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EXPLORING LEARNING PROCESSES WITHIN A COLLABORATIVE STUDY CIRCLE

Cultural-historical activity theory perspective on individual and social transformation

A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of Master in Learning and Development in Multilingual and Multicultural Contexts

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Zusammenfassung

Diese Masterarbeit erfasst mit Hilfe der kulturell-historischen Aktivitätstheorie Lernprozesse einer Probandengruppe und untersucht individuelle und gruppenspezifische Veränderungen. Erkenntnisse werden gewonnen, wie Lernen während der Gruppenaktivität stattfindet, wie die Vielstimmigkeit der Teilnehmer den Lernprozess beeinflusst, welche Instrumente die Teilnehmer verwenden und inwiefern diese Hilfsmittel ihr Lernen bestimmen.

Die Probandengruppe besteht aus fünf Teilnehmern, die an einem Kurs zur Vermittlung moralischer und spiritueller Werte für fünf- bis achtjährige Kinder teilnehmen. Die gesammelten Daten enthalten fünf Viedeoaufzeichnungen der Studiensitzungen sowie Interviews, schriftliche Fragen, Notizen und eine Reihe von Dokumenten, darunter auch Originaltexte wesentlicher Autoren und Institutionen der Bahai-Gemeinschaft, aber auch anderer Autoren und Bahai-naher Organisationen.

Die Aktivitätstheorie dient der Studie als Rahmen, wobei die Daten mit Hilfe der Diskursanalyse untersucht werden. Die Aktivitätstheorie besagt, dass eine gemeinschaftliche Aktivität von Menschen durchgeführt wird, die von einem gemeinsamen Ziel und Ergebnis geleitet werden und dazu angemessene Hilfsmittel verwenden, eingeschränkt und beeinflusst durch kulturelle Werte in einem sozialen Umfeld.

Wenn wir kommunizieren, streben wir Klarheit an, sind aber immer in einen historischen Kontext eingebunden und was wir sagen, wird durch unsere Vielstimmigkeit beeinflusst. Die Diskursanalyse untersucht, was Leute gesagt und geschrieben haben und befasst sich mit der Bedeutung und Interpretation dieser Äußerungen (Gee, 2005).

Die Studie zeigt:

- wie Teilnehmer mit vom Lernmaterial vorgegebenen Instrumenten kritisch umgehen und schlägt vor, dass die Teilnehmer eines gemeinschaftlichen Lernprozesses sich auf ihre Ziele und Ergebnisse fokussieren, um so selbst geeignete Werkzeuge zu wählen, zu definieren und sich anzueignen.

- wie Teilnehmer ihre Vielstimmigkeit und Historizität in die Tätigkeit einbringen. Die meisten dieser Stimmen helfen den Teilnehmern, ihre Ziele und Ergebnisse zu erreichen.

- wie Lernen durch ein komplexes Zusammenspiel aller Elemente im Aktivitätssystem stattfindet. Der Studienkreis, der analysiert wurde, steht am Anfang seiner Historizität. Studienkreise entwickeln sich in verschiedenen Kulturen und Kontexten mit ihrer eigenen Historizität. Da Teilnehmer ihre Historizität und Vielstimmigkeit mit einbringen, beeinflussen sie die Lernaktivität, und auf diese Weise entsteht eine gegenseitige Beeinflussung zwischen Teilnehmern und Lernaktivität.

Die Studie legt nahe, dass die Existenz und gezielte Erzeugung von Bedingungen, wie gegenseitiges Zuhören und Vertrauen, Einheit, eine einladende und ermutigende Haltung, Humor und eigenverantwortliches Lernen, zwischen den Teilnehmern in einer Lernaktivität den Lernprozess beeinflussen.

Schlüsselwörter: kulturell-historische Aktivitätstheorie, vermittelnde Instrumente, Lernen, Entwicklung, Historizität, Vielstimmigkeit (*eng:* multivoicedness).

Résumé

Le but de cette étude est d'explorer, à l'aide de la théorie de l'activité culturelle et historique, les processus d'apprentissage d'un groupe d'études collaboratif, engagé sur une voie de transformation individuelle et sociale. L'objectif est de mieux comprendre comment l'apprentissage se déroule pendant l'activité, comment les participants s'exprimant en leur nom ou donnant voix à d'autres, influencent le processus d'apprentissage, quels outils les participants utilisent dans le cadre de l'activité, et comment ces outils les guident dans leur apprentissage.

L'unité d'analyse consiste en un groupe de cinq participants qui commencent une formation pour développer la capacité d'offrir aux enfants, âgés de cinq à huit ans, un cours d'éducation aux valeurs morales et spirituelles. Les données ont été recueillies au cours de cinq sessions menées par le groupe et comprennent des enregistrements vidéo et des interviews, des questionnaires écrits, des notes et un certain nombre de documents, dont de la littérature primaire c'est-à-dire issue des figures centrales de la Foi Bahá'íe, des textes écrits ou commandités par les institutions de la communauté bahá'íe, ou par des organisations d'inspiration bahá'íe ou enfin des textes d'auteurs bahá'ís. Chaque session durait en moyenne deux heures et entre la première session et le questionnaire écrit, fait après la sixième session, cinq mois s'étaient déroulés. 21 extraits choisis sont analysés en profondeur.

Cette étude est basée sur le cadre conceptuel culturel-historique de l'apprentissage et du développement et le concept de l'apprentissage est appliqué au niveau individuel et social. La théorie de l'activité sert de cadre à cette étude, tandis que celle de l'analyse du discours est utilisée pour analyser les données recueillies. Selon la théorie de l'activité, une activité collective, dont l'objectif de base est partagé par d'autres, est menée par des personnes qui trouvent leur motivation dans le partage d'un même but ou la recherche de la solution à un même problème. Des outils servent de médiateur à l'activité et sont utilisés dans le but de parvenir à un résultat. L'étude fait référence à des approches d'acquisition et de participation et leur interconnectivité.

Quand nous communiquons, même si nous nous efforçons d'être clairs, nous sommes toujours situés dans un contexte historique et donc, ce que nous disons est influencé par notre « multivoicedness », le fait que nous soyons des porteurs de paroles multiples.

Réfléchir sur ce que les gens ont dit et écrit, et ainsi en découvrir des significations et interprétations possibles, est à la base de l'analyse du discours (Gee, 2005).

Le sujet de l'étude ouvre une fenêtre sur des processus dans des communautés d'apprentissage au-delà de l'éducation scolaire. L'analyse au niveau micro se réfère à des énoncés individuels et à des conversations en commun. L'étude montre que les participants ont négocié les outils contenus dans le programme d'étude. Cela laisse penser que les participants impliqués dans une activité d'apprentissage collaboratif focalisent sur leurs objectifs et leurs résultats, et donc choisissent, définissent par eux-mêmes et s'approprient les outils les plus adaptés. Dans ce travail, on voit comment les participants ont apporté dans l'activité leur façon d'être porteurs de paroles multiples (multivoicedness) et leur historicité. La plupart de ces différentes voix portées ont aidé les participants à atteindre leur objectif et les résultats escomptés. Je suggère que les participants, engagés dans des activités d'apprentissage, deviennent davantage conscients que ces voix multiples dont ils sont porteurs (multivoicedness) les influencent dans leur processus d'apprentissage. L'étude s'attache à relever la façon dont l'apprentissage se fait à travers une interaction complexe entre tous les éléments dans le système de l'activité.

Le cercle d'études observé est au début de son historicité. Les cercles d'études sont en développement avec leur propre historicité dans différents contextes et cultures, et influencent la façon dont les participants apprennent. De même, les participants apportent leur historicité et multivoicedness, et ainsi, ils influencent l'activité d'apprentissage. De cette façon, il y a interdépendance et influence mutuelle entre les participants et l'activité d'apprentissage.

L'étude suggère que l'existence et la création délibérée de certaines conditions parmi les participants à une activité d'apprentissage influencent le processus d'apprentissage. Ces conditions comprennent la confiance mutuelle, l'honnêteté, l'unité, une attitude accueillante et encourageante, un respect pour l'opinion des autres, une attitude humble d'apprentissage, l'humour, et l'appropriation personnelle de son apprentissage.

Mots-clés: théorie de l'activité culturelle et historique, les outils de médiation, processus d'apprentissage, développement, historicité, multivoicedness.

Abstract

Aims and objectives

The purpose of this study is to explore learning processes of a collaborative study group, engaged on a path of individual and social transformation, with the perspective of cultural-historical activity theory. The topic opens up a window on processes in learning communities beyond school-related education. The objective is to gain insights how learning takes place in the activity, what the tools are that the participants use in the activity, how these tools guide their learning, and how the participants' multivoicedness influences the learning process,.

Research as a process

Scientific method is a truth seeking exercise, is interpretive, and any researcher needs to be clear about the basic set of beliefs that guides his action, his interpretive framework, and the network that contains his (1) ontological *(the kind of human being we are; the nature of our reality)*, (2) epistemological *(the relationship between the inquirer and the known, the observer and the observed)*, and (3) methodological premises *(how we know the world or gain knowledge of it)*.

(1) To consider man as a noble being, as mine rich in gems which education can bring out, is a core element of a conceptual framework that governs every educational activity, and stands at the centre of the empirical data I have observed. Bahá'í texts state that the crucial need facing humanity today is to find a unifying vision of the nature and purpose of life and of the future of society. The object of the Bahá'í Faith is to effect a transformation in the whole character of mankind. Every human being has a two-fold moral purpose; to develop their latent potentialities through efforts to contribute to the advancement of civilization (Institute for Global Prosperity, 2012).

(2 & 3) Our culture(s), our language(s), our belief(s), our institutions and educational systems influence our understanding. They are products of the human mind. Social reality mediates our engagement with the world, and we have the capacity to create anew this reality. I advance on a path of learning that reduces ambiguity, where the mind does have access to reliable knowledge. The nonfoundational approach to knowledge recognizes the legitimacy of different points of view and the limitations on certainty, but unlike a relativistic approach, permits judgments about inadequacy or error. Human capacity for

comprehending reality is circumscribed, but the mind does have access to reliable knowledge. We learn to live with uncertainty, and without epistemological guarantees, we act and strive to reduce ambiguity. This research presents a modest contribution to explore a tiny facet and fragment of social reality, and is not a description of the world as it is. The study represents one perspective on social reality, a reality that is whole.

I take the teleological stand that history is not just a series of events, but develops. Humanity as an organic entity evolves, in its collective life, towards maturity. Humanity stands today at the threshold of maturity and the distinguishing attribute of this maturity is the unification of the human race. My belief in the oneness of humankind stands at the center of a conception of existence within which the nature of the fundamental processes and structures of the collective life on the planet are defined.

Participants and research instruments

The unit of analysis consists of a group of five participants who start a course on how to provide children, aged five to eight, moral, spiritual, and values-based training. The data collected includes five video-recorded group sessions and interviews, written questionnaires, notes, and a number of documents, which include primary texts, written by the central authors and institutions of the Bahá'í community, by individuals or Bahá'í inspired organisations. Each of the five video-recorded sessions lasted on average two hours, and there was a lapse of five months between the first study session and the last written questionnaire, carried out after session six. 21 excerpts chosen are analysed in depth.

The research is founded on the framework of the cultural-historical school of learning and development, which is referred to during the analysis of the interactional data. The concept of learning is applied to the individual and social plane. The analysis at the micro-level is referring to individual utterances and joint conversations. References are made to acquisition and participation approaches and their interconnectedness.

I use activity theory to frame the analysis and discourse analysis to analyze the data. Activity theory states, that a collective activity, with the basic purpose shared by others, is undertaken by people who are motivated by a purpose or towards the solution of a problem, which is mediated by tools, used in order to achieve an outcome.

When we communicate, we may strive for clarity, but we are always situated in an historical context and what we say is influenced by our multivoicedness. Reflecting on

what people have said and written, and thereby discovering meaning and interpretation is the basis of discourse analysis (Gee, 2005).

Findings & Implications

The study shows how learning takes place through a complex interaction between all of the elements in the activity system. Nine distinct instances offer insights that this particular type of collaborative activity encourages and promotes the exchange of questions, ideas, experiences, thoughts and knowledge among participants:

1. ideas bounce and comments resonate with other participants
2. cultural differences meet in a collaborative activity through value negotiation
3. a known concept connects to a new context of having to raise children
4. the object of learning is considered a positive source, spread out worldwide for the first time
5. learning develops through comparison and identity develops
6. an research interest is shown in what participants do and how they do it
7. the activity undertaken is value-oriented
8. participants negotiate the suggested learning tools, mediation is present
9. the tutor shares experiences and skills

The study shows that participants negotiate tools given by the content-based curriculum and suggests that participants in a collaborative learning activity focus on their objectives and outcome, and thus choose, define and appropriate themselves suitable tools. The following mediating artefacts, tools and signs were used by the participants and shaped their learning:

- three languages (French, Luxembourgish, and German)
- the curriculum and the negotiation of the tools provided
- writing
- participants' cultural-historical background and the tools they added to the activity

The study circle observed is at the beginning of its historicity. Study circles are developing with their own historicity in different contexts and cultures, and on the one, influence the way participants learn. On the other hand, as participants bring in their historicity and multivoicedness, they influence the learning activity. In this way, there is interconnectedness and mutual influence between participants and the learning activity.

The study shows how participants bring into the activity their multivoicedness and historicity. Most of these voices help the participants towards reaching their objective and outcome.

In the analysis of the 21 excerpts, I identified 32 voices that participants bring into the activity, collected into seven interacting and overlapping categories:

- voices that are in the name of everyone, or for everyone, when we see ourselves collectively
- voices of those we care for and love
- voices of those that are keen to learn and curious to find out more about human existence
- voices of someone that takes part in an activity, someone that shares his skills, someone willing to contribute as best as possible.
- voices of someone with certain qualities, skills and values that transmit and portray certain qualities
- voices of those that endure physical hardship and are close to nature
- voices of those not satisfied by certain learning tools

I suggest that participants, engaged in collaborative learning activities, raise their awareness that their multivoicedness influences their learning.

The study suggests that the existence and deliberate creation of certain conditions among participants in a learning activity influence the learning process. They include mutual trust, honesty, unity, a welcoming and encouraging attitude, a respect for the opinion of others, adopting a humble learning attitude, humour, and taking ownership of one's learning.

In a further research step, the challenge of expansive learning, that is, transforming the context of the learning activity through joint achievement can be analysed and achieved through an interventionist approach. Additionally, a more distant stance towards the processes in the collaborative study circle can be taken through a meta-level analysis, facilitated by the cultural-historical activity theory framework.

Keywords: cultural-historical activity theory, mediating artefacts, learning, development, historicity, multivoicedness.

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1 CHAPTER ONE: MY RESEARCH AS A PROCESS

Hardly a day goes by where I do not learn something new; discover a new way of doing something. Over the last two years, I have been engaged in a process of learning about qualitative research. I have made progress and my thoughts have developed towards a more holistic view of the world, although I am aware that my perspective of the world can only be fragmentary and incomplete. Qualitative research informs us that there is no such thing as objective observation.

Scientific method is in the business of truth seeking. The researcher should be clear about the basic set of beliefs that guides his action, his paradigm, or interpretative framework, the network that contains the researchers' epistemological, ontological, and methodological premises (Denzin & Lincoln, 2003, p. 29). This is also true for the participants observed during the research. They hold a set of beliefs that guide their action and influence their learning. For Denzin and Lincoln (2003), qualitative researchers believe that rich descriptions of the social world are valuable; that the field of qualitative research is characterized by an embarrassment of choices; that researchers have never before had so many paradigms, strategies of inquiry, and methods of analysis to draw upon and utilize; that the qualitative research act can no longer be viewed from within a neutral or objective positivist perspective, that "class, race, gender, and ethnicity shape inquiry, making research a multicultural process" (2003, p. 29), and that the present is a politically charged space.

As a researcher and explorer of learning processes, these statements are relevant. Qualitative research is described as a process that involves three interconnected, generic activities:

> The gendered, multiculturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) [1] that specifies a set of questions (epistemology) [2] that he or she then examines in specific ways (methodology, analysis) [3]. [He] collects empirical materials bearing on the question and then analyzes and writes about those materials (Denzin & Lincoln, 2003, p. 29–30).

> [...] No single method can grasp all the subtle variations in ongoing human experience. Consequently, qualitative researchers deploy a wide range of interconnected interpretive methods; always seeking better ways to make more understandable the worlds of experience they have studied (Denzin & Lincoln, 2003, p. 31).

While it may be so that there "is no clear window into the inner life of an individual" (Denzin & Lincoln, 2005, p. 1–32), this study tries to look at the activity of participants engaged in a course as the unit of analysis.

1.1 The Researcher as a Multicultural Subject

> Culture, language, beliefs, institutions, educational systems—all are real, all have an impact on our understanding, but are all products of the human mind. Social reality **mediates** our engagement with the world, physical and spiritual, and it is this reality that we have the capacity to create anew (Lample, 2009, p. 7).

My current view of the world has been inspired by the writings of Bahá'u'lláh (1817-1892). "Let your vision be world embracing […]. Be anxiously concerned with the needs of the age you live in, and center your deliberations on its exigencies and requirements. The earth is but one country and mankind its citizens" (Bahá'u'lláh, 1983, p. 97,213).

Science and religion ought to develop harmoniously, as they constitute the two sources of knowledge available to humankind. I have seized the opportunity to learn more about how 'scientific knowledge' can help advancing civilization in a way that is in agreement with my view of the world.

World peace is the crying need of our time. The crucial need facing humanity today is to find a unifying vision of the nature and purpose of life and of the future of society. Such a vision unfolds in the writings of Bahá'u'lláh.

This study looks at aspects of learning in a group of individuals "who wish to undertake the highly meritorious service of teaching regular classes for the spiritual education of children" (Ruhi Institute, 1995, p. 1).

The statement that considers man as a mine rich in gems which education can bring out. (Bahá'u'lláh, 1983) is a core element of a conceptual framework that governs every educational activity, and stands at the centre of the empirical data I have observed; four participants that are engaged with a tutor in a 'collaborative study' of a curriculum applied in virtually every corner of the world, called: Teaching Children's Classes, Grade 1.

These concepts have been part of my life over the last 25 years, having lived in Israel and Northern Ireland for over 11 years, and being in close contact with the Persian and Arabic culture for over 20 years.

Worldviews: the world as an organic whole or the world as a jungle?

What motivates me to keep on learning is my perspective to view the world as an organic whole, much like that of a human body where the different parts are connected to form a whole, rather than as a jungle, where the strongest, the most powerful wins. This leads me to the assumption that humanity has the responsibility to care for this organic whole. Recognizing this however does not represent an influence able to establish in the consciousness of people a new system of values. A "breakthrough in understanding that is scientific and spiritual [...] will empower the human race to assume the trusteeship toward which history impels it" (FUNDAEC, 2010, p. 98). I have outlined below my perspective on reality and how history is not only a series of happenings, but a process of development.

Perspective on reality

I take a Bahá'í view of the harmony between science and religion by drawing parallels between physical and spiritual reality. The table I provide in the Appendixes: Appendix C: A perspective on reality considered overly reductionistic by the author (Lample, 2009) gives certain insights that emerge from a comparison of the levels of comprehending reality. Lample proposes four levels in order to distinguish between the levels of theoretical and practical knowledge.

Telos

I take the teleological view that "history is not only a series of happenings, but rather is in a process of development" (Tuomi, 2001, p. 37). I view humanity as an organic entity that, in its collective life, undergoes evolution towards maturity. Today, humanity stands at the threshold of maturity and the distinguishing attribute of this maturity is the unification of the human race. My belief in the oneness of humankind stands at the center of a conception of existence within which the nature of the fundamental processes and structures of the collective life on the planet are defined. I have included a summary of a perspective on history in the Appendixes: Appendix D: A perspective on history.

Nonfoundationalism as an alternative to foundationalist or relativist views

Seeking to advance on a path of learning that reduces ambiguity, where the mind does have access to reliable knowledge, I am aware that my understanding is influenced by circumstances and factors such as language, time, space and the people that I live with. A nonfoundational approach to knowledge, as Lample (2009, p. 178) states, "recognizes the

legitimacy of different points of view and the limitations on certainty", but unlike a relativistic approach, "it permits judgments about inadequacy or error". While Bahá'í teachings indicate that human capacity for comprehending reality is circumscribed, they also make it clear that the mind does have access to reliable knowledge. Schwandt (1996) in (Denzin & Lincoln, 2005, p. 922) states: "We must learn to live with uncertainty, with the absence of final vindications, without the hope of solutions in the form of epistemological guarantees. Contingency, fallibilism, dialogue, and deliberation mark our way of being in the world. [...] these ontological conditions are not equivalent to eternal ambiguity, the lack of commitment, [and] the inability to act in the face of uncertainty".

Wholeness rather than fragmentation

When I observe human activity, I am convinced that I make statements that describe a tiny fragment of social reality. Bohm (1996, p. 7) states that this "fragmentation is continually being brought about by the almost universal habit of taking the content of our thought for a 'description of the world as it is'", and that "it is just because reality is whole that man, with his fragmentary approach, will inevitably be answered with a correspondingly fragmentary response". As a researcher, I need to give attention to this habit of fragmentary thought, I need to be aware of it, and thus bring it to an end. My approach to reality may then be whole, and so my response will be whole.

1.2 Main idea about this research

As a member of the Bahá'í Faith and a researcher, I need to take a critical look at my religion. Bahá'ís believe that the crucial need facing humanity is to find a unifying vision of the nature of human being, the purpose of life and of the future of society. Such a vision unfolds in the writings of Bahá'u'lláh, founder of the Bahá'í Faith (Bahá'í International Community, 2010). Furthermore, the **object** of the Bahá'í Faith is to "to **effect a transformation** in the whole character of mankind, a transformation that shall manifest itself both outwardly and inwardly"(see Appendixes: document 4). Education is regarded as a powerful tool to achieve this object. Thus, at the heart of the Revelation of Bahá'u'lláh is the force of transformation, both of the individual and of society. The individual is encouraged to start a process "tied to the centering of one's energies on the betterment of humankind and serving the needs of the community and the larger society. [...] Thus, Bahá'ís are actively engaged in developing knowledge, skills, and spiritual

insights that enable them to act as effective human resources and which are vital to the integrated process of personal and social transformation.

Presently, such collective learning takes the form of study circles—a local, collaborative, self-directed learning process being undertaken by Bahá'í communities around the world. All are welcome in the classes, regardless of their ideas or beliefs. [...] Participants in the courses learn, for example, to teach values to children, to engage in community service activities, to assist and empower others to independently investigate spiritual truths, to learn how to competently express one's views, and to engage themselves in serving the broader needs of society for unity, justice, and equity. Participants in study circles often experience a new sense of direction in life, better relationships with family and friends, and a fruitful re-evaluation of the contribution one can make to the wider community" (Bahá'í International Community, 2011a); see also Appendix K: Sequence of courses: purpose and practice elements.

1.2.1 Learning as an issue: learning, consultation and participation

Wenger outlines the social perspective on learning in twelve principles: learning is inherent in human nature; it is first and foremost the ability to negotiate new meaning, it creates emergent structures, it is fundamentally experiential and fundamentally social, it transforms our identities, it constitutes trajectories of participation, it means dealing with boundaries, it is a matter of social energy and power, it is a matter of engagement, it is a matter of imagination, it is a matter of alignment and it involves an interplay between the local and the global (Wenger, 1999, p. 226–8).

Learning that attempts to bring about social change needs to include the following four elements: *study, action, reflection on action and consultation*. They are interacting components, intertwined and interconnected (FUNDAEC, 2010, p. 132).

The term *consultation* that I use in this context and throughout the study is a distinctive method of non-adversarial decision-making, a procedure for building consensus and investigating truth, and a vital instrument for social criticism. The administrative bodies of the Bahá'í Faith at all levels learn to apply this method and it is suitable for individuals and groups to use (Appendix B: Consultation).

Wenger (1999, p. 55) uses the term participation "to describe the social experience of living in the world in terms of membership in social communities and active involvement

in social enterprises". This study looks at participants engaged in "collective learning [that] takes the form of study circles – a local, collaborative, self-directed learning process being undertaken by Bahá'í communities around the world. All are welcome in the classes, regardless of their ideas or beliefs" (Baha'i International Community, 2011).

I have chosen to observe a group of participants engaged in a content-based course that provides them with skills and abilities to teach children's classes.

1.3   Research questions – significance of the study

In order to gain more insights as to how participants learn to bring about individual and social transformation, I will focus on three main questions:

1.   How does **learning** take place in the study circle?

2.   What **tools** are used by the participants and how do they shape their learning?

3.   How does the participants' **multivoicedness** influence the learning process?

When we are engaged in a practice, we learn. "Learning is the engine of practice, and practice is the history of that learning" (Wenger, 1999, p. 96). Whether the group has learned to apply what they have learned –teaching regular classes for the spiritual education of children– will only become visible as they apply their learning through action. "As in science, where theory is tested by experimentation, spiritual insights must be tested by their expression in the world. The aim is to give effective material form to spiritual truth. Interpretation creates meaning. But meaning is tested in action, and action shapes reality" (Lample, 2009, p. 47).

Significance of the study

I am convinced that this study gives the participants deeper insights into the learning processes that take place as they engage in finding useful concepts and develop tools in order to educate children. This study provides an increased understanding into tutor-student relationships.

This study is a contribution to the research literature that explores learning processes in study circles the world over, and contributes as to how learning will look like in the future. The internet and social media tools constantly provide information, knowledge and tools for learning in new individual and collaborative ways. A report by the European Commission called*: School's Over: Learning Spaces in Europe in 2020: An Imagining*

Exercise on the Future of Learning (Miller, Shapiro, & Hilding-Hamann, 2008), builds on the premise that the context for learning is already changing, and that in the 21st Century Learning-intensive Society, Learning Spaces are the next school. It is significant that the content based curriculum, a major tool in this study circle activity, relies on tools (paper, writing material) that are normally available even in remote corners of the planet, allowing participants to learn together.

While this study does not attempt a critical analysis of the content of the course that the participants are engaged in, there is growing evidence that in multicultural and multilingual contexts, we need to provide learning spaces, and define common values for children and teachers. Tuomi in her book *Human Dignity in the Learning Environment*, "focuses on how to provide children with tools to prevent problems from starting, dealing with the problems that occur and creating a milieu conducive to learning" (2001 book cover). She presents a theory for the "realization of a just, diversity-positive environment in schools with a practical application in a two-year action research intervention with school starters" (Tuomi, 2001).

I decided to observe and analyse a study circle, in order to give the reader insights into the kind of tools that are offered by the curriculum and how they are used by the participants.

This study questions critically the practices offered through Bahá'í study circles. The insights gained offer participants, tutors and study circle organisers avenues to improve practices and increase awareness of the elements that influence object and outcome.

2 CHAPTER TWO: THEORETICAL FRAMEWORK

Bahá'í texts claim that the object of every religion is to transform the whole character of mankind. When members of the Bahá'í community engage with their friends in studying and completing the course material that aims to give them skills for teaching values to children, they use a particular method.

A selection of current research has given me insights into how learning takes place. There are many kinds of learning theory. Learning is a natural concern for students of neurological functions. Learning has traditionally been the province of psychological theories that include behaviourist (Skinner, 1988), cognitive (Wenger, 1987), constructivist (Piaget, 1954), and social learning theories (Bandura, 1977), and some theories have moved away from an exclusively psychological approach, towards a cultural-historical school of thought (Vygotsky, 1978); activity theory (Engeström, 1987), socialization (Parsons, 1967), and organizational theories (Nonaka & Takeuchi, 1995).

For this study I have taken the perspective of the cultural-historical school of thought in the legacy of Vygotsky, Leont'ev and later on Engeström to look at learning activities. The Bahá'í perspective on education states that "learning is the educative object of any study circle. Education is a continuous and creative process. Its aim is to develop the capacities latent in human nature and to coordinate their expression for the enrichment and progress of society." (Document 18, see Appendixes).

Commonly used terms describe and show aspects of learning and development. I can think of statements made, that indicate that learning has taken place, such as: "I have changed, I have come a long way, I have learned how to ..., ". They include forward or backward movement. A process has taken place. The Bahá'í community encourages learning and development, with a focus on individual and social transformation.

Many theories of learning focus on processes where an individual or a group acquires some identifiable knowledge or skills in a way that a corresponding, relatively lasting behavioural change is observed, and this presupposes that the knowledge or skill to be acquired is itself stable and well defined, and the teacher knows what is to be learned.

However, people and groups often learn things that are not stable, not well defined or even understood ahead of time. This is true in important transformations of our personal lives.

2.1   Learning: constructing a social-cultural view on learning

Hubert and Stuart Dreyfus suggest that individuals pass through five distinct stages from **novice to expert** when acquiring skills, be they technical, such as building a house, or intellectual, such as analyzing a text (Dreyfus & Dreyfus, 2000). The reader may be familiar with the example of learning how to drive a car with a manual transmission, and the amount of facts, rules, procedures, circumstances and practice necessary in order to become an expert driver.

> "Continual practice and accumulation of experience, knowledge and action become integrated into a coordinated pattern without the need to remember context-independent facts and rules. At an expert level, the driver seamlessly integrates shifting gears into other aspects of driving practice, and can even simultaneously juggle other tasks like eating or talking on a cell phone" (Lample, 2009, p. 63).

Participants in the study course acquire some of the skills and gain insights through participating in the activity of discussing, asking questions and drawing conclusions.

> "[L]earning skills in Bahá'í practice follows similar stages. Therefore it may appear, at the beginning of a new endeavour, that the process is fairly mechanical. We cling to the guidance as if applying a formula. But this rigid and inflexible behaviour, which is a natural part of learning something new, gradually becomes more sophisticated and adaptive with the accumulation of more and more experience" (Lample, 2009, p. 64).

Participating systematically in study circles is a relatively new practice. This study shows that the tutor demonstrates flexibility in using the curriculum in a way, suited to her 'way of doing things'.

Flyvbjerg (1998) wanted to know how new skills come into being and outcompete old ones. He proposed a sixth stage for innovation. Later, Hubert Dreyfus (2008) embraced both a sixth and a seventh stage, taking into account innovation and practical wisdom. The example of learning how to drive a car has an element that has not been mentioned: the driving instructor.

Vygotsky (1978) developed the concept of a **zone of proximal development (ZPD)**; the difference between what a learner can do without help and what her or she can do with help. "Through collaboration one can achieve to higher level outcomes than by working alone" (Tynjälä, 2008). ZPD is the gap between actual competence level (what problem level a student is able to independently solve), and the potential development level (what problem level could he solve with guidance from a tutor). ZPD is based on the mental functions that have not yet matured but are being in the process of maturation. ZPD states

the role of the tutor as a necessary mediator of the learners' cognitive development. This development may also be traced with the elements of rules and division of labour in activity theory. In Vygotsky's view, learning is an interactive, interpersonal activity where the tutor and participants co-construct the solution to a problem, where inequality between the tutor and the participants resides only in their respective levels of understanding, where authority is shared and where the psychological mechanism is to create (external) activities that will be later internalized by the participants.

Lave and Wenger (1991) emphasize the social character of learning as well. They "place the emphasis on the whole person, and by viewing agent, activity, and world as mutually constitutive, they give us the opportunity to escape from the tyranny of the assumption that learning is the reception of factual knowledge or information" (1991). They suggest that learning is "a process of participation in communities of practice, participation that is at first legitimately peripheral but that increases gradually in engagement and complexity" (1991).

2.1.1 Learning as acquisition or participation?

Individuals not only learn by themselves. They learn together with others. Learning is relational. Sfard (1998) suggests that learning can be viewed in metaphorical terms as either being acquisition or participation. She warns of the dangers of just choosing one metaphor and provides a table with the metaphorical mappings, using six concepts, showing what they mean for the acquisition metaphor and the participation metaphor.

Table 1: Learning as acquisition-participation (Sfard, 1998)

Acquisition metaphor		Participation metaphor
Individual enrichment	*Goal of learning*	Community building
Acquisition of something	*Learning*	Becoming a participant
Recipient (consumer), (re)-constructor	*Student*	Peripheral participant, apprentice
Provider, facilitator, mediator	*Teacher*	Expert participant, preserver of practice/discourse/activity
Property, possession, com-modity (individual, public)	*Knowledge, concept*	Aspect of practice/discourse/activity
Having, possessing	*Knowing*	Belonging, participating, communicating

2.2   Learning as dialogue with the environment

My study explores conditions that promote sustained participant engagement and a willingness to engage in discourse aimed at increasing understanding (Wells, 2001, p. 1). According to Vygotsky (1988), the relationship between the individual and the culture of which he or she is a member is one of interdependence and in their development, each shapes and is shaped by the other. When we discuss knowing in action and reflection, Wells states that "knowledge is only truly known when it is being used by particular individuals in the course of solving specific problems", and thus "it is on knowing in action undertaken jointly with others that the emphasis needs to be placed, and on opportunities for reflecting on what has been learned in the process (Wells, 2001, p. 9).

Regarding discourse and knowledge, Wells brings together Vygotsky's insights about the role of discourse in the individual's appropriation and mastery of the "higher mental functions", and two of Bakhtin's ideas concerned with the essential dialogicality of discourse; the principles of "responsivity" and "multivoicedness" (Bakhtin, 1983). Our meanings are taken over from others as well as being our own constructions. These ideas help in the attempts made to situate knowing and coming to know in the co-construction of meaning that takes place in **discourse** that is truly **dialogic.** Knowledge building takes place between people doing things together, and at least part of this doing involves dialogue (Wells, 2001, p. 13–14).

For Singh monologic communication involves persuasive communication in which the "speaking" party attempts to alter the "listening" party's stance, with little or no expectation of altering their own position. Dialogic communication is then communication in which both parties problem solve and arrive at mutually altered positions (Singh, 2008, p. 66).

For Idan, the transformation from mass and **monologic** communication to conversational **dialogic** communication is one of the three most defining characteristics of **change**, the other two being the transformation from mass representational democracy to direct communal democracy and the transformation from one-to-many education to many-to-many education (Idan, 2010).

Dialogical Inquiry and knowledge

If we are dialogical beings—always engaged in conversation, interpretation, and action—then the dynamics of understanding underlie and pervade all human activity. I take a view shared by Gadamer, Habermas, Rorty and Arendt, summarized by Bernstein (1983):

> There are no universal frameworks for knowing; however, progress is possible. Knowledge is obtained through a process that associates hermeneutics and praxis, that is, interpretation and action. Understanding is a form of practical reasoning and practical knowledge. The investigation of reality and discovery of new knowledge comes from a community in discourse. As a community engages in dialogue, a tradition emerges over time. On some questions, at a given point in history, two inquirers can come to different conclusions without either using faulty logic or method (FUNDAEC, 2010, p. 95).

2.3 Bateson's levels of learning – Knowledge creation

Bateson (1972) views learning as a systemic phenomenon (Tosey, 2006). Three levels of learning are distinguished. Learning (I) refers to conditioning, acquisition of responses deemed correct in a given context. Wherever Learning (I) is observed, Learning (II) can also take place. Rules (explicit and tacit) and patterns of behaviour, characteristic to the context, are acquired. When the context bombards participants with contradictory demands, Learning (II) creates a **double bind** (if, for example, your employer tells you to do a job, but doesn't allow enough time for you to do it, and you are in danger of losing your job if you question the situation, you are in double bind), and such pressures can lead to learning (III). The sense and meaning of the context is radically questioned and a wider alternative context is constructed. Learning (III) is a collective endeavour and these processes are rare and dangerous. The conceptualization of Learning (III) was not an elaborated theory. The theory of expansive learning (Engeström, 2001) develops Bateson's idea into a systematic framework, and is seen as a learning activity which has its own typical actions and tools. The object of expansive learning activity is the entire activity system in which the learners are engaged. Expansive learning activity produces culturally new patterns of activity.

Knowledge creation

Organizational theories concern themselves both with the ways individuals learn in organizational contexts and with the ways in which organizations can be said to learn as organizations (Wenger, 1999, p. 280). They need to describe the processes or actions that make the learning process. Nonaka and Takeuchi's (1995) framework of cyclic knowledge creation is based on conversions between tacit and explicit knowledge.
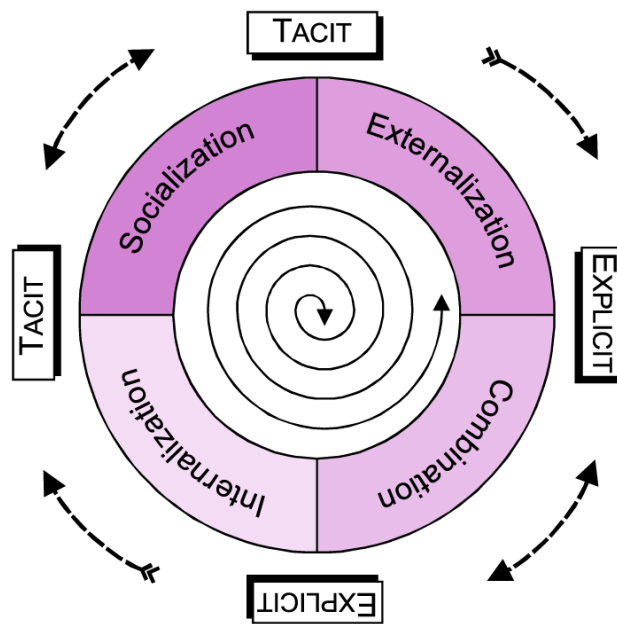
Figure 1: Framework of cyclic knowledge (Nonaka & Takeuchi, 1995)

Locating **knowledge creation** helps to provide insights into how we learn and what the key actions of learning are. Knowledge creation may come from outside the group that is engaged in an activity and it may happen in the activity. What is to be created (in my study: children's classes) and learned (concepts, skills and abilities) may be partly a decision given by the curriculum and therefore outside the bounds of the local process and partly constructed in local practice.

A crucial triggering action in the expansive learning process (Engeström, 1987) is the conflictual questioning of the existing standard practice.

2.4 Summary: Sociocultural perspective on learning

The sociocultural perspective views learning as a process of appropriating tools for thinking, that are made available by social agents who initially act as interpreters and guides in the individual's cultural apprenticeship.

Sociocultural theory locates all human activity in a particular historical, cultural and institutional context. Human behaviour cannot be understood by focussing on the individual in isolation nor by considering the individual only in face to face interactions with social agents such as parents or teachers. Episodes of social interaction need to be located in more encompassing political, cultural, and historical contexts.

An anthropological interpretation of 'learning as participation' tends to lose sight on what learning really is, and that the action theoretical approach to learning, on the other hand, tends to lose sight on the sociocultural embeddedness of all learning. He suggests combining both approaches. When learning is to be seen as a cultural phenomenon embedded in cultural activities, it is necessary to explain the aspects of meaning in learning as well. A sociocultural explanation of learning can only be complete when it can account for the process of meaningful learning. In short: learning is a process that describes the changes in both the structure of human actions and the meaning of human actions.

3 CHAPTER THREE: LEARNING AS ACTIVITY: ANALYTICAL FRAMEWORK

I will now present some key aspects that seem relevant for the purpose of my study. Learning always take place in a social and cultural context and this setting needs to be included when exploring learning processes. Cultural historical activity theory includes these elements that together make up the unit of analysis. Activity Theory is a framework or descriptive tool for analysing interactions within a system. People are socio-culturally embedded actors. There exists a hierarchical analysis of motivated human action (levels of activity analysis). The originators are Vygotsky, Leont'ev, Luria, and others starting in the 1920s.

Activity Theory is more of a descriptive meta-theory or framework than a predictive theory, and considers the entire work/activity system (including teams, organizations, etc.) beyond just one actor or user. Activity theory accounts for the environment, the history of the person, culture, the role of the artefact, motivations, the complexity of real life action, etc.

Activity theory has its focus on the structure of activities as historically constituted entities, is essentially a **systemic** approach, is dynamic and can be used by a variety of disciplines to understand the way people act. Activity theory is a **heuristic** method, an experience-based technique for problem solving, learning, and discovering.

The **premise of activity theory** is that a collective activity, with the basic purpose shared by others (community), is undertaken by people (subjects) who are motivated by a purpose or towards the solution of a problem (object), which is mediated by tools and/or signs (artefacts or instruments) used in order to achieve an outcome (University of Warwick, 2011). The activity is constrained and influenced by cultural factors including conventions (rules) and social organisation (division of labour) within the immediate context and framed by broader social patterns (of production, consumption, distribution and exchange). Engeström's model below shows the structure of a human activity system.
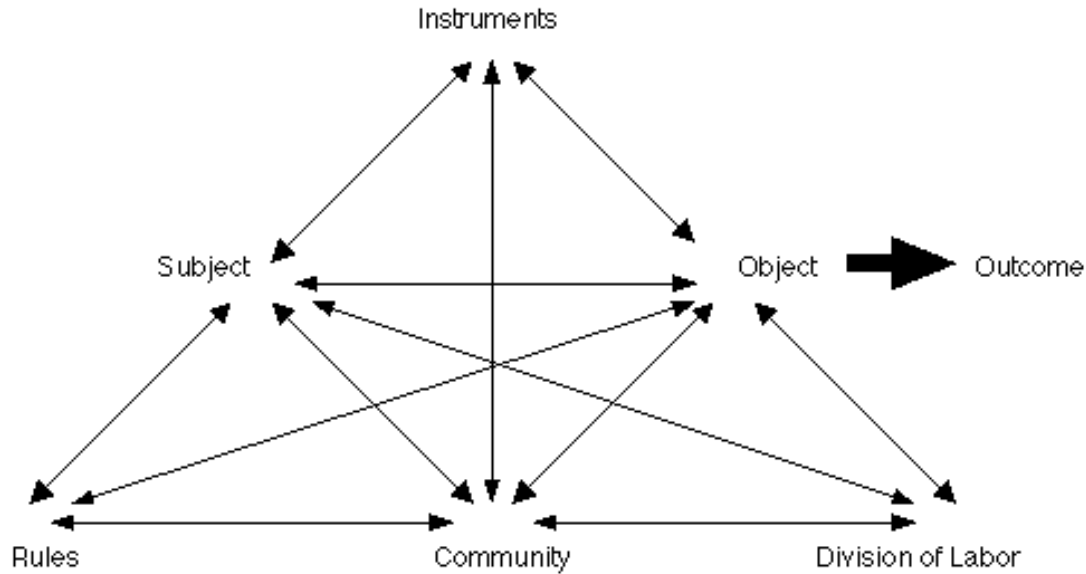
Figure 2: The structure of a human activity system (Engeström, 1987)

Activity theory provides a conceptual framework from which we can understand the inter-relationship between activities, actions, operations and artefacts, subjects' motives and goals, and aspects of the social, organisational and societal contexts within which these activities are framed.

The idea of **internal contradictions** as the driving force of change and development in activity systems, powerfully conceptualized by Evald Ilyenkov (1977; 1982), began to gain its due status as a guiding principle of empirical research. When activity theory went international, questions of diversity and dialogue between different traditions or perspectives became increasingly serious challenges, and the third generation of activity theory has to deal with these challenges. The third generation of activity theory needs to develop conceptual tools to understand dialogue, multiple perspectives and voices, and networks of interacting activity systems. In this mode of research, the basic model is expanded to include minimally two interacting activity systems.

Engeström's model above (figure 1) is useful for understanding how a wide range of factors work together to impact an activity. In order to reach an *outcome* it is necessary to share an *object* and to actively collaborate to put this object into concrete human *activity*.

Human activity is mediated by artefacts (e.g. tools used, documents, recipes, etc.) Activity is also mediated by an organization or community. In addition, the community imposes rules that affect activity. The subject works as part of the community to achieve the object. An activity normally also features a division of labour.

Leont'ev distinguished a three-level model of activity: activity, action and operation. Collective activity is driven by an object-related motive. Individual or group action is driven by a conscious goal, and automatic operations that are driven by conditions and tools of the action at hand (Leont'ev, 1978).

The four principles described below form an integrated system, as they are associated with various aspects of the whole activity. They are of relevance for my investigation about study circles.

- (*object-orientedness*) People live in a reality that is objective in a broad sense: the things that constitute this reality have not only the properties that are considered objective according to natural sciences but socially/culturally defined properties as well.

- (*internalization/externalization*) Internal activities cannot be understood if they are analyzed separately from external activities, because they transform into each other. Internalization is the transformation of external activities into internal ones. Internalization provides a means for people to try potential interactions with reality without performing actual manipulation with real objects (mental simulations, imaginings, considering alternative plans, etc.). Externalization transforms internal activities into external ones. Externalization is often necessary when an internalized action needs to be "repaired," or scaled, and is important when collaboration between several people requires their activities to be performed externally in order to be coordinated.

- (*mediation*) Human activity is mediated by tools in a broad sense. Tools are created and transformed during the development of the activity itself and carry with them a particular culture – historical remains from their development. So, the use of tools is an accumulation and transmission of social knowledge. Tool use influences the nature of external behavior and also the mental functioning of individuals.

- (*research method – development*) Development is not only an object of study; it is also a general research methodology. The basic research method in Activity Theory is not traditional laboratory experiments but the formative experiment which combines active participation with monitoring of the developmental changes of the study participants. Ethnographic methods exist today that track the history and development of a practice.

I will describe below five main foci when analysing a learning cycle.

