

**'Eternobee' developing the twofold purpose of education;
Curriculum analysis**

'اترنوبي' يطور الهدف المزدوج للتعليم: تحليل منهج

By

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Abstract

This paper introduces the purpose of education in an innovated form, it explains that education should focus on twofold purpose, and to develop that purpose a textbook named 'Eternobee' has been proposed initiatively in this study. But to understand what the twofold purpose means, the paper first outlines the meaning of spirituality and the importance of spiritual development in students. Then it moves to explain the purpose of education as a purpose with two folds; one fold is the personal spiritual and intellectual development, and the other fold is the social transforming, which both folds should be developed parallel if we aim to bring change and build a better world or as it has been called in this paper the 'new world civilization'. To show the importance of working on the two folds, the paper briefly reviews the approaches of two places – England and Dubai - that has been taken positive movements towards personal and social development of students at schools.

In addition, a curriculum analysis has been applied in this paper, comparing the contents of Eternobee with the objectives of 'the schools' inspection handbook' of Dubai Schools Inspection Bureau (DSIB) for the academic year 2011-2012, and with 'the evaluation schedule for the inspection of maintained schools and academies' of Office for Standards in Education, Student's Services and Skills (Ofsted) for January 2012, to assess the three components in terms of personal and social development, and to evaluate how Eternobee has the potential to enhance the twofold purpose of education in students.

Key words: twofold purpose, spiritual development, social transformation, new world civilization.

نبذة

يعرض هذا البحث الهدف من التعليم في قالبٍ جديدٍ، موضحاً أنه على التعليم أن يتبع هدفاً مزدوجاً وهو تطوير الفرد و المساهمة في تحول المجتمع. ولكن لمعرفة ما هو المقصود من الهدف المزدوج يبدأ هذا البحث بالنظر في مفهوم الروحانية وأهمية التطور الروحاني لدى الطالب. ومن ثم يتطرق لهدف التعليم ويعرفه كهدف مزدوج له وجهان: وجه منه هو تطوير الجانب الفكري والروحي لدى الطالب، والوجه الآخر هو إعداد الطالب للمساهمة في تحول المجتمع. فإذا كان الهدف من التعليم إحداث التغيير وبناء عالم أفضل للجميع أو كما تم التطرق إليه في هذا البحث بناء "المدنية العالمية الجديدة" فإنه يجب على هذين الوجهين أن يتطورا معاً للوصول إلى ذلك الهدف. لتطوير هذا الهدف المزدوج تم إعداد كتاب للطالب يدعى "اترنوبي" تم تقديمه في هذا البحث كمشروع مقترح للتطبيق. ولتوضيح أهمية العمل على تطوير الهدف المزدوج لدى الطالب يعرض البحث باختصار مجهودات منظمين تعليميين تسعيان لتطبيق هذا الهدف في منطقتين مختلفتين في العالم في سبيل تطوير الجانب الروحي والاجتماعي لدى الطلاب في المدارس، أحدهما هي هيئة التنمية والموارد البشرية بدبي والأخرى مكتب معايير التعليم وخدمات الطلاب ومهاراتهم (Ofsted) في المملكة المتحدة.

بالإضافة إلى ذلك تم تقديم تحليل للمنهج في هذا البحث، يقارن فيه بين محتويات كتاب الطالب المقترح "اترنوبي" وأهداف ومتطلبات "دليل الرقابة المدرسية" لجهاز الرقابة المدرسية في دبي للعام الدراسي 2011-2012، و"البرنامج التقييمي لرقابة المدارس والأكاديميات المصونة" لمكتب معايير التعليم وخدمات الطلاب ومهاراتهم (Ofsted) في المملكة المتحدة ليناير 2012، من حيث التطور الروحي والاجتماعي للطالب، وأيضاً يقيم مدى قابلية "اترنوبي" لتطوير الهدف المزدوج للتعليم لدى طلاب المدارس في إمارة دبي.

الكلمات المحورية: الهدف المزدوج – التطور الروحي – التحول الاجتماعي – مدنية عالمية جديدة

DEDICATION

To my parents,
for nurturing in me the spiritual nature from the first days of my
journey,
and for helping me to strive for a noble purpose in life.

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CHAPTER 1

1.1 Introduction

Education has always been a crucial concern for governments and countries since it is the stimulus for economical, political, social and cultural development. As John Dewey (1897) affirms, "education is the fundamental method of social progress and reform" (in Danesh 2006, p.56). Thus the ultimate purpose of education is to prepare students to become productive citizens who work willingly for the progress of their nation.

Going towards integrating human nations and globalization, it is the time to create a new educational framework which focuses on individuals' development and social transformation at the same time. Indeed, it is essential to develop a new educational system which can graduate the citizens of the world and prepare them to work for establishing the 'new world civilization' which Arbab (n.d.) points out in his speech, the civilization which all the Earth considers as one country and mankind as its citizens, where one prefer his fellowmen upon himself and no reason exist to be self-centered, where peace and cooperation replace war and suppression, where people live in harmony and all work together for the betterment of their planet and the prosperity of mankind.

To fulfill that noble purpose of education, this study introduces the purpose of education as 'twofold purpose'; one fold is personal development and the other fold is social transformation.

Verifying the role of education in personal and social development, the International Commission on Education for the Twenty-first Century states in its report to UNESCO in 1996 that:

Education is at the heart of both personal and community development; its mission is to enable each of us, without exception, to develop all our talents to the full and to realize our creative potential, including responsibility for our own lives and achievement of our personal aims (Delors et al. 1996, p.19).

Talking about personal development means taking into consideration human's collective life, including the spiritual part. If education is to develop the student's entirely, then providing the atmosphere which students can live experiences and deepening their consciousness regarding those experiences – which is the function of spirit - is the purpose of education (Best 2008). Unfortunately most schools focus on developing the intellectual and the physical powers of the students and give less attention to the spiritual power, although it is the leading power in a human's life. To work on the personal development of students, schools should work on the spiritual nature of human being as well and give a special attention to nurture that aspect of life in students. Pribram glimpses the consequences of neglecting the spiritual part of human being, and he mentions:

For the first time in three hundred years science is admitting spiritual values into explorations. That is terribly important. If you deny the spiritual part of man's nature, you end up with atom bombs, a technocracy devoid of humanity (in Danesh 1997, p.187).

But developing spiritual qualities need a context in which to emerge, as Arbab (n.d.) explains, it cannot be examined in isolation from the forces that create movement in history, and definitely cannot be isolated from the forces that shape society and move human civilization. Therefore this study focuses on the education's role in developing the personal aspect of students' lives as well as their participation in the social transformation. Students participating in social transformation mean building the capacity in students to be creative and bring about change in society. In another word, nurturing citizens who are able to differentiate between the constructive and the destructive forces which form society, and instead of accepting the social circumstances and adopting self with the unsatisfactory social orders in society, take the initiative to do something to bring about change. To be a good but passive citizen is not enough anymore if we are aiming to make the world a better place for all. To bring change, the world needs active citizens who are able to transform the current situation and build new world civilization; a civilization which humanity has been promised to achieve in the golden age of maturity.

To give an example of a practical movement towards developing the twofold purpose of education, this study suggests a textbook called *Eternobee* (see Appendix A) which targets students aged 9-11, and has been prepared specially to foster six major forces that are fundamental to be well-established in students if they are to become the source for self development and social transformation. Since this research emphasizes the spiritual development of the students, and there is no common belief on the spiritual nature of human being, this study starts by reviewing different opinions about the reality of human nature. Then it moves to reviewing the meanings of spirituality, since it has no exact one definition, to have a common understanding about the vision and the language of this study.

1.2 Rational for the study

To have a productive, progressive, well-developed and healthy individuals as well as community in Dubai, a core innovation in the field of education should start. But without taking into consideration the spiritual aspect of human nature, personal and social development is not possible. Thus the rational for this study is to first, highlight the role of spirituality in young citizens' lives, and draw attention to the important role of schools in developing the spiritual aspect of students; not for their personal development only, but for the development of the community as well.

Although some positive movements have been started by Dubai Schools Inspection Bureau (DSIB) in the field of inspecting personal and social development of students at schools of Dubai, unfortunately they did not approach the spiritual aspect of students' lives. While the Ministry of Education of Dubai innovated its strategy in 2010, and formed a 10*10 strategy for 2010-2020, unfortunately nothing has been mentioned about the spiritual development of students or about developing the spiritual education at schools. Therefore, this study calls for a rethinking in the subject of spiritual education to be added to the 10*10 strategy of Dubai, if the aim of education is to achieve personal and social development successfully.

The rationale for developing a textbook in this study is to initiate the innovation movement in the field of spiritual education at schools in Dubai, as an initial work in the field of curriculum development to advance the twofold purpose in students.

To answer if *Eternobee* has the potential to develop the twofold purpose of education, a curriculum analysis has been included, to compare the contents of *Eternobee* with the objectives of DSIB and Office for Standards in Education, Children's services and skills (Ofsted, United Kingdom) that follow the same purpose of personal and social development. This does not suggest that DSIB and Ofsted have the same vision of building the new world civilization as *Eternobee*, or even they follow the same framework. The objective behind the curriculum analysis is to illustrate how *Eternobee* develops some fundamental concepts in students towards encouraging them to take the responsibility of self spiritual development and realizing the importance and the need of taking actions for the prosperity of mankind.

