The purpose of educating the human spirit

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Opsomming

Hierdie artikel verduidelik ten eerste wat spiritualiteit as menslike eienskap of hoedanigheid alles behels, ook vanuit Bybelse perspektief. Daarna verduidelik dit die gedagte dat die "gees van die opvoeding" ideaal gesproke voortvloei uit die verhouding tussen die verskillende betrokkenes by die opvoedingshandeling, in hierdie geval die onderwyser en die leerder, en dan veral uit die samevloeiing van hul onderskeie geeste. Hierdie soort lewendmakende ("begeesterde") opvoeding en onderwys lei tot persoonlikheidsintegriteit, kreatiwiteit ('n skeppende gees) en skeppende probleemoplossing. Hierdie eienskappe is belangrike voorwaardes vir die behartiging van die uitdagings van 'n lewe in 'n geglobaliseerde en kosmopolitiese toekoms.

Abstract

This article explains, firstly, what spirituality as a human attribute entails, also from a Biblical perspective. It then goes on to explain that the "spirit of education" is ideally born in the interrelationship between the role-players in the education process, in this case, the teacher and learner, particularly in the confluence of their spirits. This kind of animated ("spirited") education leads to integrity of personality, creativity and creative problem-solving which, in turn, could be regarded as a prerequisite for coping with life in a globalised and cosmopolitan future.

Key words:

Education, human spirit, spirit of education, creativity

1.   Introduction and statement of the problem

A systems approach to education is useful in that it allows educators to recognise the verities of the external societal factors that shape education at national and international levels (Null, 2011:37; Steyn, Van der Walt & Wolhuter, 2015: *passim*). However, education at a personal level transcends systems; the enduring individual relationships between educators and the children or young people entrusted to them might be more important to education than the systemic edicts of a school governing body, the district superintendent, the department of education or even the national government (Phillips & Schweisfurth, 2014:127-128; Welch, 2013:33-34). At ground level, spirituality, i.e. the manner in which one relates personal beliefs and experiences of inspiration and transcendence to the realities of life (Vincent & Woodhead, 2009:335), is one of those deeper, internal, more rhizomic, factors that affect education (De Muynck, 2008:7). It is one of those hidden factors that permeate education on an individual basis as well as within a learning community such as a school (Pandya, 2015: *passim*).

Losing sight of learners' spirituality can lead to the neglect of the personal aspect of children's education, as can be seen by the admonishments issued when state or national standards are not met, or when such standards are portrayed, for instance, as comparisons of data from the 2003 and 2007 *Third International Mathematics and Science Study* (TIMSS) (see: Rizvi & Lingard, 2010:133-136). Such dry and impersonal statistics prove that an

education system can indeed draw attention away from children's spirit-based human connections (see: Meyer & Benavot, 2013). The same applies for the grading system often used in schools (see: Isaacs, 2012). Palmer (1998:36) therefore correctly observes, "(Educators can be) distanced by a grading system that separates teachers from learners, by departments that fragment fields of knowledge, by competition that makes learners and teacher alike many of their peers, and by a bureaucracy that puts faculty and administration at odds." Advancements in delivery systems for learning, such as on-line academies and distance learning, can also contribute to the "spiritless" nature of the education provided by and in a "system" (also see: Moore [2014] in this regard).

Systematic neglect of the spirituality of children and of the spirit of education as such can result in a dry, lifeless transfer of knowledge and skills, concomitant with a loss of sight of the spirit of the human beings involved (Morgan, Berwick & Walsh, 2008:1-15).

Fortunately, skilled teachers possess a propensity to find ways to tap into the spirituality of their learners (Gibson, 2014:522), and thereby, as will be argued below, into the internal cognitive dissonance of their learners which enhances creativity in learning. This they should do, we would argue, not only as a challenge but also as a part of their calling, particularly if viewed from a Christian perspective (in terms of the Great or Cultural Mandate, refer Van Brummelen [1994:26 ff.]). An educator (in this case, teacher) should be intent on tapping into the spirituality of the children. In other words, as will be indicated below, skilled teachers should help their learners understand their own spirituality, which in the case of children coming from Christian homes would be their Biblically rooted religious commitment. They should also be intent on shaping the learners' life and world view, which can be seen as an expression of the children's religion and spirituality. Self-transcendence (i.e. spirituality; in a Christian context: God-relatedness) is of importance in daily life (Luhrmann, 2012:19). Kourie (2006:24) correctly asserts that '… spirituality is the self-transcending character of all human persons, and everything pertains to it, most importantly also the ways in which the malleable character of a learner is realised in everyday life'.

