other values in theories and facts in the social sciences and is evaluated for authenticity and requirements accordingly. Gouldner and Eckhardt consider Hartman's view that **"All facts are frozen values where all scientific truth correspondence with certain values."** Some values may be transformed into facts by social conventions. **Eckhardt** also suggested educational activities such as discussions where the individual can and analysis lead to essential changes in attitude and behavior. **Rokeach** emphasizes that research on value leads to value change in reality over a long period, and this value results in a behavior change. **Kantor acknowledges that several other prominent personalities like Polanyi, Bridgeman, Oppenheimer, Thompson, Bronowski, Easley, and many Thompsons, Bronowski, Easley, and many others have tried to re-examine the basis that explains the scientific method.** **Modern Neuro Sciences' recent research significantly focuses on how subjective factors interact with the processes of wisdom.** **Sperry** suggests a changed approach to explaining the brain's activities, restoring the scientific persona of human nature, respect, and freedom, which the behavioristic approach has yet to discuss. **Maslow** suggested the intrinsic goodness of human self-actualization. The school creates environmental conditions where individuals can be involved in educational management to make the environmental conditions (Wagschal, 1976, pp. 8–17). **There are various value models. The Jurisprudential or rationale-building model, by James Shaver (1976), focuses on reasoning and judgment to explain value as part of education. The Consideration Model- By McPhail Focuses on a person's lifestyle, including self and others. Value Clarification Model- Louis Raths, Merrill Harmin, and Sidney Simen (1973) focus on values as individual choices and preferences. using rationality or reason. Value Analysis Model- By James Comb Focuses on fostering the ability of critical thinking based on analysis to decide on a value with a systematic step-wise process (Value Models, IGNOU).**

## **Policy and Philosophical perspectives on value-based educational models and practices in India and Japan.**

### **India on Value Education Initiatives**

1. Kothari Commission (1964-66) recommends "Education on Social, Moral and Spiritual Values" using the relevant methods of teaching-learning to deliver the teaching of human values.
2. The Curriculum for Ten-Year School — A Framework (1975) discusses the necessity of character building and understanding and the process of engagement of human values.
3. **National Policy on Education 1986 states, 'In our culturally plural society, education should foster eternal values, oriented towards the unity and integration of our people.'** Special

emphasis is assigned to imparting value-based education suggesting broad parameters of values like integrity, truth, devotion, loyalty, and the embodiment of Indian heritage to bring a complete educational process.

4. The Parliamentary Standing Committee on Human Resource Development – Eighty First Report on Value-based Education (1999) (Chavan Committee's Report) discusses core universal values, and they are Truth (Satya), Righteous conduct (Dharma), peace (Shanti), Love (Prema) and Non-violence (Ahimsa). These universal values discuss the area where intellectual, emotional, physical, psychological, and spiritual collaborate with the skill, knowledge, identity of individual, and vision of the individual.
5. A National Resource Centre for Value Education (NRCVE) has been set up at NCERT to fulfill the objective of value-based education.
6. NCF 2005- the policy focuses on children's experiencing joyful learning and developing creativity, Creating a mindset of the division of labor between genders, showing what kind of human beings we are creating; elite school children do not take part in such activities called cleaning, they think this is not their work, consider that as punishments. Hence, create a future where cleaning must be a habit; we all need to wake up to a future where we stop creating dirt and instead make cleaning a habit that goes beyond caste and gender.
7. The WASH Curriculum emphasizes facilitating health hygiene and sanitation for a clean environment and learning space.
8. Value-based education is a core part of New Education Policy 2020, where the discussion focuses on the development of humans who have rational thought, scientific temperament, possess compassion, empathy, courage, creativity, and resilience with a strong basis of ethical values so that the individual is engaged and productive and also contributes for nation building.

#### **Japan on Value Education Initiatives**

1. The Second World War was pivotal in developing many aspects of modern Japanese life. This was true in the development of moral values, as reflected in post-World War II by the Ministry of Education. Post-war thinking on education found the content and method of Shushin inconsistent with the ideal of a democratic society and therefore rejected it.
2. MEXT promotes various experience-based learning activities, including international exchanges, to foster richness in humanity and a spirit of cooperativeness. In addition, the "National Institution for Youth Education," which has 28 youth education facilities nationwide, provides experience-based learning activities and supports private entities engaged in youth education.
3. The Ministry of Education introduced a moral education course in 1958. It made it a requirement in the curriculum of public schools in 1962, emphasizing twenty-two moral values for the elementary and junior levels. The values emphasized are self-awareness, compassion, empathy, and a relationship with nature.
4. 2006 educational policy brought significant changes where the fundamental law of education was revised, overemphasis of Western values was questioned, and emphasis was given to incorporating Japanese traditions, cultural values, and spirit of nationalism that contributes to peace and cooperation in building a better world globally (Bamkin, 2018, pp. 80–82).
5. Ministry of Education in 2008. Moral education is triangularly pointed at the heart, body, and intellect, which spring from the core of life, that is, Zest for living.