It is important to clarify that this study does not intend to study DSIB and Ofsted's implementation strategies, or criticize their recommendations, or evaluate if they succeeded in their approaches or not, or even how far they moved towards implementing their objectives.

1.3 Limitation

While spirituality is a crucial issue to study and discuss, and it differs from one person to another based on the personal religious or cultural belief, thus achieving common understanding or agreement on the subjects of *Eternobee* is a real challenge in the level of teachers, students and parents.

Due to the multi religious, belief and cultural backgrounds in Dubai's community, spiritual education has been left for homes, and most schools do not get involved in that part of students' lives, although it is the pivot for every development and success in individuals' and community's progression.

Due to the misconception of spiritual education, and the confusion some might have in relating it to religious education, no school in Dubai - from the few which

has been asked – accepted to put *Eternobee* for trial at the beginning of the academic year 2011.

1.4 Research Question

The research attempts to answer if *Eternobee* has the potential to develop the twofold purpose of education that the study introduces; personal development and social transformation.

To answer the research question, a curriculum analysis has been presented in this study to analyze the subjects of *Eternobee* and the social aspects which it covers, and to compare and contrast the subjects of *Eternobee* with the objectives of DSIB and Ofsted, to show how *Eternobee* has the potential to develop the twofold purpose in students, if the implementation requirements are followed properly.

CHAPTER 2

Literature Review

2.1 Human being as spiritual being

In the modern world many consider human being as basically material and in general the production of the natural evolutionary process of life. Thus, the first objective in this paper is to define the human nature as a spiritual nature in order to show that the main problem of humanity's individual and communal life is neglecting the spiritual aspect of reality and denying the importance of developing this aspect of human's life (Danesh 1997). By nurturing this aspect of human nature we might reach to a common belief that developing students' spirituality is as important as developing their intellectuality in any educational system, and it is the key to have sincere, happy and productive citizens who are willing to work for a common goal which is building an integrative harmonious community and consequently participating in building the new world civilization in a bigger scale. Human being as other creatures has passed through evolutionary process, but the unique aspect of human nature is its spiritual component; "as humans, we have the capacities of knowledge, love and will; the properties of our souls that distinguish us from animals" (Danesh 1997, p.49). What makes human being different than other beings is the power of intellect which is the product of soul or spirit (Radford 2007), by using our mind, which is the power of our soul; we discover and appreciate the physical laws that provide us with arts and sciences (Danesh 1997). With the power of intellect we even go beyond discovering the physical laws; in fact we break the law of nature and invent new objects.

According to Danesh (1997), although the materialistic view argues that existence and life are both accidents; and human is the chance product of the process of evolution, therefore human thought and feelings are the by-product of the human biological activities and the human soul cannot exist because we cannot prove its existence as we can prove the existence of the planet, but there is now considerable evidence in philosophy, religion and science that human reality is the human soul, which enables us to have consciousness. While the theoretical

physicist John Wheeler (in Danesh 1997, p.36) believes in the spiritual reality of the entire universe by saying that "the world cannot be a giant machine, ruled by any pre-established continuum physical law". Supporting that Smith & Lample (1993) explain that there are spiritual forces directing the powers in the world towards spiritual conquest and entire salvation of humanity.

There is no doubt that human being is the combination of body and soul (Hand 2003 in Radford 2007); "it is this interface between the human body and soul that is the foundation of selfhood and of being a unique individual" (Danesh 1997, p.50). Man in reality is a spiritual being (Smith & Lample 1993; Afshin 1996; Vafai 1998; Lample 1999; Motlagh 2000). According to Danesh (1997), spiritual lifestyle examines our inner personal process, our interpersonal relationship with other people, and our relationship with God. Indeed, this interaction between one and himself, others and God helps in building a transcendent understanding of being.

Since the human being is a combination of body and spirit or as Vafai (1998) and Motlagh (2000) calls 'physical existence and spiritual existence', and the human soul is on an ongoing journey of discovery and creativity and in the process uses all the available resources at its disposal to achieve its objective to acquire more knowledge, awareness and insight (Danesh 1997) and it continues the journey towards eternity (Noguchi, Hanson & Lample 1992), then humans' lives have a spiritual purpose (Vafai 1998). As Motlagh (2000) states, humans are in reality spiritual beings. Thus if the life of spirit is the objective of our lives, we have to develop the spiritual life of students as we develop their physical and intellectual life, or in another word it is essential to develop students' both spiritual and physical life.

But what does spiritual development stand for?

2.2 The definition of spirituality

Spirituality has no single definition; some consider it a quest for meaning (Thanissaro 2010; Wong 2006), other call it the cultivation of the inner space (Marples 2006 in Best 2008), in general, spirituality is what happens when one

becomes aware about himself and his relation to everything in existence (Hay 1998 in Best 2008), or to the ultimate concern, value and truth (Wright 1998 in Filipson 2009). Spirituality is the inner force which makes individual quest about the reality of himself, his existence and his relation to the universe which he is part of it, it is the power which attracts humans to search for truth and find convinced answers to their philosophical questions in life.

Some may call it the development of the 'soul' or the development of the humans' 'spirit', others may call it the development of 'character' or 'personality'.

Whatever people call it there is a common understanding that spirituality is about the "development of a sense of identity, self-worth, personal insight, meaning and purpose" (Ofsted 2004, p.12). "Spirituality is often understood to be a highly individualized, ongoing, and integrative process of the self (body, mind, and soul) and, ultimately, a way to gain communion with a Higher Being" (James & Samuels 1999; Musgrave, Allen & Allen 2002; Nino 1997 in Livingston & Cummings 2009, p. 224). Spirituality is the force which relates everything in the universe to each other; it is the source of integration between human and nature, it is the cause of unity and peace among man and universe, but beyond that it is "rising above our natural world to relate with a divine being" (Emmons 1999 in Wong 2006, p. 74).

Danesh (1997, p.31) defines spirituality as an active process, he expresses that:

Spirituality is an active process that is inherently purposeful. Its objectives are growth, development and transcendence. Through our spirituality we seek to achieve the highest and noblest in ourselves and to create a united and ever-advancing civilization.

Some may argue that spiritual education is religious education, as David Carr (1996 in Thanissaro 2010, p.3) disputes that "spirituality can be accessed validly only from within a particular religious tradition". Accordingly, some refuse the idea of applying it at schools due to the conflict which may cause between students from different religious backgrounds. In this matter Ofsted declared in its Promoting and Evaluating Pupil's Spiritual, Moral, Social and Cultural Development publication in 2004 that spiritual education is different than religious education, while numerous schools teach the religious education but in

fact they don't teach spirituality. "Spiritual is very much at the heart of life, however, it also recognized that non-believers also need to develop spiritually" (Ofsted 2004, p.9). Spiritual education doesn't mean a particular religion; it is about the human's longing to God or to spiritual force of universe.

A spiritual person who believes in the importance of spiritual development in life is expected to be much more successful than a non spiritual one; In the inspection handbook in 1994 Ofsted acknowledged that spiritual development "is characterized by reflection, the attribution of meaning to experience, valuing a non-material dimension to life and intimations of an enduring reality" (in Ofsted 2004, p.8), therefore spiritual development help individual to attain and develop special beliefs, verify the purpose of life, and behave accordingly.

But where do we have to foster that aspect of human nature? And how important is the role of schools in the development of spirituality at students?

2.3 The importance of spiritual development or spiritual education at schools

Based on Delors' et al. Report to UNESCO (1996), humanity is living in an epoch of history that major changes in economics and politics, innovations in technology and science, and transformations in social structures are happening universally.

The question which raises itself is why with all this progress and innovation humanity is suffering from weakness in family bonds, teens' pregnancy, the misuse of drugs and alcohols, racism, ethics in business and politics, social injustice, self-centeredness, violence, sexual abuse?

According to Danesh (1997) people lost their hope and trust about spiritual issues and become more attached to the materialistic view which has a scientific proof for everything exist. Danesh (1997) explains that humanity has entered a new age of life which he called the age of adolescence, therefore new characteristics of adolescent period has been evolved; adolescent humanity began to experiment new laws of nature and break rules of God by going beyond ethical attitudes and abusing the fruits of science such as creating mass destruction instruments. The force of love, kindness and mercy were too often defeated in the struggle for

material development and consumption. Frequently, force took the place of love. Information replaced wisdom. Wealth became synonymous with happiness. Consequently human knowledge became limited to the physical world, and the laws of the material were applied to the spiritual. That is why we see so many dispirit and unsatisfactory, injustice and hate, mistrust, war, hunger, disease, immorality and death.

According to Delors' et al. Report to UNESCO (1996), rebuilding of human communities is the twenty-first century's major challenge. As Motlagh (2000) refers to the Rockefeller Report on Education statement, almost most people do not simply feel satisfied with comfort, welfare, or security, although they feel pleased to have these. In fact people are looking for more than that, they are looking for meaning in their lives. Thus if the leaders, culture and society cannot provide peoples' need and cannot give grand purposes and meanings to their lives, then people would go for shallow desperate substitutes. Therefore, to fulfill that need, spiritual development should be given more attention in students' lives, and "the spiritual dimension will have to be given central importance in our new educational thinking" (Delors et al. 1996, p. 226).