The relationships within a teacher's and his or her learners' inter-personal engagement when immersed in examining an essential question can develop a synergy that, in favourable conditions, will animate the learning process, thereby enhancing the creativity of the learners (Trnova, 2014:8). This synergy, we would argue, reveals the spirituality of teacher and learners, and by extension, also of education (which is why we speak of the "spirit of

education"). The purpose of educating the human spirit (particularly from a Biblical vantage point), we would argue, is twofold. Firstly, education of the human spirit leads to the formation of persons with integrity, which in some circles is referred to as the whole person or the organic individual (Schnitker, Felker, Barrett & Emmons 2014:84). Secondly, education of the human spirit is a prerequisite for creative thinking which in our opinion is a condition for living in the modern globalised (the "global village") and cosmopolitan world (among others, characterised by diversity).

In their survey of the contemporary state of the scholarly field of Comparative Education, Phillips and Schweisfurth (2014:164-165) identify the persistent spate of terrorism and violence in multicultural and multi-religious societies in various parts of the world, such as Northern Ireland, Kosovo, Afghanistan, Bosnia, Cyprus, Palestine, Sri Lanka, Serbia, Ruanda and South Africa as one of the issues attracting the interest of comparativists. Spirituality and/ or creativity of the educand is, however, not appreciated as an appropriate response in any of the responses of Comparative Education scholars as outlined by Phillips and Schweisfurth (2014:165-167).

We offer a number of arguments in support of these contentions. After presenting the conceptual and theoretical framework that contextualises our arguments, we discuss how learners could be educated to become organic individuals, and how the creative spirit of the human being could be developed towards coping with future challenges in the global and cosmopolitan context.

2.   Conceptual-theoretical framework

2.1 Spiritual qualities of learners and teachers

The word 'spirit' originates from *spirare*, which means 'to breathe', and has evolved to connote the essential principle of something or somebody (Online Etymology Dictionary 2015). One's spirit is the foundation of his or her emotions and character; so the spirit of education is also quite human (Encyclopedia.com 2015). It is the deepest part or core of every person (Kubow, 2011:156). According to Kourie (2006:23), it refers to the deepest dimension of the human person, to ultimate values that give meaning to our lives irrespective of whether they are religious or non-religious. In the case of a Christian believer, his or her spirituality refers to his or her deepest attachment to the God of the Bible, in Jesus Christ and through the ministry of the Holy Spirit.

As argued above, the synergy between the spirits of teachers and their learners can give origin to the "spirit of education". The spirit of education, although nebulous and potentially quite transitory (Kourie 2006:22), can be seen as that spark of knowledge, inquiry, and/or skill, which brings life to scholarship and pedagogy. It is the heart and soul of education; it is what remains within a learner after his/her graduation from the institution we call school. In the future, if education is still to be pedagogically viable and justifiable, the human relationships required of optimal teaching and learning, although perhaps no longer face-to-face and in the context of spirit-killing systems, will have to preserve this spiritual quality flowing from the reciprocity of the educator's spirit and that of the learner, the reciprocity of inspirational teaching and a willingness to learn (Schnitker *et al*., 2014:85). Spirituality in education flows from the engagement between an inspired ("spirited") teacher possessing intimate knowledge of the subject's discipline and the enthusiastic ("spirited") learner (Clifford, 2013:273-276). This interaction facilitates effective learning. Perhaps Bell Hooks says it best in *The Heart of Learning* when she claims, "… I teach as a teacher who does not do spirituality and education, but does spirituality in education" (Glazer, 1999:113). The spirit of education can therefore be seen as an in-between, dialogic, diagogic and safe sanctuary where the spirits of educator and learner join (Dannels, Darling, Fassett, Lane, Mottet, Nainby & Sellnow, 2014). In a Christian teaching and learning context, this joining of spirits is a momentous event: it is, as it were, the Spirit of God joining with Itself (Astell, 2013:5). This coming together of spirits has profound pedagogical implications, as will now be argued.