3.1 Activity system: etic view – Participants' multivoicedness: emic view

The main unit of analysis is a collective, artifact-mediated and object-orientated activity system, seen in its network relations to other activity systems. Activities such as content based course offered by educational organisations are called '**shells**'. Madyarov suggests

> a construct of a shell to denote such a ready-made, pre-packaged environment that includes all the elements of an activity system except for the subject and object. Courses in modern school-going often represent such shells in that they have a structure imposed upon students, where they could bring in their existing objects, develop new ones, or simply perform a number of isolated actions not oriented towards any object, much like Engeström (1987) suggests. The idea of a shell is somewhat opposite to the organic formation of a human activity in that it is not constructed by the subjects of the activity.

> ... Thus, a shell is in a way an inorganic context in that individual subjects entering it from outside have not created it on their own to suit their motives. Sometimes they match the needs of the subjects and their objects very well, and such courses are considered successful. When they do not, however, the subjects decide to comply by forming their own objects or by bringing in those that would naturally fit the shell (Madyarov, 2008, p. 144) .

Subsequent analysis is needed, in order to determine how far the activity of the collaborative study circle is constructed by participants.

Participants and their multivoicedness – emic view

Activity systems are multi-voiced with subjects that have multiple points of view, traditions and interests. Multivoicedness is the attribute of the individual, whose actions are influenced by participation in other communities, and where these participants in other communities shape and contribute to what that individual is in a particular time and place.

The division of labour in an activity creates different positions for the subjects, as they carry their own diverse histories, and the activity system itself carries multiple layers and strands of history engraved in its artifacts, rules and conventions. The multivoicedness is multiplied in networks of interacting activity systems, and is a source of trouble and innovations, demanding actions of translation and negotiation.

3.2   Historicity of an activity system – Contradictions

Activity systems take shape and get transformed over lengthy periods of time. Their problems and potentials can only be understood against their own history. History itself needs to be studied as local history of the activity and its objects, and as history of the theoretical ideas and tools that have shaped the activity (Engeström, 2001). Cole (1996) demonstrated that activity theory needs to understand the simultaneous co-existence and interaction of various different cultures and activities - not just the historical evolution of a single culture. For the purpose of this study, I will look at the historicity of study circles as an activity, and that of the tutor, acting as a tutor, throughout the instances analysed, using a discourse analysis approach.

Contradictions – when people are at cross-purposes

Contradictions take a central role as sources of change and development. They are not the same as problems or conflicts, but are historically accumulating structural tensions within and between activity systems. Activities are open systems. When an element from the outside is adopted (for example a new technology or new object*)*, it often leads to an aggravated secondary contradiction where some old element (for example, the rules of the division of labour) collides with the new one. Such contradictions generate disturbances and conflicts, but also innovative attempts to change the activity. Russell (2001, p. 64–82) states that contradictions occur when people are at **cross-purposes**. I favour this, as the term contradiction is usually used when affirmations, ideas or actions exclude themselves mutually. In activity systems, what happens more often is that people have slightly different purposes while engaged in the same activity.

Engeström (1987) proposes primary, secondary, tertiary and quaternary contradictions. Primary contradictions arise *within* the elements of the activity system: subject, object, instruments, community, rules and division of labour. In school settings with a capitalist socio-economic formation, the primary contradictions in the elements of activity acquire the nature of use and exchange value. Learning can be viewed as a use value-oriented (genuine interest) or exchange value-oriented (for the sake of the grade) activity (Madyarov, 2008, p. 340). Secondary contradictions are those that emerge *between* these elements within an activity system. Tertiary contradictions arise when a culturally more advanced activity within the central activity of interest introduces a more advanced

object or motive. Quaternary contradictions exist between the central activity system and the outside systems (Madyarov, 2008, p. 34).

3.3   **Expansive transformations**

Qualitative transformations take place in activity systems over extended cycles. As the contradictions of an activity system are aggravated, some participants begin to question and deviate from established norms. This may turn into collaborative envisioning and a deliberate collective change effort. An expansive transformation is accomplished when the object and motive of the activity are reconceptualised to embrace a radically wider horizon of possibilities than in the previous mode of the activity. A full cycle of expansive transformation is thus a collective journey through the *zone of proximal development* of the activity; it is the distance between the present everyday actions of the individuals and the historically new form of the societal activity that can be collectively generated as a solution to the **double bind** potentially embedded in the everyday actions (Engeström, 1987, p. 174). When the five principles outlined above are cross-tabulated with the four central questions of any theory of learning, the following matrix below serves as a framework for summarizing the answers offered by the theory of expansive learning (Engeström, 2001, p. 150).

Table 2: Matrix for the analysis of (expansive) learning (Engeström, 2001)

	Activity system as unit of analysis	Multi-voicedness	Historicity	Contradictions	Expansive cycles
(1) Who are learning, how are they defined and located?					
(2) Why do they learn, what makes them make the effort?					
(3) What do they learn, what are the contents and outcomes of learning?					
(4) How do they learn, what are the key actions or processes of learning?					

3.4 Summary: Learning as an activity

Learning processes always take place in a social and cultural context. Activity theory accounts for the environment, the history of the person, culture, the role of the artefact, motivations, and the complexity of real life action.

The following four principles are associated with various aspects of an activity and form an integrated system. (a) People live in a reality with things that are considered objective and have socially and culturally defined properties. (b) People try potential interactions with reality without performing actual manipulations with real objects. Externalization transforms internal activities into external ones. Collaboration between several people requires their activities to be performed externally in order to be coordinated. (c) People create, use, and transform tools during the development of an activity. This use is an accumulation and transmission of social knowledge. Tool use influences the nature of external behavior and also the mental functioning of individuals. Human activity is mediated by tools. (d) Development is a general research methodology in Activity Theory, the formative experiment which combines active participation with monitoring of the developmental changes of the study participants, and ethnographic methods that track the history and development of a practice.

When analysing a learning cycle, the five main foci are considered. (a) The activity is described from the outside. An etic view is taken. (b) The activity is described from the inside, by using the participants' voices. An emic view is taken. (c) The activity is described as it took shape and got transformed over time. (d) Whenever people are at cross-purposes while doing an activity, change and development becomes possible. (e) As participants in an activity begin to question and deviate from established norms, the object and motive of the activity are reconceptualised in order to embrace a wider horizon of possibilities, and expansive transformation is taking place.

4   CHAPTER FOUR: METHODOLOGY

4.1   Rationale on methodological choices - Research Strategies

I will use cultural-historical activity theory, also known as CHAT (Engeström, 2006) in order to frame the analysis of the data collected. Such an open framework allows uncovering some of the relationships between the elements of the study circle seen as an activity system.

CHAT is a sociocultural perspective that provides rich possibilities for analysing learning processes; it allows the analysis of the elements that contribute to the learning process and places processes in larger historical and cultural contexts.

The theoretical paradigms and perspectives shape our research strategies. The approaches and methods that I use sit on the above theoretical assumptions. Theory and experience are intertwined and they reinforce each other.

My choice of method was guided by the desire to bring theory and practice as close together as possible; the wholeness of the method as a way "to rid ourselves of the ever-present dichotomy between theoretical elaboration and practice" (FUNDAEC, 2010, p. 133).

CHAT seeks to capture learning processes and provides rich insights. The unit of analysis is a motivated activity directed at an object (goal). Internal contradictions are seen as the driving force of change and development in activity systems.

4.2   Methods of Data Collection and Analysis

I had the opportunity to carry out my research with a group of five participants that were about to start a course on how to teach children spiritual values. Before the beginning of the course, I was able to meet with the tutor, and conducted a video-recorded interview with her. As I was not able to attend the five evening sessions with the group, the tutor agreed to video-record the sessions. Upon my request, she also asked the participants a few questions about their motives in joining such a course. I did not wish to carry out extensive interviews as my focus was directed towards the observation and analysis of the actual activity. I did however ask the tutor to ask the participants at the beginning of the third session about the impact the activity has had on them. In addition, after the fifth session, I was able to join the group after their course for an in depth interview on their

progress and what they had learned up to then. This was done over a period of eight months between December 2010 and July 2011. At that point, the group still had to complete two formal sessions. This would complete the first part of their coursework. The next part would include assisting others that hold already children's classes.

I asked the tutor to video-record five out of seven sessions, lasting each about 90 minutes. They show the participants with their tutor engaged in completing the curriculum: Teaching Children's Classes, Grade 1, book 3 (Ruhi Institute, 1995).

Data collection methods include the initial interview with the tutor before the start of the course, the written questionnaire at the start of the course, meeting the group after session five in order to carry out an in depth interview and sharing of my observations and findings, as well as ongoing observations, personal notes, and email exchanges with the group.

I use CHAT as the framework to place the collected data, and discourse analysis to analyze the data. These two tools allow me to answer my research questions. With over 10 hours of recording, I chose to organize the data into meaningful chunks and label them according to the activity theory approach. I am aware that further analysis with the same data might no doubt bring to light more insights according to the method of interpretation used.

The video-recording of the sessions provides the possibility of capturing the multi-modal sensitivity to conversational data. I observed an underlying calm and peaceful atmosphere during the sessions, a friendly and respectful manner in which participants talked to each other, the trusting non-verbal communication and other elements that are an integral part of the concept of Bahá'í consultation. A brief description of what constitutes Bahá'í consultation can be found in Appendix B: Bahá'í consultation.

4.2.1 Interview design

For the first interview with the tutor, (Appendix: Excerpts collected: 1: INT01) I asked the following questions in Luxembourgish:

> Q1: Please present yourself briefly
>
> Q2: How did you become interested in the course 3 on children's education?
>
> Q3: How are you involved with education and how do you see education in general?
>
> Q4: How do you view your role as a facilitator?
>
> Q5: Would you like to add anything else?

At the start of session 3, I asked the tutor in an email to ask the participants (Hamed and Romain were present) the following question:

> Q1: How does the participation in the study course affect your daily life? Are their initial experiences, discussions and thoughts?

This question was verbally put to the participants by the tutor as follows in Luxembourgish:

> "Does participating in the course have an influence on your daily life? Can you already notice something?" (19.3.INTS3, line 12)

Care was taken not to ask any leading questions, to keep questions open-ended if possible, to allow for additional comments to be made. The responses to the interviews and questionnaires represent a description of multivoicedness and historicity, an element of activity theory. They possibly confirm subsequent observations during the activity.

4.2.2 Questionnaire design

For the short written questionnaire given to the participants, before the start of the session, I asked the following questions (Appendix: Excerpts collected: 2: WQ01

> Q1: Please present yourself briefly
>
> Q2: How did you become interested in participating in this course?
>
> Q3: How are you involved with education and how do you see education in general?
>
> Q4: How do you see this quotation: *"Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit there from"*.
>
> Q5: How do you view your role as a participant?
>
> Q6: What are your expectations?
>
> Q7: Would you like to add anything else?

4.3 Data collection

In order to obtain different types of data and allow a rich and multimodal description, I have collected a number of data sets for this study. Five **video-recorded sessions with the participants** (upon my request, this was done by the tutor) present the main body of data. They are the recording during which participants complete their course work, the Ruhi book 3. They include the exercises, the readings and the group discussions.

The **video- and audio-recorded interview data** (I was present during some interviews, while for others, the tutor asked the questions) represent the feedback and comments given by the participants.

The **written questionnaire data** present short passages, during which participants have written down their comments and answers.

The **notes**, which include emails and notes from my own observations, provide additional data which add to a richer description used for this study.

From this large body of empirical data, I have chosen 21 data excerpts, after having viewed and listened to the data several times. I have selected the excerpts according to their relevance with my research questions and the general framework of activity theory.

They are brought together further below in an overview grid of data collected and used. The transcripts of the 21 data excerpts in chronological order are located in the Appendixes, Excerpts collected.

I have also collected a number of **documents,** which include a range of primary texts, written or commissioned by the central authors and institutions of the Bahá'í community, by individuals or Bahá'í inspired organisations. These 19 documents are brought together further below in an overview grid of documents used. The documents are located in the Appendixes: Data collected: Documents.

Being aware that questionnaires and interviews can be subject to numerous interpretations and challenge the participants in the study to give either the answer the researcher wants to hear or give a desired answer for them, I chose to relate this data to the recording of the sessions. Participants were well aware that the sessions were recorded, but their main object was to complete their workbook together.

I use the elements of the activity system to interconnect data excerpts with a focus on my research questions that center on the analysis of learning processes. I include a detailed chronology of the data excerpts in Appendix I.

4.4   Data analysis through Discourse Analysis

Gee (2005) states that discourse analysis considers how language, both spoken and written, enacts social and cultural perspectives and identities. In this passage, I have selected some passages that seem relevant for my analysis.

In my study I looked at aspects on how learning takes place within a study circle. For this research, the data I collected are: video-recordings and selected transcripts from the

sessions, written comments by the participants, interviews, authoritative Bahá'í texts and other documents.

When we communicate, we may strive for clarity, but we always are situated in an historical context and what we say is influenced by our multivoicedness. Reflecting on what people have said and written, and thereby discovering meaning and interpretation is the basis of discourse analysis (2005). I have chosen the passages and texts in order to reflect what the participants and prominent Bahá'í texts have said about learning.

We continuously create language, and giving our listening skills a second chance to hear what has been said and written becomes a principle of **ethics**. This attitude, namely, to listen more carefully and ponder more deeply on what we hear and read, contributes to make the world a more just and equitable place to live. Following this idea, as Gee states, we will be better placed to **cooperate** with others in human endeavours, especially in a fast-changing, global, **culturally diverse** (and often dangerous) world (2005).

For Gee, human language serves mainly two closely related functions: to support the performance of social activities and social identities and to support human affiliation within cultures, social groups, and institutions. So "when we speak or write we always use the grammar of our language to take a particular *perspective* on what the "world" is like" (2005, p. 1–2).

Bahá'í texts provide a particular perspective on what the world is like and strive towards a "more just" place to live together. In my study, I have looked at some of these texts and I have looked at some transcripts of what the participants engaged in the particular study circle are saying about learning.

For Gee (2005, p. 5), ""truth", (which he would define "as doing better, rather than worse, in not getting physically, socially, culturally, or morally "bitten" by the world), is a matter of taking, negotiating, and contesting perspectives created in and through language".

He claims that no set of research tools and no theory belong to a single person, and he sees his approach to discourse analysis as one where he has freely "borrowed and patched together". His approach seeks to balance talk about the mind, talk about social interaction and activities, and talk about society and institutions. For him "research adopts and adapts specific tools of inquiry and strategies for implementing them" and that "these tools and

strategies ultimately reside in a "community of practice" formed by those engaged in such research" (2005, p. 6).

Furthermore, Gee introduces a number of tools of inquiry for D/discourse analysis and strategies for using them. The way language is used to enact activities and identities is called "discourse" with a "little d". But when "little d" discourses (language-in-use) are melded with non-language "stuff" to enact specific identities and activities, "big D" Discourses are involved (2005, p. 7). Tools of inquiry study discourse in Discourses.

It is only possible to make sense of what someone has said, written, or done if the person has an idea who he/she is and what he/she is doing. We have at times access to different identities and activities that are connected to different sorts of status and social goods, and this may constitute one source of inequality in society. Analysing and raising awareness in such matters is a contribution to social justice. "Since different identities and activities are enacted in and through language, the study of language is integrally connected to matters of equity and justice" (Gee, 2005, p. 22).

Gee states that "language has meaning only in and through social practices" (2005, p. 8). In this study, I look in detail at the social practice of the study circle and explore some learning processes in the Bahá'í context of a collaborative study circle for individual and social transformation.

Discourse analysis, from a wider perspective, seeks to advance our common enterprise of **understanding how language works in society** in order to create better and worse worlds, institutions, and human relationships (2005, p. 8).

Reflexivity is a property of language where meaning is situated in actual contexts of use. Language and context can be regarded as being like two mirrors facing each other and constantly and endlessly reflecting their own images back and forth between each other. There exists reciprocity between language and reality. Language reflects reality (the way things are) (Gee, 2005, p. 97).

People build situations by using language to carry out **seven building tasks**, discourse situations, situations in which language is put to use:

> an activity or related set of activities (building task 2) in which people take on certain sorts of identities or roles (building task 3), contract certain sorts of relationships with each other (building task 4), and use certain sorts of sign

systems and forms of knowledge (building task 7). In such a situation, people and things take on certain meanings or significance (building task 1); things are connected or disconnected, relevant or non-relevant to each other in various ways (building task 6); and various sorts of social goods are at stake in various ways (building task 5) (Gee, 2005, p. 97).

(1) Participants in the study circle use language to make things significant, to give them meaning or value, to build significance.

(2) Participants may use language to get recognized as engaging in a certain sort of activity.

(3) Participants use language to get recognized as taking on a certain identity or role.

(4) Participants use language to signal what sort of relationship they have, want to have, or are trying to have with other people, groups or institutions about whom they are communicating; they use language to build social relationships.

(5) Participants use language to convey a perspective on the nature of the distribution of social goods (e.g.: politics), that is, to build a perspective on social goods.

(6) Participants use language to render certain things connected or relevant (or not) to other things, that is, to build connections or relevance.

(7) Participants use language to make certain sign systems and certain forms of knowledge and belief relevant or privileged, or not, in given situations, that is, to build privilege or prestige for one sign system or knowledge claim over another.

In this study, I have been able to analyse some of these elements, by using the activity theory framework and by looking carefully at the different transcripts. These building tasks are often supported by the same words and phrases.

4.5 Overview of data and documents analysed

The following three tables provide an overview and a brief summary of data and documents analysed.

The table: Overview grid: kind of data collected and used in this study, shows the numbers of the 21 selected excerpts in chronological order (included in the Appendixes), the type of excerpt (ID), where INT stands for an interview, WQ for the written questionnaire, S for the session, N for a note, and INTS for an interview carried out before a session. The third column shows the participants present. (Res stands for the researcher, Tut for the Tutor, Ann for Anne, Jos for Josefa, Rom for Romain, Ham for Hamed, Pia for Pia and Fran for Francine. Pia and Francine attended one session only). The fourth column refers to the analytical focus, and the fifth column refers to the instances used in chapter five for the analysis.

Table 3: Overview grid - Kind of data collected and used in this study

Excerpt	ID	Participants	Analysis No: Analytical focus on:	Instance
1.	INT01	Res, Tut	Participants' expected outcome Use value-oriented activity	3 6
2.	WQ01	Ann, Ham, Jos, Rom, Tut	Participants' expected outcome Participants' objectives Use value-oriented activity	3 5 6
3.	S1E1	Ann, Ham, Jos, Rom, Tut	Language use as a rule and norm Monologic – dialogic discourse	8 15
4.	S1E2	Ann, Ham, Jos, Rom, Tut	Relationship between subjects, community, norms and values	17
5.	N0	Rom	Participants adopting a research view	25
6.	S2E1	Ann, Ham, Jos, Rom, Tut, Pia, Fran	Code-switching	14
7.	N1	Res, Tut		
8.	INTS3	Ham, Rom, Tut		
9.	S3E1	Ham, Rom, Tut		
10.	S4E1	Ann, Ham, Rom, Tut	Appropriate selection of stories for children	11
11.	S4E2	Ann, Ham, Rom, Tut	Understanding and Memorization	13
12.	S4E3	Ann, Ham, Rom, Tut	Formality – Politeness as a rule Understanding and Memorization	7 13

13.	S4E4	Ann, Ham, Rom, Tut	Relationship between subjects, tools and division of labour	16
14.	N2	Res, Tut		
15.	S5E1	Ann, Ham, Jos, Rom, Tut	Learning through action: explaining a game to children Understanding and Memorization	9 13
16.	S5E2	Ann, Ham, Jos, Rom, Tut	Colouring activities for children Understanding and Memorization	10 13
17.	INTS5E0	Ann, Ham, Jos, Rom, Tut	Participants adopting a research view	25
18.	INTS5E1	Ann, Ham, Jos, Rom, Tut	Learning and Development	24
19.	INTS5E2	Ann, Ham, Jos, Rom, Tut	Comprehension: inappropriate learning task Understanding and Memorization Possibilities for expansive learning	12 13 26
20.	WQS6E1	Ann, Ham, Jos, Rom	Participants' actual outcome Understanding and Memorization	4 13
21.	WQS6E2	Tut	Participants' actual outcome Understanding and Memorization	4 13

The following table: Overview grid: documents used in the study, shows the list of 19 documents used in this study to show the Bahá'í perspective on various elements on learning and development, the author, the analytical focus and the instances used in chapter five for the analysis.

Table 4: Overview grid - Documents used in this study

Doc.	Author	Analytical focus on:	Instance
D1	International Teaching Centre 2000	Historicity of the study circle	1
D2	Bahá'í International Community website 2011	Goal of learning Learning	18, 19
D3	Universal House of Justice, letter to the researcher, 2011	Historicity of the study circle	
D4	Bahá'u'lláh, 1989	Questioning existing standard practice in wider context	
D5	Lample, 2009	Learning	19
D6	Lample, 2009	Role of student	20
D7	Ruhi Institute, 1999	Role of student Role of teacher	20
D8	Ruhi Institute, 1995	Role of student Role of teacher	20
D9	Lample, 2009	Concept of knowledge	22
D10	Lample, 2009	Knowing	23
D11	Bahá'í International Community, 1990		
D12	FUNDAEC, 2010		
D13	Universal House of Justice, 2010	Learning	19
D14	Bahá'í International Community website 2011	Learning	19
D15	Ruhi Institute, 1995	Understanding and Memorization	13
D16	Ruhi Institute, 1995	Understanding and Memorization	13
D17	Ruhi Institute, 1995	Understanding and Memorization	13
D18	FUNDAEC, 2003		
D19	Ruhi Institute, 1995	What are they learning? (Chapter 5.4.4.)	

The table: Overview grid: Instances analysed, shows the 25 Instances analysed in this study. The first column lists the instances used. The second column lists the authoritative documents used in the analysis. The third column lists the excerpts used in the analysis. (I) refers to interviews carried out and (Q) refers to the questionnaires carried out, (S) refers to a session activity with the participants, and (N) refers to notes taken by me. The fourth column shows the topic of the analysis and the last column refers to the chapter in which the instance appears.

Table 5: Overview grid - Instances analysed

Inst.	Document (Bahá'í view)	Excerpt	Analysis	Chapt.
1	1		Historicity of the study circle	5.1.1
2		1-21	Participants' Multivoicedness	5.2.1
3 a-b		2 ,1 (Q,I)	Participants' expected outcome	5.2.2
4 a-b		20,21 (Q)	Participants' actual outcome	5.2.3
5		2 (Q)	Participants' objectives	5.2.4
6 a-b		2,1 (Q,I)	Use value-oriented activity	5.2.5
7		12 (S)	Formality - Politeness as a rule	5.2.6
8		3 (S)	Language use as a rule and norm	5.2.7
9		15 (S)	Learning through action: explaining a game to children	5.3.1
10		16 (S)	Colouring activities for children	5.3.2
11		10 (S)	Appropriate selection of stories for children	5.3.3
12		19 (I)	Comprehension: inappropriate learning task	5.3.4
13 a-j	15,16,17	11,12,15,16 (S) 19 (I) 20,21 (Q)	Understanding and Memorization	5.3.4
14		6 (S)	Code-switching	5.3.5
15		3 (S)	Monologic/dialogic discourse	5.3.5
16		13 (S)	Relationship between subjects, tools and division of labour	5.3.6
17		4 (S)	Relationship between subjects, community, norms and values	5.3.6
18	2		Goal of learning	5.4.1
19 a-d	2,5,13,14		Learning	5.4.1
20 a-d	6,7,8		Role of student	5.4.1
21	7,8		Role of teacher	5.4.1
22	9		Concept of knowledge	5.4.1
23	10		Knowing	5.4.1
24		18 (I)	Learning and development	5.5.1
25 a-b		5 (N) 17 (I)	Participants adopting a research view	5.5.2
26		19 (I)	Possibilities for expansive learning	5.5.4

After a session had taken place, I picked up the tape at the tutor's place of work in the city and she kept me informed about the progress of the group, as well as any new developments. I would then transfer the tapes to the computer's hard disk. While looking at the data thus collected, my efforts went into identifying rich moments, discovering

unusual 'things' that occurred and looking for items related to my research question. Then, during subsequent viewings I used a grid model that allowed me to look deeper into the data. The grid contains columns for the sections in the curriculum, and the corresponding comments and interactions made by the participants. From this grid I than selected pertinent items and transcribe them fully.

4.6 Context

The Luxembourgish Bahá'í community counts 414 members, 296 adult members, 38 youth between 15 and 20, 27 adolescents (also called pre-youth) between 12 and 15 and 53 children. The Bahá'í Faith was first introduced to Luxembourg just over 60 years ago. Worldwide, over 350.000 people finished the first course of the Institute, and over 130.000 people, having finished the course on children's education, are now potential children's class teachers (Universal House of Justice, 2010b).

My study focuses on the activity where five participants were engaged in completing the curriculum: Teaching children's classes Grade 1 in Luxembourg. This pattern, where members of the Bahá'í community, together with their friends, neighbours and colleagues participate in classes that provide them with the necessary skills and insights in order to teach children spiritual values, is repeated in every country the world over. As a direct result of past participants completing a number of books that are part of an educational program in Luxembourg, as of March 2011, there were 12 regular proximity classes with 58 children. 124 participants have completed the course: Teaching children's classes Grade 1.

Teaching children's classes Grade 1(see Appendix H for the cover illustration) is the third book that is part of a sequence of courses offered to those interested in **teaching values** to children, and more broadly, the process of one's individual development and fulfilment tied to the centering of one's energies on the betterment of humankind and **serving the needs of the community** and the larger society. Appendix K provides an outline of the courses offered at present, together with the units covered, their purpose and any practice elements.

Those that wish to complete the course: Teaching children's classes Grade 1 should have at least completed the first course, available to anyone aged 15 and over, called: *Reflections on the Life of the Spirit*. Developed by the Ruhi Institute in Colombia, the workbook uses an interactive, question-and-answer format that fosters a participatory

learning process in which the entire group develops a new capacity for individual and social action.

Participating in a *collaborative study circle* as a student or a tutor is done on a voluntary basis. The study courses, a form of collective learning, form a collaborative, self-directed learning process being undertaken by Bahá'í communities around the world, where all are welcome, regardless of their ideas and beliefs, but with the aim of **serving** the needs of the community and the larger society.

Educational program

- Today there is no educational system in the world that can be called "Bahá'í". Such a system can only be created through the efforts of numerous educators working in diverse settings and cultures over an extended period of time. Nevertheless, certain principles and concepts can be identified that should influence endeavours to develop elements of Bahá'í education (Ruhi Institute, 1995, p. 1).

- Educational programs are conducted for diverse age groups, from the tender age of 5 and 6 to adulthood. Currently, three programs are conducted and the material continues to undergo changes as experience in the field advances and as an increasing number of curricular elements under development reach the stage where they can be made widely available. The main sequence of courses is part of a formal educational program aimed at building **capacity for service**. The sequence is conceived in terms of three cycles, each one concerned with the spiritual and moral empowerment of individuals from a particular perspective.

The institute that organises the study circles in Luxembourg pays attention to include all members of the Bahá'í community in their educational activities. The tutor, who is also the coordinator for organising the study circles on education children, had asked the participants whether they would be interested in this educational activity, since they had themselves children and might also be interested in serving as a teacher for children's classes.

4.7 Participants

After consulting with the other coordinators of the Institute and the auxiliary board member (person appointed in order to assist the community in the propagation of the

Faith), the tutor had identified a number of Bahá'ís that had completed at least book 1 and/or book 2 of the sequence of courses. She had contacted them and four of them agreed to start the course.

Three of the participants live in the same geographical area, close to the city of Luxembourg, another participant lives also close to the city and the tutor lives in the south of Luxembourg. All five meetings that the tutor was able to video-record took place in the apartment of Anne and Romain, a couple with a young child that currently attends a children's class. The meetings took place on Tuesday evenings between January and July 2011. Although I focus on the material collected until July 2011, the remaining sessions are being video-recorded and I keep up-to-date with how the group is progressing.

Two participants joined the course at some stage, but didn't stay on due to other commitments. According to the tutor, the participants are not close friends and do not know each other well, although they have met occasionally in Bahá'í activities and gatherings. They all have young children in need of education. All are members of the Luxembourgish Bahá'í community, except Anne.

The **tutor**, in her early forty's, comes from the south of Luxembourg. She is married with two children, has grown up in Luxembourg, and works as a teacher in the city, involved in an innovative school project. Since she has become a Bahá'í a few years ago, she has completed the sequence of study circle courses, has been appointed coordinator of the children's classes within the institute that organises the courses. She holds children's classes on a regular basis at her home. Her husband is not a Bahá'í.

Romain, in his late twenty's, lives in one of the areas around the city centre. He is married to Anne, who also participates in the course. They have a young boy, attending Bahá'í children's classes. Romain works as an educator and sociologist. He has been a Bahá'í for many years.

Anne, in her late twenty's, is married to Romain. She has participated in Ruhi book 1. She grew up in France, speaks French, Russian and English, and holds an administrative position in the city.

Josefa, in her late thirty's, lives in the same area as Romain and Anne. She is married to Paulo, a Portuguese man, who works as a painter and decorator. They are both Bahá'ís, with three young children. She comes from Brazil, and has moved to Luxembourg a few

years ago. She speaks French and Portuguese. She stays at home and looks after their children.

Hamed, in his late twenty's, is married to a Chinese Bahá'í. They live in a flat in another area around the city of Luxembourg. They have two young children. Hamed works as an independent real estate developer and speaks fluently Luxembourgish, English, French, German, Persian and some Chinese. His parents are both Persian. He was brought up in a 'Bahá'í environment'.

Participants and their use of languages

Participants have used French during the discussions. On isolated occasions, when the Luxembourgish speaking participants were together, they used Luxembourgish. In excerpt two and 20, Josefa's written text has been translated from Portuguese into English, and the original document in Portuguese is included in the Appendixes, after excerpt two and 20. The table below lists the participants and the languages they are familiar with.

Table: 6: Participants and their use of languages

	French	Luxembourgish	German	English	Portuguese	Persian
Tutor	yes	yes	yes	yes		
Romain	yes	yes	yes	yes		
Anne	yes	no		yes		
Josefa	yes	no			yes	
Hamed	yes	yes	yes	yes		yes

4.8   Limitations and ethical considerations

This study is focussing on a single case study in which participants were engaged in a learning activity in the frame of a collaborative study circle. No comparisons are made with other learning groups or individual learning. The instruments and methods that I apply to the study attempt to uncover only so much and I do not claim that 'no stone has been left unturned'. Applying other methods reveal different aspects of the same reality.

Ethical considerations: When conducting my research, I was guided by three fundamental ethical principles from the Belmont Report: (1) respect for the participants involved in the study, (2) beneficence, and (3) justice (Bui, 2009, p. 81). I provided the participants with adequate information so that they could make an informed consent.

Participants were informed as to who was conducting the research, and that I could be contacted before, during and after the research. I informed the participants about the purpose and the potential benefits of the study. This research involved to my knowledge no potential risks. The third principle refers to fairness and equity in the selection of participants and the distribution of benefits. Participants were selected because they were part of a group that was about to start a study circle that provided an opportunity for my research.

In order to preserve a degree of anonymity, I have changed the names of the participants, as well as names of people and places mentioned in the transcriptions. All of the participants agreed that the sessions and interviews would be audio and/or video-recorded.

5 CHAPTER FIVE: DATA ANALYSIS

5.1 The collaborative study circle as an activity system: a Bahá'í view

5.1.1 Historicity of the study circle

Any activity system carries multiple layers and strands of history engraved in its artifacts, rules and conventions; it is a source of trouble and innovations, demanding actions of translation and negotiation.

The study circle I have observed has a limited duration with a specific object. As an activity it has been developed over a number of years, in various contexts and environments, by national and international Bahá'í institutions. Together with actors at the grass-roots, they continually seek to engage participants in a process of learning. Consider document 1:

Instance 1: Document 1

> The Ruhi Institute curriculum had been tested and adapted over many years. It has enabled the friends in different countries to get the institute system up and running in a short time. Rather than having the participants be passive listeners to a wide array of unconnected talks, the Ruhi Institute materials seek to engage the friends fully in the process of learning. Bahá'ís with diverse cultural and educational backgrounds have found the curriculum's deceptively simple approach, based heavily on connecting the believers to the Creative Word, both appealing and empowering (International Teaching Centre, 2000, p. 5).

Analysis 1: Historicity of the study circle

This passage indicates that the curriculum used in the study circles has been tested and adapted over many years on a world wide scale; it shows the motive for engaging in a series of educational activities suitable for diverse cultural backgrounds.

Study circles started in Luxembourg around 2001 and have since evolved, although the basic material, the curriculum that includes selected Bahá'í quotations, have remained the same, at least for some of the course material. These collaborative study circles, presenting the response to an increased educational need within the Bahá'í community are going to stay and will develop over an extended period of time. This content based curriculum with a focus on individual and social transformation has been designed with a minimum of mediating artifacts, rules and conventions, thereby allowing the expression of diverse cultural and linguistic nuances, as the material is being used in the most diverse parts of the world.

Collaborators participate in a sequence of currently eight courses (see Appendix K: sequence of courses: purpose and practice elements) and each course, a study circle, is considered an activity system. Problems and opportunities have occurred in previous study circles. The activity system that I looked at required collaborators to have completed at least Ruhi book one. In addition, learning around the different study circles has taken place. Over time, the organisers of the study circles, together with the collaborators have gained experience in Luxembourg and in other parts of the world, in what constitutes a successful study circle (possibility to expand on the bottom up collecting of experience and top down suggestion for change as a result). This can be for example the fact that collaborators make an effort to carry out the service/action tasks asked for in the curriculum.

The collaborative study circles are "activities that lie at the heart of a current series of global Plans" (document 3), and "each of the various elements that form part of the framework of the current series of Plans evolves through a process of learning guided by the decisions of the *Universal House of Justice* and overseen by the *International Teaching Centre*". This learning process takes place at the grassroots. It is "characterized by structured reflection woven into action at the local level, enables materials and methods to benefit from the experience of the Bahá'í community worldwide in their use, ensuring their continued efficacy" (Universal House of Justice, 2011 letter to the author).

Historicity of the study circle goes all the way back to the birth of the Bahá'í Faith, whose purpose is to "effect a transformation in the whole character of mankind [...]. For if the character of mankind be not changed, the futility of God's universal Manifestations would be apparent" (document 4).

5.1.2 The collaborative study circle as an activity system: Bahá'í view

I will now describe the different elements of the collaborative study circle, viewed through the lens of an activity system. The description is based on my observations and 'inside' knowledge about the Bahá'í community. The following questions help to highlight the elements of the activity system: What type of activity is taking place *(Activity)?* Why is the activity taking place *(Object(ive))*? Who is involved *(Subjects)*? What means are used in performing the activity *(Tools)*? Are there any cultural norms, rules or regulations *(Rules and regulations)*? Who are responsible for what and are those roles organised *(Division of labour)*? What is the environment in which this activity is being carried out *(Community)*? What is the desired outcome *(Outcomes)*?
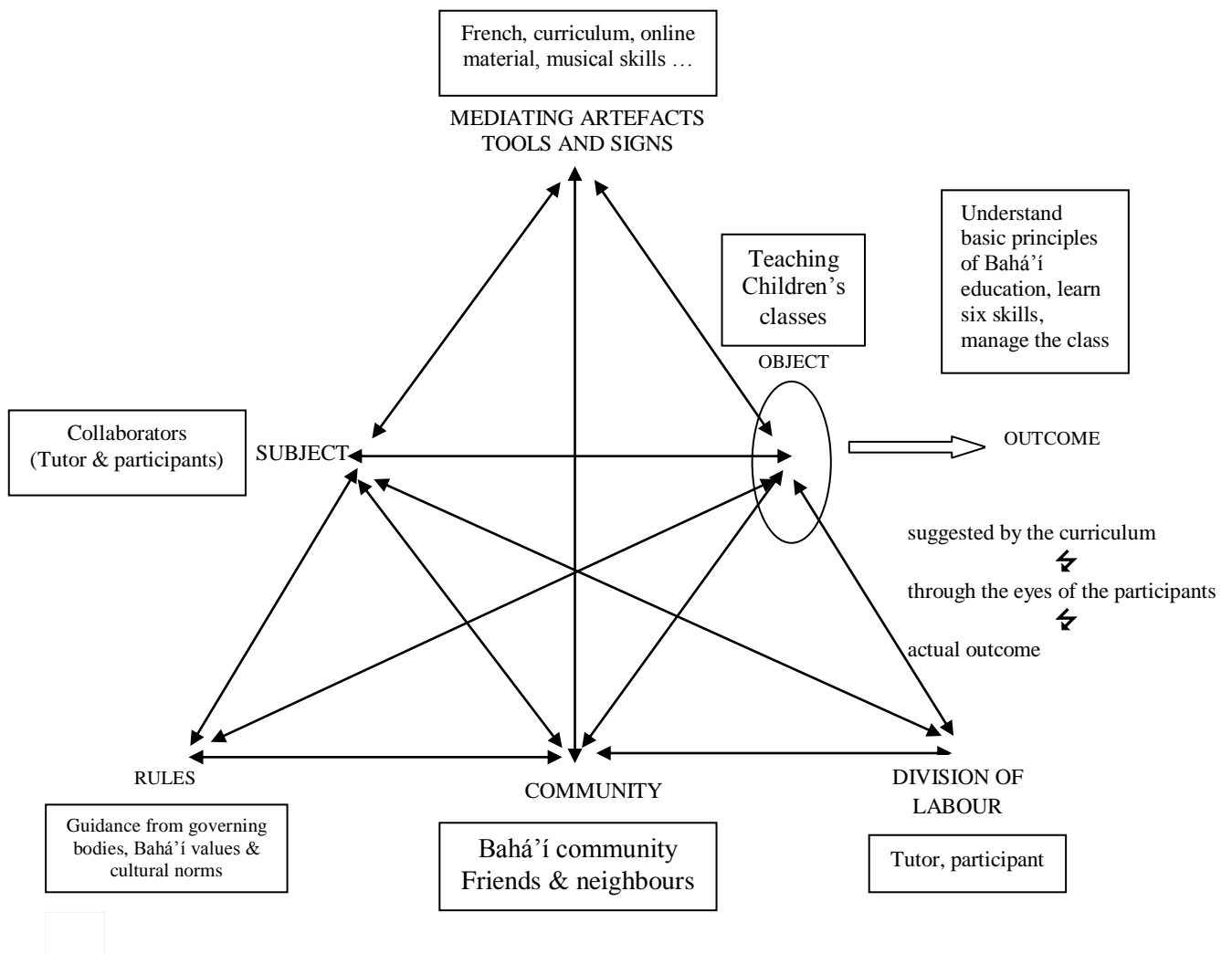
Figure 3: The study circle as an activity system

Activity: what type of activity is taking place?

In this study I have observed a group of four participants and a tutor, called *collaborators* (term used by the Ruhi Institute to refer to all who study, teach, or apply its courses, wherever they reside), engaged over a period of several months and six sessions of about two hours each, in a collective activity: completing book 3: teaching children's classes: grade 1. They form what is called a *collaborative study circle*.

Community: in what environment is this activity being carried out?

The basic purpose of the activity is shared by others (community), interested in learning skills for the education of children. This community is firstly the Bahá'í community, who invites their friends and neighbours, to participate in the activity. A growing number of these study courses are taking place in neighbourhood areas throughout the country. There is a growing recognition that the Bahá'í community has a valuable contribution towards achieving a greater social cohesion. Two recent examples demonstrate this: the presence of the Bahá'í community at the Forum du Bénévolat during one week at the City Concorde in Bertrange, offering to interested individuals the possibility to become teachers for children's classes (see Appendix F: Forum du bénévolat); and the recent attendance of the Minister of Finance, Luc Frieden, at the yearly celebration of the National Day in Luxembourg, stating that the value of a religious community or any other organisation must be the reflection of the contribution it is bringing to the development of society (see Appendix G).

Subjects: who is involved?

The activity is undertaken by people interested in child education. The curriculum calls them collaborators (subjects). Students and tutors/facilitators are considered collaborators, as they share the *Institute's* purpose: to use the courses as a means of promoting the well-being of humanity. In every group, there is always a more experienced person who acts as a tutor; the other members of the group constitute the "students" who seek the tutor's help with their studies. It is however clearly understood by all participants that they are engaged in a reciprocal process, one in which everyone learns. The responsibility of learning rests with each participant, who undertakes the active work of learning. The tutor facilitates this process, and also gains new insights into the material. The relationship is not that of a learned one with a group of ignorant people (Ruhi Institute, 1999, p. 1).

Object(ive): why is the activity taking place?

The activity has to do with the education of children. This is the object of the activity. The curriculum states that participants are motivated by a purpose which consists in educating children and solving a number of practical problems (object) that they are confronted with. This could for instance be how to deal with children that are agitated, children that do not wish to share colouring pencils, etc.

The activity is also happening, because the tutor, who is also the children's class coordinator for Luxembourg, has called and asked those members of the Bahá'í community that have children, whether they would be interested in a course on child education.

Bahá'í institutions worldwide also encourage their members to engage in a process of change and education, being more systematic and inviting their friends and neighbours to participate in their activities for individual and social transformation.

Engaging in a collaborative study promotes a more active way of learning, as the following passage from document 1 in the Appendix section indicates: "[...] the Ruhi Institute materials seek to engage the friends fully in the process of learning".

Rules and regulations: are there any cultural norms, rules and values?

The activity is guided by certain conventions (rules, written and unwritten) and has a certain social organisation (division of labour). This would include the practice of alternate reading by each participant of the material used. The meeting would usually be on a Tuesday evening between 8 and 10pm. The activity that I have observed has always been held at the apartment of the married couple with two children, located closely to where the other 2 participants live. This meant that the tutor had the longest distance to drive, about 35 minutes. The hosts would usually serve refreshments. Members of the group have brought with them certain expectations as they had to complete the study of book 1 in order to participate in this activity, book 3. This specific rule is applied partly from the tutor and from the national institute coordinator.

Each member that joins the activity brings along a cultural and historical baggage that will influence behaviour and norms. As all but one of the participants (Anne) in this study circle are members of the Bahá'í community, they are influenced by a set of values that guide their actions and interactions within the group.

Tools: what means are used in performing the activity?

The activity is mediated by a number of tools, signs and artefacts (instruments); the means that are used in performing the activity. The **language** used was French and the textbook was in French, with the option to refer to other languages, such as German (during session 1, see excerpt 3), the tutor referred to the German book), English or Portuguese. Three participants have their own course content, **book 3** and the two participants that are married (Anne and Romain), share one copy. **Writing material** is used to answer the questions and write their reflections in their book. The **tutor** is considered here as a **mediating person/agent**, someone who has more experience with the material studied, and would have already undertaken children's classes. Each participant brings to the activity tools coming from his or her **cultural and historical background** (on a few occasions participants mentioned that Hamed comes from a long standing Baha'i family. Hamed has cultural roots that link him closely to the founder of the Baha'i faith. Both Hamed, born towards the end of the 20th century, and Bahá'u'lláh, founder of the Bahá'í Faith, born at the beginning of the 19th century, share the same country of birth, Persia). Two of the participants have some **musical skills** and play the guitar (singing songs with the children is one the skills that the course encourages). Additional **online tools**, such as resources for carrying out the classes, comments and the sharing of experiences from other participants worldwide are available (mentioned during session 5 by the tutor).

Tools can become hindrances and weaknesses for the participants, if, for example, a participant does not speak or understand well the language in which the course takes place. The tutor and the participants adapt to such a situation through a number of tools available to them, and are guided by their values.

Outcomes: what is the desired outcome?

The activity system is made up of **three sets of outcomes;** the desired outcome suggested in the curriculum; the desired outcome as observed through interviews and observations of the participants; and the actual outcome, as stated by the participants. In the analysis 4, table 7, I compare the expected and actual outcome as described by participants.

Expected outcome suggested by the curriculum

Participants are motivated by a threefold purpose: to understand some of the basic principles of Bahá'í education of children; learning to teach simple children's classes

consisting of memorization of prayers and quotations, songs, stories, games and colouring; and to develop the skills and abilities needed to conduct classes for children, managing the class with a great deal of love and understanding and, at the same time, with the discipline necessary to create a proper learning environment. Achieving the outcome includes a number of things: understanding of one of the basic concepts which is the nobility of man (values); understanding that each human being is a mine rich in gems which education can uncover and develop (values); participants engage in children's education, be it through interaction with their own children and those of others in their home and neighbourhood, and be it through children's classes (practice); participants have gained a number of skills (teach children to memorize prayers and quotations (1), teach them songs (2), tell them stories (3), teach them games (4) and encourage their creativity through colouring (5), as well as organising the class (6)). Document 19 in the Appendix section gives further details what participants are expected to know after the completing the different units and offers suggestions to the tutor. Appendix L provides a list of Bahá'í texts, to be read, meditated on and, or to be memorized.

Indicators that measure outcome

Measuring the achievement of some of these goals includes finding **indicators**. The number of children participating in a children's class and the number of participants that engage in such an activity is currently used as an indicator for success by the institute that organises the collaborative study circles and assists with the setting up of classes for children throughout the country. The institute organises regular tutor gatherings, where tutors can exchange their experiences that would include challenges, achievements and aspects of the course content. The institute also encourages tutors to accompany participants in their path of learning, during and beyond the time of the study circle.