Unfortunately the spiritual aspect gets almost no attention in today's schools. Most young people have fundamental questions that have significant value in their lives, questions about God, the nature of the human spirit, purpose of existence, life after death, and many other vital questions which are necessary to form their identity and their future lives. As Danesh (1997) ensures, studying spiritual subjects has no place in schools' curricula, even nothing about spirituality would taught at colleges and universities. He explains that the closest some schools or universities might reach is the issues related to religion or ethics or philosophy, and these are even limited to the 'mechanistic definition of the scientific method'. Although using scientific methods are the best tools to prove and advance knowledge, but still there is no connection between knowledge and the spiritual aspect of human's life. Unfortunately, these spiritual issues have no place in the current material civilization.

If spirituality is the recognition of an inner dimension of being that transcends the external definitions of who we are (London et al. 2004), and if the human spiritual

development is the supreme value in creation as Hatcher (2002) believes, then Education should focus on the spiritual dimension of life as well. If the role of education is to develop in individuals the ability of making choices regarding their identity and their purpose in life and to offer opportunities to evaluate and reflect upon that (Radford 2007), and if "education is an ongoing process of improving knowledge and skills, it is also – perhaps primarily - an exceptional means of bringing about personal development and building relationships among individuals, groups and nations" (Delors et al. 1996, p.14), then spiritual education should be the catalyst which help students to flourish that opportunities, develop spiritual qualities in themselves and build a harmonious relationship with individuals, society and the universe in general. Indeed, spiritual education helps in developing students' spirituality or developing the "capability of and the disposition to transcendence and raised awareness, including relational consciousness" (Wong 2006, p.76).

In Ofsted's 1994 document of 'Spiritual and Moral Development – A Discussion Paper – (in Ofsted 2004, p.10), Ofsted fosters the importance of spiritual development at schools by acknowledging that:

Spiritual development is an important element of a child's education and fundamental to other areas of learning. Without curiosity, without the inclination to question, and without the exercise of imagination, insight and intuition, young people would lack the motivation to learn, and their intellectual development would be impaired. Deprived of self-understanding and potentially the ability to understand others, they may experience difficulty in co-existing with neighbours and colleagues to the detriment of their social development. Were they not able to be moved by feelings of awe and wonder at the beauty of the world we live in, or the power of artists, musicians and writers to manipulate space, sound and language, they would live in an inner spiritual and cultural desert.

While spiritual education is the type of education which reflects on "how to nourish the awareness of the inner dimensions within the context of the educational community and in the lives of the students we teach" (London et al. 2004, p.2), then school should provide that spiritual education, as states in the Delors' et al. Report to UNESCO: "school which must be the guardian of standards, must be the catalyst for human values which are as universal as the scientific truths which must be protected" (1996, p.223).

Knowing the importance of developing the spirituality of students at schools through spiritual education, and agreeing that the solution for the materialistic crises of mankind can be accomplished by elevating humanity to the higher realm of existence, a question arises as how education can help to address that? What purpose education should follow in terms of developing this important aspect of students' life? And in what context spirituality would develop? Is it enough to develop the spiritual aspect only if we are aiming to bring about social transformation?

2.4 A crucial need for a new education system

No one can disagree with Motlagh (2000) in his perception that we are living in the most crucial time in history; the opportunities we now have for universal peace, for prosperity of mankind, for spiritual consciousness, for achieving true happiness, for personal development and betterment of the world in terms of fulfilling the needs of humanity for peaceful and harmonious life may never come again. The time has come to make change in the universal economical, political and social systems and to bring harmony between individual and communal values since the globe is in emergence need for spiritual and social transformation (Motlagh 2000). Thus, to fulfill that we need a new generation which is aware of its responsibility in making change, a generation which is conscious about the reasons behind this chaos and is capable to find the tools to transform the society and the world from its existence miserable stage to a productive sustainable stage, and a generation which everyone feels the necessity to participate and work effectively for each others' prosperity. Indeed it is the time for 'building sustainable human development' as it has been called for by the International Commission on Education for the Twenty-first Century in Delors' et al. Report to UNESCO (1996).

To translate that into action a fundamental change should happen in the universal systems, and that requires a major change in the educational system which is the basement of the economical, political and social innovation of any country. The UNESCO declaration and integrated framework of action on Education for Peace,

Human Rights and Democracy (1995) raises a demand for a transformation in the traditional styles in the educational actions. In this sense the International Commission on Education for the Twenty-first Century reported to UNESCO that "we need to develop carefully structured programmes on a global scale based unequivocally on the premise that human survival involves the growth of a creative and compassionate global consciousness" (Delors et al. 1996, p.226). To develop that program, there should be a vital development of the system of education that creates people who are able to bring about change and are capable to build a new civilization as Noguchi, Hanson & Lample (1992) recommends in their book *Exploring a Framework for Moral Education*. According to Arbab (n.d.), humanity is in need for a new 'moral education system'. But, in reality, transforming the current education system and developing a moral based one is not an easy task, and it does not accomplished with some positive actions of some sincere people who would like to make change, although it starts from there. Indeed, it is a process which requires the cooperation of all aspects of society, from the government, education policy makers, social orders, to the stakeholders, parents, schools' management and staff, curricula and schools' policy. And this does not happen in sudden; it is a process that takes years of experiment and reflection, and that calls for a common conceptual framework to build that new education system upon it. But forming the conceptual framework of the new education system requires a worldview on the true purpose of education, and here comes the importance of this study. In fact, we are in need for an educational system which is based on the belief that every human being is a spiritual being and that development of the spirituality is not less important than the development of the physical and intellectual lives of students. To be able to build that system there should be a 'moral revival' as it was mentioned in Delors' et al. Report to UNESCO (1996), and there should be one common belief that "every man imbued with divine qualities" (Vafai 1998, p.4) that enables him to reflect heavenly moralities and express the praiseworthy attributes. Thus the purpose of every individual life would be developing that divine qualities and cleansing the mirror of hearts to be able to reflect God's attributes and perfections, to fulfill that we need to start from early childhood, and school is the best atmosphere to flourish

that capacities and qualities, since "Education is the cement for building sustainable human development" as it has been states in Delors' et al. Report to UNESCO (1996, p.217).

2.5 A call for an innovation in the purpose of education; twofold purpose: individual development and social transformation

If the ultimate purpose for every soul is to attain spiritual excellence (Vafai 1998) then students should be taught how to flourish self capacities and how to develop the spiritual qualities they have, such as humility, honesty, trustworthiness, love, help, and so many more, and should be given the opportunities to put that spiritual qualities into action as Vafai (1998) believes. But to conduct that we need a context to examine it, and society is the context within which we develop our spiritual qualities in. While it is not possible to isolate the human being from the environment around him, since he is organic with everything in the existence, and his inner forces shape the environment and he himself is directly affected by that (Arbab n.d.), then any change in human's life is the result of this mutual reaction, that means that development of personal spiritual qualities cannot be separated from the development of our society, as Noguchi, Hanson & Lample (1992) assures that the individual and social transformation occur all together. That means that developing spiritual qualities does not happen in isolation; as we grow in society one of our essential characteristic is to change the environment within which we are growing. The environment does not stay there constant for us to grow in. Spiritual growth of each one of us individually means that we are supposed to change the social environment and improve it (Arbab n.d.). Therefore education should work on two purposes, or better to say one purpose with two folds - developing students' spiritual and intellectual powers as well as enhancing them to participate effectively in developing and transforming their community or their social environment - if we are looking for sustainable human development. In regard of the two aspects of the spiritual education process, Hatcher (2002, p.38) highlights that:

The process of spiritual development or spiritual education is learning how to generate and sustain appropriate interactions with our environment. This process has two aspects: (1) developing our inner resources to respond appropriately to unexpected events or to actions by the environment on us, and (2) learning how to initiate positive and productive interactions with the environment.

According to Delors' et al. Report to UNESCO (1996), education has a major role in personal and social development; nurturing students to become active citizens who take the responsibility of building their community is the mission of education.

2.6 Initial approaches in developing the twofold purpose of education

In the two coming sections, two examples of primitive approaches towards developing the twofold purpose of education in two different places have been presented. Firstly, is the Office for Standards in Education, Children's Services and Skills (Ofsted) of the United Kingdom, and secondly, is the Knowledge and Human Development Authority (KHDA) of Dubai. Although there are some hopeful movements taking place in this two organizations but these two coming sections are not intending to study, criticize or evaluate Ofsted and KHDA's approaches, it is only to show that some positive initiatives have been taken in the field of personal and social development of students, and this reflects the raising consciousness of the policy makers in these two places regarding the importance of this two aspects in students' lives.

2.6.1 Office for Standards in Education, Children's Services and Skills (Ofsted, United Kingdom)

In 2004 Ofsted published a document in its website as a stand-alone document designed for all who have interest in pupils' Spiritual, Moral, Social and Cultural development. SMSC development is a requirement which has been taken into account as recent changes in the inspection framework introduced by Ofsted in

2003: "schools are required by law to promote pupils' SMSC development and inspectors are required to inspect it" (2004, p.4).