2.2 The organic, spiritual person

The spirit of education as the interaction between, and union of the spirit of educator and learner may be best illustrated by the cases of those who have been robbed of it. Books such as *What is the What* (Eggers, 2006), *Long Way Gone* (Beah, 2007), and *Infidel* (Ali, 2007) reveal the theme of the misery of a childhood in which the spirit of education is denied, or, as in the case of Totto-chan (Kuroyanagi, 1982) where schooling is limited by strict discipline and group conformity, or by the bounds of environmental inequalities as exemplified in *Relentless Pursuit* (Foote, 2008). All five of these books champion the possibilities of perseverance and tenacity that exist within the human spirit and in education, and which allow children (and their teachers) to overcome situational, dispiriting disparities. Ironically, even in the richest of countries with the best resources conditions such as these exist in education (see Kubow & Fossum, 2007:126).

It is our contention that correctly and professionally trained educators should be able to overcome such tensions (also see Ebersöhn, 2014: *passim*). However, for learners to prevail over the dispiriting realities of educational systems they and their educators should utilise the learners' spiritual qualities such as character, courage and contribution, habits of mind and heart (see Kubow, 2011:156, 158 ff.). Such qualities are of the affective domain but also spiritual in nature since they are expressions of the learners' life and world views, and hence rooted in their religious or spiritual commitment. Their further development will hopefully lead to the development of noble character in the learners (Kubow, 2011:158). This is also an ethical matter – if ethics is understood as about character, the quality of one's life as a whole, and how one lives it. Ethics is about what sort of person one is or wishes to become (Grayling, 2010:26). It is the sum total, says Comte-Sponville (2005:5), of those things that an individual imposes on or denies the self, not primarily to further his or her own happiness or well-being but in consideration of the interests or the rights of others, in order to stay true to a certain conception of humanity and of him- or herself. Ethical awareness is therefore what leads to the formation of the noble character (Kubow, 2011:157 ff.), the organic individual (Nolan, 2009:63 et seq.) – the person with integrity (Noshulwana, 2011:16).

As Harris (2010:49) insists, learners should be helped to form a structure that reflects their deeper understanding of human well-being, and, it can be added, how the individual could contribute towards such well-being in others. They have to follow a path, he says (Harris, 2010:85), 'that seems likely to maximise both our own well-being and the well-being of others'.

A teacher's understanding of spirituality furthermore manifests an aesthetic appreciation of the connectedness of all things, including with his or her Ultimate source (however this may be seen or defined [Vincent & Woodhead, 2009:335]; in the case of the Christian teacher and learner this is the God of the Bible), and will hopefully bring the learner back to the realities of a life lived for others and away from enslavement to material things and self-centeredness. Spiritual attributes such as compassion, tolerance, forgiveness, consciousness, wonder, gratitude, hope, courage, energy, love, friendliness and the sense of universal brother- and sisterhood (Kourie, 2006:24-25) can be practised by a teacher in the interest of forming his or her learners into persons with integrity.

Another requirement for all involved in the educational process is tenacity of spirit, also in a religiously spiritual sense (refer John 3:6; I Cor. 2:10; Gal. 5:16; Rom. 8:5; Isaiah 11:2; Act 2:4). Learning is often filled with failure.

It may be that failure at times is the best teacher, and of course, scientists know that it takes an enduring spirit to tolerate multiple failures. Tippett (2010:15) points out that "Einstein himself proposed that he made so many discoveries because he was not afraid to be proven wrong, repeatedly, on his way to all of them". This spiritual resolve can be seen as the most revered characteristic of teachers. Of the twelve character traits that *Teach for America* (TFA) seeks in its recruits, eight are spiritual in nature: persistence, commitment, integrity, independence, assertiveness, flexibility, enthusiasm and sensitivity (Foote, 2008). These spiritual attributes can be linked to those already mentioned in the preceding paragraph: persistence and commitment to energy, sensitivity to compassion and tolerance. In *Strengthening the Heartbeat: Learning and Leading Together in Schools* (2005), Thomas Sergiovanni also mentions the following as spiritual values: honesty, truthfulness, decency, courage, and justice. Sergiovanni (2005:76) asserts, 'Our responsibility as leaders is to provide the moral environment of support for virtues (moral, intellectual, communal, and political) and to model them.'