The tutor, whose role it is to accompany the participants may ask them to take action: to assist in a children's class. This will be one indicator that shows whether learning has taken place. Each participant has been engaged in a process of learning and has voiced this in the written questionnaire, excerpts 20 and 21 (see also table 3: overview grid – kind of data collected and used in this study).

Division of labour

The role of the tutor is to accompany participants along the path of learning, study and action. The **tutor** in this activity system is responsible for accompanying the participants

along the path of completing the curriculum. She encourages them to reach their expected outcomes. In the present study it was the tutor's role to fix the meetings, to record the sessions, to move along at a reasonable speed in order to complete the curriculum.

Participants carry out the exercises in the course book. The tutor has completed book 1 and 3. Although it is usually necessary to complete the sequence of courses in order to tutor a book, I was told by the tutor for this study circle that an exception was made (verbal comment made to researcher on 30.7.2011). A number of tasks have been given to some **participants**. The hosts provide refreshments and snacks. Here it was Romain and Anne that took care of having their home ready to receive the group.

There is an intense relation between the rules and the division of labour. Out of the division of labour, rules and regulations emerge and vice-versa.

In this study, the unit of analysis is the activity of the study circle. Activity theory has in this study partly being used as a tool that participants may use to get a clearer understanding of the activity they are involved in. After session 5 (excerpt 18), I joined the group to give them an update on my theoretical ideas and how activity theory may help them in their learning.

5.2 The collaborative study circle through the eyes of the participants

5.2.1 Multivoicedness - voices of the participants

Activity systems are multi-voiced, as each participant carries one or more voices in the activity. The study circle is a community of multiple points of view, traditions and interests. The division of labour in an activity creates different positions for the collaborators, as they carry their own diverse histories.

The five collaborators bring into the study circle their historicity and multivoicedness. I present them here by going chronologically through the data as they appear.

Instance 2: Excerpts 1-21

Analysis 2: Participants' Multivoicedness

The tutor

speaks with the voice of a teacher in a relatively new forward thinking school project (excerpt 1, L1, 5, 10). She speaks with the voice of a teacher exposed to ongoing research in her school environment and these experiences are brought into the activity (L11, 12).

She voices her view as a Bahá'í and that of an educator, as it is part of her history, her life experience, and she connects the two voices into one, *"because deep down, they say the same thing"*, `well si am Fong, datselwecht soen` (L14). She makes it clear that for her learning is happening constantly and something that happens in dialogue and confrontation with others (L13). She speaks with the voice of the tutor (excerpt 18, L16)

She expresses on a number of occasions her joy of being with children and the beauty of being engaged in a process of teaching: (L22), `schrecklech gär` (L05), `wat fir mech flott war` (L19), *"pour moi c'était très beau, car tous les jours j'ai la chance d'enseigner"* (excerpt 3, L46). This is meaningful, when on the following occasion, `je me sens pas encore cent pour cent à l'aise` (excerpt 18, L22), as she reflects as a tutor on how this study circle went.

The tutor brings out the understanding voice during the sessions, (excerpt 3, L24), or by asking open ended questions that encourage dialogue among participants (L1), (excerpt 8, L16).

She speaks through a number of different voices that have shaped her over time and makes her who she is continuously. Some examples include Socrates (L025), Anne, one of the participants when she refers to her (excerpt 3, L42), a friend of hers (excerpt 9, L04), in the name of a child in general, or all the children (excerpt 9, L13, 16, 20, 29, 31). These observations are often when the tutor shares her teaching experiences with the group.

Occasionally, she takes the voice of the participants: we, `mir sinn net vill den Owend, awer mir schaffe ganz gutt` (excerpt 8, L11), (excerpt 9, L02), (excerpt 12, L01), `on va chanter` (excerpt 13, L14, 16, 29), `on va trouver un Kassettespiller` (L43), or: in the name of the researcher (L37).

The tutor brings in the voice of Hamed, a participant, and Mr Furutan, the person that Hamed quoted (excerpt 12, L01, 03). This adds weight to what Hamed said as it comes from a respected and well-known Bahá'í scholar. This is repeated in the last questionnaire (excerpt 21, L03).

As the tutor reflects on what she as a tutor has learned, she focuses on the concept of memorization, and how `repetition is the mother of knowledge` (excerpt 21, L03), she combines a number of voices: the voice of Hamed, who quoted this short passage on repetition from Mr Furutan; the voice of her son who talked about the importance of

repetition in the context of mastering Judo, and how while he was in Japan for three weeks, the Japanese Judo master spent three hours practicing one movement, and the voice of Ken Robinson, a writer who talks about how 10.000 hours of training can bring pure joy and happiness, when one has found 'one's element'. By combining the elements of repetition, knowledge and happiness, the tutor voiced in a few sentences her own voice (1), and the voices of Hamed (2), Mr Furutan (3), her son (4), the Japanese Judo master (5) and Ken Robinson (6). This description serves as an example of the depth and richness that historicity and multivoicedness is able to offer when analysing learning processes. It allows visualising and connecting the different voices used by the participants. I now wish to briefly describe this aspect for the other participants.

Josefa

starts by taking the voice of 'we', presumably she, her husband and the children, consumed by the daily life and in need of doing something `on the spiritual side` (excerpt 2, L3). She takes the voice of someone that wants to give the best of herself, `something that really comes from within` (excerpt 2, L5). She voices the wish to bring out her creative side in order to do things that can be multiplied and thus have real results (excerpt 2, L7).

Josefa speaks with the voice of 'we' in another context, meaning the participants in the study circle (excerpt 4, L11, 21), or the parents engaged in educating their children, or the teachers (excerpt 4, L2). Her voice goes back to her family in Brazil (excerpt 4, L9), taking the voice of those living and working on the fields, that have no formal instruction, but so much values. She wants to be understood by checking on what she said: `vous comprenez ce que je veux dire?`

Josefa takes the voice of those that need to work hard, those that need to develop first, in order to pass it on to others and our children (excerpt 18, L7, 8, 10). She takes on the voice of several of her friends (excerpt 19, L2). Josefa had missed two of the six sessions that had been recorded.

Anne

speaks with the voice of someone, who by being a mother, needs to educate her child and help him to develop. She speaks with the voice of someone open to learn from the experience from the other participants and share with them her experiences. It is a rational voice, eager to know more about child education (excerpt 2, L1, 2, 3, 5).

Anne, being French speaking, takes in the first session a strong voice of someone that knows how to write French (excerpt 3, L01). This has been analysed in detail further above. In the passages I have selected, Anne does not express herself a lot verbally. She has missed session three. She does voice her thoughts during the interview after session five and for the written questionnaire after session six.

She takes the voice of someone that has got to know better the other participants and takes on Hamed's voice, as being 'only' parents (excerpt 18, L12), trying to do their best and "taking" the resources and inspirations a bit from everywhere.

When questioned, Anne takes her voice as someone annoyed by certain practices, ways of doing an exercise and brings in historicity, as this had already annoyed her some time ago when she had done Ruhi book 1 (excerpt 19, L1, 3).

Romain

speaks with his own voice as someone eager to learn (excerpt 2, L1), who sees the education of children as interesting and important (excerpt 2, L2). He takes the voice of everyone, being responsible for the education of humanity (excerpt 2, L3). He takes the role of someone that wants to participate in a study so widespread the world over (excerpt 2, L5), (excerpt 18, l13).

Romain, being aware that Anne, his wife, may not agree with all of the content of the course, carries to voice of the mediator, the understanding one (excerpt 3, L20, 32, 40, 42), *I could imagine that e person, who discovers this idea for the first time in this book, that would be much stronger, possibly an electroshock.* (excerpt 8, L30, 32, 34). He takes the voice of the curriculum writers (excerpt 4, L3), (excerpt 16, L26), the voice of the group (excerpt 8, L2), (excerpt 19, L7, 15), the voice of another participant (excerpt 8, L26) (excerpt 18, L15, 21), the voice of "one", *ce qu'on sait par cœur, on a toujours avec soi,* (excerpt 11, L1), (excerpt 13, L8, 12, 129), (excerpt 18, L1), the voice of the researcher (L30), the voice of children (L107), the voice of his parents (L115).

Romain speaks with a voice of confidence regarding the children's classes, and that it comes from a pure positive source (excerpt 18, L13).

Hamed

speaks with the voice of a father hoping to play a productive role in the education of his children (excerpt 2, L3), a learner and a contributor (excerpt 2, L5).

Hamed, borrowing the voice of the tutor (excerpt 4, L16) who makes reference to 50 years ago, picks it up and also refers to the past, `il y a 50 ans` (excerpt 4, L22), and also speaks in the voice of "one", (excerpt 13, L1), (excerpt 15, L29). He then projects this 50 years ago to 50 years from now (excerpt 4, L24). Hamed takes the voice of the group (excerpt 9, L9), the voice of the researcher (excerpt 13, L32), the voice of one of his children (excerpt 13, L96, 98). Hamed had taken the voice of Mr Furutan, covered in a proverb: repetition is the *mother of knowledge* (excerpt 12, L2), and making it clear that it was not his voice (excerpt 16, L15). Here he seems to take the voice of someone who carries certain norms and values, with respect for a well-known an imminent Bahá'í scholar, by correcting the tutor and adding "Mr" before the name (excerpt 11, L4). Hamed brings out his humorous voice, here by using a question, `c'est quoi une cassette` (excerpt 13, L1).

In the interview after session 5, Hamed makes a clear distinction in time. What he had learned now in the study circle made all the more sense and gave meaning to him, because now, he had children. His context had changed (excerpt 18, L1-5). For Hamed, his child, at the beginning of the study circle became the mediating artefact, directing him toward the object of teaching that child (excerpt 18, L11), and giving him the necessary motivation to engage in a learning process. He takes the strong voice of a father, who brings context and meaning to values and aspects of Bahá'í teachings, that used to be only words before. Hamed, in the written questionnaire after session 6, takes the voice of a confident person, with a desire to teach children's classes (excerpt 20, L2).

To conclude this description of the multivoicedness and multiple layers of history that the participants bring to the activity, it is worthwhile drafting a chart where the participants and their voices are collected.

Table 7: Summary of voices used by participants

	Tutor	Josefa	Anne	Romain	Hamed
The voice of	a teacher a **researcher** a Bahá'í an educator a tutor Socrates Anne (another tutor) a friend **children** **participants** **Mr Furutan** her son a Judo master Ken Robinson (writer)	'we', her husband and her children someone wanting to give the best **participants** parents teachers her family those living on the fields those that need to work hard several of her friends	a **mother** someone willing to learn from the other **participants** someone that knows how to write French someone that got to know better the other participants Hamed someone annoyed by learning practices	someone eager to learn everyone someone eager to **participate** a mediator the curriculum writers the **group** another participant '**one**' a **researcher** **children** his parents **confidence**	a **father** a learner a contributor the tutor '**one**' the **group** a **researcher** **Mr Furutan** someone that carries norms and values a humorous person a **confident** person
No of voices	14	9	6	12	11

5.2.2 Expected outcome suggested by the participants

Participants voiced their expected outcome during the written questionnaire at the start of session 1, (WQ01), by answering question 6: what are your expectations? I am aware that this question does not fully answer the question of expected outcome. I include also an instance from the interview with the tutor before the start of session 1, (INT01).

Instance 3a: Excerpt 2 (WQ01)

Questions	A:Josefa	B:Anne	C:Romain	D:Hamed
5. *Comment voyez-vous votre rôle en tant que participant?*	to give the best of ourself that means something that is true, something that really comes from within ourselves.	Je vais apprendre de l'expérience des autres participants et partager avec eux	Rôle de quelqu'un de responsable et de soucieux du sort de l'humanité. Important de participer à une étude (Ruhi 3) si largement répandue sur toute la planète.	Rôle en tant que participant.. ? j'espère d'apprendre, mais aussi pouvoir contribuer. – on verra …
6. *Quelles sont vos attentes?*	that we can realize at least one fourth of everything that Bahá'u'lláh is asking us, meaning spirituality	Cf question 5 + en savoir plus sur l'éducation et les classes d'enfants	Être plus lucide de l'importance de l'éducation des enfants.	Attentes … sincèrement, pas trop sûr. Je voudrais parcourir le processus Ruhi, mais le thème de l'éducation m'est spécialement proche au cœur.
7. *Aimeriez-vous ajouter autre chose?*	to have courage and a lot of strength, many objectives and creating things that can be multiplied in order to have real results	Ø	Bonne étude et bonne chance et vive l'éducation.	Hmm… maybe later. Content d'être ici.

Instance 3b: Excerpt 1: INT01

19 Tut: Dat eent ass den Text verstoen, an dann? ... wat fir mech
             flott war, fir d'Buch 1 an 3 nach eng Kéier ze maachen, a wou
             ech dann en anere Bléck kréien ...

20 Tut: ...op der Ebene vum Wuert immens Ënnerscheeder sinn, ech soen
             elo: Disziplinn, oder Gottesfuercht, wou eng aner Persoun
             fuerchtbar opbruecht war, a wou ech awer doduerch, dat mir
             gehollef huet, wou mer zesumme konnten erklären, a mir och
             gehollef en anert Verständnis vum Wuert ze kréien, soss, ech

```
            wier doriwwer ewechgaang, ...dass de d'Wuert vill méi
            zerplécks, da kritt et méi eng Déift,

21  Res:  Would you like to add anything else?

22  Tut:  Wat ech immens schéi fannen, fir Kannerklassen ze halen, eben
            och elo fir Tuteur ze sinn, dat ass wanns de anere Leit eppes
            wëlls "bäibréngen", ((tutor makes the exclamation marks with
            her fingers))oder das de et sou virbereeds, dat wanns de mat
            aneren zesummeschaffs, kriss de selwer einfach en enormt
            Verständnis.
```

Analysis 3: Participants' expected outcome

Josefa hopes to realise a quarter of everything Bahá'u'lláh, founder of the Bahá'í Faith is asking. She refers to spirituality, and adds her desire to *"create things that can be multiplied in order to have real results"*. This is a clear indication that her expected outcome includes action. **Anne** wants to know more about education and about the children's' classes that her son is attending. She will learn from the experience of the other participants and share with them her experience and knowledge. Anne has clearly identified that this learning experience has a collaborative nature. **Romain**, Anne's husband, expects from this course that he will be more clear-sighted about the importance of child education. Romain looks forward to a good study with the rest of the group and gives education thumbs up. **Hamed** is uncertain what exactly to expect from this course. He would like to complete the sequence of courses offered by the Institute, and the theme of education is especially close to his heart.

The **tutor** was not directly asked about the expected outcome, however a few insights can be gained from the initial interview I did with her before the start of session 1 (1. INT01). By doing again the curriculum of book 3, the tutor is happy to get a different perspective (L19). The tutor is aware that collaborative learning enhances greatly one's own understanding (L22).

5.2.3 Actual outcome suggested by the participants after six sessions

The observations and the interview after session six show some development regarding the understanding of the participants. In this activity, actual outcome is a process that stretches over many months and years. Has the way they educate their children changed as a result of participating in this activity? The actual outcome may be measured against the expected outcome suggested in the curriculum and against the expected outcome suggested by the participants.

My analysis of the short written questionnaire after session six has shown a change from the initial expected outcome. Before that, I had not observed any participant stating an interest in giving children's classes, apart from the tutor, who is already giving children's classes. This is what the participants wrote when asked, what was the one thing they had learned, and what they would do now:

Instance 4a: Excerpt 20 (WQS6E1)

```
01   Res:  Question : Une chose que j'ai apprise

02   Ham:  J'ai appris qu'enseigner des classes d'enfants est une très
           grande responsabilité, dont, cependant, je me sens capable
           ((underlined by Hamed)). L'approche systématique et
           structurée avec de multiples suggestions et situations, me
           donnent une confiance et en sorte un désir d'enseigner des
           classes, dont je ne me sentais pas approprié auparavant

03   Rom:  Ordre et discipline

04   Ann:  Pour enseigner, il faut valoriser l'enfant et rendre le sujet
           intéressant

05   Jos:  J'ai appris, on devait jamais cesser de refaire le livre
           J'espère appliquer ça à mes enfants, et a tous ceux qui ont
           besoin

06   Res:  Question : Qu'est-ce-que je vais faire maintenant ?

07   Ham:  Rien directement, je dirais, en fonction de classes, sauf un
           intérêt à appliquer les situations à mes enfants. Je suis
           cependant ouvert à la possibilité d'enseigner une classe, si
           nécessaire.

08   Rom:  Probablement être disponible pour des classes d'enfants.
           Relire le cours Ruhi III pour bien approfondir les bases des
           relations enseignants-élèves

09   Ann:  Garder ce livre à l'esprit

10   Jos:  Maintenant dans l'avenir pouvoir faire une classe d'enfants
```

Instance 4b: Excerpt 21 (WQS6E2)

```
02   Tut:  Wat ech geléiert hunn (et war méi wéi eng Saach :-))((remark added
           by tutor))

03   Tut:  - Repetition is the mother of knowledge. ((bold added by tutor))Et
           war mer wuel emmer kloer, mä an der 'moderner' Zäit, wou alles
           soll Spaass man a vum selwen gon, hat ech et wuel e bësschen faul
           empfonnt op Widderhuelung ze pochen.

...

09   Tut:  - Wann mer net Gott fäärten fäärten mer 1000 aner Saachen ((bold
           added by tutor))

10   Tut:  Bis dohin hat ech och en zwiespältegt Gefill zu deem Begrëff
```

```
            'crainte de Dieu' Wéi den Romain dat awer gesot huet war et fir
            mech wéi eng Erliichtung, et war ganz kloer datt et sou ass!!
11   Tut:   - et gi Ruhi'en déi lafen vum selwen an anerer net. Wéi's du weess
            hunn ech nach net den Ruhi 7. Dëst war mäin 2te Ruhi 3 als
            Tutrice, an ech hunn et heinsdo als zéi a schwiereg erlieft.
012  Tut:   Wuel engersäits well ech zevill héigen Respekt virum Romain an
            Anne hunn, awer och well mir verschidden Outil'en vum Ruhi 7
            feelen.
013  Tut:   Doraus kann een dann jo liicht leeden wat ech lo als nächst well
            man:
            - en Ruhi 7
            - an u mir schaffen fir och vis-à-vis vun allen Leit authentesch
            ze bleiwen
```

Analysis 4: Participants' actual outcome

Hamed (L2) feels now capable to teach children's classes, and the course has given him confidence and a desire to teach classes. When asked what he will do, he states (L7) that he is open to the possibility of teaching a class if necessary. **Josefa** (L5) wants to apply what she has learned to her kids and those that need education, and (L10) she hopes to do a children's class in the future. **Romain** (L8) states that he is probably available to give children's classes. **Anne** (L4, 9) tells us about two necessary requirements for teaching: valorising the child and render the subject interesting. As far as her action is concerned, she will keep the content of the book in mind. The table below shows expected and actual outcome analysed above.

The **tutor** (see instance 2a) has learned more than one thing (L2). She states that `repetition is the mother of knowledge,` and she felt uneasy to say this, in a time where everything should be fun and work by itself (L3). She elaborates this topic by bringing in her son's experience, who spent three weeks in Japan in order to practice Judo, and who stressed the importance of repetition. I have analysed this aspect in an earlier part on memorization, point j. The tutor has now a clearer understanding about the concept of the 'fear of God' (L10). She wants to do the course on how to become a tutor, and *work on herself so as to stay authentic (true) as regards to all the people.* (L13)

Table 8: expected and actual outcome as described by participants

Participants	Expected outcome	Actual outcome
Josefa	hopes to realise a quarter of everything Bahá'u'lláh, founder of the Bahá'í Faith is asking. She refers to spirituality, and adds her desire to *"create things that can be multiplied in order to have real results"*.	wants to apply what she has learned to her kids and those that need education, and (L10) she hopes to do a children's class in the future.
Anne	wants to know more about education and about the children's classes that her son is attending. She will learn from the experience of the other participants and share with them her experience and knowledge.	tells us about two necessary requirements for teaching: valorising the child and render the subject interesting. As far as her action is concerned, she will keep the content of the book in mind.
Romain	expects from this course that he will be more clear-sighted about the importance of child education. Romain looks forward to a good study with the rest of the group and gives education thumbs up.	states that he is probably available to give children's classes.
Hamed	is uncertain what exactly to expect from this course. He would like to complete the sequence of courses offered by the Institute, and the theme of education is especially close to his heart.	feels now capable to teach children's classes, and the course has given him confidence and a desire to teach classes. When asked what he will do, he states (L7) that he is open to the possibility of teaching a class if necessary
Tutor	By doing again the curriculum of book 3, the tutor is happy to get a different perspective (L19). The tutor is aware that collaborative learning enhances greatly one's own understanding (L22).	has learned that `repetition is the mother of knowledge`. She has a better understanding about the concept of the 'fear of God'. She wants to do the course on how to become a tutor and work on herself.

Table 8: expected and actual outcome as described by participants

5.2.4 Object of the study circle: Teaching children's classes

The data below has allowed me to see what participants consider to be their objective in attending the study circle. The stated object is the teaching of children's classes. This questionnaire was completed at the start of the first session.

Instance 5: Excerpt 2 (WQ01)

Questions	A:Josefa	B:Anne	C:Romain	D:Hamed
2. *Comment vous vous êtes intéressé à participer à ce livret ?*	I have admiration for the work that the Baha'is do and the cooperation in the everyday life of our children.	[Serge] va aux classes d'enfants depuis cette année.	L'éducation des enfants est intéressante et importante.	Pourquoi? L'occasion s'est présentée.
3. *Comment êtes-vous impliquez dans l'éducation et comment voyez-vous l'éducation en général ?*	We would like to be more engaged in all this, especially the spiritual side, but the daily life consumes us and it is necessary to do something on the spiritual side.	Je suis maman ; en tant que telle je dois éduquer mon enfant = l'aider à se développer	Toute personne est responsable de l'éducation de l'humanité. J'aime les métiers qui impliquent l'éducation.	J'ai deux enfants, donc j'espère pouvoir jouer un rôle productif dans leur éducation. Je vois l'éducation avant tout comme un processus qui commence au domicile à l'âge le plus jeune.
5. *Comment voyez-vous votre rôle en tant que participant ?*	To give the best of ourself that means something that is true, something that really comes from within ourselves.	Je vais apprendre de l'expérience des autres participants et partager avec eux	Rôle de quelqu'un de responsable et de soucieux du sort de l'humanité. Important de participer à une étude (Ruhi 3) si largement répandue sur toute la planète.	Rôle en tant que participant.. ? j'espère d'apprendre, mais aussi pouvoir contribuer. – on verra …
6. *Quelles sont vos*	that we can realise at least one	Cf question 5 + en savoir plus sur	Être plus lucide de l'importance	Attentes … sincèrement, pas trop sûr.

	fourth of everything that Bahá'u'lláh is asking us, meaning spirituality	l'éducation et les classes d'enfants	de l'éducation des enfants.	Je voudrais parcourir le processus Ruhi, mais le thème de l'éducation m'est spécialement proche au cœur.
attentes ?				
7. *Aimeriez-vous ajouter autre chose ?*	to have courage and a lot of strength, many objectives and creating things that can be multiplied in order to have real results	Ø	Bonne étude et bonne chance et vive l'éducation.	Hmm… maybe later. Content d'être ici.

Analysis 5: Participants' objectives

In C2, Romain states the importance of children's education. In B3, Anne takes the role of the mother. She has to educate her child, which means for her, helping the child to develop. In D3, Hamed hopes to play a productive role in the education of his two children. Regarding the role as a participant, Hamed in D5 mentions his hope to be able to contribute, without being specific. In B6, Anne shows her interest in knowing more about education and the children's classes. Josefa in B6 wants to realise something in terms of spirituality and values. Hamed in D6 uses the verb '*parcourir'* (English translation: go through); he wishes to complete the sequence of Ruhi courses. Again in B7, Josefa uses an action verb, wishing to "*create*" things that can be multiplied and have real results. Throughout the questionnaire, participants do not mention their wish to teach children's classes directly. This is clearly expressed in Line 6, when they answer the question: what are your expectations? Josefa: *to realise...*, Anne: *to know more...*, Romain: *to be more...*, and Hamed: *to go through....*

5.2.5 Contradictions: Being at cross-purposes

Participants of the study circle may be at cross-purposes (Russell, 2001). Primary contradictions may arise *within* the elements of the activity system (Engeström, 1987). Learning can be motivated out of a genuine interest (**use value**-oriented), or for the sake of getting a grade (**exchange value**-oriented). This represents a contradiction between use value and exchange value of the object of the activity. Other motives are neither use value-oriented nor exchange value-oriented. In the context known to me, Anne may

participate in this study circle, because her husband Romain is a member of the Bahá'í community and/or because their son Serge has started to attend a children's class and she wishes to be informed about what Serge is learning (excerpt 2). Another motive is the desire to show obedience towards national and international Bahá'í institutions, since members trust their judgment, and that Bahá'í institutions form an integral part of the Bahá'í Faith.

In this study, participants do not usually receive a grade. A certificate of participation has been given by the organising institute in past study circles. The motive for this seems to be to encourage and praise participants that have completed a book. (Appendix E: livret 3, certificat de participation). More recently, being a teacher of children's classes has been valued as a service to society by an agency outside the Bahá'í Faith (see Appendix F: Forum du Bénévolat). The five participants each have their motivations for taking the course, as can be seen from the written questionnaire below, at the start of the study circle, and from the interview with the tutor before the start of session 1.

Instance 6a: Excerpt 2 (WQ01)

Questions	Josefa	Anne	Romain	Hamed
Q2 : Comment vous vous êtes intéressé à participer à ce livret ?	I have admiration for the work that the Baha'is do and the cooperation in the every day life of our children.	[Serge] va aux classes d'enfants depuis cette année.	L'éducation des enfants est intéressante et importante.	Pourquoi ? L'occasion s'est présentée.

Instance 6b: Excerpt 1 (INT01)

```
05  Tut:  Et war praktesch direkt, wéi ech Bahá'í war, hunn ech d'Jill
          kontaktéiert, fir ze hëllefen, ech man et schrecklech gär, vu
          Beruff hir sinn ech mat Kanner zesummen, ech hunn einfach
          gesinn dat ech do kéint am meeschten abréngen, dat heescht et
          huet mech ëmmer interesséiert,
```

Analysis 6: Use value-oriented activity

Josefa and Romain clearly express their interest. Anne, married to Romain, a Bahá'í, is possibly confronted with the situation that their child is attending class and as a mother she needs to educate her child. Hamed, who is known by the group as someone coming from a long standing Bahá'í family, makes use of the opportunity to take the course. He

writes later that he has two children and hopes to play a productive role in their education (Q3).

The tutor (L05) has expressed her great interest and love for the education of children, thereby clarifying that her motivation is clearly use-value-oriented.

5.2.6   Rules being negotiated

Participants bring into the activity their own rules, norms and values. The following observations will show this.

Formality - Politeness as a rule

Hamed is from an eastern background, brought up in a Bahá'í family. During a session, he would mention the name of a prominent Bahá'í without the title Mister. When the tutor makes sure that she understood the name correctly and repeats the name, Hamed corrects her.

Instance 7: Excerpt 12 (S4E3)

```
01   Tut:   Et puis répéter, toi, tu avais dit la dernière fois, Hamed, hm,
            repetition is the mother or father ?

02   Ham:   Of knowledge, mother of knowledge. Mais c'est pas moi, c'est Furutan
            qui le dit

03   Tut:   Mais c'est vrai aussi, hm (2.0) et c'est Furutan ?

04   Ham:   MOnsieur Furutan (4.0) qui d'ailleurs était pédagogue je pense

05   Tut:   Oui?

06   Ham:   Je crois qu'il était pédagogue (3.0) je crois

07   Rom:   il me semble bien que oui
```

Analysis 7: Formality - Politeness as a rule

The tutor has joined the Bahá'í Faith a few years ago and has grown up in Luxembourg. She may not know Mr Furutan and the fact that he is well-known, at least by parts of the Persian speaking Bahá'í community. The tutor remembers that Hamed talked about the value of repetition, but she wasn't sure how Hamed had phrased it (L1). Hamed confirms this, but makes it clear that this concept is not from him, but comes from Furutan (L2). In this instance, Hamed has applied the rule of formality to the tutor, but not to himself. He emphasises Mr Furutan's status by adding his profession (L4).

5.2.7 Language use as a rule and a norm

Anne questioned an expression in the French text that seemed to contain a grammatical error. The group discussed this issue for over 3 minutes.

Instance 8: Excerpt 3 (S1E1)

```
01  Ann:  Pour moi c'est une question de langage, alors je suis assez
           surprise de lire « enseigner les (2.0) en enseignant dES
           enfants », d'après moi on enseigne aUX enfants
```

Analysis 8: Language use as a rule and norm

This was picked up by her, coming from a French culture, whereas the other participants grew up either in Luxembourg or Brazil. For Anne, speaking French correctly is important and constitutes an underlying value and an important norm. As Anne is not so familiar with some of the Bahá'í concepts on education, she is worried that what she read suggests an interpretation that children are considered to be objects. I analyse this part also analysed from a monologic versus dialogic discourse perspective (Instance 15).

5.3 Skill development: Participants negotiate tools given by the curriculum – an emic view

Participants are expected to develop a number of skills suggested by the curriculum when they will be carrying out children's classes. This part starts by looking at a number of instances where participants negotiate the mediating tools suggested in the curriculum.

In this part, I will show how participants negotiate the skill of memorizing and understanding the Creative Word (Bahá'í Writings). Participants are encouraged to understand and memorize themselves selected key passages. They are also encouraged to teach the children to understand and memorize selected key passages.

Participants bring into the activity their own skills, used as tools. I look at two instances here: code-switching in order to clarify understanding and the use of monologic and dialogic discourse/communication.

Participants establish **relationships** between different elements of the activity systems. I have looked at two relationships: the relationship between subjects, tools and division of labour and the relationship between subjects, community and the rules, norms and values.

Skill development through mediating tools

As individuals and groups develop skills in order to achieve their objective, the process follows stages that are fairly mechanical, with a rigid and inflexible behaviour, towards gradually more sophisticated and adaptive behaviour, as discussed earlier.

Evidence for such behavior has been gathered from numerous observations where the tutor offered adaptations to the tools of memorizations, the use of stories, and the use of colouring material. She also used code-switching in the study circle as a tool for better understanding.

Mediation

For Piaget, human beings make sense of their world by means of their mental structures. For Vygotsky, knowledge is viewed as the internalization of social activity. Mediation means that human beings purposefully interpose tools between them and their environment, in order to modify it and obtain certain benefits. Mediation is a central concept in Vygotsky's view of cognitive development. It offers a complementary perspective to the behaviourist view. He states that by using activity mediators, the human being is able to modify the environment, and this is his way of interacting with nature. Two phenomena marked the mediated relationship of humans with their environment: the use of tools within socially organized activities and the use of language as a cultural form of mediation.

5.3.1 Learning through action: Explaining a game to children

The data example below follows a section in the book that talks about how to teach games to children. Participants have just read, that in order to teach a game to kids, three things need to be done very well: *"clearly explain the purpose of the game; make sure all the children understand how to play the game; and make sure they all feel a sense of success when the game is over."*

Instance 9: Excerpt 15 (S5E1)

```
21   Ham:  Exercez-vous à expliquer trois jeux différents à vos collaborateurs
           ((giggles))

22   Tut:  ((giggles))

23   Ann:  ((looks up to Hamed, while smiling))

24   Tut:  Alors tu nous expliques ((giggles while talking))
```

```
25   Ham:  (je connais pas de jeux)

26   Tut:  Tu pourrais nous expliquer le jeu « porter le malade » et nous on va
           porter Romain à la cuisine ((giggles))((« carry the sick » )) is a
           game that was introduced and explained in section 10))

27   Rom:  D'accord

28   Ann:  Il faut vraiment le faire ?

29   Ham:  on a compris(2.0)
```

Analysis 9: Learning through action: explaining a game to children

After Hamed (L21) has read the question that he should explain three different games to the collaborators, the tutor (L24) asks Hamed to explain. Hamed (L25) probably says that he doesn't know any games and the tutor goes on asking Hamed to explain the game they had just seen in detail in the previous section. While Josefa is busy looking and possibly writing in her course book, Romain is happy to be part of the game that the tutor proposes and Anne (L28) is wondering whether it is really necessary to do the game. Hamed's response (L29) is simply to state: "we have understood". After a two second pause, he goes on reading the next question.

The Bahá'í concept of learning includes 4 aspects that are interlinked: study, action, reflection on action and consultation (Lample, 2009). This process of learning includes action and therefore it is suggested that action favours learning. In this instance, the tutor and Hamed do not take up their role as being responsible for their own learning, as stated in the first study course (Ruhi Institute, 1999, p. 1). An opportunity to learn through action has been missed in this sequence.

5.3.2 Colouring activities for children

The tutor has just read section 13, the last activity for the children: colouring pictures. The children are given an opportunity to *"test their artistic capacities and develop their concepts of beauty"*.

Instance 10: Excerpt 16 (S5E2)

```
20   Tut:  Donc les coloriages sont ici hm ((flicks through the pages of the
           book)) (2.0) ((the participants also flick through their books))

21   Tut:  Mais moi je dois leur dire que ça n'éveille pas trop les sentiments
           de beauté ((she stresses the words « sentiments de beauté » with
           giggles))

22   Rom:  ((giggles))
```

```
23   Tut:  Je sais pas ce que vous en pensez? (2.0)

24   Rom:  Pour la plupart je suis d'accord avec toi (2.0)

25   Ann:  Mais il faut les colorier c'est peut-être (plus) ((raises her hand))

26   Rom:  Justement, voilà, ils ont tout misé là-dessus. ((giggles by Anne,
           tutor and Josefa)) (2.0))

27   Tut:  Enfin c'est vrai il y a des enfants qui aiment colorier, mais on
           trouve aussi d'autres activités peut-être plus créatifs que enfin
           moi je suis pas trop pour le coloriage

28   Ham:  Il y a toujours la situation qui va avec c'est une leçon en même
           temps ((underneath each drawing is a short quotation that goes with
           the drawing))

29   Tut:  Mais on peut aussi trouver d'autres (1.0) par exemple pour la
           citation « vous êtes tous des feuilles d'un même arbre » je leur
           avait dessinée un arbre et donnée des papiers de différents tons de
           vert et ils ont découpé les feuilles dessus donc c'était un peu plus
           amusant et ils pouvaient toucher il y avait du papier mou plus doux
           plus aussi on met toujours la citation mais on essaie de faire un
           peu plus (1.0) je pense si on n'a pas toujours les moyens de d'avoir
           des bricolages alors c'est quand même [ils aiment bien colorer hm je
           suis toujours étonnée ((giggles)) (4.0)

30   Tut:  voilà?

31   Ann:  (ceux qui ont) de l'imagination de

32   Tut:  oui On peut se débrouiller comme ça ils aiment bien mais on peut
           plus varier si on
```

Analysis 10: Colouring activities for children

The tutor (L21) doesn't find the colouring pictures too beautiful and seeks (L23) the opinion of the group. Romain (L24) mostly agrees with her while Anne (L25) suggests that the colouring might add some beauty to it, and Romain (L26) agrees. The tutor (L27) takes the voice of the children that like colouring and she has noticed (L29) that they do and it surprises her. The tutor shares an example (L29) how she made the activity more creative, but also mentions that not all children have material means to do the activity differently. She summarizes the topic (L32) by stating that it is possible to get by as suggested, and children like it or it is possible to add variation to the activity. The tutor suggests that participants should be flexible and according to their circumstances and preferences, adapts the activity so that it is enjoyable and helps the children with the understanding of the quotation.

5.3.3 Appropriate selection of stories for children

In the example below, the tutor comments on the 15 stories suggested for children in the curriculum. She shares her experiences about the stories to be learned and to be shared with the children and how some stories for the very young (aged 4) have not been suitable in her children's class.

Instance 11: Excerpt 10 (S4E1)

```
01   Tut:  C'est quand même très pratique, hm. Surtout quand on commence,
           c'est rassurant d'avoir quelque chose …sous la main.

02   Tut:  Mais bon je dois dire, il y a parfois des histoires, … comme j'ai
           les tout petits de 4, 5 ans, par exemple la première leçon, c'est
           sur les <inaudible.1>, et cette histoire là, je n'ai pas
           <inaudible.1>, de la faire. Elle parle donc des gens qui étaient
           contre les bahá'ís, des musulmans, et si tu parles à des enfants
           de 4 ans sur les religions, c'est …, ils auraient rien compris
           hm, alors on a pris une autre histoire, simplement.

03   Tut:  Non il faut aussi parfois prendre une autre histoire, on trouve
           aussi tout plein d'histoires sur internet.
```

Analysis 11: Appropriate selection of stories for children

The tutor stresses the benefit of having stories in the curriculum (L1) and emphasizes the need to adapt the stories to the circumstances of the children that one is teaching (L2). She makes a brief reference to the internet as a pool for many stories, thereby encouraging participants to be open and flexible, and suggesting new tools in order to achieve the desired objective (L3). The curriculum, which can be viewed as a pool of tools for the education of children, is adapted to the needs and circumstances of the children, who are at the heart of education and learning.

5.3.4 Understanding and Memorization

Comprehension: inappropriate learning task

In this excerpt, participants discuss the difficulty and usefulness of filling in missing text, as a tool to gain a better understanding of certain essential texts.

Instance 12: Excerpt 19 (INTS5E2)

```
01   Ann:  Maintenant que je feuille, quand même, il faut que je te
           dise, … mais ces trucs à trou là, ou il faut trouver les
           bonnes réponses, ... c'est très embêtant en fait, c'est pas
           très ... C'est la répétition un peu bébête, je sais pas,
           c'est comme les, oui, ... je trouve ça assez ennuyeux à
           faire. Et j'ai du mal à me dire que ca peut apporter quelque
```

chose. Nous devrions, nous devrions écrire exactement ce qui est écrit en haut.

02 Jos: Tu sais c'est quoi ça, car plusieurs copines m'ont raconté la même histoire. Quand ils ont fait les livres avec nous. Nous rappeler qu'on est tout petit, on commence avec les devoirs Les gens se sentent un peu petit. Voyez, ils se mettent pas la dedans. On devrait y arriver vraiment. Ils se souviennent de la partie quand ils étaient petit. Il y a beaucoup de gens, j'ai eu plusieurs expériences avec ça. Les gens ont du mal à compléter cette histoire… mais ca vient plus tard. ((giggles))

03 Ann: Ah d'accord, mais dans le Ruhi 1 ça m'avait déjà BEAUCOUP embêté ((giggles by Josefa))

04 Tut: Donc c'est pas mieux dans le Ruhi 3 ?

05 Jos: Peut-être il fallait changer un peu, dans la façon un peu plus adulte

06 Ann: Où c'est voulu

07 Rom: Forcément c'est voulu, à ce niveau, c'est (2.0) comment vous avez appris

08 Res: Mais là, je vois chez Anne, ça devient presque un obstacle, à la profondeur, ce qui est vraiment là dedans. Elle se heurte un peu

09 Tut: Hm ((agreeing))

10 Rom: Mais moi j'ai mis 10 ans à revenir, car ca me dérangeait énormément aussi

11 Jos: Oui, oui, c'est plusieurs personnes alors

12 Res: Ça peut être une recommandation

13 Tut: À un moment c'était vraiment beaucoup, c'était vraiment la même phrase.

14 Ham: C'était non stop, broken record (laughter, tutor) fast forward

15 Rom: Le problème c'est que si maintenant on demande à qui que ce soit de citer la moindre phrase qu'on a réécrite, qu'on a tellement répétée

16 Tut: Ça va être difficile, hm

17 Tut: Si c'est pas trop long, ça va

18 Tut: Ça reste pas

19 Rom: Ça reste pas

20 Ham: Ça devient un automatisme

```
21   Tut:  C'est comme Anne l'a dit, quand c'est trop, on voulait juste
            encore finir, hm ?

22   Ham:  E pour les passages qui sont plus brefs, on est stimulé, on
            voulait

23   ?     Oui, oui,

24   Rom:  Et au début, on se connaissait encore moins, o la la, il faut
            bien répondre, et puis faire ces exercices
```

Analysis 12: Comprehension: inappropriate learning task

Anne (L1) brings up the subject on filling in the missing text, and how she finds it a bit childish. Josefa (L2) brings in the voices of her friends and that they had told her the same story, and she suggests changing it to a more adult way (L5). Anne (L03) brings to light a past unease with the material and this highlights the influence of historicity in an activity system. Romain (L10) states that it took him 10 years to come back to participating in this sort of activity (historicity), as it was for him a great disturbance. Romain (L15) recognizes that although participants are not happy with the tool of filling in the missing text, the group has not found an alternative, new way of remembering the texts. The tutor (L18) suggests that it is ok to fill in the missing text if it is not too long. Hamed (L23) confirms this and Romain adds the argument that participants didn't know each other that well at the beginning. This has made the exercise even more awkward. Romain indicates here how the participants have got to know each other better after spending five sessions together. This last element seems to indicate that the participants in the activity have learned something about each other. This indicates that a group has more chances of learning together, when they get to know each other.

This passage highlights the benefit of **questioning current practices** openly. It shows how the other participants contribute towards possibly changing an existing practice that seems unessential. Participants resisted using certain tools proposed in the curriculum. Most participants during the interview after session five voiced their unhappiness about filling in missing text, as a tool to gain a better understanding of certain texts. The interview after session five confirmed that the proposed **tool** in the curriculum, which consists of filling in the missing text, seemed too childish to some participants. I may question the participants in further research as to what alternative tools they come up with in order to become more familiar with essential text passages.

Negotiating: Memorization skill

Participants are encouraged to understand and memorize themselves selected key passages. They are also encouraged to teach the children to understand and memorize selected key passages.

I present here some document examples from the curriculum, video-recorded data samples from the two sessions, an interview data sample, and a written questionnaire data sample, all related to the subject of memorization and understanding. The data examples are presented together, followed by the analysis.

Instance 13a: Data: Document 15 (curriculum)

The methodology of the children's classes combines different activities, all focused on the principle goal of motivating the development of attitudes and spiritual qualities. All these activities revolve around the Creative Word, which alone has the power to awaken spiritual susceptibilities in the children, and a strong emphasis is placed memorizing the Creative Word. Memorization has an even greater effect if what is being memorized is well understood. For this reason, each lesson includes material to help children understand the meaning of the quotation, as well as activities to help further this understanding. Unfortunately, at this point, there is not an abundance of songs, games and stories which directly reinforce the ideas presented in the quotations to be memorized. It is hoped that, in the future, many more such activities will be created and compiled for the use of Bahá'í children's class teachers (Ruhi Institute, 1995, p. 3)

Instance 13b: Data: Document 16 (curriculum)

Unit 1: Section 1 [...] By studying the following quotations of Bahá'u'lláh and 'Abdu'l-Bahá you will begin to appreciate your work as a children's class teacher. It will help you to memorize these words and have them always in mind when you teach. [...]

Section 4 Now, memorize the above words of Bahá'u'lláh [...].

Section 8 [...] Read and memorize the following words of Bahá'u'lláh: [...]

Section 10 [...] Memorize the following words of Bahá'u'lláh: [...]

Instance 13c: Data: Document 17 (curriculum)

Some principles of Bahá'í education – Section 3

After you have explained to the children the meaning of a quotation, the next step is to help them memorize it. Surely, in your life you have memorized many quotations and poems. How can this be done? Once the meaning of a quotation is understood, memorizing it is very simple. The quotation is divided into parts and you begin by memorizing the first part. Later, the second part is learned, and then both parts are repeated together. You continue in this way until the entire quotation is learned by heart. For example in order to learn the prayer in Section 2, you begin with "Oh God, guide me ...," and ask the children, sometimes individually and other times as a group, to repeat the words. Then you combine "Oh God, guide me" with "protect me ...," repeat the two phrases together, then add "...make of me a shining lamp...," and so on with each phrase until the

end of the prayer. Once the whole group of children has repeated the entire prayer, each child is patiently helped to recite the prayer by heart.