In the Ofsted's 2003 inspection framework and handbooks (in Ofsted 2004, p.9), in respect of spiritual development, the secondary handbook stated:

Where schools foster successfully pupils' self-awareness and understanding of the world around them and spiritual questions and issues, they will be developing a set of values, principles and beliefs – which may or may not be religious – to inform their perspective on life and their behaviour. They will defend their beliefs, challenge unfairness and all that would constrain their personal growth, for example, poverty of aspiration, lack of self-confidence and belief, aggression, greed, injustice, narrowness of vision and all forms of discrimination.

Ofsted's view of spiritual development is that 'Spiritual' is not synonymous with 'religious'; although it stated that "the task faced by schools is, then, to find effective ways of developing pupils' drive, sense of identity and self-worth; developing their principles, beliefs and values including those that have a religious basis".

In terms of social development, Ofsted (2004, p.19) explains the role of schools in developing students' capacities to participate in social transformation of their community:

Social development is about young people working effectively with each other and participating successfully in the community as a whole. It is about the development of the skills and personal qualities necessary for living and working together. It is about functioning effectively in a multi-racial, multicultural society. It involves growth in knowledge and understanding of society in all its aspects. This includes understanding people as well as understanding society's institutions, structures and characteristics, economic and political principles and organizations, roles and responsibilities and life as a citizen, parent or worker in a community. It also involves the development of the interpersonal skills necessary for successful relationships.

The importance of social development was stressed as well in the 1999 inspection handbook of Ofsted when it highlights the role of schools in encouraging students to develop deeper understanding about being part of a community. The same vision as well mentioned in the 2003 inspection handbook (in Ofsted 2004), which affirms that students who have social consciousness communicate better with social circumstance; they are good in working in teams, they connect

properly with other people and everything in their environment, and they are able to find solutions for problems.

2.6.2 Knowledge and Human Development Authority (KHDA) and Dubai Schools Inspection Bureau (DSIB)

Positive action has been taken by the Government of Dubai as well in the field of education when the Knowledge and Human Development Authority (KHDA) has been established by decree in 2006, to insure quality and to advance the access to learning, education, and human development, with the involvement of Dubai's community. In 2008 the KHDA developed the Dubai Schools Inspection Bureau (DSIB), as an organization for identifying and measuring the quality of education for the purpose of improving education in Dubai, through inspecting public and private schools annually. As it is acknowledged in the KHDA inspection handbook for 2011-2012, the vision of DSIB for 2011-2012 is to provide an education system which will meet the requirements of Dubai for skilled and highly professional workforces, and foster Dubai's global reputation as a world centre for economical and social development.

It is a positive movement to include the Personal and Social development of the students as one of the major aspects that the Dubai Schools Inspection Bureau considers in their inspection. According to DSIB's inspection handbook for 2011-2012, in relation to the personal and social development, the inspection goes around five key features; student's behavior, students' relationships with other students and staff, personal responsibility, adoption of a healthy lifestyle and class attendance and punctuality.

Hopefully this movement will lead to a fundamental change in the education strategy of the United Arab Emirates in terms of enhancing the spiritual education and developing a conceptual framework based on building sustainable community development strategy which targets both individuals as well as society's development.

CHAPTER 3

Methodology

3.1 Suggested textbook: *Eternobee*

There is no doubt that spiritual development and community transformation are both processes that require years to be accomplished, and these processes should be developed in all the academic years of students' lives starting from KG to Grade 12, as a separate curriculum covers different series of textbooks for different ages, art works, purposeful activities as well as community development service projects.

As an initial step, a textbook has been suggested in this study to develop the twofold purpose of education in the United Arab Emirates, Dubai in particular. With components of six lessons, including a story which develop one major force in each lesson, questions which involve students' critical thinking skills, purposeful activities, art works, and some community service actions, this textbook has the potential to enhance the twofold purpose in students.

Thus, this initial work is an example to motivate the education policy makers and authorities of the United Arab Emirates towards innovating the schools' curricula, and taking a serious action in promoting spiritual education at schools' of the country and specially of Dubai.

Highlighting the role of schools' curriculum in advancing students' entire lives, the Education Reform Act 1988 states that:

the curriculum for a maintained school (must be) a balanced and broadly based curriculum which – (a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and society; and (b) prepares such pupils for the opportunities, responsibilities and experiences of adult life (in Ofsted 2004, p.6).

Based on this vision, the suggested textbook *Eternobee* (see Appendix A) has been structured specifically to foster the spiritual, moral, cultural and intellectual development of students, aged between 9 to 11 years old. *Eternobee* helps

students to develop deeper understanding about their true identity as noble creatures and the purpose of their lives. It opens their eyes to the importance of having spiritual life beside material life in a world full of material attractions which unconsciously rob them of their true identity as noble beings.

Through six lessons which cover six main concepts and many other sub concepts the textbook guides students to focus their energies for a purposeful and constructive life and gives the vision to them at this age to work for the betterment of mankind. Consequently, it cultivates the two fold purpose of education which has been introduced previously in this study; the twofold purpose which is essential to be developed in any individual who is willing to take an active -not a passive- role in building the new world civilization.

3.2 Glimpses about *Eternobee*

The vision of Eternobee:

The textbook *Eternobee* has been structured based on the vision of building the new world civilization which humanity dreamt to achieve through history. As an individual, to be able to build a new world we need to have a new vision, new moral codes and new social structures; the first step towards that is for individuals to follow a noble purpose in life, a purpose which explained previously in this paper as twofold purpose; personal and social development.

The conceptual framework of Eternobee:

The textbook's conceptual framework is based on the structure explained by Lori Naguchi, Holy Hanson & Paul Lample in their book *Exploring a Framework for Moral Education*; "...in order to act effectively during the present period of transition in human society, individuals must above all be imbued with a strong sense of purpose that impels them both to transform their own selves and to contribute to the transformation of society" (Noguchi, Hanson & Lample, 1992, p.4). For every individual to have personal and social development or 'personal and social transformation' as it has been called in the book, one's purpose must be formed by proper forces; the basic forces that need to shape individuals sense of

purpose are nobility of man, eternity of life, attraction to beauty, passion for knowledge, oneness of mankind and service to humanity.

Accordingly, *Eternobee* is strengthening the personal and the social development in the new generation through fostering these six forces in students, aged 9 to 11 years old.

The contents of Eternobee:

The textbook contents six lessons. Each lesson strength one force of the six forces mentioned above, each force follow one major concept with many related sub concepts that help students to draw a full picture of the force and understand the concept as a whole. Critical thinking questions, art works, purposeful activities, games and community service projects are included as well in the lessons.

Lesson one: Nobility of Man

It is fundamental for any individual who aims to work for personal and social transformation to believe in and to understand the true identity of his creation as noble being and to strive hard to keep himself at the highest standard of nobility. Therefore the story of the textbook starts with the concept of nobility of man. Higher nature and lower nature, life of spirit, free will and spiritual qualities are some of the concepts which have been explained in this lesson.

Lesson two: Eternity of Life

Lesson two enhances the concept of the first lesson; it talks gradually about the reason behind living noble and attaining true happiness, it explains how our actions in this world will affect our lives in the coming worlds since we have eternal life which is the life of our soul. It also elucidates to the students the importance of having a spiritual life by following the teachings of God which has been sent to us through his prophets.

Lesson three: Attraction to Beauty

Based on the belief that beauty gives a proper direction to purpose in life, lesson three gives the explanation behind striving to live a noble life. Since God is beautiful we have been created beautiful, and as the mirror reflects the sun's rays our souls reflect God's attributes, therefore we have to strive day and night to strengthen our higher nature to make our soul reveal beautifully as it is in reality,

and that explains why our actions should be noble. The beauty hidden in the depth of truth and the reflection of God's beauty in every creation are the sub concepts in this lesson.

At the end of lesson three the story bridges students to the importance of participating in building the society as individuals who constructed their believe upon their true identity as noble spiritual beings who has been created for a purposeful spiritual life which never end but keep progressing towards eternity. While the first fold which is personal development has been clarified in the first three lessons, the vision of having the other fold which is participating in transforming the society appears at the end of lesson three when it says: “the beauty of our soul manifests itself at the climax when we use the praiseworthy virtues we acquire in serving the humanity and contributing in the prosperity of mankind.”

Lesson four: Passion for Knowledge

In lesson four the story takes students gradually to the other fold of the twofold purpose which is transforming the society. Through acquiring knowledge individuals can work for the betterment of their society and consequently this will cause the prosperity of mankind. How to differentiate between harmful and useful knowledge, the importance of investigating the truth, using the power of intellect to investigate the truth and how knowledge can lead us to acknowledge God are some of the sub concepts which this lesson highlights.

Lesson five: Oneness of Mankind

Why it is important to work for the development and prosperity of humanity, this is the question which lesson five answers. "Oneness of Mankind" is visualizing the humanity as one family and what affect one member effects others directly. Oneness of Mankind has several sub concepts which are necessary for any individual to believe in if he/she wants to work for the common goal, for example unity in diversity, love of God and humanity, power of love as the power of attraction between elements that causes existence are some of these sub concepts.