Leadership towards spiritual growth is essential in the classroom. Perhaps the most important spiritual act in which a teacher can engage, is the crafting of a dialogic, diagogic and safe educational sanctuary for learning (Kubow, 2011:156, 185 ff.), a space that encourages the kind of awareness in which, as argued above, the "spirits of educator and learner can join" and that allows learners to meet the world with openness, attentiveness to experience and the sensitivity (Palmer, 1998: *passim*) that would allow them to meet the call to fulfil their purpose and destiny (Kubow, 2011:161; the Great Commission, as Van Brummelen [1994:31] refers to it). Learners have to come to understand that a life filled with purpose is one in which one gives of oneself in pursuit of what you are deeply passionate about (Kubow, 2011:163). In the case of Christian learners, they should be guided to pursue their calling as stewards of the Lord relentlessly, dedicated to His service and to the love and service of other human beings and the entire creation (Smith & Scale, 2013). Because education is essentially a process of enabling, guiding and equipping (see Nussbaum, 2011:23), teachers should make, and hold open, a dialogic, diagogic and safe pedagogical sanctuary for their learners where they can enable the learners each to choose a personal way of realising what they value in themselves and in others (Grayling, 2010:261-262).

2.3 Spiritual attributes such as inspiration, care, compassion – and education

Teachers who build an environment as described above through their guidance and enabling maximise opportunities for learners to learn; they attempt to establish a community that shares inspiration, passion and compassion. Without compassion that breeds understanding, teaching and learning cannot enable, liberate, transcend, and capitalise on the vitality of young lives. It is compassion that touches the learner's spirit and enables the creative process to thrive in all involved (Langstraat & Bowden, 2011). Education that fosters compassion as well as freedom of spirit (mind) and the human agency that is intent upon making this world a better one (Ashley & Orenstein, 2005:475) brings conscious attention to the kinds of enablement that people experience in particular locations and historical moments (see Kubow, 2011:166).

At its very best, teaching embraces the generosity of spirit felt by helping others. Unfortunately, these feelings are often fleeting (see Kestere, Wolhuter & Lozano, 2012: *passim*). The care that it takes to manoeuvre the multitude of decisions involved in teaching requires courage; carrying out those decisions is equally demanding. Nevertheless, when complete care is taken, teachers often acknowledge care as the foundation of teaching (Velasquez, West, Graham & Osguthorpe, 2013). The etymology of the word 'education', *educare* 'to lead forth', also suggests that teachers can be healers who lead their learners to a wholeness of spirit (Glazer, 1999:35).

As mentioned, too often schooling constricts learners; it trains rather than educates, and it loses sight of the divergent nature of life through the convergent lens of knowledge mastery (Rizvi & Lingard, 2010:184). Educators also often fail to demonstrate that they value a caring and trusting attitude, much less the excitement that real learning can entail (Kestere *et al*., 2012: *passim*). State and national standard bearers (e.g. the Ohio Department of Education's *Ohio Academic Content Standards* and *No Child Left Behind*) also do not encourage teachers to accomplish the goals epitomised by the spirit of learning, as explained above (Null, 2011:38-42). Many learners resultantly do not experience spirit-based creative exhilaration at school (Robinson & Aronica, 2009). Modern day education systems have an obsession with achievement in specific genres of performance tests (Rizvi & Lingard, 2010:18, Meyer & Benavot, 2013). This might cause many learners never to experience the opportunity of exploring their abilities, curiosities, and talents unless they are interested or excel in their preferred areas (Phillips & Schweisfurth, 2014:90).

For caring and compassionate teachers, however, the joy of learning is their highest pedagogical value. The epitome of care in education is helping their learners grow, not by imposing the will of society upon them, but rather by allowing the direction of growth to be determined by what is relevant to the individual learner (Mayeroff, 1971). Robinson and Aronica (2009) therefore encourage teachers to help their learners find the intersection of their aptitude and passion; finding this juncture, which they refer to as the element, may be the true art of a teacher. Schools acknowledging the creative spirit as an educational standard worth attaining may be able to facilitate their teachers in discovering this. If care is a foundation for education, a requirement for all involved in the educational process is tenacity of spirit as referred to above.