Undoubtedly, as a conscientious Bahá'í teacher, you will with to begin your new tasks by teaching yourself. Therefore, when you look at the 15 lessons for children presented further on in this unit, dedicate some time to studying the meaning of the quotations, thinking about examples given to clarify the meaning for the children, and memorizing the quotations (Ruhi Institute, 1995, p. 27)

Instance 13d: Excerpt 11 (S4E2)

```
01  Rom:  ce qu'on sait par cœur, on a toujours avec soi, ... c'est très
            pratique
```

Instance 13e: Excerpt 12 (S4E3)

```
01  Tut:  Et puis répéter, toi, tu avais dit la dernière fois, Hamed, hm,
            repetition is the mother or father ?

02  Ham:  Of knowledge, mother of knowledge. Mais c'est pas moi, c'est Furutan
            qui le dit

03  Tut:  Mais c'est vrai aussi, hm (2.0) et c'est Furutan ?

04  Ham:  MOnsieur Furutan (4.0) qui d'ailleurs était pédagogue je pense
```

Instance 13f: Excerpt 15 (S5E1)

```
07  Tut:  Que qu'on apprend des citations par cœur et avant de les apprendre
            par cœur on explique les différents mots aux enfants
```

Instance 13g: Excerpt 16 (S5E2)

```
08  Rom:  Donc de nouveau l'importance de bien expliquer les règles et de
            canaliser hm

09  Tut:  [et de répéter aussi les jeux hm pour donner la chance parce que un
            jeu qu'on joue une fois hm on est plus encore concentré sur les
            règles et comment ça marche

10  Tut:  C'est après seulement qu'on peut hm avoir plus de plaisir et de
            devenir mieux au jeu je pense que c'est aussi on est de nouveau
            ((points briefly pen to Hamed)) à la repetition Mr Hamed

11        ((some short giggles))

12  Tut:  La dernière fois ((turning towards Josefa)) Hamed il a dit que la
            répétition c'est la mère du savoir

13  Tut:  Quand on répète beaucoup les choses

14  Jos:  C'est vrai
```

Instance 13h: Excerpt 19 (INTS5E2)

```
01   Ann:   Maintenant que je feuille, quand même, il faut que je te dise, …
             mais ces trucs à trou là, ou il faut trouver les bonnes réponses,
             ... c'est très embêtant en fait, c'est pas très ... C'est la
             répétition un peu bébête, je sais pas, c'est comme les, oui, ... je
             trouve ça assez ennuyeux à faire. Et j'ai du mal à me dire que ca
             peut apporter quelque chose. Nous devrions, nous devrions écrire
             exactement ce qui est écrit en haut.
```

Instance 13i: Excerpt 20 (WQS6E1)

```
05   Jos:   J'ai appris, on devait jamais cesser de refaire le livre
             J'espère appliquer ça à mes enfants, et a tous ceux qui ont
             besoin

06   Res:   Question : Qu'est-ce-que je vais faire maintenant ?

08   Rom:   Probablement être disponible pour des classes d'enfants.
             Relire le cours Ruhi III pour bien approfondir les bases des
             relations enseignants-élèves.

09   Ann:   Garder ce livre à l'esprit
```

Instance 13j: Excerpt 21 (WQS6E2)

```
02   Tut:   Wat ech geléiert hunn (et war méi wéi eng Saach :-))((remark added
             by tutor))

03   Tut:   - Repetition is the mother of knowledge. ((bold added by tutor))Et
             war mer wuel ëmmer kloer, mä an der 'moderner' Zäit, wou alles soll
             Spaass man a vum selwen gon, hat ech et wuel e bësschen faul
             empfonnt op Widderhuelung ze pochen.

04   Tut:   Zu der selwechter Zäit  wéi den Hamed emmer rëm säi Sproch
             widderholl huet, huet mäi Jong, de [Frank], dee ganz intensiv Judo
             mécht an 3 Wochen a Japan war (dem Land vum Judo) mir och vun der
             Wichtegkeet vun der Widderhuelung geschwat.

05   Tut:   Hee sot datt am Judo pauschal gesot gëtt dass een 10.000 Stonnen
             Training am Kierper muss hunn, bis ee richteg gutt as. A wéi
             wichteg et ass och ëmmer rem di Basis-Mouvement'en, déi een immens
             gutt beherrscht, ëmmer rem ze widderhuelen.

06   Tut:   Heen huet erzielt, datt a Japan um Stage, de japaneschen
             Landesmeeschter op engem Training während 3 Stonnen nëmmen 1
             Mouvement trainéiert huet, an zwar deen deen en am beschten kann.
             (a mir son ëmmer et misst een dat üben wat een net
             kann....)((comment added by tutor))

07   Tut:   Ech sin lo amgaang dat Buch vum Ken Robinson ze liesen 'In meinem
             Element' a lues a lues gëtt mer kloer datt et wuel drëm geet 'säin
             Element'  ze fannen wou een einfach dran opgeet, an dann 10.000
```

`Stonnen ze üben...an dee Moment ass d'Übung Freed a Gléck pur.`

Analysis 13: Understanding and Memorization

a) The Ruhi 3 book curriculum suggests in the introduction to the collaborators (document 15) the understanding and memorization of passages from Bahá'í texts as tools for the development of attitudes and spiritual qualities. Songs, games and stories are used to reinforce the concepts presented in the quotations to be memorized.

b) This document presents four different passages where participants are encouraged to memorize passages. Further analysis below will show that neither the tutor, nor the participants, who should be responsible for their own learning (see document 7: "The responsibility of learning rests with each participant") memorize these passages during the sessions or suggest that they should be memorized.

c) This passage explains how the participants, the future teachers of children's classes, should help the children memorize Bahá'í texts. The text makes participants aware that they need to teach themselves before teaching the children, and understand and memorize the quotations.

d) Romain shares how useful it is to have memorized things, as you carry them with you all the time.

e) The tutor and Hamed relate repetition to memorization and the acquisition of knowledge, and by bringing it up, emphasize the use and importance of memorization.

f) The tutor repeats what is stated in the course book; to explain to the children the words that are to be memorized.

g) The tutor (L12) brings again to the group that Hamed mentioned how repetition was the mother of knowledge, this time in relation to learning how to play and remember how to play games (L10).

h) Anne found memorizing through filling the gap childish and quite boring. She wonders how it could bring her something.

i) Josefa wishes to do the book over and over again (L05). Romain (L08) wants to read the course again in order to deepen the children-teacher relations. Anne wishes to keep the book in mind.

j) The tutor (L03) brings out the voice of Hamed, one of the participants, and through him the voice of Mr Furutan, an imminent Bahá'í and pedagogue, and the concept of

repetition as the basis for knowledge as something she learned during this study circle. As she is situating herself in the present cultural context (historicity), where everything should be fun, and should go automatically, she did not wish to insist on repetition. She (L04-06) then brings in the voice of her son to reinforce her understanding on repetition. Her son spent 3 weeks in Japan and told him about the importance of repetition, as he participated in a training course with the national Japanese judo master. She (L07) then brings in the voice of Ken Robinson's book entitled: "In my element". The book is about finding the things one is comfortable in, then train endlessly, and then realising that the training is pure joy and happiness.

Memorization that combines texts, sessions, interviews and questionnaires

Document: The curriculum encourages the understanding and memorization of passages from Bahá'í texts (a). As the participants complete the first unit, they are asked four times, in the course book, to memorize short quotations (b). Then, in section 3, an entire paragraph explains to the participants how they may help the children memorize Bahá'í texts. The paragraph also mentions that before all else, they should teach themselves and they should memorize the quotations (c).

Sessions: The following 4 session excerpts (d-g) show how participants value repetition and memorization as a tool to acquire knowledge, that it is necessary to explain the words to children, and that the repetition of games enables children to get better at it and to enjoy them more.

Interviews and questionnaires: For Anne (h), it seemed a boring and childish repetition to fill in the missing text. This was for a specific tool. Overall, in the questionnaire (i), Anne wishes to keep the book in mind, Josefa wants to the book over and over again and Romain wants to read the course again in order to deepen the children-teacher relations. The tutor start to answer the question as to what she had learned by bringing out the voices of Hamed, and through him Mr Furutan, the voice of her son, and through him the voice of a Japanese judo master, and the voice of Ken Robinson and his book. For her, repetition and memorization of the things one feels comfortable with can bring tremendous joy and happiness.

5.3.5 Participants bring to the activity their own skills

Code-switching

In this excerpt, as the participants share their understanding about the concept of the 'fear of God', the tutor makes reference to the German word for 'crainte de Dieu'.

Instance 14: Excerpt 6 (S2E1)

```
01   Tut:  La parole allemande pour crainte de Dieu, c'est Ehrfurcht, donc il
           y a un peu moins de peur, et beaucoup de respect aussi, non? enfin
           pou (mon) sentiment Ehrfurcht
02   Rom:  Hm
03   Tut:  non?
04         (2.0)
05   Tut:  C'est la crainte mais aussi un énorme respect
06   Pia:  C'est pas seulement peur
07   Tut:  C'est pas seulement peur
```

Analysis 14: Code-switching

The tutor brings into the group the meaning of the German translation for the word "fear" (L1), thereby expanding the meaning of this concept for the other participants, which was acknowledged by Romain (L2) and Pia (L6). Knowing more than one language is seen here as a tool, allowing for comparison and widening of understanding the concept of the fear of God. The tutor is more familiar with the German vocabulary, due to her practice and work with children.

Monologic and dialogic discourse - communication

My observations have shown how participants use different tools, according to their cultural and historical background. In the following transcript, Anne was concerned about a language issue. In the French text of the curriculum there seemed to be a grammatical error that led to a possible different interpretation as to how we look at education. The participant seemed to use in this instance a monological, rather than a dialogical discourse (Wells, 2001). Idan talks about the use of monological communication (Idan, 2010). This concern was not shared with other members, whose first language is not French.

It is shown in Anne's use of **monologic discourse/communication** at the beginning of session 1, excerpt 3. After reading section 1, page 7 of the curriculum, participants are asked to decide whether a number of statements are true or false. The second question states: *Lorsque nous* **enseignons les enfants**, *nous adorons Dieu*. vrai ☐ faux☐

Before line 1 of the transcript, the tutor asks the participants whether they have any reflexions or questions.

Instance 15: Excerpt 3 (S1E1)

01	Anne	Pour moi c'est une question de de langage, alors je suis assez surprise de lire « enseigner les (..) en enseignant dES enfants », d'après moi on enseigne aUX enfants
02	Tutor	hm
03	Anne	Ça revient (2.0) « lorsque nous enseignons les enfants »
04		((looks and points at the book on Romain's lap))
05		Ça me semble bizarre, alors je ne sais pas si cela
06	Tutor	L'enseignement DES enfants
07	Anne	Oui ((looks again in the book)) on enseigne à quelqu'un (2.0) apparament
08		Et là hm ((looks again in the book)) on enseigne les enfants, par exemple
09		Au b) lorsque nous enseignons les enfants
10		= ((giggles by Romain, Anne))
11	Tutor	=ah, ok
12	Anne	alors je ne sais pas si c'est, parce qu'on doit comprendre l'enseignement autrement, ou si c'est hm une mauvais traduction
13	Tutor	C'est souvent utile de voir dans d'autres langues
14	Romain	Comme consulter

..

27	Romain	C'est bon mais c'est bizarre
28		((Romain looks at Anne, both giggling, Josefa is leaning her head to look closer in the book at the text))
29	Hamed	<inaudible.2>
30	Anne	Oui c'est, bon c'est, je trouve que, c'est hm, c'est écrit en français à la base, et, mais ça peut, hm, c'est bizarre comme tournure, voilà
31	Tutor	Non, mais, je pense pas qu'on veut les enfants comme des objets, ça je suis sûr, mais je comprends que ça peut gêner (2.0)

..

```
45              Hm hm ((not sure by whom this comment was made))

46   Tutor   Moi quand j'ai lu hm, (.5) quand nous enseignons
             ((giggles)) les enfants, nous adorons Dieu, ça m'a, c'est
             la première fois que cette phrase m'a si touché mais (2)
             pour moi c'était (1) très beau, car tous les jours j'ai la
             chance d'enseigner, d'adorer Dieu tout le temps (giggles).
             C'est de choses que je sais mais cette phrase m'a touché
             aujourd'hui plus que d'autres fois.
```

Analysis 15: monologic - dialogic discourse

In line 1, Anne communicates in a monological way. Her statement is clear and allows no room for dialogue. The tutor wonders in line 2, and Anne continues her reasoning as she finds another incident. She is convinced that it is not correct French stating: "nous enseignons les enfants". She is concerned with the way of saying things, as in line 5 and 30. In line 7, Anne tends to go toward a dialogic discourse, when she states how the sentence should be written, adding: 'apparently'. In line 12, she opens two possibilities. Although she is not sure how to interpret her difficulty, she doesn't ask the other participants for their advice.

The tutor communicates in a dialogical manner. This is visible in line 6, when she makes sure she understands what is being stated, in line 11 when she confirms that she understands. In line 13, she makes use of the tool of other languages as a way to resolve this issue. In line 46, she concludes this intervention by Anne by relating her own experience as she is able to teach every day.

5.3.6 Relationships between elements of the activity system

Relationship between subjects, tools and division of labour

When participants are able to use certain tools, in the pursuit of the object of the activity, for example being able to play the guitar, this can influence the division of labour. The participant who plays the guitar may bring it to the activity, in order to practice and sing songs with the rest of the group. The figure below highlights this relationship between the subjects, the tools they use and the division of labour.
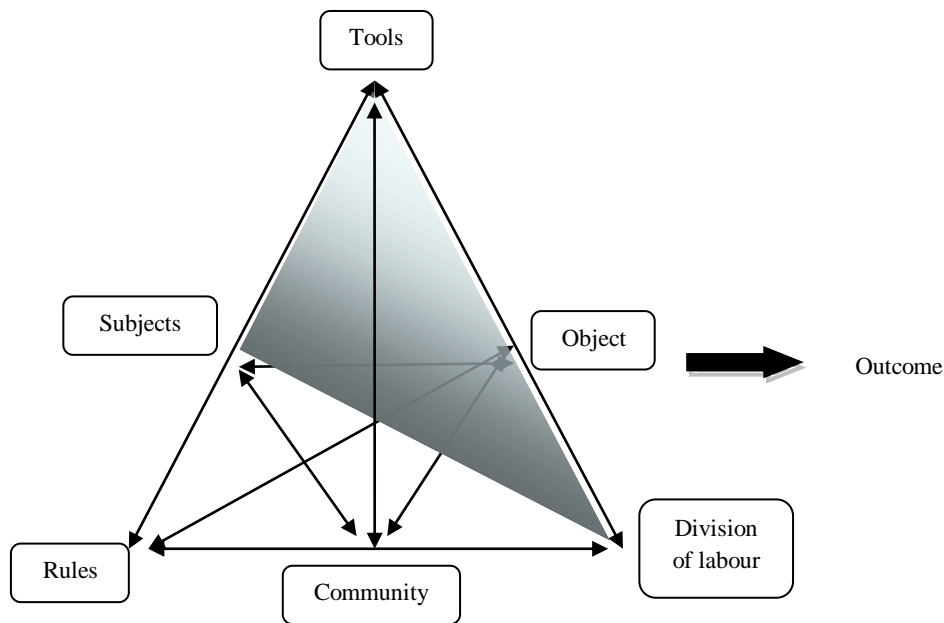
Figure 4: Relationships between subjects, tools and division of labour

The example below illustrates the negotiation between participants as to their musical skills and the availability of instruments in order to prepare the musical part for the following session. Anne has just read the passage that encourages participants to sing spiritual songs with the children which fill their hearts with happiness. The text on page 27 includes a quotation by 'Abdu'l-Bahá:

The art of music is divine and effective. It is the food of the soul and spirit. Through the power and charm of music the spirit of man is uplifted. It has wonderful sway and effect in the hearts of children, for their hearts are pure, and melodies have great influence in them. The latent talents with which the hearts of these children are endowed will find expression through the medium of music (Abdu'l-Bahá, 1982, p. 52).

The curriculum goes on to suggest that participants learn the songs of the 15 lessons of this unit well, either from the tutor or with the help of a cassette.

Instance 16: Excerpt 13 (S4E4)

```
037   Tut:  Les énergies qui tournent autour quand on chante on se concentre
            sur une chose et ça calme, ça aide à se concentrer j'ai
            l'impression et quand on a une guitare ça c'est hm on fait une fois
            puing et tout le monde écoute

            ((...))

069   Ham:  Sérieux? hues de eng Gittar ((looking towards Romain))

070         (2.0)

071   Ham:  Hues de eng Gittar

072   Rom:  Jo jo

073   Ham:  Da fanne mer schonn en (Tittel)

074   Rom:  Wann s du spills ((looking at tutor))

075   Tut:  ((pointing with the finger at Romain))

076   Rom:  Ma ech hunn se schonn zënter dräi Joer neméi ugepaakt (2.0) also
            ech HUNN eng Gittar

            ((...))

132   Tut:  Vous avez un piano ici?

133   Rom:  Un petit hm

134   Tut:  Ah éléctrique

135   Rom:  Oui (2.0)

136   Ann:  On (doit avoir) DEUX

137   Rom:  Oui ah oui au moins deux

138   Ann:   <inaudible.1> Donc on a quelques instruments

139   Tut:  Alors la prochaine fois c'est leçon musique, ok

140   Ann:  [On peut compter sur toi Romain ((giggles))
```

Analysis 16: Relationship between subjects, tools and division of labour

The tutor (L037) shares with the group her experience how singing and the sound of the guitar helps the children to concentrate, to calm down and to listen. In lines 069-76, Hamed, Romain and the tutor negotiate who should play the guitar for the next session. Romain clarifies the difference between having a guitar and not having played it for three years (L76). Between lines 77 and 131, the tutor leads a discussion where she is asking the participants about whether they play any instruments (see Appendix: Session 4,

Excerpt 13). In lines 132-140, the tutor concludes the topic by leading to the next session, which could be a musical lesson. Anne is suggesting that Romain will play the piano (L140). Please note that we are at the home of Anne and Romain and that the sessions have all taken place at their home. Here, the home also serves as a mediating tool, as musical instruments are stored and available, that otherwise might be difficult to transport. In this excerpt the tutor is clearly negotiating the relationship between the subjects, the tools and the division of labour, as she is asking who plays what instruments. She stresses the concentrating effect that singing and playing the guitar has on children (L037).

Relationship between subjects, community and rules, norms and values

Participants bring with them their own historicity and multivoicedness that includes certain rules, norms and values pertaining to the community in which they live, lived in and were part of. This relationship can be seen in the figure below.
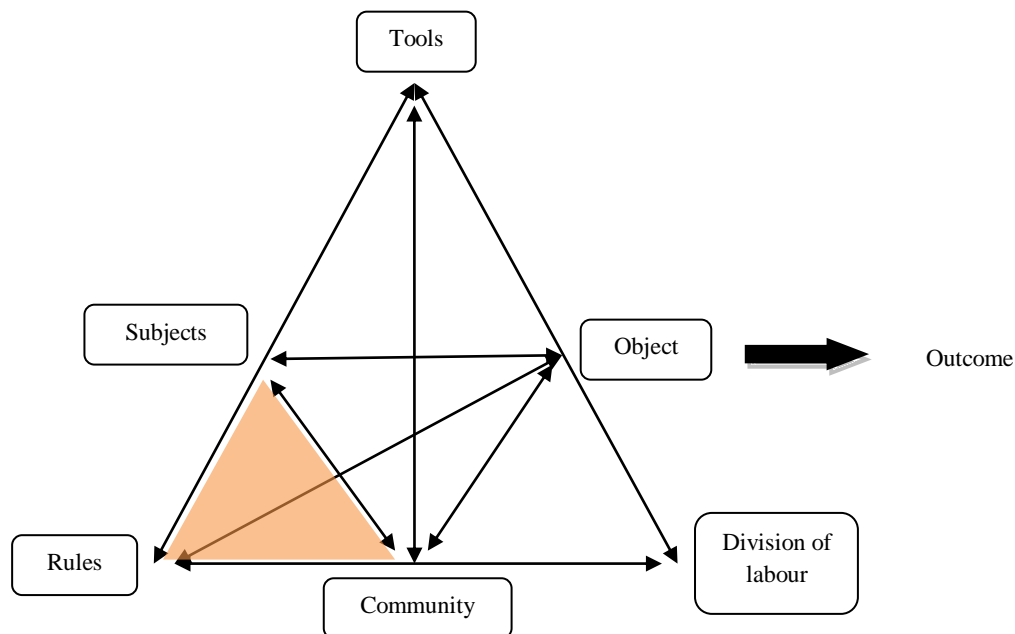
Figure 5: Relationships between subjects, community and rules

Participants have just heard the quote read by Hamed, [*Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.*] and the curriculum suggests that they think about some questions and to consult about these ideas in the group.

Instance 17: Excerpt 4 (S1E2)

```
001   Tut:  Qu'est-ce-que c'est les pierres précieuses?

002   Jos:  C'est les valeurs, toujours, (3.0) c'est de mettre en pratique
            chaque jour, (5.0) je crois par exemple, nous sommes entrain de
            faire <inaudible.1> l'éducation, ça c'est une valeur qu'on met en
            priorité (3.0) ((participants look in their books))

003   Rom:  Aussi, tous les exemples qu'ils donnent ici, hm, justice, vérité,
            loyauté, fidélité, hm,  il est évident que aucune soit citée
            pourrait exister sans un minimum de ses valeurs là, c'est tout à
            fait impossible, qu'il y ait la moindre cohésion sociale. (3.0)
            Donc plus la complexité de connaissance et d'éducation, plus
            cette complexité s'accroit, (devient) plus grande, plus je pense
            il est important justement de développer les connaissances de
            l'humanité, tout ce trésor caché, (2.0) en nous, et dans nos
            enfants (3.0).

004   Jos:  Tu veux dire, plus qu'on est évolué, plus (.) on trouve ça?

005   Tut:  Plus c'est important

006   Rom:  Oui, plus, je ne sais pas, par exemple le téléphone portable
            ((points to the telephone on the coffee table)), à quel point,
            l'utilité, c'est, est maintenant connecté d'une manière
            différente, disant que par exemple il y a 50 ans, et plus qu'il y
            a de connexions réelles physiques, dans le monde, mais toutes les
            connexions qui se font amicales, ou clubs, professions, à tous
            les niveaux, plus il y a de nouvelles connections

007   Ham:  interactions

008   Rom:  Interactions, plus il est important d'avoir des valeurs pour tous
            le monde, et le plus de valeurs possibles, sinon on va droit dans
            le mûr

009   Jos:  parce que si je donne juste un exemple, parfois quand je veux
            vivre vraiment cette situation de valeurs vraies, moi je retourne
            un peu dans ma famille, qui est au Brésil, qui vit vraiment dans
            les champs. Je demande aux gens chaque fois que je vais chez la
            voisine, quand j'allais visiter cette gens, ils sont pas
            instruits de l'école, rien du tout, il y a des gens qui vivent de
            façon vraiment indigènes, mais qu'il y TANT de valeurs, que c'est
            TELLEMENT beau, qu'il y a un différent façon de passer cette
            message (.) parfois je retourne en arrière pour avoir un peu de
            la force pour le monde qui peut rester tellement vide (.) vous
            comprenez ce que je veux dire ?

010   Rom:  Oue oue

011   Jos:  C'est comme si avant nous avons ça vraiment, hm, PLUS, et vous
            allez sentir ça si un jour vous allez dans un endroit comme ça,
```

> ```
> c'est beaucoup plus FORT, quand même. Je trouve que le monde là,
> il va trop vite, et nous vivons très peu tous ces valeurs (2.0)
> ```

Analysis 17: Relationship between subjects, community, norms and values

As the tutor starts the discussion by asking the participants what they consider to be those precious gems (L1), Josefa responds by emphasizing that it is the values that need to be practised daily and giving priority to the value of education (L2). Romain continues by enumerating some values and how they represent the bare minimum in order to have at least some social cohesion (L3). He then makes a relationship between the increase of complexity in knowledge and education and the importance of developing humanity's knowledge, this hidden treasure in us and in our children. Here it seems that Romain is identifying humanity's collective knowledge as part of the hidden treasure, a wording borrowed from the quote read just before the discussion by Hamed. Josefa then attempts to clarify what Romain stated by asking whether the more one evolves, the more one finds that (L4). Then the tutor attempts to answer Josefa's question to Romain by stating that the more we evolve the more it is important to develop humanity's collective knowledge and the hidden treasure within us (L5). Romain confirms this with a yes. He then gives the example of the portable phone and adding another relationship by stating that 50 years ago we were connected differently and that the more real physical connections we have, the more new connections we have (L6). Hamed suggests the word interactions (L7). Romain adopts the word from Hamed and continues his relationship by stating that more important it is to have values for everyone and the most amount of values possible (L8). Josefa follows on without waiting by also giving now an example, in order "*to really live this situation of true values*". When she goes back to her family in Brazil, who lives on the fields, and when she goes to the neighbour, and visits them, they have no formal education, there are people who have so many values, and "*how beautiful*" this is, and that there is a different way of passing this message. And sometimes Josefa would go back in order "*to have some strength for a world that can stay so empty*" (L9). Romain confirms twice with a yes that he understood (L10) and Josefa continues by making a relationship with the past and how the world today moves too quickly and that they live those values very poorly (L11).

In the chosen example, it is evident how Josefa relates her values to a community she knows well and respects for the values they seem to show without any formal education and her unease with the world she is experiencing currently, a world that is moving too

fast for her and with too little values. Romain brings to the discussion his view of the world that is becoming more and more interconnected through communication technology, a world that is developing knowledge, requiring a minimum of common values, so that a minimum of social cohesion can be possible.

This instance shows how subjects from different communities have different rules and have difficulties to communicate their perspective of a given issue. Added awareness by the participants how each of them brings historicity and multivoicedness into the discussions brings added understanding. Questions may be asked to Josefa in order to get a better understanding as to what these values are that she appreciates so much and as to who brought and taught those values to the indigenous people in Brazil.

5.4   Learning Processes in the activity system

In the first part, I describe a Bahá'í perspective on learning that looks at six distinct topics: the goal of learning; learning itself; the role of the student and of the teacher; the concept of knowledge, and knowing. Part two starts by analysing what participants say as they look back on their development after five sessions. Part three examines how the participants adopt a research view as they take an interest in the research. Part four addresses the four central questions on learning: who is learning, why do people learn, what do they learn, and how do they learn? Part five looks at the possibilities for expansive learning.

5.4.1   Learning: a Bahá'í perspective

It is helpful to view learning as being partly a process of acquisition and partly a process of participation. A Bahá'í concept of learning is found in the content of the curriculum and other sources (Lample, 2009), suggesting that learning is partly acquired (for example: memorization, suggested in Ruhi book 3, page 3) and partly a process of participation in an activity (for example: sharing understanding in a study circle, as described in Ruhi book 3, page 1). Based on Sfard's (1998) table, I have added a column that suggests a Bahá'í concept of learning that includes both acquisition and participation metaphors.

Table 9: Learning as acquisition and participation, adapted from Sfard (1998)

	A	B	C	D
	Acquisition metaphor (AM)	**Participation metaphor (PM)**	**Topic**	**Bahá'í concept** (AM and PM)
1	Individual enrichment	Community building	*Goal of learning*	Develop potential in order to serve the community, advance civilisation building (AM and PM)
2	Acquisition of something	Becoming a participant	*Learning*	Dialogical process involving study, consultation, action, and reflection on action (AM and PM)
3	Recipient (consumer), (re)-constructor	Peripheral participant, apprentice	*Student*	Peripheral participant, collaborator, a scout exploring new territory. (AM and PM)
4	Provider, facilitator, mediator	Expert participant, preserver of practice/discourse/activity	*Teacher*	Facilitator, tutor, expert participant (AM and PM)
5	Property, possession, commodity (individual, public)	Aspect of practice/discourse/activity	*Knowledge concept*	Insights into reality that can guide effective practice (AM and PM)
6	Having, possessing	Belonging, participating, communicating	*Knowing*	Ways of describing reality, that help in civilisation building, through scientific and religious insights (AM and PM)

My findings described in the column D are based on my research into some Bahá'í principles and in the course of preparing this study.

1 Topic: Goal of learning

Instance 18: Data: Document 2

> [...] In Bahá'í terms, the process of one's individual development and fulfilment is tied to the centering of one's energies on the betterment of humankind and serving the needs of the community and the larger society. [...] Thus, Bahá'ís are actively engaged in developing knowledge, skills, and spiritual insights that enable them to act as effective human resources and which are vital to the integrated process of personal and social transformation (Bahá'í International Community, 2010 Study Classes).

Analysis 18: Goal of learning

In this document, emphasis is put on individual development, linked to the purpose of community building. The goal of learning is clearly defined: develop knowledge, skills and spiritual insights, so that they can be used for the betterment of the society at large. Individual enrichment is combined with community building and both are interdependent.

2 Topic: Learning

Instance 19a: Data: Document 2

> [...] Bahá'ís are actively engaged in developing knowledge, skills, and spiritual insights that enable them to act as effective human resources and which are vital to the integrated process of personal and social transformation. Presently, such collective learning takes the form of study circles—a local, collaborative, self-directed learning process being undertaken by Bahá'í communities around the world. All are welcome in the classes, regardless of their ideas or beliefs [...] (Bahá'í International Community, 2010 study classes).

Instance 19b: Data: Document 5

> Individual interpretation rarely remains wholly personal. One studies the teachings and derives insights, but inevitably, these views are shared with others in a dialogical process that guides the collective quest for intersubjective agreement upon which action rests. This consultative process is to be conducted in a manner that preserves unity while striving to achieve Bahá'u'lláh's purpose for humanity. In such a dialogue, individual opinions "lack authority," and a person is to "offer his own idea as a contribution to knowledge, making it clear that his views are merely his own."
>
> While "every believer is fully entitled to voice" personal views, these ideas "can never be upheld as a standard for others to accept, nor should disputes ever be permitted to arise over differences in such opinions." Such views are to be expressed without pressing them on fellow believers. And it is then incumbent upon the listener not to suppress the views of others, which would be a restriction of individual freedom, but to respond in a tolerant, dispassionate and courteous way (Lample, 2009, p. 35).

Instance 19c: Data: Document 13

> It will proceed naturally as the friends in every cluster persevere in applying the provisions of the Plan through a process of action, reflection, consultation and study, and learn as a result (Universal House of Justice, 2010a).

Instance 19d: Data: Document 14

> The Independent Investigation of Truth
>
> Baha'u'llah emphasizes the fundamental obligation of human beings to acquire knowledge with their "own eyes and not through the eyes of others." One of the main sources of conflict in the world today is the fact that many people blindly and uncritically follow

various traditions, movements, and opinions. God has given each human being a mind and the capacity to differentiate truth from falsehood. If individuals fail to use their reasoning capacities and choose instead to accept without question certain opinions and ideas, either out of admiration for or fear of those who hold them, then they are neglecting their basic moral responsibility as human beings. Moreover, when people act in this way, they often become attached to some particular opinion or tradition and thus intolerant of those who do not share it. Such attachments can, in turn, lead to conflict. History has witnessed conflict and even bloodshed over slight alterations in religious practice, or a minor change in the interpretation of doctrine. Personal search for truth enables the individual to know why he or she adheres to a given ideology or doctrine.

Bahá'ís believe that, as there is only one reality, all people will gradually discover its different facets and will ultimately come to a common understanding and unity, provided they sincerely seek after truth [...] (Bahá'í International Community, 2011b)

Analysis 19: Learning

Skills are actively acquired and developed, and learners become participants through collective learning in the form of study circles. In document 13, learning is described as a process of action, reflection, consultation and study. Document 14 suggests that in order to learn and to acquire knowledge, it is necessary to search independently for the truth. Reitz-Koncebovski proposes that the independent search for truth should also be made the first principle of learning and teaching in school (2006, p. 195). Learning encompasses the acquisition of skills and the participation in an activity.

3 Topic: Role of the student

Instance 20a: Data: Document 6

[...] Perhaps the learned Bahá'í is more like the "scout" who helps to guide an expedition on a journey into unexplored territory. This role involves investigating the unknown and generating and applying knowledge to contribute to the success of the mission at hand. It is someone who participates actively in the journey, but whose specialized knowledge, skills, and experience informs various aspects of the struggle to make progress: constructive perspectives into the past, present, and future; insight and technical capacity for ongoing study of the Text; problem posing and problem solving; the defining of culture and intercultural relations. On this journey, the learned individual/scout does not have authority, and, while making a vital contribution, like any other participant is fallible and learns over time [...] (Lample, 2009, p. 152).

Instance 20b: Data: Document 1

[…]Rather than having the participants be passive listeners to a wide array of unconnected talks, the Ruhi Institute materials seek to engage the friends fully in the process of learning (International Teaching Centre, 2000, p. 5).

Instance 20c: Data: Document 7

> The Ruhi Institute uses the term "collaborators" to refer to all who study, teach or apply its courses, wherever they may reside. These participants are indeed collaborators, because all share the Institute's purpose: to use the courses as means of serving the Cause and promoting the well-being of humanity. In every study group there is always a more experienced person who acts as a tutor. The other members of the group constitute the "students" who seek the tutor's help with their studies. However, it is clearly understood by all participants that they are engaged in a reciprocal process, one in which everyone learns. The responsibility of learning rests with each participant. It is the student who undertakes the active work of learning. The tutor facilitates this process and also gains new insights into the material. The relationship is not that of a learned one with a group of ignorant people (Ruhi Institute, 1999, p. 1).

Instance 20d: Data: Document 8

> [...] One of the basic concepts discussed in the unit is the nobility of man. It is essential for the participants in the course -- future teachers of children -- to understand the impact this extremely important principle will have on the kind of education he or she will eventually offer. By the mere acceptance that each student is a "mine rich in gems of inestimable value", the teacher of a beginning children's class takes an enormous step away from current educational practices. Yet the acceptance of this concept is not, in itself, sufficient. Baha'i teachers should also be familiar with the nature of spiritual qualities and know enough about human talents and capacities to be able to discover these gems in their students and actively help polish them. They also have to be fully aware of the importance of helping children develop habits and patterns of behavior that are in keeping with a Baha'i way of life [...] (Ruhi Institute, 1995, p. 1–2).

Analysis 20: Role of the student

The student in document 6 explores new territory and generates and applies knowledge that contributes to the success of the objective. The student in document 1 actively participates in the activity. The student is defined in document 7 as a collaborator who studies, teaches, applies the courses, and is responsible for his or her learning. Document 8 shows how the student is considered a noble person, as a mine rich in gems of inestimable value. The student listens and is attentive to new information, constructs the information into knowledge according to his understanding and his filters of culture, language, values, beliefs, attitudes, expectations, and intentions. This activity may take place in an activity with others.

4 Topic: Role of the teacher

Instance 21: Data: Document 7 (see above) Document 8 (see above)

Analysis 21: Role of the teacher

The teacher in document 7 is seen as someone who collaborates, together with the learner in a common project. The teacher is the expert, facilitates the active work of learning, but the process of learning is also reciprocal, "one in which everyone learns" (document 7). The teacher in document 8 is seen as someone that knows about human talents and capacities to be able to discover these gems in their students and actively helps to polish them. He provides help and assists, facilitates the activity and mediates between collaborators.

5 Topic: Concept of knowledge

Instance 22: Data: Document 9

> A Problem of Knowledge
> [...] there is a process of understanding and action in which the Bahá'í community explores reality, grows in comprehension and knowledge, unifies thought, and contributes to transforming the world in accordance with the truths expressed in Bahá'u'lláh's Revelation (Lample, 2009, p. 161). [...] the acquisition of knowledge through science and religion is the motive force driving progress; and that acquisition of knowledge must be associated with action and reflection on action [...] (Lample, 2009, p. 189).

Analysis 22: Concept of knowledge

Document 9 states that science and religion are the two sources of knowledge and that if we are to acquire knowledge, it should be done through action and reflection on action. A Bahá'í perspective on the concept of knowledge proposes an ontologically objective reality that is beyond the reach of scientific investigation. The scientific source of knowledge allows for the exploration of the universe, physical and human reality, facts, patterns and the laws of creation that can be known by the human mind. The religious source of knowledge allows for a revelation that can be known, the revealed Word of God, the Book and its authoritative interpretation. Further details on this perspective can be found in the Appendix C: Perspective on Reality (Lample, 2009, p. 121).

6 Topic: Knowing

Instance 23: Data: Document 10

> The Bahá'í Writings place definite limits on understanding. 'Abdu'l-Bahá explains that human beings cannot know the essence of a thing, but only its qualities. He also states that all ways of human knowing—reason, tradition, the senses, and inspiration—are fallible, and therefore must be checked against one another. Science, then, is extolled for its powers of empirical investigation and reason, but its limitations are also acknowledged. Religion takes its place along with science as a means for investigating

reality, educating humanity, and contributing to the advancement of civilization (Lample, 2009, p. 175).

Analysis 23: Knowing

Document 10 states that human beings are limited in knowing the essence of things; that our ways of knowing are fallible and must be checked against one another; that the limitations of science must be acknowledged and that along with science, religion must be used for investigating reality. While we acquire knowledge, we belong to a social reality that is created, changes and evolves constantly through participating in meaningful activities.

5.4.2 Participants look back on their development

This study has been carried out over a period of several months, from December 2010 until July 2011. While six sessions had taken place, two more sessions remained to be done at the end of July. Earlier in the analysis, I looked at the actual outcome suggested by the participant after six sessions, asking them what was the one thing they had learned, and what they would do now. The following analysis looks at the interview carried out after five sessions, where I asked them about their development. As this was a group interview, participants listened to what the others in the group were saying about their own development and this had an impact on the statements made by the subsequent participants. As I was present for the interview, I guided the discussion by asking them about their development.

Instance 24: Excerpt 18 (INTS5E1)

```
01  Ham:  Si j'ai développé ou changé, hm, ff, hm, (2.0) je dirais que oui,
          hm, mais peut être pas très <inaudible.1> en fait, dans un
          environnement, c'est basé sur des concepts, toute ma vie, rien était
          vraiment révolutionnaire pour moi,

02  Ham:  mais ce qui était dans ce sens nouveau pour moi, le développement
          que je l'ai vu dans un contexte très pratique,

03  Ham:  et maintenant surtout en ayant deux enfants, on s'imagine vraiment
          le contexte, concret, dans tous ce qui, avant tous ces concepts
          c'était rien que théorique,

04  Ham:  on apprend, mais on ne réfléchit pas vraiment dessus, le
          développement pour moi était vraiment tout ce qui toujours, sans
          questions,

05  Ham:  mais maintenant, j'ai l'occasion vraiment de voir dans un contexte
          très réel, de ce point de vue là, c'est un développement qui se
          produit.

06  Jos:  Par exemple la partie (qui voir) le bien <inaudible.1> (transformer
```

toujours) le mal, même pour nous c'est très difficile, hm.

07   Jos: ça on doit réellement travailler avec nous, pour que nous on passer ça vraiment à nos enfants, autrement ça va pas passer la canalisation, comme le jouet là, si nous on ne travaille pas, ca fait partie du développement, toujours écouter un peu, tout ca, pour soutenir vraiment (les) gens, nos enfants, nous-mêmes, d'abord pour nous même, sinon, ça ne va pas marcher pour les enfants (.) je pense (0.5)

08   Jos: mais c'est un long travail parce que, éduquer nous-mêmes, ce n'est pas si facile que ça. ((giggles by Josefa et Anne))

09   Ann: C'est bien dit

10   Jos: L'histoire de Bahá'u'lláh, qui est vraiment très belle, mais c'est vrai pour appliquer tous les jours, ce n'est pas si facile, mais on arrivera.

11   Ham: Si je peux retourner, comme par exemple en fait, que (considérez) l'homme comme une mine riche en gemmes, est quelque chose, une citation qu'on a, que j'ai relu et entendu des milliers, et milliers de fois, mais c'était que des mots, mais maintenant, je me rappelle dans ma première classe, j'ai vraiment visualisé mon enfant, vraiment, et (on se rend compte) de petits exemples, et ça m'a vraiment donné beaucoup de joie, c'est vraiment quelque chose qui (était) là, des mots très belles, une situation très <inaudible.1>, et en visualisant mon propre enfant dans ce contexte, ca fait battre le cœur un peu plus vite.

12   Ann: Hm, mon développement, effectivement, comme on disait au début on se connaissait pas beaucoup, (ça crée) une certaine habitude, on se voit, les autres, le développement, une éducation à ce qu'il faudrait faire et pourquoi et on a différentes idées et ça prend du temps de, de les intégrer. Mon développement est en développement. ((giggles)) Mais, enfin, de toute manière quand on a, si on essaie d'approcher ça à l'éduction de son enfant, puisque, effectivement, on a un peu, on se rejoint dans ce sens là avec Hamed, on n'est que des parents, ont fait le mieux et on essaie de (prendre les ressources) et des inspirations et des et des bonne méthodes un peu partout, c'est toujours bénéfique d'apprendre, de toute part.

13   Rom: Moi je suis très content d'être avec vous ici ce soir, ((group giggles)) hm, ce qui intéressant c'est que j'avais une confiance sous-jacente, en tous ce qui était les classes d'enfants, parce que effectivement

Serge ((son of Romain and Anne)) va aussi aux classes d'enfants, j'étais quand même en fait ignorant , hm, concernant la structure du cours, qu'est-ce-qui se passait réellement, concrètement au cours, et ça aussi je (tiens à le dire) Anne, moi aussi je suis content d'avoir fait le cours pour ça, donc d'une certaine manière, ma vision vers le déroulement d'un cours a changé, je sais beaucoup mieux, et ce qui est bien aussi, je SAIS, j'ai plus de compréhension ce qui se passe non seulement ici au Cents, de (dans l'un ou

l'autre) ville de Luxembourg, mais presque tout les pays du monde, et ca c'est quelque chose qui est bouleversante, d'une certaine manière, qu'on est entrain de faire ici maintenant aujourd'hui un apprentissage, et que cet apprentissage quand même qui est de pur source positive, et on ce même moment un peu partout reparti dans le monde, et c'est unique comme phénomène historique, historiquement parlant et donc ça on peut clairement parler de développement.

14　Res:　Tu as parlé aussi de toi, le développement chez toi?

15　Rom:　Je pense que oui, un grand oui, parce que comme disait Hamed, avoir compris d'une certaine manière certaines choses depuis certaines années et Hamed c'est encore plus renforçant que moi, car depuis tout petit il a cette présence dans son éducation de ses **valeurs** hm, valeureuses et héroïques et glorieuses ((seems to be the tutor that giggles)) on ce qui me concerne, je pense que faire partie de ce processus d'apprentissage, tout en connaissant le contexte et la portée hm, forcément affecte fortement la personne, et PLUS on sait à quelle point on comprend la carte, the MAP, on général plus on là voit plus on là comprend, plus on se dit, ca me donne du courage pour ce diriger dans une certaine direction, et hm, dans ce sens là chaque mot prend une signification, encore beaucoup plus puissante et oui il y a un développement personnel, à la lumière du développement planétaire.

16　Tut:　Hm, donc moi je suis tout au début de mon activité de tutrice, ((giggles)) et j'ai fait tout plein de Ruhis ((the sequence of courses are called the Ruhi books)) avec Olga et j'ai l'habitude d'avoir elle comme tutrice, et hm, qu'est-ce-que je voulais dire, donc pour moi c'est très diffi , j'ai l'impression qu'elle fait ça tout naturellement de nous laisser parler et de faire avancer quand il faut, et j'ai remarqué quand on doit le faire soi-même c'est très difficile, de savoir quand est-ce-qu'il faut attendre, donc ce n'est pas si facile que ça. donc

le développement chez moi, l'apprentissage d'être tuteur et d'être patient ce que j'ai du mal à être. Que ça aussi c'est une chose à apprendre, comment gérer le groupe et puis chaque groupe est différent aussi d'un autre. Moi c'est plutôt autour de ça que mes pensées tournent, mon développement personnel.

17　Res:　Et tu as trouvé quelque chose qui te permet maintenant

18　Tut:　[Pour l'instant je suis très quand je suis moins attentif au contenu qu'à la manière du tuteur, hm, pour l'instant je fais un Ruhi avec Omid et un avec Eva , donc hm c'est deux manières très différentes, je suis attentif comment ils font avancer le groupe, quand est-ce-qu'ils font des interventions personnelles, donc pour l'instant je suis un peu, je veux apprendre par des modèles, comment eux ils font et puis peut-être aussi trouver mon

19　Res:　Et toi à travers ce

20　Tut:　[Le premier que j'ai fait c'était avec des amis donc c'est ça la

differénce. Peut-être aussi la notion donc d'un côté on est d'accord c'est pas moi qui saît et vous qui savez pas, de trouver la place, le rôle du tuteur, de trouver, qu'on est tous des apprenants, alors c'est quoi ma fonction

21 Rom: Tu sens que tu te développes, dans ton rôle de tutrice, tu sens qu'il y a un

22 Tut: [pas aussi vite que j'aimerais ((giggles)) je me sens pas encore cent pour cent à l'aise, bon je pense que c'est peut-être un truc qui reste. J'ai par exemple peur de ne pas pouvoir répondre à un truc, encore la mauvaise attitude de vouloir avoir des réponses à tout. Vous êtes pratiquement, des bahá'ís de plus longue date que moi, des trucs que je ne sais pas, l'histoire, de ne pas pouvoir répondre, ca me met mal à l'aise. On va trouver la réponse ensemble, ou on va la chercher après, donc là j'ai encore mal compris le rôle de tuteur, alors c'est sur ça que je travaille, mais ca ne va pas aussi vite que j'aimerais

23 Jos: Alors les élèves ici étaient un peu durs

24 Tut: Ah oui, he, ((giggles)) mais ils étaient toujours très gentils, les élèves ((giggles)) C'est plutôt moi qui me stresse, la peur que j'ai de ne pas pouvoir

25 Jos: [Mais c'est très bien, mais ce n'est pas encore fini

Analysis 24: Learning and development

Hamed starts by saying that he has developed or changed (L1), the development he has seen (L2), and the development that is taking place (L5). This development is strongly connected to the context of having two children (L3). Hamed knew the concepts but up to now they remained theoretical (L3). He had heard over a thousand times the concept that man should be regarded as a mine rich in gems, but that this were but words. By visualising his own child in this context, he became aware, it gave him joy, the words became beautiful and his heart was beating a bit faster (L11).

In these few lines, Hamed illustrates his experience of how a new element in his life, his child, creates a new context that gives meaning to learning and promotes development. Words have become beautiful and concepts have taken on new meaning.