Lesson six: Service to Humanity

The last lesson links the two folds of the purpose that *Eternobee* emphasizes. In lesson six students should reach to a conclusion about the importance of

participating in the development and the transformation of their society if they dream to live one day in a peaceful united world. By developing the ability in students to have an analytic outlook over the social orders which form the society, a belief in the necessity of taking actions and the need for transforming the economical, political, educational, cultural and social structures of society raises in them at this age. Thus starting with small actions in serving community helps to form the sense of responsibility in students from childhood to work for social transformation in their adulthood. No matter if few numbers of people are working on bringing about change, without doubt transforming society starts with small goodly deeds and pure actions of individuals.

The story of Eternobee:

The story of the textbook is about Nabeel, an Emirati 10 years old boy who belongs to a mid social-level Emirati family; he lives with his parents and sister in one of the multicultural neighborhoods in Dubai and he goes to an international private school where he is surrounded by friends from different nationalities and religious back grounds. Nabeel is a smart curious boy who has so many concerns which are bigger than his age. He gradually interacts in different purposeful conversations with his parents, grandmother, sister, teacher and friends and builds up his vision and though based on that. While the story of the textbook is taking place in Dubai, the atmosphere of the multicultural city is reflecting on the characters' attitudes and thoughts.

In the story Nabeel has an imaginary friend, who is almost invisible and no one but Nabeel can communicate with that strange tiny creature which named Eternobee. Eternobee is manifesting the eternal noble bee who has the knowledge of everything and who is wise, productive and work actively for a noble common goal.

The reason behind having this fertile character is to open the doors for children to fly with their imagination and find the answers of their questions in their own way from the window they would like to see the world through. For children at this age, getting the message from an imaginary creature is much effective than

hearing it from the mouth of parents or adults who might give the impression of advice in their conversations.

Choosing a bee specifically as a character that manifests the wise thoughts and brilliant visions is because bees social life is close to the philosophy of human's life; being part of a community which its individuals have the unity of thought, vision and action and work together for one common goal in a cooperative constructive atmosphere is the mutual point between bees and noble human beings who have the belief of working together to build the new civilization. The textbook's social environment visualizes people's life in a virtual world which is contrasting the living context that is existing in our world now and what is suppose to be in the future, it is reflecting people's life in a constructive harmonious society. Therefore everything might seem so positive or idealistic, but it is trying to visualize people's thoughts, visions and actions when everyone works together for the betterment of humanity and the prosperity of mankind. In fact, we can say that the story is visualizing people's life on Earth at the age of maturity in decades from now, people who are living and striving for a common noble goal which is building the new world civilization.

3.3 Data collection

While the textbook *Eternobee* could not be trialed in field, and yet no practical feedbacks have been collected to evaluate the effectiveness of the textbook in fostering the twofold purpose and to assure the expected result, a conceptual comparison between the subjects of *Eternobee* and the objectives of the schools' Inspection Handbook of DSIB for the academic year 2011-2012 (see Appendix B), as well as the objectives of the evaluation schedule for the inspection of maintained schools and academies of Ofsted for January 2012 (see Appendix C) has been made in this study, as a methodology to determine the degree to which the proposed textbook *Eternobee* covers the same objectives as the two agencies requires in the field of personal and social development.

While *Eternobee* focuses on the forces that foster the twofold purpose in students, the study focuses, for collecting the data, on some specific sections from DSIB

and Ofsted related to the same purpose. In DSIB's Inspection Handbook, the pages between 19 to 25 are the one related to students' personal and social development (see Appendix B), and in Ofsted, page 22 is related to spiritual, moral, social and cultural development section (see Appendix C).

Although some other countries have started positive innovation in their education strategy in the last decade, this study focuses on two initiatives in two places only, UAE (Dubai in particular) and United Kingdom, as examples of two approaches that started working – possibly unconsciously - on developing the twofold purpose of education, which was explained previously in the literature review chapter.

CHAPTER 4

4.1 Curriculum analysis

4.1.1 Subject analysis

The conceptual subject analysis is giving the result of comparing the subjects of *Eternobee* with the objectives of the schools' Inspection Handbook of DSIB for the academic year 2011-2012, and the evaluation schedule for the inspection of maintained schools and academies of Ofsted for January 2012.

The tables below illustrate in details the six forces *Eternobee* hopes to develop gradually in students, and break down the sub concepts that help in developing each force. This conceptual analysis aims to evaluate how far *Eternobee* can meet the objectives that DSIB and Ofsted emphasize schools of Dubai and England to implement in 2012 in terms of personal and social development, and indicates the potential of *Eternobee* in developing the twofold purpose in students.

Table 1: Lesson one - Nobility of Man

1.Nobility of Man			
Sub concepts	<ul style="list-style-type: none"> - Human being is a noble being. - Differences between individuals make every one unique. - Higher nature and lower nature. - Free will. 		
	Eternobee	DSIB	Ofsted
Illustrative description	Human being has been created noble.	<i>This subject has not been mentioned.</i>	<i>This subject has not been mentioned.</i>
	Man is like a mine rich in gems of uncountable values.	<i>This subject has not been mentioned.</i>	<i>This subject has not been mentioned.</i>

	<p>No matter how different we are, we are all from the same reality.</p> <p>By strengthening the spiritual qualities and virtues man uplifts his soul to live noble and strengthen his Higher nature.</p> <p>By following the weaknesses and self material desires man abases himself and follows his lower nature.</p> <p>Everyone is responsible of his own actions.</p> <p>Animals follow their instinct, but human beings use the power of intellect to choose between right and wrong.</p> <p>Everyone has the choice to uplift his higher spiritual nature or to follow his lower material nature.</p>	<p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p>Students Develop and apply an understanding of right and wrong in their school life and life outside school.</p> <p><i>This subject has not been mentioned.</i></p>
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Table 2: Lesson two – Eternity of life

2.Eternity of Life			
Sub concepts	<ul style="list-style-type: none"> - Human lives' journey. - True life is the life of the soul. - The purpose of life. - Difficulties as opportunities to develop spiritual qualities and lofty the soul. - True happiness. - Human soul reflects God's names and attributes. - Equilibrium between the life of spirit and the life of body. 		
	Eternobee	DSIB	Ofsted
Illustrative description	<p>The journey of our soul starts from the womb of mother and goes towards eternity.</p> <p>The soul is the one which continues the journey after the body death.</p> <p>Our body is important because our soul functions through our body.</p> <p>This world is the place of preparation for the next world. Therefore it is important to develop the spiritual qualities we have born with and live a noble</p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students have strong commitment to follow a healthy lifestyle.</p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p>

	<p>life.</p> <p>The reason we came into this world is to improve the spiritual qualities. So the purpose of life is to develop our spiritual life.</p> <p>Difficulties strength our spiritual qualities and make us understand true happiness.</p> <p>True happiness comes when we realize the reason behind our existing and start to develop our higher spiritual nature and lofty ourselves from this material life.</p> <p>Following the teachings of God which has been sent to us through his messengers in every age helps us to reach true happiness.</p> <p>True happiness is to have faith deep in heart; it's the feeling which does not</p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students practice what they learn from studying Islam by taking practical actions.</p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p>Students gain well-informed understanding of the options and challenges facing them.</p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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	<p>change with the changing of circumstances.</p> <p>If we sully our soul with the desire of the material world we will not be able to reach true happiness.</p> <p>Man has the ability to reflect God's attributes if he followed His teachings and lived a noble spiritual life.</p> <p>We as human beings are combination of body and soul. We have to take care of the life of our spirit as we take into consideration the life of our body too.</p>	<p><i>This subject has not been mentioned.</i></p> <p>Students' attitudes result in excellent behavior.</p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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Table 3: Lesson three – Attraction to beauty

3.Attraction to Beauty	
Sub concepts	<ul style="list-style-type: none"> - Differences make people unique and beautiful. - Everyone is beautiful. - Everything in the world of creation is the sign of God's beauty. - Pure heart becomes the mirror of the beauty of truth. - Beauty manifests itself in different things in different ways. - The difference between real beauty and substitute beauty.