2.4 Spirituality as prerequisite for creating relationships

We Americans think you have to accomplish everything very quickly. We're the country of thirty-minute power lunches and two-minute football drills. Our leaders thought their 'shock and awe' campaign would end the war in Iraq before it even started. [However,] Haji Ali taught me to share three cups of tea, to slow down and make building relationships as important as building projects. He taught me that I had more to learn from the people I work with than I could ever hope to teach them (Mortenson & Relin, 2006:150).

Relationships are the essence of education; learning is facilitated between people. The art of teaching is interpersonal – it is about creating relationships. Ayers (2001:1) asserts this when he writes

… a life in teaching is a stitched-together affair, a crazy quilt of odd pieces and scrounged materials, equal parts invention and imposition. To make a life in teaching is largely to find your own way, to follow this or that thread, to work until your fingers ache, your mind feels as if it will unravel … It is sometimes tedious and demanding, confusing and uncertain and yet it is as often creative and dazzling … at its centre (is) a sense of grace and purpose and possibility.

Ideally, as argued above, educators (teachers) create an environment for learning – physical and psychological – and then they occupy this safe dialogic, diagogic sanctuary with their learners. Of course, teachers and their learners must be masters of this space together. Ironically, allowing for a certain latitude of freedom for each party (educator and educand) is a vital aspect of the kind of connected togetherness that can be experienced in teaching-learning spaces.

3.   Why the need for educating the creative spirit?

We now have to ask how this dialogic, diagogic and pedagogic sanctuary can be utilised for the forming of people able to cope creatively with future challenges. Csikszentmihalyi's (1996) study of creativity suggests that teachers who inspire people to be creative are those who notice the learner, believe in his/her ability, and show care by giving the learner extra though stimulating work to do. A teacher who is able to find the right balance between the challenges he or she gives learners and the latter's skills is more apt to develop a learner who desires to learn more and enjoys learning more.

However, Csikszentmihalyi (1996:127) found that schools generally failed to teach how exciting, how mesmerisingly beautiful science or mathematics could be; they taught the routine of literature or history rather than the adventure. When teaching is not reciprocal, relational and inspired by a coming together of spirits, as we contended above, teachers can kill the spiritual instincts of their learners. The same applies for applying surveillance, rewards, competition, over-control, restricting choice, pressure and time restrictions. Conformists tend to get better grades because they play the "spiritless" game that is required, without questioning the rules of the game (Weil, 2013; Robinson & Aronika, 2015: *passim*). Fortunately, this problem can be addressed by instilling a creative spirit in schooling as such and in the learners. De Bono (1993) suggests that once a teacher begins to understand the nature of creativity (or at least lateral thinking), once a school and teachers begin to understand that creativity is a game worth playing, the so-called conformists will also be willing to play along.

American child psychologist Sylvia Rimm agrees with De Bono in asserting that creative thinking is learned behaviour. Her recommendations to teachers include: noticing and valuing creative thinking, letting learners know they have good ideas, constructing problem-solving activities, acknowledging creative thinking while making sure not to be extreme in praise, brainstorming and thinking aloud with learners. The teacher should also emphasise that creative thinking is not fast thinking, value individual differences in learners, and draw a line between creativity and simple nonconformity (Davis & Rimm, 2003).

The stakes in creating relationships between teachers and learners are high. A person's education is personal and, we would assert, always coloured by relationships (not only with people, but also with knowledge); in fact, as argued above, creating relationships may be the foundation of learning (Hogg, 2013). Teachers who realise this and develop relationships with their learners by encouraging them to take the "road less travelled" will rediscover

the diligent joy that vitalises learning and stimulates creativity (Dikici, 2014:182).

Owing to speedy globalisation and technological advances, learners are facing an immediate future that is unstable – and a distant future that is totally unknown – and educators must face the fact that creative problem-solving is perhaps the single most important skill in confronting problems that may arise during such unpredictable times (Robinson & Aronica, 2015). Schools are relatively new at teaching ingenuity and therefore in need of developing pedagogy of the spirit of creativity (Robinson & Aronica, 2015). Today's learners are often expected to wrap their heads around a presented problem; however, in their immediate future learners will face '… situations in which no one has [even] asked the question yet, nobody even knows that there is a problem. In this case, the creative person identifies both the problem and the solution' (Czikszentmihalyi, 1996:95). Finding solutions to unknown problems is going to be mandatory for the survival of future generations, so schools should pay attention to creativity and the education of the creative spirit within the learners.