Josefa mentions with the voice of 'we' how the good is transforming the bad or evil and that this is very difficult (L6). Work is needed to pass on to our children, being like a channel, and this work is part of development. It includes constant listening, support people, our children, and first of all ourselves (L7). The work of educating ourselves takes a long time and is not easy (L8). Josefa sees in the history of Bahá'u'lláh a model

that she wants to apply in her daily life, and this is not easy. Again, she takes the voice of 'we' to highlight this point (L10).

Josefa emphasizes the need for transformation, the need to become a channel in order to pass a message to others and the fact that this process requires hard work.

It is now **Anne**'s turn and she links her development to a better knowledge within the group, to the creation of certain habits, the sharing of different ideas about education and what one should be doing and the time it takes to integrate these ideas. She states that her development is developing and when this is linked to the education of one's child, one is only a parent, trying one's best and taking inspiration from good methods from many sources, and that anyhow, it is `always` beneficial to learn (L12).

For Anne, development is expressed in the group cohesion, facing the similar situation of educating one's child with others in the group. She states that her development is developing, through participating in the activity of the study circle and she trusts the value of learning.

Romain follows Anne's contribution by confirming his joy to be with the group and his confidence in everything related to the children's classes as their son Serge attends them. His vision of how the class is organised has changed, he knows much better, he knows, he has a better comprehension of what is taking place not only where he lives, but almost everywhere else in the world. This is for him amazing, that today one is engaged in a learning process and that this learning comes from a pure positive source, spread out the world over and that it is a unique historical phenomenon, and this clearly is a development (L13).

When I asked Romain to speak also about his own development, he confirms that he has developed, by making reference to Hamed and the values he has received since his early age. Romain sees himself as being part of a learning process that cannot but affect the person engaged in such a process. It gives him courage to take a certain direction and linking personal development to planetary development (L14).

While Romain mentions that his son takes part in children's classes, and that now he knows more about this aspect, he focuses mainly on being part of a global enterprise, and he relates increased understanding of the context and the "`map`" to an increased understanding of "`directing oneself in a certain direction`".

The tutor, being at the beginning of her activity as a tutor, compares herself with another tutor, where she participated in a number of study circles, stating how she finds it difficult to know how to let participants speak, to make the group move forward when needed, and to know when to wait. She sees her development as learning to be a tutor, to be patient, how to manage the group and recognizing that each group is different (L16). She is more concerned with the manner of tutoring as to the content. At present, she completes a study circle with two different tutors that have two different approaches, she pays attention how they advance the group, when they intervene and she wants to learn by taking them as models so that she can find her role as a tutor, and a learner (L18, 20). She compares herself also with the other participants, some of them being a Bahá'í much longer then herself, and being probably more knowledgeable about the history then her (L22). This unease seems to come from within herself, due to her own fear (L24).

The tutor expresses her development in a learning mode, comparing herself to other more experienced tutors, being aware of her own shortcomings, and being concerned about the form the study circle is taking, and the way she can learn alongside with the participants.

5.4.3 Participants' interest in this research: adopting a research view

During the course of the sessions, I have taken the time to describe to the group some of the approaches used for this study. At this stage it is not clear, whether this description has helped participants in their study. Sharing my observations throughout the study and during the interview after session 5, participants wanted to know more about my research and were very happy that I decided to carry out this research project. I received the following note with the initial answers to the questionnaire at the start of session 1. At that time, I had already shared some initial thoughts about my research with the participants.

Instance 25a: Excerpt 5 (N0)

```
01   Rom:   Salut Jean-Marie
02   Rom:   Ech gratuléieren dech. Dat mess du wierklech gutt. Ganz flott
            Proaktivitéit, a gutt Organisatioun
```

Below is an instance where two participants express their interest in the research I conduct with the study circle.

Instance 25b: Excerpt 17 (INTS5E0)

```
01   Res:   Si vous voulez, on peut faire un petit tour, chacun s'exprime un
            petit peu. Moi, je peux aussi dire quelques minutes, où est-ce-que
```

```
        j'en suis avec la recherche
02      (2.0)
03  Res:  Ça va?
04  ?     Toi d'abord ((giggles))
05  Tut:  Oui ça nous intéresse
06  Ann:  Mais oui
```

Analysis 25: Participants adopting a research view

In excerpt 5, Romain congratulates the researcher, supposedly for his research initiative and approach. In excerpt 17, the tutor and Anne verbally show that they are interested to know more about my research with their study circle. The tutor speaks here with the voice of the other participants: *"it interests us"*. This indicates that participants approve of the use of scientific methods. An opportunity for learning has thus been created. Additional interviews may provide more tangent answers, as to whether activity theory as a method has afforded participants with a tool for learning and action.

5.4.4 Analysis of the study circle: four central questions on learning

Any theory of learning needs to address four central questions: Who are learning, how are they defined and located? Why do they learn, what makes them make the effort? What do they learn, what are the contents and outcomes of learning? How do they learn, what are the key actions or processes of learning? I have already answered some of the questions in the description of the study circle as an activity system, and refer the reader to that section.

Who are learning, how are they defined and located? (Subjects and Community)

The participants are engaged in a process of collective learning in a shared domain of human endeavour and they form a community of practice. Participants also belong to other activity systems. This constellation of activity systems is different for each participant in the activity analysed. Activity systems that are connected to the activity of the collaborative study circle include the immediate family, their circles of friends and neighbours, their workplace, their religious community and the school their children go to. Analysing these interconnections would go beyond the scope of this study, which focuses on the collaborative study circle as an activity system.

Why do they learn – what makes them make the effort? (Object)

The participants that are members of the Bahá'í community (apart from Anne) are encouraged to participate in collaborative study circles. It is useful to them, as they each

have children that need to be educated. They are 'confronted' with this new situation that is not going away and it is this change in their environment that is a part in the motivation for taking part in the study circle. The fact that this activity is taking place in almost every part of the globe is a motivation factor for Romain.

Excerpt 2 : WQ01 : C5

```
Rôle de quelqu'un de responsable et de soucieux du sort de l'humanité.
Important de participer à une étude (Ruhi 3) si largement répandue sur
toute la planète.
```

Each participant brings in historicity and multivoicedness.

> *What are they learning, what are the contents and outcomes of learning?*

Participants learn principles and concepts, skills, techniques and abilities, they learn to manage situations and they learn to create environments. They familiarize themselves with a number of concepts of Bahá'í education, and acquire skills in order to hold children's classes. Document 19 provides a more detailed description of the content and expected outcome of learning.

An aspect of learning that is not directly addressed in the curriculum is how to invite their neighbours and friends to participate in a learning activity that demands a number of skills, and needs to be systematic. It is a tool and part of a norm in the activity system.

> *How do they learn – what are the key actions?*

I have observed over the five sessions that the five participants do a number of actions together. They study and go over the course material of the Ruhi book 3: teaching children's classes. They read the material, discuss the various concepts presented to them and consult about the exercises. They are confronted with classroom situations and the course book gives them a number of alternatives to choose from or come up with another solution to the situation. Participants share their teaching experiences and mostly the tutor does this, as she has had a lot of experience in child education and as she is a trained educator. The participants negotiate the course content as they accept the suggestions in full or partly, or choose other resources that seem more suitable to achieve their object: teaching their children and in the process also teaching children's classes. They do not follow all the rules given to them by the tutor or the curriculum. They do not fill in the missing texts, they do not explain games to the other participants, they do not find all the stories suitable for the children, they use other ways then colouring in order to understand

and memorize a quotation, and they do not memorize the passages suggested in the curriculum. Participants carry out some of the actions suggested and they bring into the group their talents, abilities and skills. Some of them play the guitar, some play the piano, some sing, and some play songs; thereby preparing to sing songs with their children and other children.

As they study, act and reflect on their actions and the experiences, they get to know each other as a group with a shared object, they feel more comfortable with each other, and the atmosphere is one where laughter is frequent.

5.4.5 Possibilities for expansive learning

Conflictual questioning of existing standard practice is crucial triggering action in the expansive learning process (Engeström, 1987).While there is certainly room for expansive learning, I cannot confirm that expansive learning is happening in this study circle. I have observed participants challenging existing practices of standard practice. They clearly begin to question and deviate from established norms. This may turn into collaborative envisioning and a deliberate collective change effort. These practices relate to the tools used in order to achieve an object. Participants, as mentioned above, have used additional and alternative tools, in order to carry out the desired action, or not carry it out. The example below is a passage where participants discuss the exercise of filling in missing text.

Instance 26: Excerpt 19 (INTS5E2)

```
01  Ann:  Maintenant que je feuille, quand même, il faut que je te
            dise, … mais ces trucs à trou là, ou il faut trouver les
            bonnes réponses, ... c'est très embêtant en fait, c'est pas
            très ... C'est la répétition un peu bébête, je sais pas,
            c'est comme les, oui, ... je trouve ça assez ennuyeux à
            faire. Et j'ai du mal à me dire que ca peut apporter quelque
            chose. Nous devrions, nous devrions écrire exactement ce qui
            est écrit en haut.

02  Jos:  Tu sais c'est quoi ça, car plusieurs copines m'ont raconté la
            même histoire. Quand ils ont fait les livres avec nous. Nous
            rappeler qu'on est tout petit, on commence avec les devoirs
            Les gens se sentent un peu petit. Voyez, ils se mettent pas
            la dedans. On devrait y arriver vraiment. Ils se souviennent
            de la partie quand ils étaient petits. Il y a beaucoup de
            gens, j'ai eu plusieurs expériences avec ça. Les gens ont du
            mal à compléter cette histoire… mais ca vient plus tard.
            ((giggles))

03  Ann:  Ah d'accord, mais dans le Ruhi 1 ça m'avait déjà BEAUCOUP
```

embêté ((giggles by Josefa))

04 Tut: Donc c'est pas mieux dans le Ruhi 3 ?

05 Jos: Peut-être il fallait changer un peu, dans la façon un peu plus adulte

06 Ann: Ou c'est voulu

07 Rom: Forcément c'est voulu, à ce niveau, c'est (2) comment vous avez appris

08 Res: Mais là, je vois chez Anne, ça devient presque un obstacle, à la profondeur, ce qui est vraiment là dedans. Elle se heurte un peu

09 Tut: Hm ((agreeing))

10 Rom: Mais moi j'ai mis 10 ans à revenir, car ca me dérangeait énormément aussi

11 Jos: Oui, oui, c'est plusieurs personnes alors

12 Res: Ça peut être une recommandation

13 Tut: À un moment c'était vraiment beaucoup, c'était vraiment la même phrase.

14 Ham: C'était non stop, broken record (laughter, tutor) fast forward

15 Rom: Le problème c'est que si maintenant on demande à qui que ce soit de citer la moindre phrase qu'on a réécrite, qu'on a tellement répétée

16 Tut: Ça va être difficile, hm

17 Tut: Si c'est pas trop long, ca va

18 Tut: Ça reste pas

19 Rom: Ça reste pas

20 Ham: Ça devient un automatisme

21 Tut: C'est comme Anne l'a dit, quand c'est trop, on voulait juste encore finir, hm ?

22 Ham: E pour les passages qui sont plus brefs, on est stimulé, on voulait

23 ?   Oui, oui,

24 Rom: Et au début, on se connaissait encore moins, o la la, il faut bien répondre, et puis faire ces exercices

Analysis 26: Possibilities for expansive learning

Anne (L1) voices her unease with the exercise of filling in missing text. Josefa (L2) confirms this by bringing in the voices of several of her friends, who told the same "story". Anne (L3) remembers how already during the Ruhi book 1 it had bothered her a lot. The tutor (L4) acknowledges what Anne is saying, and Josefa (L5) envisions a change that would be more "adult". Romain, in line 10 confirms, like Anne, that 10 years ago, this had bothered him so much, that he had stopped doing the study circles, and that it took him 10 years to "come back". More voices are added to the topic and Hamed (L14) brings in a bit of humour by saying that at some stage, it was "non stop, broken record". Romain (L15), while agreeing with the group about deviating from the established norm of memorising texts and filling in the gap in texts, highlighted the fact, that none of the participants would remember much from the texts studied. This is confirmed by the tutor (L16, 18).

Josefa suggested a change in practice without suggesting how it could be done practically and Romain expressed his concern that the object of the exercise had simply not been achieved.

This event provides the tutor with an opportunity to encourage among the participants a discussion on finding other, more creative ways of achieving the object of the exercise, simply by returning to what Josefa and Romain had said in lines 5 and 15.

5.5 Outlook

5.5.1 Matrix for possible expansive learning

An expansive transformation is accomplished when the object and motive of the activity are reconceptualised to embrace a radically wider horizon of possibilities than in the previous mode of the activity. The activity system analysed here does not show that the object and motive have changed. Participants have decided not to use certain tools to accomplish a task, to achieve the object. A contradiction between the rules and the object exists. They have not embraced a wider horizon of possibilities, such as coming up with different tools, in order to achieve their object. At this point, the question remains whether the tutor, other participants in this activity or other activity systems that they are surrounded in, will provide stimulation that will contribute to achieve their object.

When the five principles of CHAT, described earlier, are cross-tabulated with the four central questions of any theory of learning, the matrix below helps visualising possibilities for expansive learning.

Table 10: Study circle matrix for possible expansive learning (Engeström, 2001)

	Activity system as unit of analysis	Multivoicedness	Historicity	Contra-dictions	Expansive cycles
(1) Who are learning, how are they defined and located?	Collaborators in a study circle	Voices of a Bahá'í, parent, teacher, friends educator, son, ..			
(2) Why do they learn, what makes them make the effort?			Child attends Bahá'í class, desire to provide education, curiosity, seen as a worldwide phenomenon		
(3) What do they learn, what are the contents and outcomes of learning?	New pattern of activity, based on study, action, reflection on action, consultation		Co-existence of old and new concepts and principles	Struggle to use given tools to attain objective	Find, develop and apply new tools to attain objective
(4) How do they learn, what are the key actions or processes of learning?		Dialogue and debate between positions and voices, focused on a vital object: child education			

5.5.2   Questioning existing standard practice in a wider context

In a much larger context however, it is noteworthy that at the heart of the Bahá'í Faith, as Bahá'u'lláh, its founder stated: "the object of every Revelation" is to "effect a transformation in the whole character of mankind, a transformation that shall affect both its inner life and external conditions" (see document 4). This quest for transformation has found expression in the curriculum of Ruhi book 3. Existing standard practice is portrayed in the introduction: "Bahá'í children's classes are not like the classes of indoctrination which are common in many other religions. [...] the emphasis is on learning to think, reflect and to apply spiritual laws to the life of the individual and society. [...] The desire to avoid indoctrination or catechism should not, however, lead to laxity in religious instruction" (Ruhi Institute, 2007, p. 1). This is further explained with the conclusion that "humanity, left to its own devices without divine guidance, has produced nothing more than chaos, injustice and suffering" (Ruhi Institute, 2007, p. 1). The curriculum is currently being used worldwide in over 184 national communities and it is clarified that "the dynamics of educating children vary greatly from community to community in the Bahá'í world" (Ruhi Institute, 2007, p. 1). Further research should focus on the variations in the dynamics of educating children in different cultural and historical settings.

5.6   Summary of Findings related to the research questions

5.6.1   Research question 1

How does learning take place in the study circle?

I have used in this study the cultural-historical activity theory perspective and the discourse analysis approach in order to provide elements that show how learning takes place in this collaborative study circle. The different elements that describe this study circle as an activity system (chapter 5.1.2) offer a first insight into the complexity of what happens, when five participants engage in a collaborative learning activity. In chapter 5.4.4, I describe the four central questions on learning, including how people have learned, and what their key actions were.

Several instances from the selected excerpts below offer insights that this particular type of collaborative activity encourages and promotes the exchange of questions, ideas, experiences, thoughts and knowledge among participants.

When an idea bounces – how one comment resonates with other participants

During an interview after session five, **Anne** raised her unease that the curriculum suggested to fill in missing text, in order to help memorizing certain passages. **Josefa** picked up on this point, remembering how several of her friends told her about the same unease when doing the curriculum with her. **Romain** shared his unease and the fact that it took him 10 years before restarting this curriculum. Then the **tutor** picks up by stating that at some stage the repetition of the same sentence was really too much. **Hamed** continues by bringing in some humour to this discussion, and comparing this repetition to a *"broken record"* (Chapter 5.3.4).

During this instance and throughout the recordings observed during five sessions, the general atmosphere was calm and serene. Over time, the group came closer to each other, as laughter became more frequent, humour was present, and participants mentioned during interviews that they got to know each other better. Such conditions promote learning opportunities.

When cultural differences meet in a collaborative activity through value negotiation

During session one (Instance 17) Josefa relates her values to a community she knows well, and respects for the values they seem to show without any formal education, and her unease with the world she is experiencing currently, a world that is moving too fast for her and with not enough values. Romain brings to the discussion his view of the world, one that is becoming more interconnected through communication technology, a world that is developing knowledge, requiring a minimum of common values, so that a minimum of social cohesion can be possible.

This instance shows that the negotiation of cultural differences in a collaborative activity offers different perspectives on values and thus provides learning opportunities. Participants need to question their assumptions, gain from the sharing of ideas by others and are able to rethink their position. As participants look back on their development and share their thoughts in the group, new insights can be gained (Chapter 5.4.2).

When a known concept connects to a new context of having to raise children

Hamed had heard over a thousand times the concept that man should be regarded as a mine rich in gems, but that this were but words. By visualising his own child in this context, he became aware, *it gave him joy, the words became beautiful and his heart was*

beating a bit faster (L11). Thus, the concept, together with the context gave meaning to the words and provided a learning experience.

Anne states that through the study circle, she came to know the participants, and as a young parent, was able to share different ideas about education, and that it takes time to integrate these ideas. She says that **_her development is developing_**, and as a parent, she takes inspiration from good methods, and that it is always beneficial to learn (L12). This instance offers another indication that the collaborative activity promotes learning under certain conditions: being able to share ideas; the confidence that learning is beneficial.

When the object of learning is seen as a positive source, spread out worldwide for the first time, in a joyous attitude

In this instance, Romain is very happy to be able to participate in the study circle, and also as his son attends a children's class, with a teacher that has completed the same curriculum. Romain is aware of this unique historical phenomenon, and this has given him added motivation and direction. His **identity** is strengthened, knowing that he collaborates in a global learning process. Thus, his personal development is linked to individual and social transformation (L14).

When learning develops through comparison and identity development

This instance shows the tutor, who compares her role as a tutor with other tutors where she participates and completes further courses that lead towards tutor training. She also compares herself to other participants, who have been Bahá'ís much longer and who may know more about some aspects of the Faith. A part of her identity is that of a learner.

When an interest is shown in what participants do and how they do it

As I informed the study circle of my intention to carry out my research on the exploration of learning processes, three participants showed their interest (Chapter 5.4.3). Subsequently, through meeting the group, each participant seemed happy and encouraged about my interest in their activity. I never got the impression, that my interest and my questions were not welcome.

Value-oriented activity

In this instance, participants attend the study circle motivated by a genuine interest (use value-oriented), and not for the sake of getting a grade (exchange value-oriented). As

seen in chapter 5.2.5, some participants may want to show obedience towards Bahá'í institutions, in which they trust, and these institutions form an integral part of the Bahá'í Faith. This last analysis stems from my observations as a member of the Bahá'í community.

Mediation: When participants are confronted with learning tools

People interpose purposefully tools between them and their environment, in order to modify it and obtain certain benefits. In the process of using and applying the tools within socially organized activities such as this collaborative study circle, opportunities for learning are created. The use of language is a cultural form of mediation. In the following instance, an opportunity to learn through action has been missed. In chapter 5.3.1, the curriculum suggested that participants explain a game to the group, so that they could practice in order to be able to explain games to children.

When the tutor shares their experiences and skills

In chapter 5.3.2, the tutor finds that not all stories meant for children, that are included in the curriculum are suitable for the very young. She relates this from experience, and reassures the participants that many suitable stories are now readily available online.

In chapter 5.3.5 the tutor brings into the group the meaning of the German translation for the word "fear", thereby expanding the meaning of this concept for other participants, which was acknowledged by Romain and Pia. Code-switching is seen here as a tool, allowing for comparison, and further understanding the concept of the fear of God. The tutor is familiar with the German vocabulary, due to her practice and work with children.

5.6.2   Research question 2

What tools are used by the participants and how do they shape their learning?

From the sociocultural perspective, learning is seen as a process of appropriating tools for thinking (Rogoff, 1990). These tools and instruments are one element in the cultural historical activity system. They constitute the means that are used in performing the activity. Figure 3 shows the study circle as an activity system and provides the first answers as to what tools are used by the participants.

Participants used mainly **French** during the sessions, as well as the French curriculum. **Luxembourgish** was used in discussions when the participants present shared this

language. **German** was used at least on one occasion in order to clarify understanding of a French concept in the curriculum.

The **curriculum** was in the form of a published **book** of a 128 pages, consisting of an introduction, addressed to the collaborators, as well as three distinct units. Each unit provided the participants with additional tools that would guide their learning. They include:

- passages from the Bahá'í Writings (authoritative texts) to be memorized;
- passages with questions where the answers could be found in the passages to be memorized;
- open-ended questions that would encourage reflection and discussions among participants;
- statements made that are either true or false;
- passages with missing text to be filled in;
- suggested stories to be told to children; colouring material and games to be explained to children;

These activities were carried out in the group, composed of five participants, and each one was encouraged by the tutor to collaborate. My analysis has shown how these **tools**, suggested by the curriculum, were **negotiated** at times, and **used less** then suggested in the curriculum.

The tutor encouraged each participant to complete the necessary exercises in the course book, by **writing** and filling in the required exercises. Each participant had a copy. The couple, Anne and Romain, shared one book. As a result, they were not able to carry out individually the task of answering questions in the book, and other writing exercises. They shared a tool.

Participants asked the **tutor** questions regarding the education of children and the tutor is considered a **mediating agent**, someone that has already studied the curriculum, someone with some experience with giving children's classes and someone that has completed a tutor-training course. In this instance, the tutor had not yet completed this course. She mentioned this in a written questionnaire, stating that it was an element that she felt she needed to complete now.

The participants' cultural-historical background gives them tools which they bring into the activity. They include:

- knowledge of a prominent pedagogue in the Bahá'í Faith (Mr Furutan);
- musical skills that include singing, playing the guitar and the piano;
- awareness of online resources that help carrying out children's classes;
- professional experience in teaching children;
- additional languages that give a different perspective to a number of concepts;
- the use of humour during the sessions;

I assume that these instruments, tools and mediating agents have guided and influenced significantly the learning process. My analysis shows that participants were motivated to learn more about child education, and all are young parents. All have a common task in providing guidance and education to their children. All share a common vision, and by being constantly guided by this vision, this objective of teaching their children, the collaborators made use of the tools at their disposal, in a way that would bring them closer to their objective: knowing more about child education. My analysis shows that the participants struggled at times with the tools offered in the curriculum. They did not however turn to new tools that would guide and favour their learning.

5.6.3   Research question 3

How does the participants' multivoicedness influence the learning process?

The five collaborators engage in an activity system that is called a study circle, have multiple points of view, traditions and interests. This multivoicedness has a direct effect on the learning process as it creates different positions for the participants in the activity of developing skills that allow them to teach children's classes.

Looking through the 21 selected excerpts that include interviews (5), written questionnaires (3), group sessions (10) and notes (3), I identified and analysed the different voices that the participants brought into the activity. I assume that they represent a fraction of the multivoicedness inherent in the voicing of thoughts and ideas, namely those that were written or pronounced during the activity.

I identified the voices, brought together in table *6: Summary of voices used by participants*, indicating how many participants 'used' a specific voice. In the light of my knowledge and understanding about this particular group, I suggest the following interpretation, in an attempt to regroup the different voices, brought together in the table below. On the left side are the voices observed in the 21 excerpts, and on the right side my interpretation and summary of seven types of voices.

Table 11: Collection of voices used and a summary of what they bring into the activity

	32 voices - the voice of:	participants bring into the activity
a	everyone (3)	voices that are in the name of everyone, or for everyone, when we see ourselves collectively.
b	her son, children, her children, a parent (3), his parents, her family, a friend(s) (2)	voices of those we care for and love.
c	someone eager to learn (3), a researcher (3),	voices of those that are keen to learn and curious to find out more about human existence.
d	a teacher, an educator, a tutor (2), the curriculum writers, a mediator, a contributor, a participant (3), Hamed (a participant), the group (2), someone eager to give his or her best	voices of someone that takes part in an activity, someone that shares his skills, someone willing to contribute as best as possible.
e	a Bahá'í, someone that carries norms and values, a humorous person, confidence (a confident person) (2), someone that knows how to write French, Socrates, Mr Furutan, a Judo master, the writer Ken Robinson	voices of someone with certain qualities, skills and values that transmit and portray certain qualities.
f	those living on the fields, those that need to work hard	voices of those that endure physical hardship and are close to nature.
g	someone annoyed by certain learning practices	voices of those not satisfied by certain learning tools.

I assume that the activity that the participants were engaged in, triggered a number of voices to become manifest, and to become active. The participation in this specific learning activity gave rise to voices to be heard. At the same time, the multivoicedness of the participants and their interaction in the activity shaped and influenced the learning process.

The following incident shows how multivoicedness affects the learning process. Several excerpts show how Hamed is referring to a well-known Bahá'í pedagogue and scholar who used to say that *"repetition is the mother of knowledge"*. The tutor repeats this as the

participants negotiate a number of instances in the curriculum when they are confronted with memorizing a passage from the Bahá'í Writings or fill in missing text, so as to remember better certain passages. The analyses show how most participants struggle with the tools given in order to memorize the suggested passages. On one occasion, Romain voices his unhappiness with having to fill in missing text, and shares with the group that due to these kinds of exercises, it took him 10 years to come back, because he didn't like it at all. Hamed jokes about it and Romain shows clearly that he has not been able to come up with an alternative tool to help the group memorize important passages. He says that the problem is that if someone was to ask the group about even one sentence that they wrote down, (he doesn't finish the sentence), this would be difficult (the tutor completed the sentence) (chapter 5.3.4, instance 12, L10, 15, 16). I have not observed the tutor intervening and trying to encourage the group to find other ways to memorize pertinent passages.

In the written questionnaire after session six, the tutor describes the importance of repetition in order to acquire certain habits and qualities. She brings in a number of voices in order to further make the point that repetition is important.

The tutor brings in the voice of Hamed, a participant, and Mr Furutan, the person that Hamed quoted. This adds weight to what Hamed said as it comes from a respected and well-known Bahá'í scholar. This is repeated in the last questionnaire. As the tutor reflects on what she as a tutor has learned, she focuses on the concept of memorization, and how repetition is the mother of knowledge, she combines a number of voices: the voice of Hamed, who quoted this short passage on repetition from Mr Furutan; the voice of her son who talked about the importance of repetition in the context of mastering Judo, and how while he was in Japan for three weeks, the Japanese Judo master spent three hours practicing one movement, and the voice of Ken Robinson, a writer who talks about how 10.000 hours of training can bring pure joy and happiness, when one has found 'one's element'. By combining the elements of repetition, knowledge and happiness, the tutor voiced in a few sentences her own voice (1), and the voices of Hamed (2), Mr Furutan (3), her son (4), the Japanese Judo master (5) and Ken Robinson (6). This description serves as an example of the depth and richness that historicity and multivoicedness is able to offer when analysing learning processes. It allows visualising and connecting the different voices used by the participants (chapter 5.2.1.).

This instance shows how multivoicedness guided the tutor's learning process, as it reinforced the concept that memorization is a valuable tool. Multivoicedness is linked to historicity, as this instance shows poignantly.

6 CHAPTER SIX: DISCUSSION AND IMPLICATIONS

6.1 Limitations

If I had to do the study again, I would do a number of things differently. A major challenge has been the selection of data out of over 10 hours of video-recording, and this is due to the difficulty in determining appropriate research questions. The experience gained at this stage has helped me to further understand the concepts of observation, analysis, interpretation, and assumption. I was able to do this through my actions; carrying out the above tasks, and being able to study, act, and reflect upon learning processes in the safe environment of the university, with ample opportunities to exchange ideas with fellow students and professors.

In an effort to develop further this research in regards to discourse analysis, I would apply systematically a number of tools of inquiry such as those used by Gee (2005, p. 20), so as to gain more research depth.

For further development of this research as far as the use of cultural-historical activity theory is concerned, I would complete the study by taking a more distant stance towards the processes in the study circle and overview the analysis on a meta-level.

In an effort to further develop this study, I would analyse the video-recorded sessions and take a critical approach, stating that multicultural and multilingual contexts offer challenges, and may initially slow down expected learning outcome; participants struggle to get across intended meaning; participants are unfamiliar with the use of French; participants may be ignorant about the importance of knowing the historicity and multivoicedness of others.

This study explored learning processes within a study group. I would briefly describe methods from other disciplines, such as developmental and cognitive psychology, and neurobiological processes, and how they shed light on the unit of analysis: participants that learn in a collaborative study.

As an insider, a member of the Bahá'í community, I do research within a group of people, and four out of five are members of the Bahá'í community. Throughout the study, I need to be attentive that my beliefs and convictions do not veil existing learning issues within

the group. Appropriate methods are called for in order to prevent this possibility; safeguards are required.

6.2 Discussion on analysis and insights

At this stage of this research, I suggest an interpretation of the insights gained; describe what they mean and how they contribute to the research problem: increasing understanding around learning processes and how learning takes place in the case of a particular *collaborative study circle.*

This study circle allowed the collaborators to come together in a **peaceful environment**, full of happiness and careful consideration towards others. The discussions were carried out in a caring, dignified, respectful, and non-judgmental manner, allowing participants to freely express themselves. My observations and experience as a member of the Bahá'í community show that in Luxembourg and France, the term 'participant' is preferred to the term 'collaborator'. On one occasion, someone remarked that the term 'collaborator' was associated with the French 'collaborateur' during the second world war. The equivalent Luxembourgish term 'Mataarbechter' is appropriate. Code-switching improves in this instance desired meaning.

Recommendations

The following **suggestions** serve all those involved in the implementation and organisation of collaborative study circles. The tutor is a pivotal agent in this enterprise.

Considering the **multicultural and multilingual context** of many study circles, organisers and tutors would do well to plan enough time to allow participants a full and frank understanding of essential concepts around the issue of values. Tutors need to be aware that the French curriculum translation needs a revision. In this way, precious time can be given to allow for a deeper understanding of the essential concept of the nobility of man.

The **mediating tools** offered in the curriculum did on occasions not suit the participants. An initial discussion at the start of a study circle should emphasise that the common vision takes priority over the choice of tools in order to reach the desired outcome. All are responsible to gain adequate understanding of the basic concepts through creative means at their disposal.

The **elements of the activity system** present a powerful visual indication and guide to a process of learning that is complex and not easy to grasp. By providing participants with relationships between elements, awareness is raised.

This study has shown that a collaborative learning activity is rich in instances of **multivoicedness**. Participants have shared awareness about the historicity of study circles. They take part in a **global learning process** that helps to strengthen **identity** and **purpose**. Study circles are evolving and growing. As experiences from study circles taking place in different cultures, are collected and analysed, new insights are gained and shared.

As collaborators complete the curriculum on teaching children's classes, and as they are encouraged to be responsible for their own learning, **action-based tasks** such as starting children's classes, will offer those involved valuable experiences. As they progress through ongoing learning that includes study, action, reflection on action, and consultation, they become social actors and improve and transform their neighbourhoods. They will advance step by step in achieving their desired outcome, as stated in the title of this study: **individual and social transformation**.

6.3   Future research directions

I was privileged to carry out research in the way people learn, progress and develop in the setting of a collaborative study circle. I was able to analyse the first five sessions and a short written questionnaire after session six. In this regard, collaborators had completed Unit 1 of the curriculum: *Some Principles of Bahá'í Education.*

As a further contribution to the research challenge: increasing understanding around learning processes in the case of collaborative study circles, I suggest a research project that would follow the participants through the **entire learning process:**

- Collaborators complete the three units in the curriculum: teaching children's classes, which are: unit 1: **some principles of Bahá'í Education**; unit 2: **15 Lessons for Children**, where each lesson includes a prayer to be memorized, a song around the theme of values, exercises that help to understand the prayer, a short quotation related to a quality, a story that relates to a certain value, a cooperative game, and a colouring activity; unit 3: **Conducting Classes for Children.** The purpose of this unit is to learn some methods and understand some basic ideas on how to conduct a Bahá'í class.

Apart from the required knowledge and enthusiasm to guarantee good results, success depends on the way the class is managed and a relationship with children and their parents, based on unconditional love and deep respect.

- Collaborators start to assist teaching a children's class with someone more experienced. Once, they feel confident and have sufficient experience and skills, they start their own class.

Ideally, the tutor accompanies the collaborators during this process. The duration of such a project could take 6 to 18 months. A number of research questions are addressed. What tools do collaborators use in order to complete the process outlined below? What are the indicators that favour collaborative learning? How do collaborators experience this process? How does this process contribute towards social transformation?

Another research approach would take the form of **action research**, or **interventionist research**. Analysis 12: *Comprehension: inappropriate learning task*, offers an instance where participants are uncomfortable with the proposed tool of filling in missing text, in order to increase their understanding of a relevant passage. At this stage, the researcher questions the participants as to what alternative tools they can come up with in order to become more familiar with essential text passages. With the experience of this study, a similar research project would include active intervention by the researcher throughout the project that the participants would be engaged in, while completing the curriculum and gaining experience in teaching children's classes.

A second area of research worthy of investigation is the **Bahá'í concept of consultation**, a distinctive method of non-adversarial decision-making, a procedure for building consensus and investigating truth, and a vital instrument for social criticism. The Bahá'í concept of learning includes four aspects that are interlinked: study, action, reflection on action and consultation (Lample, 2009). While the concept of consultation is well described in Bahá'í literature, I have not found research that shows how participants in a collaborative environment apply consultation.

The following research questions will contribute to answering issues related to **social cohesion**. How does the Bahá'í concept of consultation seeks to build consensus in a manner that unites various constituencies, instead of dividing them? How do the principles of consultation encourage diversity of opinion and acts to control the struggle for power that is otherwise so common in traditional decision-making systems? How do

the principles of consultation contribute towards problem-solving? The four principles of Bahá'í consultation are described in Appendix B: Consultation.

A third area of research relates to the worldwide spread of collaborative study circles and their effectiveness. In chapter 5.5.2, existing standard practices are questioned in a global context. The 'raison d'être' of the Bahá'í community is to bring about individual and social transformation, and the collaborative study circles with their sequence of courses are the vehicle, the tool for this transformation. Since the curriculum of the course: teaching children's classes, states that "the dynamics of educating children vary greatly from community to community in the Bahá'í world" (Ruhi Institute, 2007, p. 1), further research may focus on the variations in the dynamics of educating children in different cultural and historical settings, and: How can an educational system such as the children's class **curriculum** be implemented and **work effectively across various cultures**? A study could analyse and compare the learning activities of collaborative study circles in different cultures. Education and Multilingualism, one of the five focus areas of the University of Luxembourg, seeks answers to the research question: Can an education system that works well in one culture be implemented in another?

6.4 Conclusion

I wish to draw some conclusions based on the insights gained from the study, and discuss their implications, so as to bridge the "research to practice" gap.

The first conclusion is that participants have been reluctant to use a number of tools given in the curriculum; that participants have become aware that they have not achieved the desired outcome, but that they have not searched for other tools that would help them achieve their goal. Participants had read and discussed several key concepts on children's education, had not been satisfied with the tools suggested, in order to fully understand and memorize the concepts, but had not suggested alternative tools.

When those engaged in a collaborative learning process focus on their objective and outcome, the choice of appropriate tools can be negotiated by the group themselves, as they take on responsibility for their own learning. Tools are means to achieve goals.

The second conclusion is that participants have brought into the activity multiple voices. These voices are attached to the historicity of the participants, and indicate groups of voices: voices, where we see ourselves collectively, voices of those we care for and love, voices of those that are keen to learn and are curious, voices of those that want to contribute and share their skills, voices of those with qualities and values, voices of those that endure physical hardship, those that are close to nature, and finally the voices of those that are not satisfied by certain learning tools. All of these voices relate to the object and outcome of the activity undertaken. The interrelationship between the individual and the group activity exists. I assume that the learning activity acts upon multivoicedness and that participants bring into the activity their multivoicedness. We choose to bring out certain voices and not to bring out others. I assume that certain voices further learning processes more than others, when they echo with their objects of learning.

The third conclusion is that learning takes place through a complex interaction between all of the elements uncovered through the cultural-historical activity system. The study circle observed is at the beginning of its historicity; study circles are developing with their own historicity in different contexts and cultures, and they influence the learning activity. As participants bring in their own historicity and multivoicedness, they influence the learning activity, and in this way, there is interconnectedness and a reciprocal influence between participants and the study circle. The study has shown that a number of actions

and conditions favour learning processes. In the study circle, and among participants, the existence and deliberate creation of certain conditions, such as mutual trust, a welcoming and encouraging attitude, a respect for the opinion of others, adopting a humble learning attitude, and taking ownership for one's learning, contribute towards a richer and meaningful learning activity.

I assume that these elements constitute the foundation that allow for a rich individual and social transformation; something I consider to be a burning issue today.

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8 APPENDIXES

8.1 Appendix: Definitions

I will define here a number of concepts and terms requiring a more detailed explanation for the reader that is not familiar with some terms related to the Bahá'í Faith. Other terms that are widely used needed to be defined in the context of this study in an attempt to reduce ambiguity as to their meaning.

Bahá'í: A person becomes a Bahá'í by recognizing Bahá'u'lláh as the Messenger of God for this age and accepting to follow His laws and teachings and the administrative institutions He established for the unification of humankind. People enrol in a Bahá'í community by signifying such belief and commitment, orally or in writing, to the responsible Bahá'í institution.

Bahá'í Faith/Religion: Founded a century and a half ago, the Bahá'í Faith is today among the fastest-growing of the world's religions. With more than five million followers, who reside in virtually every nation on earth, it is the second-most widespread faith, surpassing every religion but Christianity in its geographic reach. Bahá'ís reside in more than 100,000 localities around the world, an expansion that reflects their dedication to the ideal of world citizenship (Bahá'í International Community, 2011c).

Culture: Man's general control, refinement, and improvement of himself. Culture, seen as a vast panoply of ideas, facts, relics, secrets, techniques, applications, formulas, and documents; the sum of our ways of doing things, and the sum of "knowledge" as we know it. Culture arises from the dialectic between the individual and the social world (Wagner, 1981).

Collaborative Study for Individual and Social Transformation: At the heart of the Revelation of Bahá'u'lláh is the force of transformation, both of the individual and of society. The transformation of the individual is not an isolated process, not ascetic nor centered wholly on one's self-fulfilment. In Bahá'í terms, the process of one's individual development and fulfilment is tied to the centering of one's energies on the betterment of humankind and serving the needs of the community and the larger society.

Prayer and meditation, fighting one's spiritual battles, living according to spiritual laws and teachings—all are essential elements in fulfilling life's purpose, but such efforts reach their fullest transformative effect when they are dedicated to service.

Thus, Bahá'ís are actively engaged in developing knowledge, skills, and spiritual insights that enable them to act as effective human resources and which are vital to the integrated process of personal and social transformation. Presently, such collective learning takes the form of study circles—a local, collaborative, self-directed learning process being undertaken by Bahá'í communities around the world. All are welcome in the classes, regardless of their ideas or beliefs.

By learning about our spiritual reality and our individual role in the progress of society, we can better understand our purpose in life and the way to improve our own lives and the lives of those around us.

Participants in the courses learn, for example, to teach values to children, to engage in community service activities, to assist and empower others to independently investigate spiritual truths, to learn how to competently express one's views, and to engage oneself in serving the broader needs of society for unity, justice, and equity.

Participants in study circles often experience a new sense of direction in life, better relationships with family and friends, and a fruitful re-evaluation of the contribution one can make to the wider community.

Education: Bahá'ís emphasize the importance of education in both its religious and 'secular' aspects, seeing it as a major element in the spiritual and material development of the individual and society as a whole (Smith, 2002, p. 130).

International Teaching Centre: Established in Haifa by the Universal House of Justice in June 1973. Duties include: to be fully informed of the situation of the Faith in all parts of the world, and on the basis of that knowledge make recommendations to the House of Justice and advice the Continental Counsellors; to be alert to the possibilities for the extension of Bahá'í teaching activity; to work out regional and global teaching plans for approval by the House of Justice.

Rationality: Bernstein calls for an alternative approach to human rationality that seeks a way beyond objectivism and relativism. Drawing upon the work of a number of individuals, he proposes an approach whose features include the importance of dialogue among a community of inquirers, practical reasoning born of experience, and an ability to refine human understanding through action over time (Lample, 2009, p. 172).

Reality: As David Bohm, the well-known physicist and philosopher, has pointed out, the way most intellectual disciplines treat theory today is intimately connected with the fragmentation of thought that is prevalent in society. At the most fundamental level, this fragmentation arises, he argues, from our insistence that our theories correspond to "reality as it is" rather than being manageable models of limited sets of phenomena occurring within an objective reality that is infinitely complex. Since our theories are necessarily fragmented, by considering them replicas of "reality as it is," we end up assuming that reality itself is fragmented. And so we miss the interconnectedness of all things. . . . (Lample, 2009, p. 137).

Relativism: The view that any claim to truth, knowledge or morality are not absolute but exist only in relation to a particular culture, society, or historical context (Lample, 2009, p. 170).

Religion: Religion here is not viewed as a conglomeration of conflicting sects, but as a body of spiritual teachings revealed progressively throughout the various stages of the evolution of the human race (FUNDAEC, 2010, p. 134).

Religion and Science: The antagonism towards science held by some religious people is to be condemned. Knowledge is the gift of God to humanity, and divine religion promotes truth. How then can religion oppose science? To do so is ignorance and a denial of human intelligence. It is ignorance, not science, which threatens the foundations of religion: dogmatism and irrationality are the cause of irreligion and the growth of secularism. Religion should be in conformity with science and reason. Thus its foundation will be solid, and it will be able to influence the human heart. It needs to be based on investigation and not mere imitation. Religion that is not in accordance with science is superstition and a human invention. It should be discarded. The maintenance of irrational beliefs engenders vacillation and is ultimately untenable. Both science and true religion are based on reason and should 'bear its test'. Together they fortify each other: science protects religion from becoming superstition; religion protects science from becoming a barren materialism (Smith, 2002, p. 290–291).

Social reality: Social reality is ontologically subjective and epistemologically objective (Searle, 1997, p. 12–13) Ontology has to do with the nature of being, epistemology with what we know. Subjectivity pertains to what is personal, and objectivity to what is independent of personal opinion. Thus, to say that social reality is ontologically subjective means that the features of social reality do not have an existence outside of the consensus of the human beings that create it. For example, a certain piece of paper is money because of the intent of the social agents that created it, not because of its inherent physical qualities. To say that social reality is epistemologically objective means that what we know about social reality isn't just a matter of the opinion of one individual, but consists of objectively ascertainable facts. Thus, determining whether a particular piece of paper is money is not a matter of the personal opinion of a single individual (Lample, 2009, p. 236).

Society: is the outcome of the consciously applied skills of human agents (Giddens, 1993, p. 20).

Spiritual qualities: The Bahá'í writings abound with references to various spiritual and moral qualities which the individual should seek to acquire. The attributes of good character include the fear of God; reverence; piety; obedience to religious law; love for God expressed in love for humanity; prayerfulness; compassion; consideration for others; courtesy; philanthropy; service to others; industriousness; selflessness; forbearance and calm; meekness; amiability; a lack of malice; loyalty; courage; magnanimity; generosity; energy and zeal; a sense of honour and regard for the rights of others; high-mindedness; detachment from material things; submissiveness to the will of God; humility; control of the passions; temperance; purity; chastity; justice (including equity and fair-mindedness); honesty (including truthfulness, candour and financial probity); trustworthiness (including reliability); faithfulness; integrity; sincerity; wisdom; and moderation. Purity of motivation is crucial. Such virtues are conducive to human dignity and honour, and the attainment of 'man's true station'. Each individual should 'strive diligently' to acquire them. Moral and religious qualities are also to be balanced by reason and knowledge. Bahá'ís should be distinguished by their moral qualities. They should promote freedom.

The 'sword' of upright conduct is 'sharper than blades of steel'. If the Bahá'ís succeed in exemplifying divine virtues then they will become both completely united among themselves and a magnet for others, who will want to discover the source of their radiance and joy. Each individual is responsible for their own life, and should seek to perfect their own character (and avoid backbiting about others) (Smith, 2002, p. 327).

The Universal House of Justice: Ordained by Bahá'u'lláh as the legislative authority in the Bahá'í Faith came into existence in 1963. It is a nine-member body elected at five-year intervals by the entire membership of the national governing institutions of the Bahá'í world. The House of Justice directs the spiritual and administrative affairs of the Bahá'í International Community. It serves, as well, as custodian and trustee of the Bahá'í Holy Places and other properties in the Holy Land. Endowed by Bahá'u'lláh with the authority to legislate on all matters not specifically laid down in the Bahá'í scriptures, the House of Justice is the institution that keeps the Bahá'í community abreast of an ever-changing world.