	<ul style="list-style-type: none"> - Beauty is the beauty of soul. - Our conduct must reflect the beauty of our soul. - Appreciating beauty. - The ultimate beauty. 		
	Eternobee	DSIB	Ofsted
Illustrative description	<p>Beauty is not about the appearance.</p> <p>Everyone is beautiful because everyone reflects God's names and attributes.</p> <p>The greater the effort exerted in polishing the mirror of our heart and search for the truth, the more able we will be to see the reflection of God's beauty in His creation.</p> <p>Beauty is hidden in the depth of truth; we have to see it with the eye of insight.</p> <p>In concrete world beauty manifest itself in art, music, craft and nature. In the world of ideas beauty express itself in a poem, a book, or the elegance of a scientific theory.</p>	<p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students respond positively to ranges of artistic, sporting and cultural opportunities.</p> <p><i>This subject has not been mentioned.</i></p>

	<p>In the world of human, beauty reflect itself in the beauty of virtues and spiritual qualities.</p> <p>Real beauty reflects God's beauty, God's beauty reflects on our soul and ultimate beauty empowers our higher nature.</p> <p>Everyone has the capacity to reflect the beauty of God, but not everyone in fact use that capacity.</p> <p>To look beautiful we have to develop our higher nature and live a spiritual noble life.</p> <p>Appreciating the beauty of things around us is beautiful.</p> <p>The beauty of our soul reveals by pure deeds and goodly conducts.</p> <p>The beauty of our soul manifests itself at the climax when we translate the spiritual qualities into actions and use the</p>	<p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students to be reflective about beliefs, values and more profound aspects of human experience.</p> <p>Students to develop an appreciation of theatre, music and literature.</p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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	praiseworthy virtues we acquire in serving humanity and contributing in the prosperity of others.		
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Table 4: Lesson four – Passion for knowledge

4.Passion for Knowledge			
Sub concepts	<ul style="list-style-type: none"> - Benefits of knowledge. - Differentiating between fruitful knowledge and harmful knowledge. - Knowledge as a tool to recognize God. - God is the object of all knowledge. - Power of intellect. - Investigating the truth. - Pride as a veil deprives us from seeing the truth. - Mind is the power of the human spirit. - The importance of knowledge acquisition. 		
Illustrative description	Eternobee	DSIB	Ofsted
	<p>Knowledge is the source of glory, bounty, joy and exaltation for man. It channels to civilization and prosperity.</p> <p>Fruitful knowledge leads to nourish new thoughts, inventions</p>	<p><i>This subject has not been mentioned.</i></p> <p>Students show proficiency in discovering new information and in applying their critical</p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>

	<p>and discoveries.</p> <p>The knowledge which leads us to find the truth and discover the mysteries of nature and returns beneficial for prosperity of mankind is fruitful. Knowledge can lead to destruction when people fall in the trap of their lower nature and become eager to satisfy their selfish desires.</p> <p>Acquiring knowledge opens our insight to see the truth of God's creation and leads us to true happiness which is recognition of God.</p> <p>The science of today is the bridge to reality. If not, then naught remains but fruitless illusion. If learning is not accessing to God, it is nothing but evident loss.</p> <p>The utmost of all learning is to</p>	<p>thinking skills into task.</p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p>
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	<p>recognize God who is the object of all knowledge.</p> <p>Prophets have been sent for the purpose of guiding human to the straight path of truth.</p> <p>God distinguished man with the power of mind and thought.</p> <p>Mind has given to human to gain knowledge, to discover hidden truths, to obtain to great spiritual excellence.</p> <p>God has sown in us the passion to investigate the truth, without it man could not discover all these mysteries during centuries.</p> <p>We have to use the power of our mind, thought, and comprehension which distinguishes us from animals to find the truth.</p> <p>We have to be</p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students participate eagerly in their learning process.</p> <p>Knowledge, skills and understanding acquired should apply perfectly in new learning.</p> <p><i>This subject has not</i></p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students Overcome barriers to their learning.</p> <p>Students to use their imagination and creativity, and develop curiosity in their learning.</p> <p><i>This subject has not</i></p>
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	<p>conscious to not allow self-pride to become a veil deprives us from seeing the truth, the source of all knowledge, the almighty God.</p> <p>Spirit is the tree and mind is the fruit of that tree. Spirit is like the lamp and mind is the light that shines from it.</p> <p>Acquiring knowledge helps us to find solutions for humanities needs and cures for many diseases.</p> <p>Acquiring knowledge helps us to improve intellectually and spiritually. It helps us not to develop our higher nature only, but to improve our society, country and mankind as well.</p> <p>Acquiring knowledge makes us recognize the greatness of God, it helps us to know</p>	<p><i>been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p>Students apply their skills successfully in solving problems which reflect real life situation.</p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>	<p><i>been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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	<p>ourselves more, and makes us deepen our belief in our capabilities, our duties in this world, and our roles in contributing effectively in building the new civilization.</p>		
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Table 5: Lesson five - Oneness of mankind

5.Oneness of Mankind			
Sub concepts	<ul style="list-style-type: none"> - Oneness of mankind. - The beauty of diversity. - Unity in diversity. - Prejudice causes dispute. - Healing by Unity. - Love of Man lead to love of God. - Power of love and unity. - Unity causes prosperity and lead to a new civilization. 		
Illustrative description	Eternobee	DSIB	Ofsted
	<p>The story of human's evolution makes us realize that human are part of one organic whole.</p> <p>It is beautiful to see the whole world as one country and all people its citizens.</p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>

	<p>Mankind is like a rose garden, and the various tongues, races, and people are like different flowers.</p> <p>Prejudice is the cause for disunity between different nations; lingual, racial, theological, and cultural prejudices are some of them.</p> <p>Love and fellowship are extremely necessary to attain the good-pleasure of God.</p> <p>Love of humanity is the reality that underlies all the religions.</p> <p>God is one and humanity is one, and the only creed of the prophets is love and unity.</p> <p>The whole universe is related to each other in a bond of love and unity. The power of love attracts elements to each other, in fact love causes unity and</p>	<p>Students understand the multi-cultural nature of Dubai's society.</p> <p><i>This subject has not been mentioned.</i></p> <p>Students enjoy excellent relationships with staff and this creates efficient relationships between students.</p> <p>Students have real anxiety, empathy and tolerance for others.</p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>	<p>Developing awareness and respect towards diversity in relation to gender, race, religion, belief, culture, sexual orientation and disability.</p> <p><i>This subject has not been mentioned.</i></p> <p>Understanding and appreciating the ranges of different cultures within school environment.</p> <p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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	<p>unity between atoms and molecules is the cause of life.</p> <p>The happiness of mankind lie in the unity and harmony of the human races, and the spiritual and material developments are conditioned upon love and amity among all men.</p> <p>Without the power of love and unity humanity will never reach happiness and prosperity.</p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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Table 6: Lesson six – Service to humanity

6.Service to Humanity			
Sub concepts	<ul style="list-style-type: none"> - Service brings happiness. - Prosperity of humanity depends on service to mankind. - Every action one takes with the spirit of help is service. - The importance of everyone's action. - Building the new civilization. - Unity of thought, vision and action. 		
	Eternobee	DSIB	Ofsted
Illustrative description	Service gives unity and integrity to our	<i>This subject has not been mentioned.</i>	<i>This subject has not been mentioned.</i>

	<p>purpose. Man today is the one who dedicates himself to the service of entire human race. It is not enough to improve one's higher nature only; success and prosperity depend upon service to mankind. No matter how small our action is, if it is with the spirit of help then it considers service. Every individual has a role in building the new civilization. If every individual do what he suppose to do, he is actually doing his part in building the world civilization. Without unity in thought, vision and action we cannot reach excellence.</p>	<p><i>This subject has not been mentioned.</i></p> <p>Students feel responsible and contribute actively to the life of school and the wider community.</p> <p><i>This subject has not been mentioned.</i></p> <p>Students show consideration and care to others, and develop their skills to be active citizens. Students concern for and develop their school's environment.</p> <p><i>This subject has not been mentioned.</i></p>	<p><i>This subject has not been mentioned.</i></p> <p>Students Take part in a range of activities requiring social skills.</p> <p><i>This subject has not been mentioned.</i></p> <p>Developing skills and attitudes to participate actively in democratic and modern Britain. <i>This subject has not been mentioned.</i></p> <p><i>This subject has not been mentioned.</i></p>
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The table below summarizes the comparison between the subjects of *Eternobee*, and the objectives of DSIB and Ofsted presented in the tables above.

Table 7: Summary of subjects of *Eternobee* compared to the objectives of DBIS and Ofsted

Lessons	Eternobee's Objectives	Covered by DSIB	Covered by Ofsted
1	8	0	1
2	12	3	1
3	10	0	3
4	17	4	2
5	10	3	2
6	6	2	2
Total	63	12	11

4.1.2 Social analysis

Further to the comparison in the tables above, a social analysis is presented next, showing that some social aspects have been considered in preparing *Eternobee*, which hopefully will help students to live the atmosphere they have to develop their forces in, such as:

Family relationship:

- Being part of a family that all its members get together for meals and discuss important issues in a loving caring atmosphere.
- Loving the grandparents, visiting them regularly, taking care of them, sharing thoughts with them, taking their advice and listening to their life experiences.
- Respecting the younger siblings and being kind to them.

Friendship bond:

- Choosing friends who have purpose in life.
- Being friend with other people even if they don't belong to the same race, culture nationality and religion we belong to.

- Having purposeful conversation with friends and sharing thoughts with each other.
- Respecting others' opinion even if it is against our belief and thoughts.

School's environment:

- A caring teacher who shows love for students and respects students' opinions.
- A teaching style based on group's conversation which gives the right to every student to say his opinion freely.
- A learning environment based on listening attentively and respecting others' opinions.

Dubai's social environment:

- Living in Dubai as a member of a multicultural community that everyone live with each other in love and peace with all the differences people have, such as cultural, racial, national and religious.
- Going to an international school.
- Living in a multicultural neighborhood.

United Arab Emirates traditions:

- Drinking traditional coffee with date.
- Emiratis' life style in the past, such as men goes for diving, women looking after children, living in clay made houses with special cooling system called Baraajeel.