Unfortunately, creative thinking is not yet widely taught or encouraged in schools (Sommer, 2014: *passim*), because of a combination of fear, mainly of making mistakes, inhibition, or the notion that creativity is a product of a free spirit (Bethelo, 2011: *passim*). As mentioned, senseless conformity leads to dull, pedestrian thinking; the spirit of education, on the other hand, is grounded in wonder and the potential of the human spirit. Over-testing, especially standardised tests that search for that one right answer might be killers of "spiritual space education" (Robinson & Aronica, 2015: *passim*). Other obstacles to such education include stress, surveillance, routines, rigidly held beliefs, ego, fear, and self-criticism, as well as the view that intelligence is static (see Konstantinos, Gregoriadis, Grammatikopoulos & Michalopoulos, 2014: *passim*).

Teachers must be aware that "spiritual space education" should be created deliberately. As Rabbi Martin Levin claims, "to be spiritual is to be constantly amazed" (in: Louv, 2008:291). This is why it is so very important for teachers to plan lessons that allow for unique thinking and amazement. This means that teachers must strive to make the "familiar unfamiliar and unfamiliar familiar" (Pollard, 2012: *passim*). Education embodies the manner in which humans transcend themselves and reach out to the ultimate possibilities of their existence. As such spirituality entails "both an understanding of the deepest meaning of human existence and a commitment to realising the same" (Kourie, 2006:23).

The essence of "spiritual space education" may be discovering a pedagogy that resides at the intersection of joy and rigour and that encompasses discovery and problem solving. In *Flow* (1990:71), Csikzentmihalyi outlines the fundamental ingredients of optimal experience. These are: clear goals every step of the way; immediate feedback to one's actions; a balance between challenges and skills; a merging of action and awareness; distractions excluded from consciousness, no concern about failure; disappearance of self-consciousness; a neglect of the sense of time, and the auto-telic nature of the activity. A new mission for teachers could be to design lessons and projects that develop, or at least incorporate, these nine ingredients of "flow". Teachers should be more cognisant of optimal performance in their learners and less intense about their test scores.

Chapin (1978) warns teachers to be careful with the spirit that dwells in children – for it is fragile. When the innocence, experience, and motivation of children are facilitated properly by the teacher, the by-product is enhanced creativity. If one is not inhibited by knowing the constraints and knowing what cannot be done, then he/she is freer to suggest a novel approach (De Bono, 1993:19).

It is also important to remember that spirit-based problem-solving may be more effective when shaded with optimism. Finding temporary and specific causes for misfortune is the art of hope (Seligman, 1998: *passim*), and hope is a way to rekindle the spirit. Teacher "burnout" is a reality in all schools (Pienaar & Van Wyk, 2006:542), and yet there are teachers who enliven their classrooms with creative lessons and in so doing encourage the kind of radical amazement that inspires learning (Jansen, Koza & Toyana, 2011: *passim*). Teachers should encourage their learners to get up in the morning and look at the world in a way that takes nothing for granted (Louv, 2008:291,292).

4. Educating the (creative) spirit for a changing world

Spirit-based creativity has become a necessity in a changing world. Since the 1970s (Gereffi, Humphrey, Kaplinsky & Sturgeon, 2001:1), though particularly in the post-Cold War period, the world has been changing, not least in terms of increased globalisation and cosmopolitanism due to greater interdependence between individuals and nations through flows of goods, services and financial capital. Technical breakthroughs in the form of mass social communication media and transport have also lead to

globalisation, in other words a world that seems to have shrunk (see Hoël, 2004: *passim*). People nowadays seem to live virtually on the doorstep of all others in the world. Large-scale people migrations because of more affordable mass transport and more permeable national boundaries have led to cosmopolitanism; the world has, as it were, become one large city with a shared culture (Urry, 2000: *passim*). It has resultantly become a place in which we can no longer speak of "us" and "them"; there is no more the boundary between "we" and "they" that Kipling referred to in a poem:

> All the people like us are We,
> And everyone else is They.
> Kipling (in: Patten, 2009)

Kipling might have been warning about a problem that educators should confront in the new globalised and cosmopolitan world, that is, the intolerant boundary between "we" and "they" – "I" and "the other". An overriding question that educators therefore should ask themselves is, "Can we focus on improving education for the sake of all in this shrinking world?"