Training Institute : L'institut Pierre Becker est un institut de formation initié par la Communauté bahá'íe du Luxembourg. Son programme s'adresse à tous ceux qui s'intéressent à une gestion globale des défis individuels et sociaux de l'âge de maturité de la race humaine. Il repose sur les enseignements profonds du fondateur de la Foi bahá'íe, Bahá'u'lláh, qui unissent spiritualité et logique. L'Institut s'efforce de développer les caractéristiques suivantes: développer conjointement les connaissances, le discernement spirituel et les compétences de ses participants; offrir une méthodologie variée basée sur l'étude, la consultation, l'art et la méditation ; veiller à la participation active et l'enrichissement mutuel de tous ses étudiants; encourager tous ses étudiants à soutenir l'évolution de la société par leur potentiel individuel unique; s'adapter continuellement et évoluer de manière organique à l'aide du feedback de ses étudiants. Pierre Becker était un instituteur dévoué à Kayl et un membre estimé, créatif et de longue date du Comité baha'i pour l'éducation des enfants. Avec sa femme Christiane il a contribué de façon significative au développement et à l'enrichissement des classes et des fêtes d'enfants. Pierre Becker est décédé au printemps 1994 aux suites d'une tumeur cérébrale. Cet Institut est dédié à sa personne et à son engagement infatigable pour l'éducation et l'encouragement des enfants et des jeunes du Grand Duché (Communauté bahá'íe du Luxembourg, 2011).

Understanding: there are two mental tools, both extremely powerful in the process of investigation reality. One is analysis, that is, breaking things into smaller parts and then examining the relations and interactions of these parts. The other consists of placing things in larger contexts in order to gain insights into causes and reasons for their existence and behavior (FUNDAEC, 2003, p. 26).

8.2 Appendix: Excerpts collected: Interviews, sessions, questionnaires, notes

Res: (researcher) Tut: (Tutor) Ann: (Anne) Jos: (Josefa) Ham: (Hamed) Rom: (Romain)

1. INT01: Interview 1 with tutor 12.12.

```
01  Res:  Please present yourself briefly

02  Tut:  Majo, ech sinn d'[first name] an ech si Spillschoulsjoffer, an
          ech si säit 7 Joer Bahá'í, an ech hunn am Fong relativ séier
          ugefaangen, bei de Kannerklassen, do huet ... mer gehollef, an
          dunn hunn ech selwer hei zu Esch Kannerklassen ugefaangen, an
          elo sinn ech am Fong zoustänneg fir d'Koordinatioun vun alle
          Kannerklassen, am Land,

03  Tut:  an ech hunn elo main éischte Ruhi 3 tutoréiert, an ech hunn de
          Ruhi 3 mat dir gemaach, zum Deel. Du hats d'Sandy ersat.

04  Res:  How did you become interested in the course 3 on children's
          education?

05  Tut:  Et war praktesch direkt, wéi ech Bahá'í war, hunn ech d'Jill
          kontaktéiert, fir ze hëllefen, ech man et schrecklech gär, vu
          Beruff hir sinn ech mat Kanner zesummen, ech hunn einfach
          gesinn dat ech do kéint am meeschten abréngen, dat heescht et
          huet mech ëmmer interesséiert,

06  Tut:  mee am Ufank waren d'Kannerklassen nach am Zenter, an et ass
          parallel dunn do och e Ruhi 3 gelaf, dat war och praktesch
          einfach,

07  Tut:  ... also ech hunn et wierklech gemaach mam Zil fir iwwer
          Kannererzéiung ze wëssen, a fir duerno och Kannerklasse selwer
          ze maachen.

08  Tut:  ... ech hat d'Buch 1 gemaach, an do sinn ech Bahá'í ginn. Mat
          1 an 3 kanns de souguer scho Kannerklassen halen.

09  Res:  How are you involved with education and how do you see
          education in general

10  Tut:  Ech sinn an engem neie Schoulprojet am Moment, ((name of the
          school)), wou mer vill, vill, vill, schwätzen, wou mer eis
          zesummen immens entwéckelen, sou dass mer permanent an
          Diskussioun sinn, wéi mer sollen erzéien,

11  Tut:  an et ass eng Wëssenschaftlerin, d'Barbara Rogoff, an déi
          beschreift 3 Modeller, vun Erzéiung: si nennt een den Adult
          one, deen aneren Children, an deen aneren Community of
          Learners, a wou ech mengen, dass ech a vill, den Adult one
          praktizéiert hunn, wou ech geschafft hunn, ... ech war de
```

Récipient, a mir fëllen deen.

12 Tut: An elo an der Schoul a mat menge Kollegen, an den Text, dee mech impressionéiert huet, de community of learners, et ass net e bësse vun deem an net e bëssi vun deem, et ass einfach eppes ganz aneschtes, wous de dech zesummen op e Wee vu Léiere méchs, wou jidderee kann den Expert sinn, wou s de zesummen, entdecks, wou zwar déi Erwuesse méi Verantwortung fir d'Léieren huelen, an déi och e Kader musse schafen, et ass jo hir Roll, mee d'Kanner solle permanent gesinn dass den Erwuessenen och e Learner ass.

13 Tut: ....permanent léiers. Fir mech ass Léieren elo eppes wat am Dialog geschitt mat anere Leit, an der Konfrontatioun mat Leit, mat Material.

14 Tut: …wat mech frou mécht, ass dat d'Bahá'í Texter am Fong datselwecht soen, d'Wëssenschaft, neurobiologesch Texter, de Mënsch ass e Bergwerk reich an Edelsteinen, dat gëtt am Fong ëmmer erem gesot. Et ass net méi, d'Kand ass do a mir schëdden et eran, mee d'Kand ass do a mir huelen et eraus, ...wéi och am Bahá'í Glawen; wat hues de gemaach, denk driwwer no, all Dag, ...d'Kand ass net eidel, mee voll, a mir probéieren, dat erauszekréien,

15 Res: How do you view your role ass a facilitator?

16 Tut: Ech hunn et elo am Summer fir d'éischt gemaach, et war och do en Zesummeléieren, ech hunn eng Chance, dat ech konnt mat aneren iwwerleeën, an dass ech do e Virsprong hunn, d'Caddy an d'Sandrine, si hunn och Kanner, ... a si hunn och sou vill Erfahrung, ((the participants of the first book 3)),

17 Tut: ech gesi meng Roll zum Deel fir heiansdo, wann d'Gespréich sech verleeft, erëm zréckzekommen op d'Thema, ech si frou fir déi Erfahrungen, déi ech elo hunn, kënnen ze deelen, dat Wësse wat ech am Fong an der Schoul konnt kréien, fir dat deelen a matginn.

18 Res: What do you make of the three levels of understandings that the book 1 mentions?

19 Tut: Dat eent ass den Text verstoen, an dann? ... wat fir mech flott war, fir d'Buch 1 an 3 nach eng Kéier ze maachen, a wou ech dann en anere Bléck kréien ...

20 Tut: ...op der Ebene vum Wuert immens Ënnerscheeder sinn, ech soen elo: Disziplinn, oder Gottesfuercht, wou eng aner Persoun fuerchtbar opbruecht war, a wou ech awer doduerch, dat mir gehollef huet, wou mer zesumme konnten erklären, a mir och gehollef en anert Verständnis vum Wuert ze kréien, soss, ech wier doriwwer ewechgaang, ...dass de d'Wuert vill méi zerplécks, da kritt et méi eng Déift,

21 Res: Would you like to add anything else?

22 Tut: Wat ech immens schéi fannen, fir Kannerklassen ze halen, eben
           och elo fir Tuteur ze sinn, dat ass wanns de anere Leit eppes
           wëlls "bäibréngen", ((tutor makes the exclamation marks with
           her fingers))oder das de et sou virbereeds, dat wanns de mat
           aneren zesummeschaffs, kriss de selwer einfach en enormt
           Verständnis.

23 Tut: Ech hu mäi Glawe sou kënne verdéiwen, well ech Kannerklassen
           halen, an ech hu gemierkt elo mat den Erwuessenen ass erëm eng
           aner Saach, ginn emmer erëm Froe gestalt, och vu Kanner,

24 Tut: a wann s de et sou virbereet hues, fir dass de engem Kand et
           kanns erklären, du muss et einfach sou gutt verstanen hunn.
           Z.B. ... dass de vill méi recherchéiere gees,

2. WQ01: Written questionnaire 1 with participants 25.1.

(*) Note: Josefa's statement is my translation from the original text in Portuguese

Questions	A:Josefa (*)	B:Anne	C:Romain	D:Hamed
1. Veuillez vous présenter brièvement.	My name is [Josefa]. At the moment I'm staying at home and take care of the children.	Je suis [Anne], mariée avec un enfant de 5 ans.	J'ai envie d'apprendre plein de choses, dynamique, marié père	Hallo! J'ai 38 ans, marié avec 2 enfants, 3 et 1 respectivement. Bien que je suis né ici au Luxembourg, j'ai passé beaucoup d'années à l'étranger et j'essaie de retrouver des racines ici …
2. Comment vous vous êtes intéressé à participer à ce livret ?	I have admiration for the work that the Baha'is do and the cooperation in the every day life of our children.	[Serge] va aux classes d'enfants depuis cette année.	L'éducation des enfants est intéressante et importante.	Pourquoi ? L'occasion s'est présentée.
3. Comment êtes-vous impliquez dans	We would like to be more engaged in all this, especially	Je suis maman; en tant que telle je dois	Toute personne est responsable de l'éducation	J'ai deux enfants, donc j'espère pouvoir jouer un rôle productif dans leur éducation. Je

l'éducation et comment voyez-vous l'éducation en général?	the spiritual side, but the daily life consumes us and it is necessary to do something on the spiritual side.	éduqer mon enfant = l'aider à se développer	de l'humanité. J'aime les métiers qui impliquent l'éducation.	vois l'éducation avant tout comme un processus qui commence au domicile à l'âge le plus jeune.
4. *Comment voyez-vous cette citation : Voyez en l'homme une mine riche en gemmes d'une inestimable valeur. Mais, seule, l'éducation peut révéler les trésors de cette mine et permettre à l'humanité d'en profiter.*	In one way we that we let pass each moment and we live values that are not very important. The real value can be summed up as something more beautiful: spirituality	vrai	Citation qui encourage l'éducation et qui fait ressortir son importance.	L'éducation dont est parlé ici est avant tout, mais pas exclusivement, une éducation morale, destinée à promouvoir les qualités spirituelles dans l'homme.
5. *Comment voyez-vous votre rôle en tant que participant?*	to give the best of ourself that means something that is true, something that really comes from within ourselves.	Je vais apprendre de l'expérience des autres participants et partager avec eux	Rôle de quelqu'un de responsable et de soucieux du sort de l'humanité. Important de participer à une étude (Ruhi 3) si largement répandue sur toute la planète.	Rôle en tant que participant.. ? j'espère d'apprendre, mais aussi pouvoir contribuer. – on verra …
6. *Quelles sont vos attentes ?*	that we can realise at least one fourth of everything	Cf question 5 + en savoir plus sur	Être plus lucide de l'importance de l'éducation	Attentes … sincèrement, pas trop sûr. Je voudrais parcourir le processus Ruhi,

	that Baha'u' llah is asking us, meaning spirituality	l'éducatio n et les classes d'enfants	des enfants.	mais le thème de l'éducation m'est spécialement proche au cœur.
7. *Aimeriez-vous ajouter autre chose ?*	to have courage and a lot of strength, many objectives and creating things that can be multiplied in order to have real results	Ø	Bonne étude et bonne chance et vive l'éducation.	Hmm… maybe later. Content d'être ici.

1/ Je suis [Anne], mariée avec un enfant de 5 ans.

2/ [Le fils] va aux clases d'enfants depuis cette année.

3/ Je suis maman ; en tant que telle je dois éduquer mon enfant = l'aider à se développer

4/ Vrai

5/ Je vais apprendre de l'expérience des autres participants et partager avec eux

6/ cf question 5 + en savoir plus sur l'education et les clases d'enfants

7/ Ø

1. Meu nome e- [Josefa] [family name]
   Estou no momento em casa cuido das crianças.

2.- Admiração pelos Trabolhos Bahais e cooperação no dia dia dos nossos filhos.

3- Gostaríamos de ser mais aplicados sobre Tudo no, sentido espiritual, mas o dia, dia, Nos consome, e uma necessidade fazer algo Mais. Neste sentido...

4- Semos de uma maneira Que deixomas Cada Momento passar e Vivemos Valores no Qual, não ha, muita importância, e Verdodeiro Valor se resume em algo Que e mais belo, a espiritualidade.

5. Dar o melhor de nós mesmo no sentido Mais Verdodeiro enfim algo Que, vem realmente de dento. de nós.

6 Que possomos realizar pelo menos 1/5 de Tudo que Bah'u'lla Nos passa ou seja a espiritualidade

7 Ter coragem e bastante obstinencia. Muitos objetivos e criar muitas causas.

① HALLO! J'AI 38 ANS, MARIÉ AVEC 2 ENFANTS, 3 ET 1 ANS RESPECTIVEMENT. BIEN QUE JE SUIS NÉ ICI AU LUXEMBOURG, J'AI PASSÉ BEAUCOUP D'ANNÉES À L'ÉTRANGER ET J'ESSAYE DE RETROUVER DES RACINES ICI...

② POURQUOI? L'OCCASION S'EST PRÉSENTÉE.

③ J'AI DEUX ENFANTS, DONC J'ESPÈRE POUVOIR JOUER UN RÔLE PRODUCTIF DANS LEUR ÉDUCATION.

JE VOIS L'ÉDUCATION AVANT TOUT COMME UN PROCESSUS QUI COMMENCE AU DOMICILE À L'ÂGE LE PLUS JEUNE.

④ L'ÉDUCATION DONT EST PARLÉ ICI EST AVANT TOUT, MAIS PAS EXCLUSIVEMENT, UNE ÉDUCATION MORALE, DESTINÉE À PROMOUVOIR LES QUALITÉS SPIRITUELLES DANS L'HOMME.

⑤ RÔLE EN TANT QUE PARTICIPANT...?
J'ESPÈRE D'APPRENDRE, MAIS AUSSI POUVOIR CONTRIBUER.
—ON VERRA...

⑥ ATTENTES... SINCÈREMENT, PAS TROP SÛR. JE VOUDRAIS PARCOURIR LE PROCESSUS RUHI, MAIS LE THÈME DE L'ÉDUCATION M'EST SPÉCIALEMENT PROCHE AU COEUR.

⑦ HMMM... MAYBE LATER. CONTENT D'ÊTRE ICI.

[Hamed]

1 J'ai envie d'apprendre plein de choses, dynamique, marié père.

2) L'éducation des enfants est intéressante et importante.

3) toute personne est responsable de l'éducation de l'humanité. J'aime les métiers qui impliquent l'éducation.

4) Citation qui encourage l'éducation et qui fait ressortir son importance,

5) Rôle de quelqu'un de responsable et de soucieux du sort de l'humanité. Important de participer à une étude (Ruhi, 3) si l'argument répandue sur toute la planète.

6. Etre plus lucide de l'importance de l'éducation des enfants.

7. Bonne étude et bonne chance et vive l'éducation.

[Romain]

3. S1E1: 25.01.

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01   Ann:  Pour moi c'est une question de de langage, alors je suis assez
             surprise de lire « enseigner les (2.0) en enseignant dES
             enfants », d'après moi on enseigne aUX enfants

02   Tut:  hm

03   Ann:  Ça revient (2.0) « lorsque nous enseignons les enfants »

04         ((looks and points at the book on Romain's lap))

05         Ça me semble bizarre, alors je ne sais pas si cela

06   Tut:  L'enseignement DES enfants

07   Ann:  Oui ((looks again in the book)) on enseigne à quelqu'un (2.0)
             apparament

08         Et là hm ((looks again in the book)) on enseigne les enfants, par
             exemple

09         Au b) lorsque nous enseignons les enfants

10                                = ((giggles by Romain, Anne))

11   Tut:                            =ah, ok

12   Ann:  alors je ne sais pas si c'est, parce qu'on doit comprendre
             l'enseignement autrement, ou si c'est hm une mauvais traduction

13   Tut:  C'est souvent utile de voir dans d'autres langues

14   Rom:  Comme consulter

15   Ann:                      =oui, hehe, justement quoi, c'est

16   Tut:                      =là, die Kinder unterrichten

17   Rom:                      =to teach children

18   Tut:  Teach children

19         (3.0)

20   Rom:  Donc, enseigner à quelqu'un, <inaudible.1> (on ne peut pas dire)
             enseigner quelqu'un, c'est Ç A que tu dis ?

21   Ann:  Oui, on enseigne quelque chose en fait

22   Tut:  Hm ok

23   Rom:  Ok
```

24 Tut: Et c'est pour ça que ça gène un peu

25 Ann: Oui

26 Jos: C'est BON, oui

27 Rom: C'est bon mais c'est bizarre

28   ((Romain looks at Anne, both giggling, Josefa is leaning her head
          to look closer in the book at the text))

29 Ham: <inaudible.1>

30 Ann: Oui c'est, bon c'est, je trouve que, c'est hm, c'est écrit en
          français à la base, et, mais ça peut, hm, c'est bizarre comme
          tournure, voilà

31 Tut: Non, mais, je pense pas qu'on veut les enfants comme des objets,
          ça je suis sûr, mais je comprends que ça peut gêner (2.0)

32 Rom: En fait c'est hm, enseignons est un peu confondu avec éduquer, car
          on éduque quelqu'un, mais on enseigne à quelqu'un ((looking at
          Anne) (.)

33 Ann: Oui

34 Jos: (Bien) qu'il connaisse bien la langue (1) et puis qui a rédigé le
          livre ((taps with one hand on the book))

35   <inaudible.1> ((comments mixed with giggles)

36 Tut: C'est possible, hm

37 Ham: L'enseignement c'est dans le sens d'éduquer ici, non ((taps on the
          book and Anne, Romain and Josefa look towards him)) (2.0) c'est
          dans le même sens

38 Rom: Oui

39 Ham: =education

40 Rom: C'est tout à fait le même sens, mais, hm, c'est pas utilisé

41 Ham: Ah, d'accord

42 Rom: Car comme disait Anne, on enseigne quelque chose à quelqu'un. Mais
          je pense c'est tout simplement <inaudible.1>

43 Tut: Sûrement

44 Ham: Le language

45   Hm hm ((not sure by whom this comment was made))

46   Tut: Moi quand j'ai lu hm, (.5) quand nous enseignons ((giggles)) les
            enfants, nous adorons Dieu, ça m'a, c'est la première fois que
            cette phrase m'a si touché mais (2.0) pour moi c'était (.) très
            beau, car tous les jours j'ai la chance d'enseigner, d'adorer Dieu
            tout le temps (giggles). C'est de choses que je sais mais cette
            phrase m'a touché aujourd'hui plus que d'autres fois.

4. S1E2: 25.01.

001   Tut: Qu'est-ce-que c'est les pierres précieuses?

002   Jos: C'est les **valeurs**, toujours, (3.0) c'est de mettre en pratique
            chaque jour, (5.0) je crois par exemple, nous sommes entrain de
            faire <inaudible.1> l'éducation, ça c'est une valeur qu'on met en
            priorité (3.0) ((participants look in their books))

003   Rom: Aussi, tous les exemples qu'ils donnent ici, hm, justice, vérité,
            loyauté, fidélité, hm, il est évident que aucune soit citée
            pourrait exister sans un minimum de ses **valeurs** là, c'est tout à
            fait impossible, qu'il y ait la moindre cohésion sociale. (3.0)
            Donc plus la complexité de connaissance et d'éducation, plus
            cette complexité s'accroit, (devient) plus grande, plus je pense
            il est important justement de développer les connaissances de
            l'humanité, tout ce trésor caché, (2.0) en nous, et dans nos
            enfants (3.0).

004   Jos: Tu veux dire, plus qu'on est évolué, plus (.) on trouve ça?

005   Tut: Plus c'est important

006   Rom: Oui, plus, je ne sais pas, par exemple le téléphone portable
            ((points to the telephone on the coffee table)), à quel point,
            l'utilité, c'est, est maintenant connecté d'une manière
            différente, disant que par exemple il y a 50 ans, et plus qu'il y
            a de connexions réelles physiques, dans le monde, mais toutes les
            connexions qui se font amicales, ou clubs, professions, à tous
            les niveaux, plus il y a de nouvelles connections

007   Ham: interactions

008   Rom: Interactions, plus il est important d'avoir des **valeurs** pour tous
            le monde, et le plus de **valeurs** possibles, sinon on va droit dans
            le mûr

009   Jos: parce que si je donne juste un exemple, parfois quand je veux
            vivre vraiment cette situation de valeurs vraies, moi je retourne
            un peu dans ma famille, qui est au Brésil, qui vit vraiment dans
            les champs. Je demande aux gens chaque fois que je vais chez la
            voisine, quand j'allais visiter cette gens, ils sont pas
            instruits de l'école, rien du tout, il y a des gens qui vivent de
            façon vraiment indigènes, mais qu'il y TANT de **valeurs**, que c'est
            TELLEMENT beau, qu'il y a un différent façon de passer cette

message (.) parfois je retourne en arrière pour avoir un peu de la force pour le monde qui peut rester tellement vide (.) vous comprenez ce que je veux dire ?

010   Rom: Oue oue

011   Jos: C'est comme si avant nous avons ça vraiment, hm, PLUS, et vous allez sentir ça si un jour vous allez dans un endroit comme ça, c'est beaucoup plus FORT, quand même. Je trouve que le monde là, il va trop vite, et nous vivons très peu tous ces **valeurs** (2.0)

012   Tut: Je suis pas toujours

013   Jos: [non ?

014   Tut: Oui, et non, parce que je pense aussi dans le passé il y a des histoires, au moyen âge et même encore dans des guerres,

015   Jos: [oui ?

016   Tut: Horribles, donc on peut pas dire que il y a 50 ans,

017   Jos: oui dans certains cas

018   Tut: Dans certains donc je pense pas qu'il y a 50 ans ou 100 ans les gens avaient plus de **valeurs**, hmm

019   Jos: Pas qu'il y avait plus de **valeurs**, mais ils mettaient plus en pratique ces **valeurs**, je pense, peut-être qu'ils avaient plus de possibilités à donner cette innocence, (à passer) cette innocence parce que c'est une façon d'innocence aussi (.5) je ne sais pas, mais quand même on a eu déjà ça, c'est bien (qu'on ramène) parce que autrement si nous avons pas ça en arrière, je ne pense pas que nous avons la capacité d'être ici aujourd'hui entrain de parler de ça.

020   Tut: Hmm ((wondering))

021   Jos: Vous savez (.) mais c'est bien (.) il faut vraiment avoir la force hm ?

022   Ham: Mais je crois le (problème) est relatif, il y a 50 ans, on ne connaissait pas le futur, on aurait le même argument en disait oui il y a 50 ans les gens, seraient (in touch with) c'est toujours relatif au point.

023   Jos: Hmm ((agreeing))

024   Ham: Dans 50 ans on va dire, oui, il y a 50 ans on était beaucoup plus dans les **valeurs**, car c'est toujours relatif

025   Tut: Il y a Socrates, c'est vraiment en vieux grec, 2000 ans, euh, je ne sais pas, et il y a une citation de lui quand il dit oui mais les jeunes ils ne travaillent pas, ils s'amusent juste, et quand

> on lit ça, on dirait c'est une citation de maintenant, et c'est
> une citation qui date de il y a 2000 ans. Donc toujours les gens
> ont pensés que les jeunes ils ont moins de **valeurs**, ils
> travaillent moins (3.0) mais ce que Romain a dit aussi (plus) une
> société est complexe, je pense, plus c'est (complexe) avec les
> moyens de communication, il y a beaucoup de bien, mais aussi
> beaucoup de dangers. ((Romain brought some cups on the table and
> went back to the kitchen to get the cattle who was boiling)) On
> peut aussi être bien. Je pense c'est important d'être bien
> instruit et d'avoir des **valeurs** pour pouvoir utiliser aussi tous
> les moyens, je sais pas, l'internet, le portable, ça peut servir,
> ça peut vraiment être très utile, ça peut aussi servir à faire
> n'importe quoi.

026   Jos: On (pourrait)

027   Tut: [pardon

028   Jos: Ça peut aussi être négatif

029   Tut: Oui voilà et pouvoir utiliser toutes ces choses parce que c'est
       quand même aussi des cadeaux, hM toutes les technologies, de
       pouvoir les utiliser c'est d'avoir aussi une bonne instruction et
       des **valeurs** (4.0)

030   Tut: oK ((sits up properly)) ah c'est déjà le tour de Anna ((light
       giggle)

5. N0: Note 0, 26.1.

01   Rom: Salut Jean-Marie

02   Rom: Ech gratuléieren dech. Dat mess du wierklech gutt. Ganz flott
       Proaktivitéit, a gutt Organisatioun

03   Rom: Mir hunn zwar Problemer eis ze gesinn, mee dat misst scho goen.

04   Rom: Bréng dem Esther e schéine Bonjour mat. D'((Romain's family
       name))begréissen iech

05   Rom: Mat léiwe Gréiss, Romain

26.01.11

Salut Jean-Marie,

Ech gratuléieren dech. Daat mess du wierklech gutt.
Ganz flott Proaktivitéit, A gutt Organisatioun.
Mir hunn zwar Problemer eis ze gesinn, mä dat
misst scho goen.

Breng dem Esther é scheine Bonjour mat.

[La famille xxx]   Begréissen iech.

Matt léiwe Gréiss,   [Romain]

6. S2E1: 2.2.

```
01  Tut:  La parole allemande pour crainte de Dieu, c'est Ehrfurcht, donc il
          y a un peu moins de peur, et beaucoup de respect aussi, non? enfin
          pou (mon) sentiment Ehrfurcht

02  Rom:  Hm

03  Tut:  non?

04        (2.0)

05  Tut:  C'est la crainte mais aussi un énorme respect

06  Pia:  C'est pas seulement peur

07  Tut:  C'est pas seulement peur
```

7. N1: Note 1 – 17.3.

1. Anne will stop attending the class, had already worries with book 1, but for the 3rd session had planed something else. This info comes from Romain, her husband.

2. Pia had to stop attending, due to other commitments.
3. Francine and Josefa are still attending, but have to be reminded to come.

8. INTS3: Interview before Session 3, 19.3.

```
01  Tut:  ((whispers)) bonjour jean-marie ((smiles))

02  Rom:  Si mer schonn um bonjour jean-marie

03  Tut:  Yeah,

04  Ham:  ((spreads out his hands))

05  Rom:  Moie jean-marie

06  Tut:  Moien

07  Ham:  Moie Jean-Marie ((while bending slightly his head downwards)

08  Rom:  (meng) Freed gesinn ze ginn

09  Tut:  [((giggles))

10  Tut:  Déi gréisste vun de Freeten

11  Tut:  Mir sinn net vill den Owend, awer mir schaffe ganz gutt

12  Tut:  Ok, also de jean-marie, cher jean-marie huet mer eng Mail
          gemaach fir ze froen op d'Partizipatioun um Ruhi 3 en Afloss
          op ären Alldag hätt, ob der do scho kënnt eppes mierken

13  Ham:  Ech

14  Tut:  Reflexiounen, Observatiounen, Gedanken

15  Ham:  Ech géing soe jo an neen. Jo hm, am Bewosstsinn schonn, mee
          praktesch nach net.

16  Tut:  Wie mengs de dat

17  Ham:  Ech si mer (och) vun deene Passage bewosst ((while holding
          his book, flicks through the pages while looking at the
          tutor)) am Alldag bewosst, do ass eppes, ech mengen, jo wéi
          gesot, am Bewosstsinn, wéi ech vis-à-vis zu menge Kanner
          sinn, mee ech mengen am prakteschen, hat ech awer nach net
          Geleegenheet fir dat praktesch z'erliewen

18  Tut:  Hm, mat denge Kanner

19  Ham:  Et ass iergendswéi eng Erwaardung do, wou ech mech drop
          freeën, fir do wierklech, ech mengen 't ass nach e bësse
          fréi, mee ech si wierklech, ech stelle mer dat, ech hu grouss
          Erwaardunge vun deem heite Cours ((puts his hand on the
```

```
         book))

20  Tut:  Hm

21  Ham:  De Cours ass gutt, ech kann mer erwaarde fir mat him och ze
           deelen

22  Tut:  Hm

23  Ham:  Et ass ganz bewosst mee ech mengen nach ze fréi fir eng
           praktesch Uwendung ze konstatéieren

24         (3.0)

25  Tut:  Mr Romain

26  Rom:  Hm 't ass ganz interessant wat s de elo geäntwert hues, well
           éischtens wéi hat ech och sou eng bewosst hm ënnerbewosst
           Äntwert, zu der Fro ob Ruhi 3 a mengem hm a mengem Alldag
           iergend eng Influenz huet. An hm, ech géif soen éischter
           onbewosst an däer Hinsicht wou wann een zum Beispill liest
           dass hm sou déi Iddee mat de Minnen dass d'Kanner sou wéi
           räich Minne sinn an sou ech menge wann een dat sou eng Kéier
           sou gelies huet, sou loosse mer soen assimiléiert huet dann
           hm behält een dat och hm sou. An DOFIR géif ech soen dass hm
           sou Saachen obligatoresch well en Afloss huet

27  Tut:  Hm

28  Rom:  Duerno, mat de Kanner a mam Mënsch am grousse ganzen ass

29  Tut:  Hm

30  Rom:  Also JO schonns e bësschen, elo viläicht (.) ech kéint mer
           elo virstellen dass eng Persoun déi hm déi Iddi elo fir
           d'éischt an deem Buch

31  Tut:                        [entdeckt

32  Rom:  entdeckt hätt hm dass dat sou vill méi vill méi staark ass

33  Tut:  Hm

34  Rom:  En Elektroschock eventuell

35  Ham:  ((nodds with his head in agreement and possibly surprise)

36  Rom:  Wann en Déclique dabei ass natierlech, an hm dofir wéi soss,
           also, jo, hm, meng Äntwert ass da jo.

37  Tut:  Hm ((smile on her face))Ok (2.0) ech soen dann am Numm vum
           jean-marie merci. (.)((giggles)) guTT
```

9. S3E1: 19.3.

```
      (4.0)

01  Ham:  't ass deelweis den 1 awer virun allem de 4

02  Tut:  Jo ech mengen och mir maachen en autre draus ((giggles))

03        (5.0)

04  Tut:  't ass esou, et steet do, wann s de ass da verstees d' et an
          et ass e Frënd vu mir deen huet e ganzt gutt Beispill. Wa mer
          elo e Kand hu wat net gutt Mathé versteet da soe mer ah wann
          s de dech konzentréiers dann hm verstees de a mir géingen
          awer nimools zu engem Blanne soen wann s de ganz gutt kucks
          da kanns de gesinn. Wees de heiansdo ass awer och einfach
          eppes

05  Rom:  ((nodds head))

06  Tut:  Ze schwéier vir een a wann s de deem awer sees mee gëff dech
          drun da geet et, dat ass jo awer och immens humiliant, wann
          et wierklech net geet

07  Ham:  An deem Kontext

08  Rom:  wann et WIERKLECH net geet

09  Ham:  't ass, d'letzt Woch hate mer jo ((flicks through the pages
          of his book))non-patronizing (mode) ech mengen, un
          (mouvement) paternel paternaliste, ech mengen dat ass och e
          bëssen an deem

10  Rom:  Condescendant

11  Ham:  Condescendant, jo wann s de dech drugëss, 't ass och e bësse
          patronizing

12  Tut:  hm

13  Tut:  Jo an dass de dem Kand och ënnerstellt dat et sech virdru net
          druginn huet h

14        (4.0)

15  Ham:  Aus deene 4 et ass keen honnertprozenteg

16  Tut:  Awer och esou, la laisser faire ce qu'elle veut, ech denken
          't ass awer och immens wichteg sou als Kand d'Gefill ze hunn
          ech gehéieren derzou an hm (2.0) 't ass schéin wann ech dobei
          sinn 't ass wichteg wann ech dobei sinn, a wann s de d'Kand
          awer sou op der Säit sëtze léiss, dann huet et d'Gefill ech
          brauch ech sinn net wichteg genuch. Ech fannen dat awer net
```

schéin

17   Ham: Vläit kann een den 1 modifiéieren l'appeler à l'intégrer dans le groupe et à l'encourageant à

18   Tut: hm

19   Ham: à lui donner une attention particulière

20   Tut: Et kann een him awer jo nach aner Momenter ech menge wann déi aner jo vläit molen oder e projet individuel, du kann s de jo nach eng Kéier en particulier (.) oder wéi mer och virdrun nach haten ebe mat anere Saachen, mir hunn zum Beispill elo mat eis ganz Minnien zu Esch déi kënnen d'Gebiet net soen da soe mir also ech soen dann d'Gebiet a si maachen dann d'Gesten, wees de sou wou se de awer d'Kand kanns e bësse inte wou d'Kand am Fong wielt wëll et d'Gebiet soen oder soen ech d'Gebiet an hatt mécht d'Gesten dobei weess de wou s de d'Kand awer kanns sou hm

21   Tut: Kuckuck ((Anne comes home and is greeted by the tutor who sees her first coming))

22   Tut: Wou no an no awer och wann et eben nach vill méi lues ass

23   Ham: hmm

24   (14.0)

25   Rom: Jo 't ass einfach 't muss een domadder liewen dass egal wou een ass egal wéi eng Klassen een huet et sinn der ËMMER déi méi lues sinn wéi anerer ëmmer déi vill méi schnell sinn wéi déi aner an sou weider an

26   Tut: hm

27   Rom: An ech mengen duerch bal all Beispill hei ((flicks through his book))'t ass ëmmer e bëssen dovuner komm déi Ënnerscheeder

28   (3.0)

29   Tut: Mee ech mengen d'Erwaardung däerf jo och ni sinn dass se herno all d'selwecht sinn dat se all dat ka jo net eng Erwaardung sinn

30   Rom: Hm

31   Tut: D'Erwaardung soll sinn dass jidderee weider ka kommen. Well wann s de se all d'selwecht hues da brems de déi eng an déi aner déi déi zitts de

32   (4.0)

```
33  Tut:  Oder ?

34        (2.0)

35  Rom:  Ass dat e Problem dee mer elo an der Education nationale hunn

36  Tut:  Wéi e Problem
```

10. S4E1: 29.3.

```
01  Tut:  Avez-vous quelque chose à dire au sujet des histoires

02        (5.0)

03  Rom:  Comment (.) est-ce-qu'il y a des histoires ici

04  Tut:  Oui

05  Rom:  Ou est-ce-qu'il faut les chercher

06  Tut:  Pour chaque unité il y a une histoire

07  Tut:  Donc il y a 15 leçons qu'on peut donner aux enfants et chaque
          fois il y a une chanson, une prière, un jeu, une histoire, il y a
          tout

08  Rom:  [ah bon

09  Tut:  Tout préparé ((giggles))

10        ((Romain and Hamed flick through their course book while Anne
          looks toward the book Romain is holding))

11        (2.0)

12  Ann:  Une chose en moins à faire

13  Tut:  Mais bon parfois mais c'est surtout très pratique et je pense
          quand on commence c'est rassurant d'avoir quelque chose (.) sous
          la main

14  Tut:  Mais bon je dois dire, il y a parfois des histoires,comme j'ai
          les tout petits maintenant de 4, 5 ans, par example la première
          leçon, c'est sur les <inaudible.1>, et cette histoire là, je n'ai
          pas envie de la faire. ça parlait donc des gens qui étaient
          contre les baha'is, qui étaient des muslems, les musulmans, et si
          tu parles à des enfants de 4 ans sur les religions, c'est hm ils
          auraient rien compris hm, alors on a fait une autre histoire,
          plus simple.

15  Tut:  Non il faut aussi quand on a des enfants plus âgés ça va aussi
          mais là c'est (2.0) il faut parfois remplacer une histoire, mais
```

```
                on trouve aussi tout plein d'histoires sur internet hm

16          (6.0)

17   Tut:   Donc il y a tout plein d'histoires dans le livre

18   Tut:   Alors Hamed tu as le grand honneur de nous raconter une histoire
                ((it is Hamed's turn to read the next section, which deals with
                the art of storytelling))
```

11. S4E2: 29.3.

```
01   Rom:   ce qu'on sait par cœur, on a toujours avec soi, ... c'est très
                pratique
```

12. S4E3: 29.3.

At 35:10 of the video recording, session4

```
01   Tut:   Et puis répéter, toi, tu avais dit la dernière fois, Hamed, hm,
                repetition is the mother or father ?

02   Ham:   Of knowledge, mother of knowledge. Mais c'est pas moi, c'est Furutan
                qui le dit

03   Tut:   Mais c'est vrai aussi, hm (2.0) et c'est Furutan ?

04   Ham:   MOnsieur Furutan (4.0) qui d'ailleurs était pédagogue je pense

05   Tut:   Oui?

06   Ham:   Je crois qu'il était pédagogue (3.0) je crois

07   Rom:                              [il me semble bien que oui

08   Tut:   Tu veux continuer Anne?
```

13. S4E4: 29.3.

```
001   Ham:   C'est quoi une cassette

002          ((general laughter by all participants lasting over 5 seconds))

003   Ham:   Bon mp3, ah ok

004   Tut:   Oui c'est vrai

005   Rom:   ((to Anne )) <inaudible.1>

006   Tut:   Alors, vous aimez chanter?
```

```
007   Ann:   ((looks at Romain and smiles))

008   Rom:   On aime chanter mais l'entourage n'aime pas entendre

009   Ann:   <inaudible.1> très bien

010   Rom:   Non je peux pas dire que j'ai les vocales bien rodées

011   Tut:   ((giggles))

012   Rom:   Mais oui, on aime chanter

013   Ham:   Tout le monde aime chanter

014   Tut:   La prochaine fois on va chanter

015   Ham:   On va chanter la prochaine section

016   Tut:   On va chanter la prochaine section

017   Tut:   Nous sommes les gouttes vous connaissez les chansons baha'is

018   Rom:   Hm (.) si ((looks at Anne)) un peu oui

019   Tut:   Un peu oui

020   Tut:   Français ou allemand

021   Rom:   Plutôt français nous sommes les gouttes wir sind Tropfen

022   Rom:   ((is humming the melody briefly))

023   Ann:   Toi, tu chantes

024   Rom:   oui

025   Tut:   Et toi Hamed, tu connais aussi des chansons

026   Ham:   Plutôt anglais

027   Tut:   Plutôt anglais oui

028          (4.0)

029   Tut:   Alors on va chanter la prochaine fois

030   Rom:   Jean-marie il chante bien ((pointing with his pen to the camera))

031   Tut:   Il aime chanter

032   Ham:   Il aime chanter

033          ((participants giggle))
```

034   Tut: Mais c'est vrai que les enfants aiment beaucoup chanter (2.0) ça leur fait beaucoup plaisir et quand on leur donne des instruments ça fait encore plus plaisir

034   Tut: Ça c'est un truc on a trois instruments et chacun veut avoir chaque instrument alors on répète la chanson jusqu' ((giggles) chacun aime jouer l'instrument

035   (2.0)

036   Tut: Moi je trouve aussi que chanter c'est quelque chose qui centre qui met des gens ensemble ((puts her two hands together as though she holds a ball))

037   Tut: Les energies qui tournent autour quand on chante on se concentre sur une chose et ça calme, ça aide à se concentrer j'ai l'impression et quand on a une guitare ça c'est hm on fait une fois puing et tout le monde écoute

038   ((Anne and tutor giggle))

039   Tut: Non quand on joue un instrument c'est vraiment un grand avantage pour accompagner

040   Rom: La tonalité

041   Tut: Non mais aussi pour l'attention des enfants on a beaucoup moins besoin de parler hm on fait un ton et on sait que ça va commencer

042   Tut: Mais je sais qu'il y a aussi beaucoup de gens qui travaillent avec des cassettes ((giggles by tutor, Anne et Hamed))

043   Tut: Bon, on va trouver un Kassettespiller

044   Rom: Oui c'est un peu pareil en fait

045   Tut: Hm

046   Rom: Un peu pareil, mais c'est vrai il y a rien qui peu remplacer un dring de guitare

047   Tut: = Mais il y a quand même plus d'excuses avec les moyens qu'on a aujourd'hui de jouer et aussi la musique il y a pas d'excuses de pas chanter

048   Rom: ((mimics singing with his mouth silently))

049   ((participants giggle))

050   Tut: OK chanter c'est pour la prochaine fois hm

051   Rom: ((clears his throat))

052   Ann: C'est pour la prochaine fois

053   ((Ann gets up to get something))

054   Rom: ((asking Hamed)) séngs du?

055   Ham: Just Karaoke

056   Rom: 't ass awer net schlecht hm

057   Ham: 't ass chinesesch

058   Tut: chinEsesch

059   Tut: Kanns du chinesesch liesen

060   Ham: ((indicates with head and facial expression that he can read a
             little)) jo ech konnt an der Zäit mee du muss et ëmmer benotzen
             soll verléiers d' et direct

061   Tut: hm

062   Ham: (et ka sinn) a China Karaoke, évidemment

063   (3.0)

064   Tut: Mee wéi eng (Lidder) kenns du op Englesch dat kéints de eent sange
             wat s de kenns

065   Ham: Ass dat elo sérieux

066   Tut: glift

067   Ham: ((giggles))

068   Tut: Mir sange jo déi nächste Kéier sérieux

069   Ham: Sérieux ? hues de eng Gittar ((looking towards Romain))

070   (2.0)

071   Ham: Hues de eng Gitar

072   Rom: Jo jo

073   Ham: Da fanne mer schonn en (Tittel)

074   Rom: Wann s du spills ((looking at tutor))

075   Tut: ((pointing with the finger at Romain))

076   Rom: Ma ech hunn se schonn zënter dräi Joer neméi ugepaakt (2.0) also
             ech HUNN eng Gitar

077   (2.0)

078   Tut: Mee du spills gutt nee

079   Rom: nee

080   Tut: nee?

081   Rom: Ech hunn ee MOmentchen e bësse gutt, elo ehmehmehm ((imitating playing the guitar)) mee hm

082   Tut: Klassesch Gittar oder

083   Rom: Folk a klassesch

084   Tut: hm

085   Rom: Ech hunn zwar elo eng Folkgittar, et sinn déi do musst de d'Fangere méi rodéiert hunn fir méi ((imitates playing))

086   Rom: Du hues eng klassesch gell

087   Tut: Hm mee ech spillen awer just 10 Akkorden et geet och duer fir Kanner

088   Rom: 10 Akkorden 1000 Lidder

089   Tut: Hm a méi kann ech awer och net et geet duer fir an der Schoul do brauchs de net méi

090   Tut: An du spills du en Instrument ((pointing at Hamed))

091   Ham: Jo e puer Akkorde kann ech

092   Tut: Spills de och elo nach

093   Ham: Nee nee laang net méi ugepaakt

094   Ham: (et ass och) dass ech nach Piano gespillt hunn, 't ass och schonn alles fort

095   Tut: An deng Kanner

096   Ham: E bëssen <inaudible.1> hatt spillt e bëssen, mir hunn him elo eng elektresch Uergel kaaft hatt spillt e bëssen dorobber ((imitating playing with single fingers)) 't ass nach e bësse fréi mee ech mengen demnächst et ass ganz musikalesch immens frou mat Musik

097   Tut: 't ass schéin

098   Ham: 't séngt och ganz gär 't danzt ganz gär e klengt Meedche vun dräi Joer ech mengen 't ass evident

099   Tut: Mee Gittar ass jo souwisou <inaudible.1> fir kleng Kanner

100   Ham: hm

101   Tut: D'Gittar ass vill méi spéit hm

102   (3.0)

103   Rom: Ap ((shakes head with some disagreement))

104   Tut: Also ech weess dass d'Musiksproffen oft dervun ofgeroden hunn

105   Rom: Jo ?

106   Tut: Also vun der Haltung hier well et awer elo an 't ass ech mengen 't
              ass am Ufank frustrant hm also fir déi kleng Fanger do

107   Rom: Jo mee kuck wéi d'Kanner sech souwéisou halen wat se souwisou mat
              de Fangere maachen wa schonn da schonn

108   Tut: ((giggles while imitating playing position))

109   (2.0)

110   Rom: Jo ech menge Piano ass nach

111   Tut: [also Piano ass am Fong dankbar an deem Sënn dass et immens séier
              gutt kléngt also sou déi kleng Lidder du hues wierklech mat der
              lénker Hand spills de zwou Nouten du hiefs deng Hand net op an och
              mat der rietser an d'klengt gutt an 't geet awer bis onendlech

112   ((Anne returns to sit with the group))

113   Tut: Dat ass am Fong schéi beim Piano déi Gei dat geet och ganz wäit mee
              do ass et och laang net schéin

114   ((giggles))

115   Rom: Mes parents ils m'ont jeté de la maison (ave) mon violon

116   Tut: Tu joues du violon aussi ?

117   Rom: Mais je suis parti volontairement

118   ((giggles))

119   Rom: C'est dur, c'est dur le violon mais ma plus grande difficulté
              c'était de rester debout apparemment je devais rester debout et ça
              c'était très dur pour moi

120   (2.0) ((Anne giggles slightly))

121   Rom: Et c'est vrai il faut plusieurs années avant que ce soit acceptable
              pour les oreilles d'autrui

122   Tut: Oui, mais le piano après deux lessons c'est bon

123   Ann: Et on peut être assis

```
124   Tut:   ET on peut être assis ((giggles)) et on peut jouer à deux

125   Ann:   Et on plus

126   Tut:   Et toi tu joues aussi un instrument ((looking at Anne))

127   Ann:   Du piano un petit peu il y a fort longtemps (.) vraiment il y a
             très longtemps (.) je n'ai pas été très douée d'ailleurs
             ((giggles))

128   Tut:   Bien

129   Rom:   (on dit toujours) 2% le reste

130   Ann:   Je n'ai jamais été très persévérant (2.0) probablement

131   Rom:   Mais encore tu (émet) des mélodies quand tu mets tes mains sur
             ((imitating putting hands on the piano))

132   Tut:   Vous avez un piano ici?

133   Rom:   Un petit hm

134   Tut:   Ah éléctrique

135   Rom:   Oui (2.0)

136   Ann:   On (doit avoir) DEUX

137   Rom:   Oui ah oui au moins deux

138   Ann:    <inaudible.1> Donc on a quelques instruments

139   Tut:   Alors la prochaine fois c'est leçon musique, ok

140   Ann:   [On peut compter sur toi Romain ((giggles))

141   Tut:   Ok Romain section 5
```

14. N2: Note 2, 16.4.

```
01   Tut:   Den Hamed as emmer do. Josefa an Francine sinn ëmmer eis
            Jokeren ;-), mir wëssen réicht de leschten Moment ob si kommen
            oder net.