6. The Ministry of Education 2015 recommended that the moral education curriculum be reformed as a special subject, hence recommending new ways of assessment that drive nationalism.
7. The new curriculum in 2020-2022 emphasizes the development based on learning motivation, application of learning, knowledge acquisition, thinking, technical skills, self-expression, and judgments.
8. The new curriculum is based on National Curriculum standards, which are open to society and foster active learning and competencies among children to create a better society. The Ministry of Education also emphasizes early recognition of undesirable actions. It helps them understand discipline without corporal punishment, promoting career education to foster the necessary skills for children to lead independent lives. Knowledge of entrepreneurial experience and reviving regional communities have come to be regarded as essential perspectives. Emphasizing individuals with a global mindset and attitudes, encouraging communication and skills, respecting others' traditions and culture, and preserving and conserving Mother Earth to live sustainably.

## Discussion

The role of education in creating a society with good human beings; his vision of a good society is free from fear, violence, hostility, and cruelty. His right kind of learning and education helps students engage with inner understanding and high caliber in every activity. He emphasized the role of a teacher in observing the behavior in its natural flowering and caring for their future with clear intentions. The inwardly and outwardly both should go together. That's how an education should be. The change that can bring about a good society depends on the daily moment of goodness without comparison, jealousy, competition, or any conflicting contradiction with the belief. The way to bring a new society is through education, where teachers and students can flower together with love, empathy, and care. Education is where questioning every influence is essential to understanding the real meaning of freedom and nurturing intelligence ("Jiddu Krishnamurti on Education," n.d.) He discussed how education could bring out the total human being with a global outlook, where a balanced approach is essential, as well as academics and the consciousness of what is happening around the world around us morally. There must be a balance between the head and heart. Krishnamurti also discusses harmony in thoughts and emotions that brings real internal balance. He also addresses the current crisis in the world due to wrong values, which are where these outlooks need to be changed, and the relationship of humans with nature and things. People must understand the meaning of love, compassion, affection, and care and build moral responsibility and courage. (*Jiddu Krishnamurti and His Insights into Education*, n.d.) Children are the soul of Happiness, fresh, imaginative, and born with inner talent. (Hagiwara, 1986). Miyazawa Kenji has guided us to focus on universal Happiness; if one person is happy and another is unhappy, that is not Happiness. Children should feel, sensitize, find their talents, and help them find their Happiness (Moritoki Škof, 2013, pp. 93–96). To help children find the meaning of life through their existence and guide them for self-directed learning through scientific thinking, having trust in themselves, and being responsible for their acts. The focus on being healthy and a child's well-being is essential for a child to understand the bond of nature, humans, and cleanliness. Through this bonding, the child will find their inner strength (Nirei, 2021). Realization of self-value by finding self-identity and bonding with the environment and society around us helps to form the character of a child (Unsriana & Ningrum, 2018, pp. 363–367). The bond between teachers and students is essential for them to find their rapport with themselves

and the subject; teaching must be fun and bring the reason what is that we are learning, the students understanding, making teaching a fun activity, performing and acting are the different ways classroom can be made a happy environment(Colligan-Taylor, 1994, pp. 45–51). To help the child realize its power through holistic, environmental education and realization of moral values that bind the global with individual values(Ito, 2021, pp. 70–71). Children can transform their dreams into reality and bring life to their imagination. (Akegarasu& Fukada, 2021, pp.17-33).