The rapid globalisation of our planet presents humankind with a rare blend of danger and opportunity. Its greatest danger may be that globalisation, without an international (and individual) civic sense of cooperation, trust and social justice, could lead to war or anarchy (Patten, 2009). However, it is a wonderful opportunity for education. Globalisation may force humans to find that sanctuary for the spirited education that we argued for above. It could help them to imagine a pragmatic way to reconstruct a world that is replete with cooperation, devoid of greed and war. The poet Wordsworth contended that "The Child is the father of the Man"; it may be that the world's children could offer the innocence of mind and tenacity of the spirit that allow people to hear the demand for internationally inclusive cooperation and true interdependence. Globalisation is a call for educators to enliven the spirit-based creative force within each learner.

A common greeting in India is "Namaste". Simply translated it means "the spirit in me honours the spirit in you", and can be interpreted in terms of the confluence of spirits mentioned above, that culminates in the spirit of education. It reminds us that we are obligated to others – an obligation that may also define cosmopolitanism (Appiah, 2006: xv). This call becomes even more meaningful when viewed from a Biblical perspective (I John 4:7; 13:34; Rom. 13:8).

Cosmopolitanism, a phenomenon closely associated with globalisation, is premised on a common human ontology. It is a description and reminder of the ontological and historical interconnectedness of all humans. It provides opportunities to distance oneself reflectively from one's own ethnic, cultural and religious affiliations towards a broader understanding of other cultures and a universal humanity (Wright, 2009:418-428). Through the lens of cosmopolitanism a person can look at another human being and say: "I look at you, and I'm home." During the twenty-first century, people, economies, cultures and environments have achieved a degree of interdependence that is not always easy to understand and give meaning to. Cosmopolitanism can be used to explore these complex and multi-layered relations. It can explore these complex relations as togetherness within a shared historical, geographic and ontological space.

Cosmopolitanism is also often described in terms of global citizenship where people feel linked to a world community and take it upon themselves to act in the interest of that world community (Dictionary.com, 2015). Cosmopolitan-minded people might, for instance, share the values and aims of conservation in an organisation like Greenpeace. Global citizenship emphasises affective considerations and collective arrangements towards the common good of the world (Philippians 2:13; John 12:47).

There are several threads to cosmopolitan theory, a theory that is sometimes useful in defining 'the local', which remains the primary reality, anchor and origin of ethical identification (Arnove, Torres & Franz, 2012: *passim*). Without the community (the local), people at grass roots level cannot be mobilised. Within a cosmopolitan world view, the local remains interconnected to universal humanity and interdependent on universal humanity. This explains why Weber (2007: *passim*) spoke of 'glocal' development, thereby stressing both globalisation as a fact of life in the modern world and the importance of taking account of local conditions.

Cosmopolitanism, as Appiah (2006) discusses it, could be the animating force that is most fundamental to globalisation's success. Instead of being shaped from the outside by the events of rapid globalisation, spiritually driven, and hence creative people (teachers and learners) will use it to shape their own purposes (Csikzentmihalyi, 1996) as well as those of all others. The overriding question remains, "Will they use it for this purpose?" There is no doubt that "globalization is an incredibly powerful phenomenon" and that it is "little understood, with even less awareness of its implications" (Adams & Carfagna, 2009:2). Those intimately involved in education may be well positioned to arbitrate its implications for our future and ultimately facilitate

lessening the cultural and technological divide of the world. To achieve this, it will also take "creative spirit".

5. Conclusion

The discussion above showed that effective education of the spirit could lead to at least two results important to human well-being in general, and to schooling in particular. Diligent, effective and spirited/spirit-filled education ideally leads to the formation of the person with integrity, the whole person, the organic individual, able – in Christian terms – to serve and love the Lord and his or her neighbour. It was also shown that education of the human spirit is one of the prerequisites for inculcating the creativity required for meeting the challenges of personal actualisation in a globalised and cosmopolitan future. For the Christian educator, the actualisation of creativity should, however, always be determined by the Christian's calling not only to serve but also to practise dominion over and stewardship in God's creation.

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