4.2 Discussion

Comparing the subjects of *Eternobee* with DSIB and Ofsted's objectives

Lesson one discusses the most fundamental issue in an individual's life which is the reality of human nature. 'Who am I' is one of the most philosophical crucial question which everyone would sooner or later ask himself during his lifetime. To answer this question, one should first realize the spiritual nature of human being and what are the things which develop or abase that nature. Knowing that humans indeed have been created noble, and it is their choice to live a noble life or to

follow the earthly desires and abase themselves are the issues which help students to work consciously on developing their personal spiritual nature.

Referring to the analysis in the tables above, the DSIB and Ofsted did not handle the reality of human being and did not mention anything regarding the nature of human spirit and how to develop it or nurture it. However, avoiding this vital aspect of students' lives and not even awakening students' awareness to realize and to know that main aspect of their reality is making any effort in the field of personal development of students ineffective.

Discussing the free will or the ability of differentiating between right and wrong and how to use that to make right choices in life is the only common issue which Ofsted mentioned regarding the subjects of nobility of man. While DSIB said nothing related to these subjects.

Lesson two justifies to students why they have to develop their spiritual nature and what will happen if one ignores that aspect of life. It gives an explanation to students about the journey of life, about where did we come from and where are we going to. Unfortunately, DSIB and Ofsted say nothing regarding this important matter. Although school is the fundamental context which students develop their understanding about life and the purpose of being, and it is the place that students gain the skills that are necessary for the rest of their lives, and develop attitudes and behaviors which form their personality and make them ready to continue their journey after schooling age, but no practical practices or certain curriculum that DSIB and Ofsted suggest for developing these issues in schools life.

Though spiritual life is important but *Eternobee* tackles the importance of body as well, as it is the tool which the soul functions through. In this aspect DSIB talks about building a strong commitment to follow a healthy life style, but it is not relating the healthy body to the spiritual development.

In relation to the concept of difficulties and challenges in life, *Eternobee* explains that difficulties could be a ladder to raise our spiritual qualities; through tests we examine ourselves and become stronger and more qualified when we pass it.

While Ofsted mentions that students should get well-informed understanding about challenges and options that they face in life, DSIB mentions nothing regarding this matter.

Another fundamental issue that it has been explained in *Eternobee* but ignored by DSIB and Ofsted is the concept of happiness; the true happiness not substitutes. If students understand that true happiness comes by strengthening the higher nature or the spiritual qualities, then they would realize the difference between true happiness which uplifts the spirit and the temporary joy which satisfies the lower desires. In result students would become less attached to the material belongings such as electronic or computer games, iPad, iPod and so many other electronic devices which in fact change their life styles and rob them the opportunities of developing the spiritual qualities that one can get from socializing with other people and environment. By using the power of free will students can consciously make choices between actions that lead to true happiness like, helping others and making some one happy, and between following any trend of fashion, or any type of music or any material belongings which brings temporary joy.

Eternobee explains how true happiness is related to the following of the teachings of God and developing the spiritual qualities such as truthfulness, just, loving, caring about nature and animals, and helping others. While in this matter DSIB talks about studying Islam, following its teachings and taking action accordingly but it gives no explanation to students about the importance of following God's teachings, or how following the teaching of Islam is related to one's spiritual development or to one's happiness. Regarding the influence of teachings of God in one's spiritual development Ofsted has no point to add.

Regarding human's ability to reflect God's attributes, DSIB says that students attitude toward others should result in excellent behavior. While Ofsted mentions nothing about students' attitude and behavior.

In lesson three, what does beauty mean, how can we see it, where can we find it are the main concepts which it has been enlightened. Regarding that *Eternobee* says that beauty is hidden in the depth of truth, we have to see it with the eye of insight. In contrast Ofsted says that student should respond positively to a range of artistic, sporting and cultural activities in the school. Obviously responding positively requires seeing positively, which in some way has the meaning of seeing the beauty hidden in it.

About the real beauty which is not the beauty of appearance but it is the beauty of soul that reflects the spiritual qualities and God's attributes in our actions, DSIB and Ofsted says nothing in regarding this important fact. Although realizing the concept of the beauty of soul and not the appearance is essential for any student to change his materialistic view to world and to his belongings. Although Ofsted talks that students should be reflective about beliefs, values and more profound aspects of human experience and they have to develop an appreciation of theatre, music and literature, but it is not relating it to the concept of the beauty of soul. While DSIB is fostering the personal development of students, nothing has been mentioned to explain to students why it is important to develop the personal aspect of life and how beautiful the world of humanity will be if the personal spiritual aspect of life has been developed and every soul reflects the beautiful qualities of self.

Lesson four, is about knowledge. While school is the place which transfers that knowledge, it is important for students to realize the importance of that knowledge, how can they use it in their future life for the benefit of self and the benefit of society, how this knowledge is essential for welfare of mankind and to achieve peace on Earth. But neither DSIB nor Ofsted talks about this in their handbook. The only thing that DSIB mentions in this matter is that students should demonstrate proficiency in finding new information and applying their critical thinking to task. But applying their critical thinking to task requires spiritual qualities to direct that knowledge to the right task. How can knowledge be destructive and how should students use it in the correct way, is another issue which *Eternobee* talks about it while DSIB and Ofsted not.

How can knowledge lead to recognize the source of all knowledge, God, and what is the ultimate goal of knowledge, where it should end us to, and how it should help individuals to recognize the creature and work for establishing His divine on the Earth are other issues which DSIB and Ofsted are not tackling as well.

While both DSIB and Ofsted encourages students to develop the passion for knowledge and being responsible for their own learning, as well as to use imagination, creativity and skills which are the power of mind in the process of learning, but they did not explains how dangerous the power of mind could be if

there is no spiritual qualities, and how destroyable can knowledge be without following a noble purpose which is welfare of mankind.

Regarding the role of knowledge in finding solutions for current humanity's problems, although DSIB says that students should apply their knowledge in solving real life situations, but it is not mentioning the relation between acquiring knowledge and spiritual development of the person, and how this effects directly in the social development as well.

Lesson five explains that humans in general are one part of one organic whole, and all are the citizens of one world. Although DSIB and Ofsted talks about respecting the ranges of people from different culture, race, religion and tongue, but they do not address the concept of seeing the world as one country and all people as its citizens. DSIB talks about the multi cultural nature of society in Dubai, and Ofsted talks about the concept of diversity and how to respect it, but they do not explain why then there exist disunity and dispute between nations in the world. While in *Eternobee* it explains that the cause of all disputes is prejudice in different means, and gives a critical explanation about the power of love and unity that bring peace and harmony.

Then *Eternobee* talks about the major reason for existence in the whole universe which is love and unity; for unity and love is the cause of attraction between elements. But DSIB and Ofsted says nothing about this power and how to use it to achieve social development. Indeed, DSIB and Ofsted are not relating the personal development to the social development and how effective developing the power of love and unity in individuals is in building communities and consequently in building the world.

In lesson six *Eternobee* talks about the relation between developing our spiritual nature and about helping others, or service to community. While helping each other bring prosperity and happiness to humanity, no matter how small our action is, but everyone should take part in building this world, and this only happens if every individual feels responsibility and is genuine in serving his fellowship. In this aspect both DSIB and Ofsted show interest in developing in students the feeling of citizenship and the responsibility of individuals in society's activities and the life of community. Although DSIB talks about 'active citizenship', and

Ofsted talks about 'participate fully and positively in democratic, modern Britain', but none of them talks about the world citizenship, or the unity of the world, or considering the world as one whole organic country which all people of the Earth are its citizens, and building the world help in creating better life opportunities for all.

What are the objectives that DSIB and Ofsted request but it is not mentioned in *Eternobee*?

DSIB requires "a wide range of extra-curricular activities allows students to extend their learning and interests. Students are frequently involved in a range of activities that serve the community" (KHDA 2011). Although applying extra-curricular activities and community service projects consider as supportive activities to schools' curricula, considering *Eternobee* as curriculum, the extra-curricular activities should be part of schools' activities. Nevertheless there is no doubt that these extra-curricular activities are necessary to enhance the subjects of *Eternobee*.

4.3 Expected result from the use of *Eternobee* Textbook

Does *Eternobee* have the potential to enhance the twofold purpose of education in students?

According to the curriculum analysis presented in the tables above, it is clear that the story of *Eternobee* starts with the recognition of the reality of human being, goes through developing the concept of nobility, to reach to the purpose of life and why one should strive to have a noble life, and the importance of striving to develop the spiritual qualities we have born with in our journey towards eternity. In lesson three the story steadily nurtures in students the ability to realize the beauty hidden in the depth of truth, to become attracted to everything beautiful, to realize the beauty of conduct and the beauty of living a noble life, and to comprehend the beauty of God, the source of all beauty. Until here the first three

lessons work on establishing a fundamental common understanding in students about the nature of human being, the purpose of life and the impact of individual's conducts in personal development. Then, gradually students become connected to the other fold of purpose in life which is the social transformation in the fourth lesson, while the fourth force affirms that individual's conduct effects not only personal's life but also others' lives in terms of community development. When knowledge becomes the path to investigate the truth, passion for knowledge leads to passion for taking productive action, and using that knowledge not for the benefit of one only but for the good of mankind. Then understanding the concept of unity in diversity, recognizing the beauty of the oneness of mankind, and the power of love and unity which attract humans to everything else in the universe in lesson five is the force which makes people work to establish that love and unity in their community and work for others' welfare as well. Lesson six concludes the concept of personal development and relates it to the social development. One can only examine his spiritual development through translating every beautiful thought into goodly deeds. When one's conducts become oriented with the spirit of service, building a better world for everyone becomes the common goal which every individual strive to accomplish. Therefore transforming the society becomes the noble goal for every student. Consequently, by reaching to the end of the textbook, students will be in the process of building a new world civilization on the Earth.