            Hamed is always there. Josefa and Francin are always our
            jokers ;-), we only know the last moment whether they come or
            not.
```

15. S5E1: 26.4.

```
01   Tut:   ((whispers))Ok alors un bonjour à jean-marie
```

02   ((Anne and Tutor wave at the camera))

03   Tut: Bonjour jean-marie

04   Rom: Bonjour jean-marie

05   ((Hamed leans forward and Josefa giggles)

06   Tut: Alors Josefa la dernière fois on avait parlé des différents éléments qui sont dans les classes

07   Tut: Que qu'on apprend des citations par cœur et avant de les apprendre par cœur on explique les différents mots aux enfants

08   Tut: Et hm on fait la musique

09   Jos: oui

10   Tut: C'est comme ça aussi qu'on chante des prières ou des chansons

11   Tut: Et après hm on raconte les histoires que souvent (ce sont) des histoires de la vie d''Abdu'l-Bahá qui est l'exemple parfait de la vie bahá'íe

12   Tut: Mais aussi d'autres histoires, mais très souvent c'est des histoires

13   Jos: seulement

14   Tut: C'est des histoires sur la vie d''Abdu'l-Bahá

15   Tut: Et après hm des jeux aussi des jeux dans des classes souvent des jeux coopératifs (on joue) ensemble pour un but commun

16   Tut: Et c'est là qu'on c'est arrêté donc on va continuer un peu sur les jeux

17   Tut: Donc ça c'est les différentes activités qu'on fait dans une classe

18   Jos: D'accord

19   Tut: Ok ?

20   Tut: Hamed, tu veux commencer la section 9

        ((Hamed reads section 9 and section 10))

21   Ham: Exercez-vous à expliquer trois jeux différents à vos collaborateurs ((giggles))

22   Tut: ((giggles))

23   Ann: ((looks up to Hamed, while smiling))

24   Tut: Alors tu nous expliques ((giggles while talking))

```
25   Ham:  (je connais pas de jeux)

26   Tut:  Tu pourrais nous expliquer le jeu « porter le malade » et nous on va
           porter Romain à la cuisine ((giggles))((« carry the sick » )) is a
           game that was introduced and explained in section 10))

27   Rom:  D'accord

28   Ann:  Il faut vraiment le faire ?

29   Ham:  on a compris(2.0)

31   Ham:  Pourquoi est-il nécessaire de motiver les enfants et de leur
           expliquer le but du jeu, même s'ils sont déjà familiers avec le
           jeu ? ((Hamed goes on to read the next question))
```

16. S5E2: 26.4.

```
01   Tut:  Mais il faut aussi veiller hm à ce que les enfants n'ont pas
           seulement le plaisir, parce-que nous ont est tout le temps entrain
           de d'applaudir hm

02   Tut:  C'est important aussi qu'ils ont le plaisir de jouer pour le jeu de
           faire des actions pour les actions, de ne pas dépendre des adultes
           qui tout le temps encouragent

03   Rom:  Oui

04   Tut:  Là c'est aussi un peu la balance (2.0) à trouver hm

05   Rom:  Eh

06   Tut:  Qu'il n'ont pas seulement la joie de jouer parce que on est tout le
           temps entrain de faire les clowns ((lifts up her hands and shakes
           them))

07   Tut:  Mais qu'ils ont vraiment aussi le plaisir au jeu

08   Rom:  Donc de nouveau l'importance de bien expliquer les règles et de
           canaliser hm

09   Tut:  [et de répéter aussi les jeux hm pour donner la chance parce que un
           jeu qu'on joue une fois hm on est plus encore concentré sur les
           règles et comment ça marche

10   Tut:  C'est après seulement qu'on peut hm avoir plus de plaisir et de
           devenir mieux au jeu je pense que c'est aussi on est de nouveau
           ((points briefly pen to Hamed)) à la repetition Mr Hamed

11         ((some short giggles))

12   Tut:  La dernière fois ((turning towards Josefa)) Hamed il a dit que la
           répétition c'est la mère du savoir
```

13 Tut: Quand on répète beaucoup les choses

14 Jos: C'est vrai

15 Ham: Mais c'est pas de moi

16 Tut: Oui, tu as cité

17   ((some short giggles))

18 Tut: Ok

18   (5.0)
a

18 Rom: Est-ce-que les enfants doivent savoir parfaitement jouer au jeu pour
b   éprouver du succès ((reads question 3))

19   ((the section on games has been read and discussed; section 13 on
         colouring has been read by the tutor))

20 Tut: Donc les coloriages sont ici hm ((flicks through the pages of the
         book)) (2.0) ((the participants also flick through their books))

21 Tut: Mais moi je dois leur dire que ça n'éveille pas trop les sentiments
         de beauté ((she stresses the words « sentiments de beauté » with
         giggles))

22 Rom: ((giggles))

23 Tut: Je sais pas ce que vous en pensez? (2.0)

24 Rom: Pour la plupart je suis d'accord avec toi (2.0)

25 Ann: Mais il faut les colorier c'est peut-être (plus) ((raises her hand))

26 Rom: Justement, voilà, ils ont tout misé là-dessus. ((giggles by Anne,
         tutor and Josefa)) (2.0))

27 Tut: Enfin c'est vrai il y a des enfants qui aiment colorier, mais on
         trouve aussi d'autres activités peut-être plus créatifs que enfin
         moi je suis pas trop pour le coloriage

28 Ham: Il y a toujours la situation qui va avec c'est une leçon en meme
         temps ((underneath each drawing is a short quotation that goes with
         the drawing))

29 Tut: Mais on peut aussi trouver d'autres (1.0) par exemple pour la
         citation « vous êtes tous des feuilles d'un même arbre » je leur
         avait dessinée un arbre et donnée des papiers de différents tons de
         vert et ils ont découpé les feuilles dessus donc c'était un peu plus
         amusant et ils pouvaient toucher il y avait du papier mou plus doux
         plus aussi on met toujours la citation mais on essaie de faire un
         peu plus (1.0) je pense si on n'a pas toujours les moyens de d'avoir
         des bricolages alors c'est quand même [ils aiment bien colorer hm je
         suis toujours étonnée ((giggles)) (4.0)

```
30   Tut:  voilà?

31   Ann:  (ceux qui ont) de l'imagination de

32   Tut:  Oui On peut se débrouiller comme ça ils aiment bien mais on peut
            plus varier si on
```

17. INTS5E0: 26.4.

```
01   Res:  Si vous voulez, on peut faire un petit tour, chacun s'exprime un
            petit peu. Moi, je peux aussi dire quelques minutes, où est-ce-que
            j'en suis avec la recherche

02         (2.0)

03   Res:  Ça va?

04   ?     Toi d'abord ((giggles))

05   Tut:  Oui ça nous intéresse

06   Ann:  Mais oui

07   Res:  Bon, c'est intéressant de noter que le programme du master
            s'appelle apprentissage et développement dans un contexte
            multiculturel et multilingue
```

18. INTS5E1: 26.4.

```
01   Ham:  Si j'ai développé ou changé, hm, ff, hm, (2.0) je dirais que oui,
            hm, mais peut être pas très <inaudible.1> en fait, dans un
            environnement, c'est basé sur des concepts, toute ma vie, rien était
            vraiment révolutionnaire pour moi,

02   Ham:  mais ce qui était dans ce sens nouveau pour moi, le développement
            que je l'ai vu dans un contexte très pratique,

03   Ham:  et maintenant surtout en ayant deux enfants, on s'imagine vraiment
            le contexte, concret, dans tous ce qui, avant tous ces concepts
            c'était rien que théorique,

04   Ham:  on apprend, mais on ne réfléchit pas vraiment dessus, le
            développement pour moi était vraiment tout ce qui toujours, sans
            questions,

05   Ham:  mais maintenant, j'ai l'occasion vraiment de voir dans un contexte
            très réel, de ce point de vue là, c'est un développement qui se
            produit.

06   Jos:  Par exemple la partie (qui voir) le bien <inaudible.1> (transformer
            toujours) le mal, même pour nous c'est très difficile, hm.
```

07 Jos: ça on doit réellement travailler avec nous, pour que nous on passer
          ça vraiment à nos enfants, autrement ça va pas passer la
          canalisation, comme le jouet là, si nous on ne travaille pas, ca
          fait partie du développement, toujours écouter un peu, tout ca, pour
          soutenir vraiment (les) gens, nos enfants, nous-mêmes, d'abord pour
          nous même, sinon, ça ne va pas marcher pour les enfants (.) je
          pense (0.5)

08 Jos: mais c'est un long travail parce que, éduquer nous-mêmes, ce n'est
          pas si facile que ça. ((giggles by Josefa et Anne))

09 Ann: C'est bien dit

10 Jos: L'histoire de Bahá'u'lláh, qui est vraiment très belle, mais c'est
          vrai pour appliquer tous les jours, ce n'est pas si facile, mais on
          arrivera.

11 Ham: Si je peux retourner, comme par exemple en fait, que (considérez)
          l'homme comme une mine riche en gemmes, est quelque chose, une
          citation qu'on a, que j'ai relu et entendu des milliers, et milliers
          de fois, mais c'était que des mots, mais maintenant, je me rappelle
          dans ma première classe, j'ai vraiment visualisé mon enfant,
          vraiment, et (on se rend compte) de petits exemples, et ça m'a
          vraiment donné beaucoup de joie, c'est vraiment quelque chose qui
          (était) là, des mots très belles, une situation très <inaudible.1>,
          et en visualisant mon propre enfant dans ce contexte, ca fait battre
          le cœur un peu plus vite.

12 Ann: Hm, mon développement, effectivement, comme on disait au début on se
          connaissait pas beaucoup, (ça crée) une certaine habitude, on se
          voit, les autres, le développement, une éducation à ce qu'il
          faudrait faire et pourquoi et on a différentes idées et ça prend du
          temps de, de les intégrer. Mon développement est en développement.
          ((giggles)) Mais, enfin, de toute manière quand on a, si on essaie
          d'approcher ça à l'éduction de son enfant, puisque, effectivement,
          on a un peu, on se rejoint dans ce sens là avec Hamed, on n'est que
          des parents, ont fait le mieux et on essaie de (prendre les
          ressources) et des inspirations et des et des bonne méthodes un peu
          partout, c'est toujours bénéfique d'apprendre, de toute part.

13 Rom: Moi je suis très content d'être avec vous ici ce soir, ((group
          giggles)) hm, ce qui intéressant c'est que j'avais une confiance
          sous-jacente, en tous ce qui était les classes d'enfants, parce que
          effectivement Serge ((son of Romain and Anne)) va aussi aux classes
          d'enfants, j'étais quand même en fait ignorant , hm, concernant la
          structure du cours, qu'est-ce-qui se passait réellement,
          concrètement au cours, et ça aussi je (tiens à le dire) Anne, moi
          aussi je suis content d'avoir fait le cours pour ça, donc d'une
          certaine manière, ma vision vers le déroulement d'un cours a changé,
          je sais beaucoup mieux, et ce qui est bien aussi, je SAIS, j'ai plus
          de compréhension ce qui se passe non seulement ici au Cents, de
          (dans l'un ou l'autre) ville de Luxembourg, mais presque tout les
          pays du monde, et ca c'est quelque chose qui est bouleversante,
          d'une certaine manière, qu'on est entrain de faire ici maintenant

aujourd'hui un apprentissage, et que cet apprentissage quand même qui est de pur source positive, et on ce même moment un peu partout reparti dans le monde, et c'est unique comme phénomène historique, historiquement parlant et donc ça on peut clairement parler de développement.

14   Res: Tu as parlé aussi de toi, le développement chez toi?

15   Rom: Je pense que oui, un grand oui, parce que comme disait Hamed, avoir compris d'une certaine manière certaines choses depuis certaines années et Hamed c'est encore plus renforçant que moi, car depuis tout petit il a cette présence dans son éducation de ses **valeurs** hm, valeureuses et héroïques et glorieuses ((seems to be the tutor that giggles)) on ce qui me concerne, je pense que faire partie de ce processus d'apprentissage, tout en connaissant le contexte et la portée hm, forcément affecte fortement la personne, et PLUS on sait à quelle point on comprend la carte, the MAP, on général plus on là voit plus on là comprend, plus on se dit, ca me donne du courage pour ce diriger dans une certaine direction, et hm, dans ce sens là chaque mot prend une signification, encore beaucoup plus puissante et oui il y a un développement personnel, à la lumière du développement planétaire.

16   Tut: Hm, donc moi je suis tout au début de mon activité de tutrice, ((giggles)) et j'ai fait tout plein de Ruhis ((the sequence of courses are called the Ruhi books)) avec Olga et j'ai l'habitude d'avoir elle comme tutrice, et hm, qu'est-ce-que je voulais dire, donc pour moi c'est très difficile , j'ai l'impression qu'elle fait ça tout naturellement de nous laisser parler et de faire avancer quand il faut, et j'ai remarqué quand on doit le faire soi-même c'est très difficile, de savoir quand est-ce-qu'il faut attendre, donc ce n'est pas si facile que ça. donc

le développement chez moi, l'apprentissage d'être tuteur et d'être patient ce que j'ai du mal à être. Que ça aussi c'est une chose à apprendre, comment gérer le groupe et puis chaque groupe est différent aussi d'un autre. Moi c'est plutôt autour de ça que mes pensées tournent, mon développement personnel.

17   Res: Et tu as trouvé quelque chose qui te permet maintenant

18   Tut: [Pour l'instant je suis très <inaudible.1> quand je suis moins attentif au contenu qu'à la manière du tuteur, hm, pour l'instant je fais un Ruhi avec Omid et un avec Eva , donc hm c'est deux manières très différentes, je suis attentif comment ils font avancer le groupe, quand est-ce-qu'ils font des interventions personnelles, donc pour l'instant je suis un peu, je veux apprendre par des modèles, comment eux ils font et puis peut-être aussi trouver mon

19   Res: Et toi à travers ce

20   Tut: [Le premier que j'ai fait c'était avec des amis donc c'est ça la différence. Peut-être aussi la notion donc d'un côté on est d'accord c'est pas moi qui saît et vous qui savez pas, de trouver la place,

le rôle du tuteur, de trouver, qu'on est tous des apprenants, alors c'est quoi ma fonction

21 Rom: Tu sens que tu te développes, dans ton rôle de tutrice, tu sens qu'il y a un

22 Tut: [pas aussi vite que j'aimerais ((giggles)) je me sens pas encore cent pour cent à l'aise, bon je pense que c'est peut-être un truc qui reste. J'ai par exemple peur de ne pas pouvoir répondre à un truc, encore la mauvaise attitude de vouloir avoir des réponses à tout. Vous êtes pratiquement, des bahá'ís de plus longue date que moi, des trucs que je ne sais pas, l'histoire, de ne pas pouvoir répondre, ca me met mal à l'aise. On va trouver la réponse ensemble, ou on va la chercher après, donc là j'ai encore mal compris le rôle de tuteur, alors c'est sur ça que je travaille, mais ca ne va pas aussi vite que j'aimerais

23 Jos: Alors les élèves ici étaient un peu durs

24 Tut: Ah oui, he, ((giggles)) mais ils étaient toujours très gentils, les élèves ((giggles)) C'est plutôt moi qui me stresse, la peur que j'ai de ne pas pouvoir

25 Jos: [Mais c'est très bien, mais ce n'est pas encore fini

19. INTS5E2: 26.4.

01 Ann: Maintenant que je feuille, quand même, il faut que je te dise, … mais ces trucs à trou là, ou il faut trouver les bonnes réponses, ... c'est très embêtant en fait, c'est pas très ... C'est la répétition un peu bébête, je sais pas, c'est comme les, oui, ... je trouve ça assez ennuyeux à faire. Et j'ai du mal à me dire que ca peut apporter quelque chose. Nous devrions, nous devrions écrire exactement ce qui est écrit en haut.

02 Jos: Tu sais c'est quoi ça, car plusieurs copines m'ont raconté la même histoire. Quand ils ont fait les livres avec nous. Nous rappeler qu'on est tout petit, on commence avec les devoirs Les gens se sentent un peu petit. Voyez, ils se mettent pas la dedans. On devrait y arriver vraiment. Ils se souviennent de la partie quand ils étaient petit. Il y a beaucoup de gens, j'ai eu plusieurs expériences avec ça. Les gens ont du mal à compléter cette histoire… mais ca vient plus tard. ((giggles))

03 Ann: Ah d'accord, mais dans le Ruhi 1 ça m'avait déjà BEAUCOUP embêté ((giggles by Josefa))

04 Tut: Donc c'est pas mieux dans le Ruhi 3 ?

05 Jos: Peut-être il fallait changer un peu, dans la façon un peu

```
         plus adulte

06  Ann:  Ou c'est voulu

07  Rom:  Forcément c'est voulu, à ce niveau, c'est (2) comment vous
           avez appris

08  Res:  Mais là, je vois chez Anne, ça devient presque un obstacle, à
           la profondeur, ce qui est vraiment là dedans. Elle se heurte
           un peu

09  Tut:  Hm ((agreeing))

10  Rom:  Mais moi j'ai mis 10 ans à revenir, car ca me dérangeait
           énormément aussi

11  Jos:  Oui, oui, c'est plusieurs personnes alors

12  Res:  Ça peut être une recommandation

13  Tut:  À un moment c'était vraiment beaucoup, c'était vraiment la
           même phrase.

14  Ham:  C'était non stop, broken record (laughter, tutor) fast
           forward

15  Rom:  Le problème c'est que si maintenant on demande à qui que ce
           soit de citer la moindre phrase qu'on a réécrite, qu'on a
           tellement répétée

16  Tut:  Ça va être difficile, hm

17  Tut:  Si c'est pas trop long, ca va

18  Tut:  Ça reste pas

19  Rom:  Ça reste pas

20  Ham:  Ça devient un automatisme

21  Tut:  C'est comme Anne l'a dit, quand c'est trop, on voulait juste
           encore finir, hm ?

22  Ham:  E pour les passages qui sont plus brefs, on est stimulé, on
           voulait

23  ?     Oui, oui,

24  Rom:  Et au début, on se connaissait encore moins, o la la, il faut
           bien répondre, et puis faire ces exercices
```

20. WQS6E1: 5.7.

01 Res: Question : Une chose que j'ai appris

02 Ham: J'ai appris qu'enseigner des classes d'enfants est une très grande responsabilité, dont, cependant, je me sens <u>capable</u> ((underlined by Hamed)). L'approche systématique et structurée avec de multiples suggestions et situations, me donnent une confiance et en sorte un désir d'enseigner des classes, dont je ne me sentais pas approprié auparavant

03 Rom: Ordre et discipline

04 Ann: Pour enseigner, il faut valoriser l'enfant et rendre le sujet intéressant

05 Jos: J'ai appris, on devait jamais cesser de refaire le livre J'espère appliquer ça à mes enfants, et a tous ceux qui ont besoin

06 Res: Question : Qu'est-ce-que je vais faire maintenant ?

07 Ham: Rien directement, je dirais, en fonction de classes, sauf un intérêt à appliquer les situations à mes enfants. Je suis cependant ouvert à la possibilité d'enseigner une classe, si nécessaire.

08 Rom: Probablement être disponible pour des classes d'enfants. Relire le cours Ruhi III pour bien approfondir les bases des relations enseignants-élèves.

09 Ann: Garder ce livre à l'esprit

10 Jos: Maintenant dans l'avenir pouvoir faire une classe d'enfants

Romain.

1) Chose apprise.

 Ordre et discipline

2) Que vais-je faire maintenant ?

 Probablement être disponible pour
 des classes d'enfants.
 Relire le cours Rubi III pour bien
 approfondir les bases des
 relations prof enseignants - élèves.

Ce que j'ai appris   [Anne]

Pour enseigner, il faut valoriser
l'enfant et rendre le sujet
intéressant

Ce que je vais faire :
 Garder ce livre a l'esprit

UNE CHOSE QUE J'AI APPRISE: HAMED

J'AI APPRIS QU'ENSEIGNER DES CLASSES D'ENFANTS EST
UNE TRES GRANDE RESPONSABILITÉ, DONT,
CEPENDANT, JE ME SENS CAPABLE. L'APPROCHE
SYSTÉMATIQUE ET STRUCTURÉE AVEC DE
MULTIPLES SUGGESTIONS ET SITUATIONS, ME
DONNENT UNE CONFIANCE ET FAIR EN SORTE
UNE DÉSIR D'ENSEIGNER DES CLASSES, DONT
JE NE ME SENTAIS PAS APPROPRIÉ AUPARAVANT.

QU'EST-CE QUE JE VAIS FAIRE MAINTENANT:

RIEN DIRECTEMENT, JE DIRAIS, EN
FONCTION DE CLASSES, SAUF UN
INTÉRÊT À APPLIQUER LES SITUATIONS
À MES ENFANTS. JE SUIS CEPENDANT
OUVERT À LA POSSIBILITÉ D'
ENSEIGNER UNE CLASSE, SI NÉCESSAIRE.

21. WQS6E2: 5.7.

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01   Tut:  Léiwen Jean-Marie, endlech hunn ech Zäit an och d'Rou fir dir ze
            äntwerten  :-)
02   Tut:  Wat ech geléiert hunn (et war méi wéi eng Saach :-))((remark added
            by tutor))
03   Tut:  - Repetition is the mother of knowledge. ((bold added by tutor))Et
            war mer wuel emmer kloer, mä an der 'moderner' Zäit, wou alles
            soll Spaass man a vum selwen gon, hat ech et wuel e bësschen faul
            empfonnt op Widderhuelung ze pochen.
04   Tut:  Zu der selwechter Zäit  wéi den Hamed emmer rem säin Sproch
            widderholl huet, huet mäin Jong, den Denis, dee ganz intensiv Judo
            mécht an 3 Wochen a Japan war (dem Land vum Judo) mir och vun der
            Wichtegkeet vun der Widderhuelung geschwat.
05   Tut:  Hee sot datt am Judo pauschal gesot gëtt dass een 10.000 Stonnen
            Training am Kierper muss hunn, bis ee richteg gutt as. A wéi
            wichteg et ass och ëmmer rem di Basis-Mouvement'en, déi een immens
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              gutt beherrscht, ëmmer rem ze widderhuelen.
06    Tut:   Heen huet erzielt, datt a Japan um Stage, de japaneschen
              Landesmeeschter op engem Training während 3 Stonnen nëmmen 1
              Mouvement trainéiert huet, an zwar deen deen en am beschten kann.
              (a mir son ëmmer et misst een dat üben wat een net
              kann....)((comment added by tutor))
07    Tut:   Ech sin lo am Gaang dat Buch vum Ken Robinson ze liesen 'In meinem
              Element' a lues a lues gëtt mer kloer datt et wuel drëm geet 'säin
              Element'  ze fannen wou een einfach dran opgeet, an dann 10.000
              Stonnen ze üben...an dee Moment ass d'Übung Freed a Gléck pur.
08    Tut:   Hoffen du kanns menge wirre Gedanken nogon, wann net kanns du
              gären nofroen  :-)
09    Tut:   - Wann mer net Gott fäärten fäärten mer 1000 aner Saachen ((bold
              added by tutor))
10    Tut:   Bis dohin hat ech och en zwiespältegt Gefill zu deem Begrëff
              'crainte de Dieu' Wéi den Romain dat awer gesot huet war et fir
              mech wéi eng Erliichtung, et war ganz kloer datt et sou ass!!
11    Tut:   - et gi Ruhi'en déi lafen vum selwen an anerer net. Wéi's du weess
              hunn ech nach net den Ruhi 7. Dëst war mäin 2te Ruhi 3 als
              Tutrice, an ech hunn et heinsdo als zéi a schwiereg erlieft.
012   Tut:   Wuel engersäits well ech zevill héigen Respekt virum Romain an
              Anne hunn, awer och well mir verschidden Outil'en vum Ruhi 7
              feelen.
013   Tut:   Doraus kann een dann jo liicht leeden wat ech lo als nächst well
              man:
              - en Ruhi 7
              - an u mir schaffen fir och vis-à-vis vun allen Leit authentesch
              ze bleiwen
014   Tut:   Dat war et léiwe Jean-Marie, Bis geschwënn, Marianne
```

8.3   Appendix: Data collected: Documents

8.3.1   Document 1: Learning through the Ruhi Institute

The Ruhi Institute curriculum had been tested and adapted over many years. It has enabled the friends in different countries to get the institute system up and running in a short time. Rather than having the participants be passive listeners to a wide array of unconnected talks, the Ruhi Institute materials seek to engage the friends fully in the process of learning. Bahá'ís with diverse cultural and educational backgrounds have found the curriculum's deceptively simple approach, based heavily on connecting the believers to the Creative Word, both appealing and empowering (International Teaching Centre, 2000, p. 5).

8.3.2 Document 2: Collaborative Study for Individual and Social Transformation

At the heart of the Revelation of Bahá'u'lláh is the force of transformation, both of the individual and of society. The transformation of the individual is not an isolated process, not ascetic nor centered wholly on one's self-fulfilment. In Bahá'í terms, the process of one's individual development and fulfilment is tied to the centering of one's energies on the betterment of humankind and serving the needs of the community and the larger society.

Prayer and meditation, fighting one's spiritual battles, living according to spiritual laws and teachings—all are essential elements in fulfilling life's purpose, but such efforts reach their fullest transformative effect when they are dedicated to service.

Thus, Bahá'ís are actively engaged in developing knowledge, skills, and spiritual insights that enable them to act as effective human resources and which are vital to the integrated process of personal and social transformation. Presently, such collective learning takes the form of study circles—a local, collaborative, self-directed learning process being undertaken by Bahá'í communities around the world. All are welcome in the classes, regardless of their ideas or beliefs.

By learning about our spiritual reality and our individual role in the progress of society, we can better understand our purpose in life and the way to improve our own lives and the lives of those around us.

Participants in the courses learn, for example, to teach values to children, to engage in community service activities, to assist and empower others to independently investigate spiritual truths, to learn how to competently express one's views, and to engage oneself in serving the broader needs of society for unity, justice, and equity.

Participants in study circles often experience a new sense of direction in life, better relationships with family and friends, and a fruitful re-evaluation of the contribution one can make to the wider community (Bahá'í International Community, 2011a).

8.3.3 Document 3: Letter to the author

THE UNIVERSAL HOUSE OF JUSTICE - DEPARTMENT OF THE SECRETARIAT
Bahá'í World Centre • P.O. Box 155 • 31001 Haifa, Israel
1 June 2011
Transmitted by email: [...]
Mr Jean-Marie Nau
Luxembourg
Dear Bahá'í Friend,
[...] In response to the query you raised [...], the Universal House of Justice has instructed us to write to you as follows.
[...] the House of Justice appreciates your desire to champion the activities that lie at the heart of the current series of global Plans, [...]. As you know, each of the various elements that form part of the framework of the current series of Plans evolves through a process of learning guided by the decisions of the House of Justice and overseen by the International Teaching Centre. This process of learning, characterized by structured reflection woven into action at the local level, enables materials and methods to benefit from the experience of the Bahá'í community worldwide in their use, ensuring their continued efficacy. [...]
With loving Bahá'í greetings, Department of the Secretariat

8.3.4   Document 4: Object of every religion

Appendix A: A national education program: core curriculum for spiritual education

Is it not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestations would be apparent (Shoghi Effendi, The World Order of Bahá'u'lláh, p. 25, Compilations, NSA USA - Developing Distinctive Baha'i Communities)

8.3.5   Document 5: Dialogical process

Individual interpretation rarely remains wholly personal. One studies the teachings and derives insights, but inevitably, these views are shared with others in a dialogical process that guides the collective quest for intersubjective agreement upon which action rests. This consultative process is to be conducted in a manner that preserves unity while striving to achieve Bahá'u'lláh's purpose for humanity. In such a dialogue, individual opinions "lack authority," and a person is to "offer his own idea as a contribution to knowledge, making it clear that his views are merely his own."
While "every believer is fully entitled to voice" personal views, these ideas "can never be upheld as a standard for others to accept, nor should disputes ever be permitted to arise over differences in such opinions." Such views are to be expressed without pressing them on fellow believers. And it is then incumbent upon the listener not to suppress the views of others, which would be a restriction of individual freedom, but to respond in a tolerant, dispassionate and courteous way (Lample, 2009, p. 35).

8.3.6   Document 6: Investigating reality like a 'scout'

The learned Bahá'í is not an "impartial observer." The resolution of important questions requires more than the application of methods of the natural sciences. It is not possible to stand apart from the community to study it without influencing it or being influenced by it.
Perhaps the learned Bahá'í is more like the "scout" who helps to guide an expedition on a journey into unexplored territory. This role involves investigating the unknown and generating and applying knowledge to contribute to the success of the mission at hand. It is someone who participates actively in the journey, but whose specialized knowledge, skills, and experience informs various aspects of the struggle to make progress: constructive perspectives into the past, present, and future; insight and technical capacity for ongoing study of the Text; problem posing and problem solving; the defining of culture and intercultural relations. On this journey, the learned individual/scout does not have authority, and, while making a vital contribution, like any other participant is fallible and learns over time.
One of the distinctions often made between the natural and social sciences is that in the natural sciences, the study is of objects; in the social sciences the study is of people—"the object is a subject."78 This presents a special challenge to the social sciences because not only are researchers attempting to make sense of their studies, but the people they are attempting to understand are also continually engaged in an ever-changing process of interpretation and action. The implication of this specific challenge is not that one cannot conduct research in areas that pertain to human beings, but rather, that in doing so one must be aware of the inherent limitations and potential consequences in order to determine how best to be effective (Lample, 2009, p. 152)

8.3.7   Document 7: Tutor and student as collaborators

TO THE COLLABORATORS

The Ruhi Institute uses the term "collaborators" to refer to all who study, teach or apply its courses, wherever they may reside. These participants are indeed collaborators, because all share the Institute's purpose: to use the courses as means of serving the Cause and promoting the well-being of humanity. In every study group there is always a more experienced person who acts as a tutor. The other members of the group constitute the "students" who seek the tutor's help with their studies. However, it is clearly understood by all participants that they are engaged in a reciprocal process, one in which everyone learns. The responsibility of learning rests with each participant. It is the student who undertakes the active work of learning. The tutor facilitates this process and also gains new insights into the material. The relationship is not that of a learned one with a group of ignorant people (Ruhi Institute, 1999, p. 1).

8.3.8   Document 8: Towards a Bahá'í educational system

The first unit of the book, "Some Principles of Baha'i Education", is concerned with certain basic concepts. There is no educational system in the world today that can properly be called "Baha'i". Such a system can only be created through the efforts of numerous educators working in diverse settings and cultures over an extended period of time. Nevertheless, certain principles and concepts can be identified that should influence endeavours to develop elements of Baha'i education, and this unit briefly examines some of them.

One of the basic concepts discussed in the unit is the nobility of man. It is essential for the participants in the course -- future teachers of children -- to understand the impact this extremely important principle will have on the kind of education he or she will eventually offer. By the mere acceptance that each student is a "mine rich in gems of inestimable value", the teacher of a beginning children's class takes an enormous step away from current educational practices. Yet the acceptance of this concept is not, in itself, sufficient. Baha'i teachers should also be familiar with the nature of spiritual qualities and know enough about human talents and capacities to be able to discover these gems in their students and actively help polish them. They also have to be fully aware of the importance of helping children develop habits and patterns of behavior that are in keeping with a Baha'i way of life.

In general, this unit is not complex and, like all Ruhi Institute materials, is taught in courses that are conducted tutorially. This is best done by dividing the participants into small groups and allowing each group to move along at its own pace and according to its own rhythm. This point is crucial, because an attempt to accelerate or slow down any participant's pace, forcing him or her to move at the same rate as the others, can hamper the learning process. In this respect it should be noted that the tutor's role is not any less important for the fast learners than it is for those who learn at a slower pace. The tutor should discuss all of the sections with each group of students. A Ruhi Institute course should not be treated as an independent study by the participants, the results of which are merely checked by the tutor. Some discussion with the tutor is needed so that participants understand the materials presented in each section at three levels of comprehension: the meaning of the words and sentences, the application of the concepts in one's life and work, and their implications for certain related situations (Ruhi Institute, 1995, p. 1–2).

8.3.9   Document 9: Acquisition of knowledge

A Problem of Knowledge

[...] there is a process of understanding and action in which the Bahá'í community explores reality, grows in comprehension and knowledge, unifies thought, and contributes to transforming the world in accordance with the truths expressed in Bahá'u'lláh's Revelation (Lample, 2009, p. 161).

We need to become conscious that any contemporary understanding of an evolving Faith must be to some degree imperfect; that over time, through the processes that Bahá'u'lláh has put into place, we can create a community more closely attuned to His will and purpose—and indeed we must constantly struggle and sacrifice in order to do so; that the acquisition of knowledge through science and religion is the motive force driving progress; and that acquisition of knowledge must be associated with action and reflection on action. We face, therefore, not the contending alternatives of liberalism and fundamentalism, each of which contains aspects that contradict the teachings; rather, we are collectively attempting, under the guidance of the Universal House of Justice, to define a course along the "Straight Path" that avoids the dangers of "irresponsible freedom" and "extreme orthodoxy." What is necessary, as we increasingly elucidate and refine understanding and practice in the Bahá'í community, is to recognize that Scylla and Charybdis are, after all, myths (Lample, 2009, p. 189).

8.3.10 Document 10: Limits on understanding

The Bahá'í Writings place definite limits on understanding. 'Abdu'l-Bahá explains that human beings cannot know the essence of a thing, but only its qualities.25 He also states that all ways of human knowing—reason, tradition, the senses, and inspiration—are fallible, and therefore must be checked against one another.26 Science, then, is extolled for its powers of empirical investigation and reason, but its limitations are also acknowledged. Religion takes its place along with science as a means for investigating reality, educating humanity, and contributing to the advancement of civilization (Lample, 2009, p. 175).

8.3.11 Document 11: Education and Consultation

Bahá'ís see education in terms of the knowledge, qualities, skills, attitudes, and capacities that enable individuals to become conscious subjects of their own growth, and active, responsible participants in a systematic process of building a new world order. Ongoing education is at the very heart of any healthy Bahá'í community. Successful community action requires the development of each person's capacity for intellectual investigation. Through community consultation, members learn to analyze social conditions and discover the forces that have caused them. In order to contribute to consultation on community problems and generate plans, each person must develop the ability to express ideas and listen carefully to others. A well-educated community member is a determined yet humble participant who helps overcome conflict and division, thereby contributing to a spirit of unity and collaboration (Bahá'í International Community, 1990).

8.3.12 Document 12: Understanding our being-in-the-world

According to Bernstein, if we want to exorcise the Cartesian Anxiety, then we need a different way of thinking and of understanding our being-in-the-world. If we are dialogical beings—always engaged in conversation, interpretation, and action—then the dynamics of understanding underlie

and pervade all human activity. At the same time, there is a need to preserve the Enlightenment/Cartesian meaning of truth: that all claims to truth can withstand evaluation by a community of interpreters based on a commonly agreed upon standard of acceptability. In the final section of his book, Bernstein gives a summary of the views of four different philosophers— Gadamer, Jürgen Habermas, Richard Rorty, and Hannah Arendt— and puts forward a description of the elements of the new conversation he sees. Its features may be summarized as follows:

There are no universal frameworks for knowing; however, progress is possible. Instead of considering knowledge as a platform on which you stand as a bedrock of certainty, perhaps it might be more accurate to compare knowledge to a rope that is "connected" from above to some aspect of truth about reality. Humanity struggles unsteadily to climb this rope to achieve higher understanding. Thus, there is no secure basis on which we stand; certainty lies beyond our grasp, but we advance in knowledge indefinitely. At a certain point, a particular "rope"— some body of knowledge or theory—takes us only so far, in which case we transfer to a new rope that takes us further in our understanding of reality.

Knowledge is obtained through a process that associates hermeneutics and praxis, that is, interpretation and action. Of course, there are specific circumstances when a particular method has been proven to be effective in uncovering or applying knowledge within fixed circumstances. Examples include certain methods for conducting scientific experiments, for constructing a building, or for growing a particular crop. But the advancement of the field itself—science, architecture, agriculture—takes place in a context of learning that encompasses hermeneutics and praxis.

Understanding is a form of practical reasoning and practical knowledge. As a community acts, it engages in the judgment and discourse of everyday practice. Such reasoning involves mediation between the universal and particular. It includes practical application of value judgments. Human beings aspire to universality even though they know every claim to it is fallible. Indeed, all speech presupposes universal claims. When consensus in a community breaks down, as in the case of questions of rightness or appropriateness, then discourse is needed to re-establish the collective agreement on which further action depends.

The investigation of reality and discovery of new knowledge comes from a community in discourse. There is a communal character to rationality and decisions are not arbitrary or subjective. There must be conscious effort to foster the emergence of dialogical communities in the political, scientific, and other realms. Bernstein explains that vestiges of positivism / scientism / absolutism that impose an orthodoxy in the name of scientific truth have to be uprooted in order to allow for learning and practical wisdom. It must also be affirmed that there is access to truth that is available to humanity outside the functioning of normal science.

As a community engages in dialogue, a tradition emerges over time. Historical experience is an important contribution to understanding. A tradition shapes the investigator of truth, it defines the evolving set of standards, practices and understandings that enables the community to distinguish between truth and error, and it is the repository for the body of knowledge accumulated over time. The tradition must be living—that is, open to influence from the unknown that it encounters, allowing itself to be reshaped and refocused. Otherwise, it becomes fossilized and, gradually, a collection of superstitions. Different traditions interact in an encounter of horizons that reshapes each.

On some questions, at a given point in history, two inquirers can come to different conclusions without either using faulty logic or method. The standards for making judgments evolve over time

as part of the learning process of a community. At a certain point in history, standards may not exist for resolving a contradiction. In this case, judgment must be withheld, and parallel paths of action or experimentation permitted. Time will tell, allowing the better arguments, standards, and practices to eventually demonstrate their superiority (FUNDAEC, 2010, p. 92–93).

8.3.13 Document 13: Learning as action, reflection, consultation and study

It will proceed naturally as the friends in every cluster persevere in applying the provisions of the Plan through a process of action, reflection, consultation and study, and learn as a result. (Ridván Messages, Ridván 167, 2010)

8.3.14 Document 14: The Independent Investigation of Truth

Baha'u'llah emphasizes the fundamental obligation of human beings to acquire knowledge with their *"own eyes and not through the eyes of others."* One of the main sources of conflict in the world today is the fact that many people blindly and uncritically follow various traditions, movements, and opinions. God has given each human being a mind and the capacity to differentiate truth from falsehood. If individuals fail to use their reasoning capacities and choose instead to accept without question certain opinions and ideas, either out of admiration for or fear of those who hold them, then they are neglecting their basic moral responsibility as human beings. Moreover, when people act in this way, they often become attached to some particular opinion or tradition and thus intolerant of those who do not share it. Such attachments can, in turn, lead to conflict. History has witnessed conflict and even bloodshed over slight alterations in religious practice, or a minor change in the interpretation of doctrine. Personal search for truth enables the individual to know why he or she adheres to a given ideology or doctrine.

Bahá'ís believe that, as there is only one reality, all people will gradually discover its different facets and will ultimately come to common understanding and unity, provided they sincerely seek after truth. In this connection, 'Abdu'l-Bahá said:

Being one, truth cannot be divided, and the differences that appear to exist among the many nations only result from their attachment to prejudice. If only men would search out truth, they would find themselves united.

And further: *The fact that we imagine ourselves to be right and everybody else wrong is the greatest of all obstacles in the path towards unity, and unity is necessary if we would reach truth, for truth is one* (Bahá'í International Community, 2011b).

8.3.15 Document 15: Understanding and Memorization

To the collaborators

The methodology of the children's classes combines different activities, all focused on the principle goal of motivating the development of attitudes and spiritual qualities. All these activities revolve around the Creative Word, which alone has the power to awaken spiritual susceptibilities in the children, and a strong emphasis is placed memorizing the Creative Word. Memorization has an even greater effect if what is being memorized is well understood. For this reason, each lesson includes material to help children understand the meaning of the quotation, as well as activities to help further this understanding. Unfortunately, at this point, there is not an abundance of songs, games and stories which directly reinforce the ideas presented in the

quotations to be memorized. It is hoped that, in the future, many more such activities will be created and compiled for the use of Bahá'í children's class teachers (Ruhi Institute, 1995, p. 3)

8.3.16 Document 16: Memorization

Unit 1

Section 1 [...] By studying the following quotations of Bahá'u'lláh and 'Abdu'l-Bahá you will begin to appreciate your work as a children's class teacher. It will help you to memorize these words and have them always in mind when you teach. [...]

"Blessed is that teacher who shall arise to instruct the children..."

"Among the greatest of all services that can possibly be rendered by man to Almighty God is the education and training of children...."

"According to the explicit divine Text, teaching the children is indispensable and obligatory. It followeth that teachers are servants of the Lord God, since they have arisen to perform this task, which is the same as worship. You must therefore offer praise with every breath, for you are educating your spiritual children."

Section 3 [...] "Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom."

Section 4 Now, memorize the above words of Bahá'u'lláh [...].

Section 8 [...] Read and memorize the following words of Bahá'u'lláh:

"Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him."

Section 10 [...] Memorize the following words of Bahá'u'lláh:

"Let God be your fear, O people, and be ye of them that tread the path of righteousness" (Ruhi Institute, 1995).

8.3.17 Document 17: Memorization

Some principles of Bahá'í education – Section 3

After you have explained to the children the meaning of a quotation, the next step is to help them memorize it. Surely, in your life you have memorized many quotations and poems. How can this be done? Once the meaning of a quotation is understood, memorizing it is very simple. The quotation is divided into parts and you begin by memorizing the first part. Later, the second part is learned, and then both parts are repeated together. You continue in this way until the entire quotation is learned by heart. For example in order to learn the prayer in Section 2, you begin with "Oh God, guide me ...," and ask the children, sometimes individually and other times as a group, to repeat the words. Then you combine "Oh God, guide me" with "protect me ...," repeat the two phrases together, then add "...make of me a shining lamp...," and so on with each phrase until the end of the prayer. Once the whole group of children has repeated the entire prayer, each child is patiently helped to recite the prayer by heart.

Undoubtedly, as a conscientious Bahá'í teacher, you will with to begin your new tasks by teaching yourself. Therefore, when you look at the 15 lessons for children presented further on in this unit, dedicate some time to studying the meaning of the quotations, thinking about examples

given to clarify the meaning for the children, and memorizing the quotations (Ruhi Institute, 1995, p. 27)

8.3.18 Document 18: The Aim of Education

The following paragraphs come from a document written by a group of educators in 1989 for the occasion of the United Nations Year of Literacy. The text has been slightly modified to make the reading suitable for this unit. Although the original document is concerned with literacy, the paragraphs presented here contain ideas that are pertinent to your reflections on the purpose of education.

Education is a continuous and creative process. Its aim is to develop the capacities latent in human nature and to coordinate their expression for the enrichment and progress of society. Within this creative process, it is possible to achieve harmony between faith and reason through an approach to education that encourages the free investigation of reality and trains minds to recognize truth, irrespective of its origin.

Today's worldwide educational crisis calls for a global redefinition of education in order to emphasize its transformational role in both individual lives and social organization. It is necessary to define concepts such as basic education, literacy, and vocational education in a way that does not limit the horizons of the great majority of humanity to the acquisition of a few skills and the grasp of a few facts. The minimum requirements of education need to be conceived in terms of the understanding of basic concepts and the development of qualities, attitudes, skills and abilities that enable individuals to become conscious subjects of their own growth and active, responsible participants in a systematic process of building a world civilization.

An educational approach aimed at personal growth and societal transformation must admit that when words and actions are not directed by a moral force, scientific knowledge and technological know-how conduce as readily to misery as they do to prosperity and happiness. But moral values are not mere constructs of social processes. Rather, they are expressions of the inner forces that operate in the spiritual reality of every human being, and education must concern itself with these forces if it is to tap the roots of motivation and produce meaning and lasting change.