### **Conclusion:**

The educational vision of Krishnamurti is for students to engage with the understanding of the meaning of life and living the moment with all kinds of challenges and opportunities without postponing it and waking up the responsibility within our daily lives. Krishnamurti's Teaching calls for freedom is understood with responsibility, and this can be awakened by being responsible in our education system. Krishnamurti also emphasized how moral values at every childhood level must gradually be understood. Our traditional heritage bonds with present and local ethnicity through Miyazawa's literature connecting local and global worlds (Chakma, n.d., pp. 35–45). Helping children see beauty in the whole situation, find strength in difficult situations, and focus on teaching them to use their creativity to utilize the resources available for survival and research for better options. Identifying opportunities when your faith in self, passion, and interest is unbalanced (Pulvers, 2008, pp. 1-9). A multidisciplinary curriculum where each discipline has its unique knowledge value and each discipline combined as a whole. This interconnectedness of life is reality; therefore, the interconnectivity of subjects is essential (Arimoto et al., 2017). Developing inner strength and resilience among students is created by bringing reality to the classroom like resources available, societal skills, natural conditions, indigenous knowledge and skills, livelihood demands, and economic conditions, and then learning scientific knowledge and skills to enhance the livelihood, economic prospectives and hence find out self-interest and contribute to it by helping community, nature, and society(Larson, 2021, pp. 1-8).

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**Appendix:**

**Table 2: Value Practices and educational perspectives of JidduKrishnamurti and Miyazawa Kenji.**

<b>Value Practices, Educational perspectives, and Themes extracted from Existing Research</b>				
<b>Philosopher</b>	<b>JidduKrishnamurti</b>			
	<b>Title of the paper</b>	<b>Educational Perspective</b>	<b>Themes discussed</b>	<b>Author, Year of the Study</b>
	J. Krishnamurti and educational practice: Social and moral vision for inclusive education.	Kind attention towards nature, care,	<b>Global Vision</b>	M Thapan - 2018
	JidduKrishnamurti's Educational Ideology And Implication Of The Research Issues In Vietnam	quality and efficiency of education, bringing empathy and compassion toward each other	<b>Comprehensive Citizen</b>	Dinh ThiTuyet ,DaoThi Tan ,2020
	A study of JidduKrishnamurti's philosophy of life, educational philosophy, and his contribution to alternative education	Right kind of education	<b>Transforming Individual and</b>	Rajesh Kumar Singh, Sasaram cum 2020

			<b>Society</b>	
J. Krishnamurti's Philosophy of Education	Learning in the surroundings of vast greenery around us.	<b>Solitude</b> <b>Observati</b> <b>on</b>		VANDANA ANAND,2020
Shamanic Qabalah: A Mystical Path to Uniting the Tree of Life & the Great Work	<b>Self-experience</b> <b>and</b> <b>understanding of</b> <b>hope</b>	<b>Compassi</b> <b>on</b>		D Moler - 2018
Us: Getting Past You and Me to Build a More Loving Relationship	<b>Supporting,</b> <b>caring, and</b> <b>learning through</b> <b>relationships and</b> <b>nature</b>	<b>Moving</b> <b>back to</b> <b>nature</b>		T Real - 2022
Big history and anthropology Our place in the multiverse: anthropology, civilization and significant history	ethnic, culture, and traditions are still relevant in the current generation	<b>Co-</b> <b>Existence</b>		Barry H. Rodrigue 2019
<b>The Effect of Mindful Practices on the Independent Learning Process of Third-Grade Montessori Students</b>	Contribution of the environment in the learning process.	<b>Environm</b> <b>ent as</b> <b>nurturer</b>		E.Simone.Mori 2022

	<p><b>Learning to Center Relational Ontologies: Desettling Interaction Analysis Methods</b></p>	<p>Connecting humanity to deepen our understanding while interacting with nature.</p>	<p><b>Humanity</b></p>	<p>Krishnamoorthy, Rishi.Elliott, Colin Hennessy Y., Jasmine Bang, Megan Marin, Ananda 2021</p>
	<p><b>A Course in Mysticism and Miracles: Begin Your Spiritual Adventure</b></p>	<p>The beauty of the environment with children.</p>	<p><b>Relations hip</b></p>	<p>J Mundy -2018</p>
	<p><b>O enigma napsiqueoletiv aindianaemrela çãoaosensino de filosofianasesco las</b></p>	<p>A meaningful learning environment plays a key role.</p>	<p><b>meaningfulness</b></p>	<p>A Venkatasubramanian - Childhood &amp; Philosophy, 2020</p>
	<p><b>Imagining Education: Taking CHAT-Based Transformative Action</b></p>	<p>Going outside the classroom to enhance education through nature.</p>	<p><b>Beyond the classroom</b></p>	<p>S Gade - 2022 -</p>