By studying *Eternobee*, it is expected that students will have a complete vision about the meaning and the purpose of life. Who we are, why did we come to this world and where are we going to, are the fundamental questions which *Eternobee* is trying to answer in its lessons.

Accordingly, enhancing the spiritual and intellectual development of students as well as raising the consciousness of participating as an individual in social transformation will hopefully be achieved by completing *Eternobee*, if the issues in the implementation requisitions followed properly.

4.4 Implementation requirements

- This textbook has been prepared for students aged 9-11 years old. Although experience might prove that it is appropriate to be worked with other ages too.
- There is no specific gender that the textbook should work with, girls and boys both play a fundamental role in building the society. Building the new civilization is the responsibility of the coming generations including girls and boys.
- Due to the importance of the spiritual aspect in one's life, as it has been justified in this study previously, the consciousness of spiritual reality and the importance of living a spiritual life should be developed in students, and students should be helped in forming that aspect of their nature. To have the best result it has been required for *Eternobee* to be taught as an independent separate subject in schools' curriculum.
- While spiritual development is a process which requires effort and time, this textbook should be taught once a week for one academic year and each lesson might take three to four sessions. While later experiences might show that changes are required in this aspect to have better results.
- This textbook should be taught based on study circle methodology; in an atmosphere where every student share his opinions and thoughts freely, and the teacher guides the conversation and encourage students to discuss on the subjects and reach to a common conclusion based on the vision behind each subject.
- While the story of the textbook reflects the multicultural social environment in Dubai, there is no specific school recommended to teach *Eternobee*. Private or public schools, with any national or international curriculums are welcome to implement this textbook if they believe in the importance of education in forming active citizens for a sustainable development and social transformation.
- Teachers who are supposed to teach this textbook should go through a training course. Teachers should develop in themselves the vision of

building the new world civilization. Teachers should believe in the spiritual conquest of the universe, the spiritual nature of human being, the purpose of life and all other fundamental concepts which *Eternobee* emphasizes. Teachers who are suppose to teach this textbook should have common answers for the most fundamental questions in life; where did I come from, why did I come to this world, and where am I going to.

- Developing students' spiritual and intellectual aspects is not the role of schools only. Social environment especially home plays a major role in building one's vision, believes and actions in life. Therefore the concepts of *Eternobee's* lessons should be encouraged and fostered at home and consciously developed in students' daily lives. While parents play a major role in providing the atmosphere nurtures those concepts in their children at home, a cooperative work between teachers and parents should take place. In fact, parents' support is a vital issue for success and effectiveness.

4.5 Students' development assessment

- Regular parents meetings with the teachers of this subject are required; to share experiences, reflect upon feedbacks, and be able to get over obstacles instantly.
- Regular informal conversations between teachers and parents are helpful as well to share feedbacks and discuss the development process of the child regularly.
- To evaluate how far students understood the concepts and how willing they are in implementing that in their daily lives at school and home, a test is suggested after finishing each lesson during the academic year.
- Students participating in doing the exercises of each lesson as well as taking an active part in the team work activities and the projects that the lessons required are another method for assessment.
- Overall behavior of students at the school environment is another way to evaluate if students have been established properly, and if they are turning what they have learned into actions.

CHAPTER 5

5.1 Recommendation

For *Eternobee* to have the best result in enhancing the twofold purpose of students, some necessary issues are recommended:

An international school to implement it in:

To examine *Eternobee* and evaluate its effectiveness, it is recommended to implement it at least in one school in Dubai. One class room with mixed gender and multicultural students with different religious backgrounds, in an international school which has the same social atmosphere of *Eternobee* might be more successful to start with.

School's unity of thought and vision:

Schools' principles, teachers and staff should agree on the role of schools in developing the spiritual life of students as well as nurturing students who are capable to bring about change and be the pivot of social transformation.

Teachers' training course:

It is highly important for teachers who are willing to participate in the process of spiritual development of students to build first a strong believe in themselves regarding the necessity of building the new world civilization. Thus teachers should develop in themselves the forces which *Eternobee* enhances, and agree on the importance and the impact of these forces in every individual. Teachers should understand the relation between personal spiritual and intellectual development and the social transformation. Therefore it is recommended to have a training course for teachers who would like to take part in this process at the beginning of each academic year. Regular reflection meetings between teachers and school's management should be scheduled as well to insure sharing feedbacks and learning from each others' experiences.

Parents' support:

While family plays a major role in forming students' belief and thought, parents support in attending the parents meetings, and enhancing the concepts of the textbook at home is required.

Government approach on education strategy:

Policy makers in the government of Dubai should lead the innovation in education strategy. A basic review in the strategy of education for 2010-2020 regarding adding spiritual education in schools' life is recommended to be advanced.

Innovation in schools' curriculum:

A transformation in education system including school's curriculum is recommended. Spiritual education should take a vital part in school's life and this cannot achieve without an innovation in schools' curriculums. Developing curriculum that enhances students' spiritual nature, and help them to manifest it into actions through simple but purposeful projects - such as community building projects or as some call it service projects - is necessary.

Unity of thought, vision and action:

To have sustainable development, all parties should work together to develop the personal – spiritual and intellectual - and social aspects of students' lives. To succeed in that mission, unity of thought, vision and action is essential. Personal and social development does not happen in isolation of social orders and social environment. It is about a community development process, thus it requires fundamental changes and efforts, and that requires cooperation between all parties of society such as policy makers, education strategy, schools management and policy, schools teacher and staff, and parents.

5.2 Conclusion

Education always played a vital role in individuals' and communities progression. Considering the human being as integration between body and spirit, nurturing both aspects in individual is essential. On the other hand, communities' development depends on individuals' development, as individuals' development is directly affected by social environment. Thus for education to fulfill its purpose and work effectively on both individual and community development, the spiritual aspect of individuals should be developed. Teaching spiritual education at schools would help to nurture the type of citizens who are able to bring about change and who will make social transformation in the future. But as Hatcher (1998) believes,

to have social transformation, new social order should be established. Before that a new moral system should be developed based on a common understanding about the reality of life; the spiritual reality.

To achieve the noble purpose of education, an innovation in the world's education system should take place; starting from the vision of the policy makers, to the education strategy, to the schools' policy, schools' management, teachers and schools' staff, curricula, teaching methodology, parents and even social orders. While changing the current system of the United Arab Emirates is a long term process and requires unity in vision, thought and action, this study called for an innovation in the purpose of education in Dubai, in terms of focusing on the role of schools in developing students' spiritual qualities and capacities as well as students' intellectual powers, and in preparing students to use that spiritual qualities and capacities to bring about change, and become productive citizens who are able to transform their society in the future.

While DSIB focused on students' personal and social development in its 2011-2012 inspection handbook, then, giving importance to the student's collective life is necessary. Thus this study focused on reconsidering the spiritual nature of students and take practical movements in the field of spiritual education at schools.

As an initial to advance a practical action, this study suggested the use of a textbook which has been prepared specifically to develop this twofold purpose in students aged 9 to 11. In this regard, a curriculum analysis had been chosen as a methodology to evaluate how the suggested textbook – *Eternobee* – has the potential to develop this purpose of education, and a comparison between *Eternobee*, DSIB inspection handbook for 2011-2012, and Ofsted evaluation handbook for January 2012 had been included in the curriculum analysis section, to compare the subjects suggested by *Eternobee* with the objectives DSIB and Ofsted require schools of Dubai and England to implement. The purpose of the curriculum analysis was not to show the weaknesses of DSIB and Ofsted in achieving their objectives rather than it was to prove that the subjects of *Eternobee* have the potential to develop the personal and social development of individuals and community of Dubai.

While Dubai has shown that it is a city which welcomes innovations, and is looking always for progress and development in different fields, there is no doubt that an innovation in the field of education is the key to flourish in other fields. Thus, there is a hope that *Eternobee* is going to be adopted by the KHDA or the Ministry of Education in Dubai as an initial movement for change in the schools curricula, and as a pioneer project for fostering spiritual education in this region. While personal and social development of the students is one of the major DSIB's objectives, then words should transform into actions. While for DSIB to have the expected result, a fundamental change in the view of human nature should happen, without taking into consideration the spiritual aspect of students' lives, personal collective development is not possible.

There is a belief that by studying this textbook properly, the new generation of Dubai's citizens will be more able to identify the higher noble goal in their lives, and will be more equipped with the capabilities to reach excellence and prosperity in their personal and communal lives, over and above they will have more opportunities to take an active role in building the new world civilization.

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