	<p><b>Radical well-being alternatives to development</b></p>	<p>Connecting Sustainability of ecosystem and human development.</p>	<p><b>Overall Human Development</b></p>	<p>Ashish Kothari 2019</p>
	<p><b>Exploring Teachers' Pedagogical Strategies for Learning to Live Together Harmoniously</b></p>	<p>A harmonious relationship with nature would help us understand that we must live together.</p>	<p><b>Harmony</b></p>	<p>J Patela</p>
	<p><b>Krishnamurti and the dance of dialogue: Instigating insight in Higher education</b></p>	<p>It speaks about how the environment is relevant in developing our lives.</p>	<p><b>Environment</b></p>	<p>J Flexer - 2019</p>
	<p><b>Children As Agents of Social Change: An ICT</b></p>	<p>It is crucial to understand the communication between a child</p>	<p><b>communication</b></p>	<p><b>ROY, AMIT</b></p>

	<p><b>Supported Pedagogical Framework To Provide Transformative Education For Sustainability</b></p>	<p>and the environment.</p>		
<b>Philosopher</b>	<b>Miyazawa Kenji</b>			
	<p>The Theme of Innocence in Miyazawa Kenji's Tale</p>	<p>Children are fresh, creative, simple yet complex, a form of Happiness and a new kind of imagination.</p>	<p><b>Universal Values</b></p>	<p>Takao Hagiwara (1986)</p>
	<p>Miyazawa Kenji: Interpretation of his Literature in the Present Japan</p>	<p>For children to learn, think about others (including everyone on the earth) as you feel about yourself. Help others,</p>	<p><b>Social and Cultural values, Moral values,</b></p>	<p>Nagisa MORITOKI ŠKOF* (2013)</p>

	A Blue Cat on the Galactic Railroad: Anime and Cosmic Subjectivity	Scientific aspects of life, Universal Happiness	<b>Self-Sacrifice</b>	Paul Roquet (2014)
	Kenji Miyazawa: The Japanese Writer Who Echoed the Natural World	To make the child understand, use their environment, space, and talent to channel their spirit and inner strength for life.	<b>Inner Talent</b>	Hiroe Nirei (2021)
	Pedagogical Approaches to Global Education -A follow-up study of Tohoku School 2.0 since 2014- Proceedings of IAC in Vienna 2017 (pp. 127-151). Czech Institute of Academic Education.	The curriculum uses a combination of different subjects to deliver lectures, forming an interconnection with the subjects, while each subject shows its uniqueness and	<b>Indra's Net</b>	Arimoto, M. Kohei, N. Yoshihisa, N. Ishimori,H. (2017)

		combines them as a whole.		
	The Character Formation of Children in Japan: A Study of Japanese Children Textbook on Moral Education (Doutoku)	Understanding self and human bond with others	<b>Self-awareness</b>	Linda Unsriana Rosita Ningrum (2018).
	Barukokubararage: A prayer for rain a play about Miyazawa Kenji by Hatayama Hiroshi	For a child, teaching must be fun; risk-taker behavior among children is essential for them to explore the world, motivating them to learn and do practical work. Teaching children from what they are acquainted with.	<b>Beyond Books, Hands-on Experience</b>	An annotated translation with an introduction and postscript by Karen Colligan-Taylor* (2019)
	Reading Kenji Miyazawa after 3.11: Region, Utopia, and Modernity	We must learn how to utilize our resources to better	<b>Vision of the future</b>	Michael Larson, (2021)

		our lives; handling situations in any circumstance is essential for children.		
	The Dark Realism of Miyazawa Kenji: Social Activism in the Science-Fiction Children's Story, The Life of GusukōBudori, and its Precursor Work	To make children understand the value of empathy and self-sacrifice, understand the realities of life, and accept them and the power within.	<b>Realities of life</b>	Elsiemae Ann Ito, 2021
	Kenji Miyazawa's Wanderings of His Faith: Haya Akegarasu Quoted in Fukkatsu-no-mae and Souringensou [in Japanese],2021.	Children are capable of transforming their present into what they wish for.	<b>Passion</b>	Akegarasu, H. Fukada, A. (2021).
	Transformation of Kenji Miyazawa's Children's Fiction to A Multicultural Development	For children to understand contemporary	<b>Global Culture and</b>	Chakma, T.

	Tool In A Distant Society of Chakma in Bangladesh	society and its cultural heritage.	<b>Heritage</b>	
	Homage to the Life and Poetry of Miyazawa Kenji	Making children realize and see beauty in all circumstances is the strength you build upon for life.	<b>Symbolism</b>	<b>Roger Pulvers</b>

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