Within this context we propose that programs of literacy and basic education look beyond the skills of reading, writing, and simple arithmetic and also consider the following achievements as compelling goals for their participants:

- The realization that it is chiefly service to humanity and dedication to the unification of humankind that unlock individual capacity and release creative powers latent in human nature.
- The understanding that the mere knowledge of principles is insufficient to ensure personal growth and social change, that both require the exercise and application of will.
- A firm conviction that human honor and happiness lie in self-respect and noble purposes, in integrity and moral quality, and not in the pursuit of wealth and power for their own sake.
- A reasonable degree of excellence in at least one productive skill through which individuals can experience the truth that work is worship when performed in a spirit of service, and can secure the means of existence with dignity and honor.
- An adequate understanding, at least in the local context, of some of the concerns of programs of social progress, such as health and sanitation, agriculture, crafts, and industry.

- Some development of the individual's capacity for intellectual investigation as a distinguishing power of the human mind and as an indispensable instrument for successful community action.
- Some capacity to analyze social conditions and discover the forces that have caused them, and a corresponding ability to express ideas, so as to be able to contribute to consultation on community problems.
- The capacity to take part in community planning and action as a determined yet humble participant who helps overcome conflict and division and contributes to the establishment of a spirit of unity and collaboration.
- A disposition to analyze and a desire to understand the features of different forms of government, law, and public administration (FUNDAEC, 2003, p. 17–18).

8.3.19 Document 19: Content and expected outcome of learning

Instructions to the tutor

Participants should be divided into groups, allowing each group to move along at its own pace and according to its own rhythm, so as to facilitate the learning process (in the case study, there was only one group of 4 participants).

The tutor should discuss each section with each group of students, so that they understand the content at three levels of comprehension: the meaning of words and sentences, the application of the concepts in one's life and work, and their implications for certain related situations (the first and second level has been observed during observations of the case study).

What participants are expected to know after completing Ruhi book 3: Unit 1

There is no educational system in the world today that can be properly called "Bahá'í".

Understand some of the basic principles of Bahá'í education of children.

- The nobility of man, accepting that each student is a mine rich in gems, and understanding the impact of this principle on the education offered.
- Being familiar with the nature of spiritual qualities.
- Knowing about human talents and capabilities that allow the discovery of the gems in their students and actively help polish them.
- Helping children to develop habits and patterns of behaviour that are in keeping with a Bahá'í way of life.

What participants are expected to know after completing Ruhi book 3: Unit 2

Learn to teach simple children's classes consisting of memorization of prayers and quotations, songs, stories, games and colouring.

- The tutor should allow a great deal of time for the future teachers to practice giving the classes as they study the course (None of the four participants have taken the course in order to give children's classes. Their first motive was in educating their own children. This is documented in the written questionnaire).
- The unit offers suggestions to counteract the normal tendency for participants to recreate for them the same learning experiences they had in their own formative stages (Here is good example of an evolving element in conceptual framework for social action, as the following generations would have received more appropriate learning experiences).

- The emphasis is on the development in the children attitudes and spiritual qualities that will bring them closer to God. Establishing the foundations of the child's character take priority and are followed by giving general knowledge about the Faith in later years. Instructions given in Ruhi book 3 to the tutor as to how the course should conducted.
- The methodology of the children's classes combine different activities, all focused on the principal goal of motivating the development of attitudes and spiritual qualities. The activities revolve around the Creative Word, which alone has the power to awaken spiritual susceptibilities in the children, and a strong emphasis is placed on memorizing the Creative Word. Memorization has an even greater effect if what is memorized is well understood. Each lesson includes material to help children understand the meaning of the quotation as well as activities to help further this understanding.
    o Constant practice will enable participants to tell stories of 'Abdu'l-Bahá, the Exemplar of Bahá'í life, and to remember the details that give excitement to a story and present the events in an effective way.
    o It is advisable that participants start out alongside experienced teachers or with a small number of children (four or five). It is possible to teach only certain elements (quotations, or a story) at the beginning, and as confidence develops, introduce more elements and more children.
    o Songs used in the lessons accompany the material and many more are available online. They help the teacher and the children to learn how to sing the songs (Some participants play the guitar and played with the group, teaching them songs).

What participants are expected to know after completing Ruhi book 3: Unit 3

- Participants develop the skills and abilities needed to conduct classes for children, managing the class with a great deal of love and understanding and, at the same time, with the discipline necessary to create a proper learning environment. Participants should achieve a balanced understanding of how to keep a class happy and full of love, yet also highly disciplined. They should develop a capacity to inculcate in each child the spiritual discipline that results from love and trust in God, and not impose discipline through fear of punishment.
- Participants should consult upon each section, together with their tutor, a person that is more experienced (Ruhi Institute, 1995).

8.4 Appendix A: Transcription conventions (GAT)

=	latching: a turn continues, or one turn follows another without any pause.
( )	unsure transcription
((…))	comment
((...))	omission in transcript
(.)	one second pause
(2.0)	silence; lengths in seconds
:	syllabic/word lengthening
[	overlapping speech
THAT	syllabic/word accentuation
<inaudible.1>	inaudible passage, one second
?	raising voice

8.5 Appendix B: Consultation

The administrative bodies of the Bahá'í Faith at all levels use a distinctive method of non-adversarial decision-making, known as consultation.

The principles of consultation were laid down in Bahá'u'lláh's writings and, as a procedure for building consensus and investigating truth, they have the potential for wide application. Indeed, Bahá'ís have found them to be useful in virtually any arena where group decision-making and cooperation is required. These principles are used not only by the Faith's own institutions, but in Bahá'í-owned businesses, in Bahá'í-operated schools, and in day-to-day decision-making of Bahá'í families.

In essence, consultation seeks to build consensus in a manner that unites various constituencies instead of dividing them. It encourages diversity of opinion and acts to control the struggle for power that is otherwise so common in traditional decision-making systems.

Bahá'í consultation is based on the following principles:

- Information should be gathered from the widest possible range of sources, seeking a diversity of points of view. This may mean making special efforts to seek the views of specialists--such as lawyers, doctors, or scientists. It may also mean looking for information outside traditional specialties or making a special effort to consider the views of community members from diverse backgrounds.

- During discussion, participants must make every effort to be as frank and candid as possible, while maintaining a courteous interest in the views of others. Personal attacks, blanket ultimatums and prejudicial statements are to be avoided.

- When an idea is put forth it becomes at once the property of the group. Although this notion sounds simple, it is perhaps the most profound principle of consultation. For in this rule, all ideas cease to be the property of any individual, sub-group, or constituency. When followed, this principle encourages those ideas that spring forth from a sincere desire to serve, as opposed to ideas that emanate from a desire for personal aggrandizement or constituency-building.

- The group strives for unanimity, but a majority vote can be taken to bring about a conclusion and make the decision. An important aspect to this principle is the understanding that once a decision is made, it is incumbent on the entire group to act on it with unity--regardless of how many supported the measure.

In this sense, there can be no "minority" report or "position of the opposition" in consultation. Rather, Bahá'ís believe that if a decision is a wrong one, it will become evident in its implementation--but only if the decision-making group and, indeed, the community at large, support it wholeheartedly.

This commitment to unity ensures that if a decision or a project fails, the problem lies in the idea itself, and not in lack of support from the community or the obstinate actions of opponents (Bahá'í International Community, 2011d).

8.6   Appendix C: Perspective on reality

Level 1	**Reality** ontologically objective reality ; reality « as it is », the « mind of God »
Level 2	**Revelation** (R2) Revelation that can be known; the revealed Word of God; the Book and its authoritative interpretation	**the Universe** (S2) physical and human reality; facts, patterns and laws of creation that can be known by the human mind
Level 3	**knowledge system of religion** (R3) The body of religious knowledge, including methods and moral social practice (R4)	**knowledge system of science** (S3) (the body of scientific knowledge, including methods and standards of inquiry and justification
Level 4	**practical knowledge associated with spiritual life and moral social practice** (R4)	**technology and practical knowledge associated with material progress.** (S4)

Table 12: Perspective on Reality (Lample, 2009, p. 121)

I see in this table the two sources of knowledge available to humanity; a religious and a scientific source. Level 1 represents a reality beyond the reach of scientific investigation. I know about this reality through the religious source of knowledge, represented in the table as R2-4.

(R2) represents the Revelation that can be known, the revealed Word of God; the Book and its authoritative interpretation. S2 represents the laws of nature, the facts of the physical world, and the mental and social dimensions of humanity, summarized as "the universe". These are aspects of existence that are potentially discoverable by humanity. Human knowledge can be divided into two levels that are essentially integrated; a level that represents the knowledge system of science (S3), with a distinct body of knowledge that grows and evolves over time through the application of accepted methods, and a level that represents the technical or practical knowledge derived from the application of scientific knowledge or from practice to contribute to an ever-advancing civilization and which is comparable to religious practice (S4).

The conception of truth varies in relation to each of these levels of comprehension. The truth that is associated with the essential nature of reality is beyond human capacity to even contemplate (level 1). Humanity attempts to investigate the truth that corresponds with reality as manifested in the text of the Revelation (R2) and the physical and human world (S2). Because of the limitations of human capacity, we cannot achieve this level of understanding. Yet, we also cannot avoid the implications of the truths of reality. The mutable knowledge that constitutes the horizon of human comprehension is continually tested against the brute facts of physical reality, through the understanding and methods of the scientific community (S3), and against the verses of Revelation, through the understanding and methods of the religious community (R3). Truth, at this third level, is justified knowledge, and represents humanity's best insight into the universe and Revelation (S2 and R2). Such truths are subject to alteration or refinement over time as more profound understandings that encompass and transcend previous notions emerge through practical action to shape society (S4 and R4) (Lample, 2009, p. 121).

8.7   Appendix D: A perspective on history

While a comprehensive theory of history demands the examination of numerous factors and the description of their operation in various realms of social existence: religious, political, economic, and cultural, I describe below a general outline that is internally consistent of a perspective of history in 11 elements, an interpretation able to withstand critical analysis in light of the data available about humanity's past. It is my summary from an online course entitled: Specialisation in Education for Development, Constructing a Conceptual Framework for Social Action (FUNDAEC, 2010) that I recently completed.

1. Every created being evolves towards its stage of maturity. As it evolves, it has requirements and opportunities for development. Challenges are continuously present throughout this process.

2. Humanity can also be viewed as an organic entity that, in its collective life, undergoes evolution towards maturity. Its evolution is not linear but filled with advances, setbacks, tragedies and triumphs.

3. Today, humanity stands at the threshold of maturity. This stage is apparent especially in the phenomenal expansion of human knowledge.

4. The distinguishing attribute of this maturity is the unification of the human race. It is an organic process and requires a complete reordering of the life of the individual, the life of the community, and the structure of society.

5. The transition to maturity is characterized by the interplay of two sets of forces, constructive and destructive. One is responsible for unprecented turmoil in society, while at the same time breaking down barriers that hinder the unification of the human race. The other gives rise to a new and steadily growing system, founded on the principles of oneness and justice.

6. There is purpose in the creation of the universe. For the individual it is the development of spiritual qualities and perfections, and advancing towards God. Neither idle worship nor a life dedicated to the pursuit of worldly desire will help achieve this purpose. Activity in the arena of the collective life of humanity, selfless service to society is called for.

7. To carry forward an ever-advancing civilization is the purpose of the collective life of humankind. This civilization has two essential components, material and spiritual, both of which need to advance simultaneously if humanity is to achieve prosperity and true happiness.

8. What causes ultimately the advancement of civilization is the progressive education of humanity by the Manifestations of God, in accordance to the requirements of the particular stage in the development of humanity, expanding the provisions of the previous set of teachings.

9. Science and religion are the two knowledge systems that propel the progress of civilization and that are necessary for its proper unfoldment. Science without religion becomes the victim of materialism and generates tools of destruction. Religion without the light of science and reason degenerates into superstition.

10. The present age is a period in human history of great regeneration, marked by spiritual vigour.

11. Purposeful evolutionary processes allow for ample room for the will of the individual and of the collectivity. The way knowledge is generated and used influences the outcome. A continual battle between the forces of knowledge and blind imitation, between moral courage and vain desire goes on at the center stage in the unfolding drama of history.

8.8   Appendix E: Certificate of Participation in Ruhi book 3

INSTITUT PIERRE BECKER

" *Considérez l'homme comme une mine riche en pierres précieuses d'une valeur inestimable. L'éducation peut à elle seule l'amener à lui faire livrer ses trésors et permettre à l'humanité d'en profiter.* "

Baha'u'llah

Cher ... *Golshan*

Le conseil de l'institut te félicite d'avoir participé avec enthousiasme et persévérance à la première série des cours sur le livret 3 de l'institut Ruhi, càd, *Enseigner les classes baha'ies (1re année),* du 4 au 8 avril 2004 sous la direction bienveillante de votre tuteur Jean-Marie Nau.

Tu t'es ainsi engagé d'avantage dans le processus d'apprentissage qui contribuera à polir les pierres précieuses des vertus enfuies en toi et les autres et permettra à notre communauté et la société d'en bénéficier.

Nous te remercions d'avoir ainsi suivi les directives de la Maison universelle de justice et comptons sur toi pour continuer et terminer la séquence des cours offerts.

Pour l'Institut Pierre Becker,

Mooayed.

8.9 Appendix F: Forum du bénévolat 2011

RELIGION

Bahá'i Lëtzebuerg

COMMUNAUTÉ BAHÁ'ÍE DU LUXEMBOURG
17, allée Léopold Goebel
L-1635 Luxembourg
Tél : 44 22 20 • Fax : 45 58 75
E-mail : secretariat@bahai.lu
www.bahai.lu

Bref descriptif de l'activité :

La Communauté bahá'ie offre des programmes interactifs d'éducation aux valeurs éthiques et sociales pour des personnes de toutes les tranches d'âge, indépendamment de leur appartenance religieuse, ethnique ou sociale. Un des programmes s'adresse particulièrement aux enfants. Dans ces classes d'enfants, actuellement conduites par les bahá'is, les enfants apprennent par des méthodes ludiques les valeurs éthiques qui les prépareront à devenir des citoyens responsables qui s'investissent pour une cohabitation pacifique de tous les êtres humains dans une société de plus en plus interdépendante. Les enfants apprennent à former et à exprimer leur propre opinion par des activités artistiques (histoires, musique, jeux coopératifs). Inspirés par les enseignements bahá'is et par leur idéal de promotion de l'unité du genre humain et des religions, les enfants apprennent aussi à connaître l'histoire et les enseignements de toutes les religions.

Les classes sont ouvertes à tous enfants et adolescents quelle que soit leur appartenance religieuse, ethnique ou sociale.

Activités qui requièrent l'aide de bénévoles :

Accompagnement des activités.

Profil des bénévoles recherchés :

Les enseignements bénévoles doivent pouvoir s'identifier avec ces valeurs éthiques et principes fondamentaux. Ayant suivi une formation offerte gratuitement, ils pourront dans leur propre voisinage, en collaboration avec les parents des enfants ainsi qu'avec d'autres enseignants bénévoles, établir ces classes d'enfants.

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8.10 Appendix G: Government minister praises Baha'i contribution to Luxembourg

24 July 2011

LUXEMBOURG CITY, Luxembourg — The Luxembourg Baha'i community's involvement in society has been praised by a high-ranking government minister on a special visit to the national Baha'i centre.

Minister of Finance Luc Frieden made his remarks at a celebration marking National Day, the official birthday of His Royal Highness Henri, Grand-Duke of Luxembourg.

Citing the importance of the values of tolerance and unity, the minister expressed the government's gratitude to the Baha'is for their commitment to the life of the country.

"The value of a religious community, or any other organization, should be a reflection of the contribution it makes towards the development of society," said Mr Frieden.

To that end, Mr Frieden spoke of the importance of people being involved in the community in which they live, "looking more to the common good and the effects of their actions on others."

Amir Saberin, the chair of the National Spiritual Assembly of the Baha'is of Luxembourg described the occasion as "very historic and significant for us."

"For the first time, Mr Frieden came in order to show the government's appreciation and recognition of the work of the Baha'i community," said Dr. Saberin.

"He wanted to know what we are doing practically. We talked about education and how we are particularly trying to be involved with our fellow citizens to give responsibility to, and develop the potential of, young people."

Dr. Saberin also mentioned the situation in Iran today where young Baha'is are barred from entering university, and their subsequent efforts to continue their education are branded as illegal.

In response, Mr Frieden expressed his support for an increased focus on education, mutual respect and the "fundamental values inherent to all civilization."

The minister was accompanied at the event – which took place on 21 June – by two deputies of the Luxembourgish Parliament, Martine Stein-Mergen and Fernand Kartheiser (Bahá'í World News Service, 2011)

8.11 Appendix H: Ruhi 3 book cover

Enseigner des classes d'enfants Première année

Institut Ruhi

Livre 3
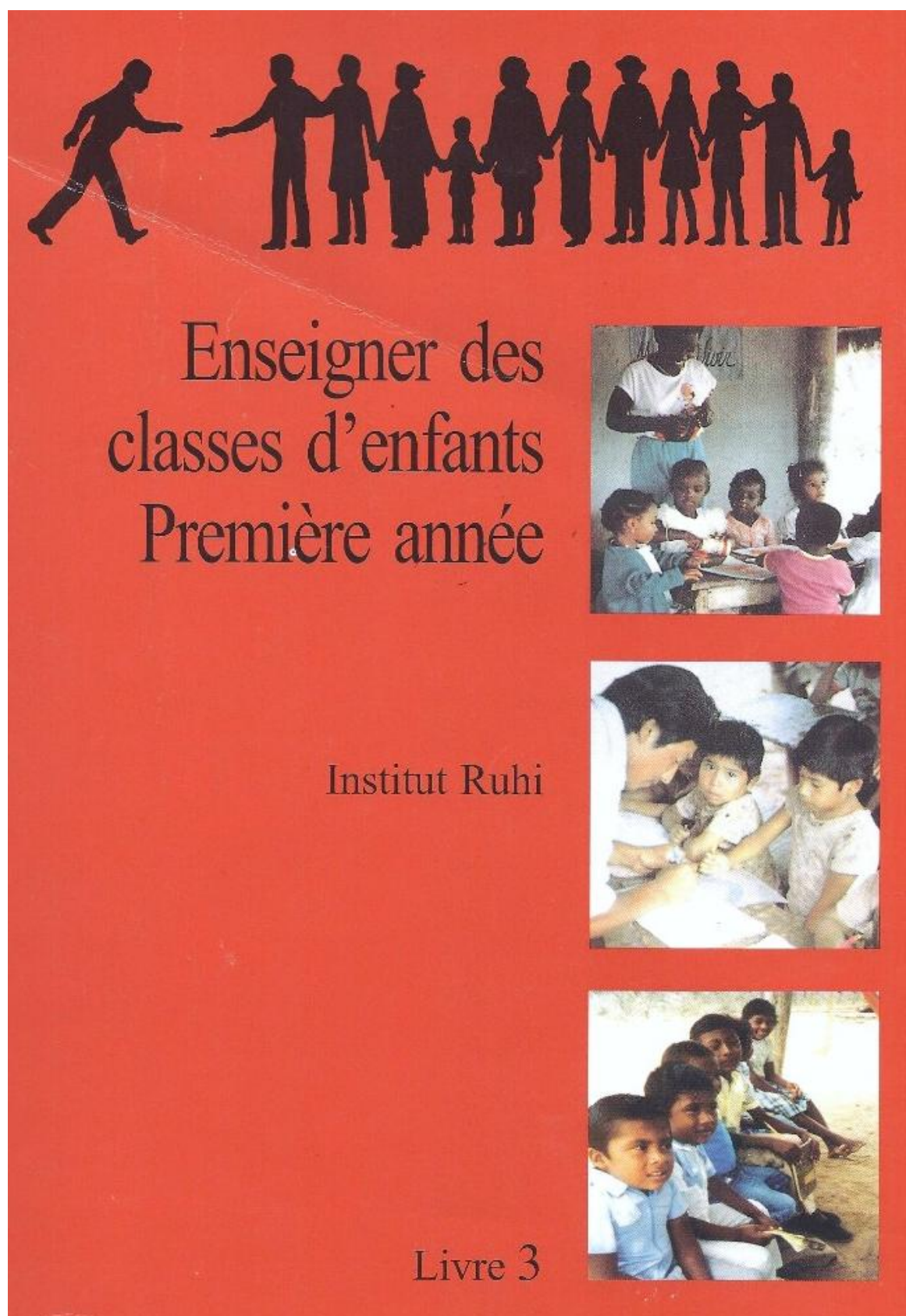
8.12 Appendix I: Description of the data collected, in chronological order

I have collected between December 2010 and July 2011 the following excerpts:

1. **INT01: Interview 1 - 12.10.2010**

I interviewed the tutor at her home before the start of the study course, and asked her a number of questions, videotaped and archived under folder: dataset 1.

2. **WQ01: Written questionnaire 1 - 25.01.2011**

I asked the tutor to take a moment at the start of session 1, at the home of Anne and Romain, so that the participants could fill out the following short questionnaire. Four sheets of paper were collected from the four participants, three were written in French and one in Portuguese. I have collected the texts, transcribed and translated them. They are archived under folder: dataset 2.

3. **S1E1: Session 1, 1 - 25.01.**

I had requested that the tutor videotapes the sessions. The first session started as the participants greet me through the camera that stands at the corner of the living-room. Participants sit around a small coffee table on a canapé and a sofa. Romain and Anne, the hosts, share one course material.

At the very start of session 1, just after 9 minutes, Anne is commenting on a sentence that they had just read in the text, in section 1, page 7 of the curriculum, where participants are asked to decide whether a number of statements are true or false. The second question states: *Lorsque nous **enseignons les enfants**, nous adorons Dieu.* vrai ☐ faux☐. Before line 1 of the transcript, the tutor asks the participants whether they have any reflexions or questions.

4. **S1E2: Session 1, 2 – 25.01.**

Session 1 was videotaped by the tutor at the home of the participants Romain and Anne. Four participants were present: Romain, Anne, Hamed, and Josefa. Session 1 is archived under folder: dataset 3.

This passage takes place immediately after Hamed has read section 4, page 9 in the curriculum. Section 4 reads as follows:

Now, memorize the above words of Bahá'u'lláh, [*Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.*] and think about the following questions: What are some of the gems that we possess? Can we consider the virtues latent within us, such as love and kindness, justice, truthfulness, constancy, integrity, and sincerity, as some of these gems? What do you think about the capacities of the human mind, its powers to discover the world of nature, to produce beautiful works of art, to express beautiful and noble thoughts? And what would happen without true education? Could we show forth all of those treasures which God has conferred upon us? Consult about these ideas with the participants in your group (Ruhi Institute, 1995, p. 9).

N0: Note 0, 26.01.

I received this note from Romain with the initial answers to the questionnaire at the start of session 1. At that time, I had already shared some initial thoughts about my research with the participants.

5. S2E1: Session 2, 1 - 02.02.

Session 2 was videotaped by the tutor at the home of the participants Romain and Anne. Participants present: Romain, Anne, Hamed; absent: Josefa; two new participants joined: Pia, and Francine. Session 2 is archived under folder: dataset 4.

This is a passage from Section 9 in the curriculum, stating that " to succeed in teaching heavenly virtues to children, you must sow the seeds of love for God and fear of God in the pure soil of their hearts", and that "they should learn that we were created out of the infinite love God has for His creatures, and that we are continually protected and nurtured by this love" (Ruhi Institute, 1995, p. 13). The tutor then starts a discussion by stating how the concept of the fear of God is a difficult one. Others share their understanding and the tutor mentions how the German translation of the word *fear* may be helpful in understanding the concept. A discussion follows.

6. N1: Note 1 – 17.3.

When I picked up the video tape from the tutor on 17.3.2011 and I asked her how the course came along she gave me this update:

a. Anne will stop attending the class, had already worries with book 1, but for the 3rd session had planed something else. This info comes from Romain, her husband.

b. Pia had to stop attending, due to other commitments.

c. Francine and Josefa are still attending, but have to be reminded to come.

7. INTS3: Interview before Session 3, 19.3.

This is the very start of session 3. Hamed, Romain and the tutor are present. The greetings to me, while not present physically but through the camera are followed by the questions that the tutor is asking the participants, upon my request, about the influence the course might have on them in their daily lives. This is videotaped and archived under folder: dataset 5.

S3E1: Session 3, 1 – 19.3.

Analogy as a tool for explaining

This is an instance where the tutor shares an analogy with the participants. Hamed has read section 13, point K. Page 21. The curriculum presents in this section a number of situations that could easily occur in the children's classes. Participants are asked to apply the principles that they have learned thus far in order to resolve them. Fifteen situations are given with three or four possibilities or other possibilities to be completed by the participants. Here is the text from the curriculum that Hamed has just read:

> K. One little girl has problems learning in a group. She sits alone in a corner, playing, and does not pay attention in class. The teacher notices that the child does not understand things as well as others. What can the teacher do?
>
> > 1. Call her back to the group and tell her that by paying more attention she will understand things better.
> >
> > 2. Punish her for being naughty.
> >
> > 3. Have her leave the class because, with 20 other students in the class who want to progress, the teacher does not have time to spend with a child who is always behind.
> >
> > 4. Since she is not interrupting the class, let her do what she wants; while others are working on individual projects, dedicate special time to her.

8. **S4E1: Session 4, 1 – 29.3.**

Session 4 was videotaped by the tutor at the home of the participants Romain and Anne. Participants present: Romain, Anne, Hamed; absent: Josefa. Session 4 is archived under folder: dataset 6.

Stories as a tool for learning - Stories too difficult

This passage is taken from session 4, where the group is starting the 2nd part of the curriculum: *learn to teach simple children's classes, consisting of memorization of prayers and quotations, songs, stories, games and colouring.* The tutor comments on the 15 stories for children in the curriculum. Section 5 starts with a text that encourages participants to carry out the activity of storytelling. After having read the text, three questions were asked in the course: why are stories important in a child's education? Who is 'Abdu'l-Bahá? Why is it important to learn stories about the life of 'Abdu'l-Bahá? Then the tutor starts by asking the participants what they have to say on the subject of storytelling.

9. **S4E2: Session 4, 2 – 29.3.**

Memorization as a tool for learning

Romain makes a comment about this during session 4.

10. S4E3: Session 4, 3 – 29.3.

Memorization as a tool for learning

The tutor remembers that Hamed, one of the participants made a comment about the concept of repetition, who said that *"repetition is the mother of knowledge"*.

11. S4E4: Session 4, 4 – 29.3.

Humour - Chanting as a tool for memorization

In session 4, section 4 page 27, Anne has just read the passage that encourages participants to sing spiritual songs with the children which fill their hearts with happiness. The text includes a quotation by 'Abdu'l-Bahá:

The art of music is divine and effective. It is the food of the soul and spirit. Through the power and charm of music the spirit of man is uplifted. It has wonderful sway and effect in the hearts of children, for their hearts are pure, and melodies have great influence in them. The latent talents with which the hearts of these children are endowed will find expression through the medium of music.

The curriculum goes on to suggest that participants learn the songs of the 15 lessons of this unit well, either from the tutor or with the help of a cassette.

12. N2: Note 2, 16.4.

Regarding the subject of attendance, I had asked the tutor by email on the 16.4.2011 whether she knew who would come to session 5 on 26.4.2011 apart from Anne and Romain, she replied a day later, saying:

13. S5E1: Session 5, 1 - 26.4.

Session 5 was videotaped by the tutor at the home of the participants Romain and Anne. Participants present: Romain, Anne, Hamed, Josefa. Session 5 is archived under folder: dataset 7.

Participants greet the researcher – Tutor gives summary of last session to Josefa

Tutor starts the session 5 by whispering to the group to greet the researcher. The tutor gives a brief summary of the last session to Josefa, who was absent. The excerpt precedes the reading of section 9, page 32, on the topic of the games presented in the 15 lessons for children.

14. S5E2: Session 5, 2 - 26.4.

I interviewed the tutor and the 4 participants after session 5. This is audiotaped and archived under folder: dataset 7.

Playing games - Instance of remembering something a participant said regarding repetition and memorization

Section 12, page 33 stresses the importance that children experience a sense of success and that the role of the teacher is very important in achieving this. Participants are asked to consult on these questions:

1. How does a teacher contribute to the children's sense of success?
2. Which actions of a teacher contribute to the children's sense of failure?

15. INTS5E0: Interview after Session 5, 0 – 26.4.

Instance where two participants express their interest in the research I conduct with the study circle.

16. INTS5E1: Interview after Session 5, 1 - 26.4.

Interview about development

After session 5, I joined the group to give them a brief update on my theoretical ideas for the master thesis. I then asked them their own development after 5 sessions of learning together. I did this in the group through an audio recording.

17. INTS5E2: Interview after Session 5, 2 - 26.4.

Historicity, at the start of expansive learning

During my interview with the group I had commented on my observations that not all of the tools for learning, suggested in the curriculum were used. This started the discussion below.

18. WQS6E1: Written Questionnaire after Session 6, 1 - 5.7.

Upon my request, the tutor gave the participants a short written questionnaire after session 6 to fill out. The tutor however did not fill out the questionnaire. This is archived under folder: dataset 8.

The participants had completed 6 sessions and only 1 session remained. I decided to ask them note down their thoughts on the following two questions: one thing they had learned and what they will do now. The tutor had answered the questions.

19. WQS6E2: Written Questionnaire after Session 6, 2 - 5.7.

When the tutor gave me the completed questionnaire on 22.7.2011, she had not answered the questions. I asked her to send them to me by mail. I received her comments on 27.7.2011. This is archived under folder: dataset 8.

8.13 Appendix J: Invitation aux classes bahá'íes pour enfants

«Efforcez-vous que ces tendres plantes du jardin divin puissent grandir et fleurir.» Écrits bahá'ís

« Chaque enfant est, en puissance, la lumière du monde et, en même temps, son obscurité; c'est pourquoi la question de l'éducation doit être considérée comme de première importance.» Écrits bahá'ís

LES PETITES PIERRES PRECIEUSES

(classes bahá'íes pour enfants de 5-8 et 9-11 ans)

Les classes bahá'íes sont des lieux d'apprentissage des valeurs humaines. On y enseigne aux enfants les principes de

Information

17, allée Léopold Goebel
L-1635 Luxembourg
Tél: 442220
email: secretariat@bahai.lu

Objectif
L'objectif est le développement des qualités morales et sociales enfouies comme des pierres précieuses au fond de l'âme de chaque être humain, ainsi que le développement de l'esprit de service à son prochain.

Méthodologie
Les classes comprennent plusieurs aspects:
* développer les qualités morales et sociales (apprendre des citations, des chansons, des activités artistiques
* développer les valeurs morales (découvrir et comprendre les vertus par des histoires)
* développer l'esprit de service (rendre de petits services aux autres)
* développer la capacité d'expression (raconter des histoires, faire des exercices d'expression, étudier et présenter des pièces de théâtre
* assimiler différents aspects par les arts (musique, dessin)

«Considérez l'homme comme une mine riche en pierres précieuses, d'une inestimable valeur. L'éducation peut à elle seule lui faire livrer ses trésors et permettre à l'humanité d'en profiter.»
Écrits bahá'ís

8.14 Appendix K: Sequence of courses: purpose and practice elements

Ruhi book	Unit 1	Unit 2	Unit 3
1 Reflections on the Life of the Spirit	**Understanding the Bahá'í Writings**	**Prayer**	**Life and Death**
Purpose	To develop the capacity to read the Bahá'í Writings and to meditate on their meaning in order to fulfill the obligation (as a Bahá'í) of studying the Writings every day.	To understand the importance of daily prayer and to develop the required attitudes of prayer. To memorize five prayers and understand their meaning.	To understand that life is not the changes and chances of this world, and its true significance is found in the development of the soul. True life, the life of the soul, occurs in this world for a brief time and continues eternally in other worlds of God.
Practice	Read daily, in the morning and the evening, some of the Writings of the Faith.	Visit at least two Baha'is and study a prayer with them.	
2 Arising to Serve	**The joy of teaching**	**Deepening Themes**	**Introducing Bahá'í beliefs**
Purpose	To understand that the joy of teaching is in the very act of sharing with others the Word of God, independent of immediate results	To develop the capacity of making periodic visits to the homes of newly enrolled believers and sharing with them a number of deepening themes.	To acquire the ability to introduce Baha'i ideas into a conversation.
Practice		Visit a few families and study with them at least the first three themes presented in this unit	

Ruhi book	Unit 1	Unit 2	Unit 3
3 Teaching Children's Classes, Grade 1	**Some Principles of Baha'i Education**	**Lessons for Children's Classes, Grade 1**	**Conducting Classes for Children**
Purpose	To understand some of the basic principles of Baha'i education of children.	To learn to teach simple children's classes consisting of memorization of prayers and quotations, songs, stories, games and coloring.	To develop the skills and abilities needed to conduct classes for children, managing the class with a great deal of love and understanding and, at the same time, with the discipline necessary to create a proper learning environment.
Practice			
3a Teaching Children's Classes, Grade 2	**Lessons for Children's Classes Grade 2**		
Purpose	To develop further the capability of teaching children's classes consisting of memorization of prayers and quotations, songs, stories, historical episodes, creative drama and drawing.		
Practice	To conduct a regular class for children in their second year of a Baha'i program for their spiritual education.		

Ruhi book	Unit 1	Unit 2	Unit 3
4 The Twin Manifestations	**The greatness of this Day**	**The life of the Báb**	**The life of Bahá'u'lláh**
Purpose	To gain spiritual insights into the significance of this Day and the promises it holds for humanity	To learn to narrate the story of the Báb's life and gain an appreciation of the potency of His short and dramatic Ministry	To learn to narrate the story of Bahá'u'lláh's life and gain an appreciation of the magnitude of the spiritual forces released by Him
Practice		Visit a few families and share with them a simple illustrated presentation of the Báb's life.	Visit a few families and share with them a simple illustrated presentation of Bahá'u'lláh's life.
5 Raising up Animators of Junior Youth Groups	**Pre-publication**		
6 Teaching the Cause	**The Spiritual Nature of Teaching**	**The Qualities and Attitudes of the Teacher**	**The Act of Teaching**
Purpose	To understand that teaching is an act of particular spiritual significance. To appreciate that effective teaching involves both "being" and "doing" -- attention to one's inner condition as well as constant activity.	To reflect on the qualities and attitudes of a teacher of the Cause. To understand that effectiveness in teaching can be developed if we approach it in a posture of learning -- engaging in activity, reflecting on what we have said and done, and turning regularly to the writings for insights and guidance.	To become familiar with some of the approaches and methods of personal teaching endeavors and collective campaigns.

Practice			To design and implement your own personal teaching plan and to participate in at least one teaching campaign.
Ruhi book	**Unit 1**	**Unit 2**	**Unit 3**
7 Walking Together on a Path of Service	**The Spiritual Path**	**Becoming a Tutor of Books 1 - 6**	**Promoting the Arts at the Grassroots**
Purpose	To gain increased awareness of the spiritual dynamics of advancing along a path of service to the Cause and acquire an understanding of the forces at work.	To explore some of the concepts and acquire some of the attitudes and skills that contribute to the capability of helping a group of friends go through Books 1 - 6.	To appreciate the role of artistic endeavors in the activity of a study circle.
Practice		To form a study circle and accompany it through at least one book.	
8 The covenant of Bahá'u'lláh	**The Centre of the Covenant and His Testament**		
	Pre-publication		

8.15 Appendix L: List of Bahá'í texts, to be read, meditated on and, or to be memorized.

UNIT 1: Some Principles of Bahá'í Education

Section 1

"Blessed is that teacher who shall arise to instruct the children …"

(Bahá'u*'lláh,* Bahá'í Education - A Compilation, p. 9)

"Among the greatest of all services that can possibly be rendered by man to Almighty God is the education and training of children…."

(*'Abdu'l-Bahá,* Selections from the Writings of 'Abdu'l-Bahá, #106, p. 133)

"According to the explicit divine Text, teaching the children is indispensable and obligatory. It followeth that teachers are servants of the Lord God, since they have arisen to perform this task, which is the same as worship. You must therefore offer praise with each breath, for you are educating your spiritual children."

('Abdu'l-Bahá, Bahá'í Education - A Compilation, p. 33)

Section 2 – No Quotations

Section 3

"Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures and enable mankind to benefit therefrom."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXXIII, p. 260)

Sections 4, 5 & 6 – No Quotations

Section 7

"As to thy question regarding the education of children: it behoveth thee to nurture them at the breast of the love of God, and urge them onward to the things of the spirit, that they may turn their faces unto God; that their ways may conform to the rules of good conduct and their character be second to none; that they make their own all of the graces and praiseworthy qualities of humankind; acquire a sound knowledge of the various branches of learning, so that from the very beginning of life they may become spiritual beings, dwellers in the Kingdom, enamored of the sweet breath of holiness, and may receive an education religious, spiritual, and of the Heavenly Realm. Verily will I call upon God to grant them a happy outcome in this."

(*'Abdu'l-Bahá,* Selections from the Writings of 'Abdu'l-Bahá, #122, p. 142)

Section 8

"Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXXVIII, p. 277)

Section 9

"The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: 'Observe My commandments, for the love of My beauty.' Happy is the lover that hath inhaled the divine fragrance of His Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe."

(*Bahá'u'lláh,* Kitáb-i-Aqdas, pp. 20-21)

"Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CLIII, pp. 325-326)

"O Son of Being! My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish."

(*Bahá'u'lláh*, Hidden Words, Arabic #9)

Section 10

"Let God be your fear, O people, and be ye of them that tread the path of righteousness."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXXVIII, p.275)

Section 11

"Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CLIII, pp. 325-326)

Sections 12 & 13 – No Quotations

UNIT 2 – Lessons for Children's Classes Grade 1

Section 1

"…the beloved of God and the maidservants must train their children with life and heart and teach them in the school of virtue and perfection. They must not be lax in this matter; they must not be inefficient."

(*'Abdu'l-Bahá,* Tablets of 'Abdu'l-Bahá, Vol.III, p.579)

Section 2

"O God, guide me, protect me, make of me a shining lamp and a brilliant star. Thou art the Mighty and the Powerful."

(*'Abdu'l-Bahá, Bahá'í* Prayers (1985 U.S. Edition), p. 37)

Section 3 – No Quotations

Section 4

"The art of music is divine and effective. It is the good of the soul and spirit. Through the power and charm of music the spirit of man is uplifted. It has wonderful sway and effect in the hearts of children, for their hearts are pure and melodies have great influence in them.

The latent talents with which the hearts of these children are endowed will find expression through the medium of music."

(*'Abdu'l-Bahá,* Promulgation of Universal Peace, p. 52)

Sections 5, 6, 7, 8, 9, 10, 11, 12 & 13 – No Quotations

UNIT 2 – Lessons for Children's Classes Grade 1 (15 Lessons for Children)

Lesson 1

"O God! Educate these children. These children are the plants of Thine orchard, the flowers of Thy meadow, the roses of Thy garden. Let thy rain fall upon them; let the Sun of Reality shine upon them with thy Love. Let Thy breeze refresh them in order that they may be trained, grow and develop, and appear in the utmost beauty. Thou art the Giver. Thou art the Compassionate."

(*'Abdu'l-Bahá,* Promulgation of Universal Peace, pp. 35-36)

"O God, guide me, protect me, make of me a shining lamp and a brilliant star. Thou art the Mighty and the Powerful."

(*'Abdu'l-Bahá,* Bahá'í Prayers (1985 U.S. Edition), p. 37)

"So powerful is the light of unity that it can illumine the whole earth."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXXXII, p. 288)

Lesson 2

"O God! Rear this little babe in the bosom of Thy love and give it milk from the breast of Thy Providence. Cultivate this fresh plant in the rose garden of Thy love and aid it to grow through the showers of Thy bounty. Make it a child of the kingdom, and lead it to Thy heavenly realm. Thou art powerful and kind, and Thou art the Bestower, the Generous, the Lord of surpassing bounty."

(*'Abdu'l-Bahá,* Bahá'í Prayers (1985 U.S. Edition), p. 35)

"O Son of Spirit! My first counsel is this: Possess a pure, kindly and radiant heart …"

(Bahá'u'lláh, Hidden Words, Arabic #1)

Lesson 3

"O my Lord! Make Thy beauty to be my food, and Thy presence my drink, and Thy pleasure my hope, and praise of Thee my action, and remembrance of Thee my companion, and the power of Thy sovereignty my succorer, and Thy habitation my home, and my dwelling-lace the seat Thou hast sanctified from the limitations imposed upon them who are shut out as by a veil from Thee. Thou art, verily, the Almighty, the All-Glorious, the Most Powerful."

(*Bahá'u'lláh,* Bahá'í Prayers, pp.144-145)

"Tread ye the path of justice, for this, verily, is the straight path."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXVIII, p. 250)

Lesson 4

"O God! Refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy hand. Thou art my Guide and my Refuge. I will no longer be sorrowful and

grieved; I will be a happy and joyful being. O God! I will no longer be full of anxiety, nor will I let trouble harass me. I will not dwell on the unpleasant things of life. O God! Thou are more friend to me than I am to myself. I dedicate myself to Thee, O Lord.”

(*'Abdu'l-Bahá,* Bahá'í Prayers, p. 152)

“O Thou Kind Lord! I am a little child, exalt me by admitting me to the kingdom. I am earthly, make me heavenly; I am of the world below, let me belong to the realm above; gloomy, suffer me to become radiant; material, make me spiritual, and grant that I may manifest Thine infinite bounties. Thou art the Powerful, the All-Loving.”

(*'Abdu'l-Bahá,* Bahá'í Prayers, pp. 36-37)

“O Friend! In the garden of thy heart plant naught but the rose of love …”

(Bahá'u'lláh, Hidden Words, Persian #3)

Lesson 5

“That one indeed is a man who, today, dedicateth himself to the service of the entire human race.”

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXVII, p. 250)

Lesson 6

“Truthfulness is the foundation of all human virtues.”

(*Bahá'u'lláh* cited in Shoghi Effendi, *The Advent of Divine Justice,* 1984 U.S. edition, p. 26)

Lesson 7

“Supremely lofty will be thy station, if thou remainest steadfast in the Cause of thy Lord.”

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXV, p. 246)

Lesson 8

“O Son of Man! Humble thyself before Me, that I may graciously visit thee.”

(Bahá'u'lláh, Hidden Words, Arabic #42)

Lesson 9

“Blessed is he who preferreth his brother before himself.”

(*Bahá'u'lláh,* Tablets of Bahá'u'lláh Revealed after the Kitáb-I-Aqdas, p. 71)

Lesson 10

“Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty.”

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CXXXVI, p. 297)

Lesson 11

“O my Lord! O my Lord! I am a child of tender years. Nourish me from the breast of Thy mercy, train me in the bosom of Thy love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty. Deliver me from darkness, make me a brilliant light; free me from unhappiness, make me a flower of the rose garden; suffer me to become a

servant of Thy threshold and confer upon me the disposition and nature of the righteous; make me a cause of bounty to the human world and crown my head with the diadem of eternal life. Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer."

(*'Abdu'l-Bahá,* Bahá'í Prayers, pp. 37-38)

"To give and be generous are attributes of Mine; well it is with him that adorneth himself with My virtues."

(Bahá'u'lláh, Hidden Words, Persian #49)

Lesson 12

"Blessed is he who mingleth with all men in a spirit of utmost kindliness and love."

(*Bahá'u'lláh,* Gleanings from the Writings of Bahá'u'lláh, CLVI, p. 334)

Lesson 13

"The sign of love is fortitude under My decree and patience under My trials."

(Bahá'u'lláh, Hidden Words, Arabic #48)

Lesson 14

"O Son of Being! My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish."

(Bahá'u'lláh, Hidden Words, Arabic #9)

Lesson 15

"Put your trust in God, and commit your affairs to His keeping."

(*Bahá'u'lláh* cited in Shoghi Effendi, *The Advent of Divine Justice,* 1984 U.S. Edition, p. 82)

UNIT 3 – Conducting Classes For Children

Sections 1, 2 & 3 – No Quotations

Section 4

"Every day at first light, ye gather the Bahá'í children together and teach them the communes and prayers. This is a most praiseworthy act, and bringeth joy to the children's hearts: that they should, at every morn, turn their faces toward the Kingdom and make mention of the Lord and praise His Name, and in the sweetest of voices, chant and recite."

(*'Abdu'l-Bahá,* Selections from the Writings of 'Abdu'l-Bahá, #115, p. 139)

Section 5

"…the children's school must be a place of utmost discipline and order, that instruction must be thorough, and provision must be made for the rectification and refinement of character; so that, in his earliest years, within the very essence of the child, the divine foundation will be laid and the structure of holiness raised up."

(*'Abdu'l-Bahá,* Selections from the Writings of 'Abdu'l-Bahá, #111, p. 137)

Section 6

"The root cause of wrongdoing is ignorance, and we must therefore hold fast to the tools of perception and knowledge. Good character must be taught. Light must be spread afar, so that, in the school of humanity, all may acquire the heavenly characteristics of the spirit, and see for themselves beyond any doubt that there is no fiercer hell, no more fiery abyss, than to possess a character that is evil and unsound; no more darksome pit nor loathsome torment than to show forth qualities which deserve to be condemned."

(*'Abdu'l-Bahá,* Selections from the Writings of 'Abdu'l-Bahá, #111, p. 136)

"Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse."

(*'Abdu'l-Bahá,* Selections from the Writings of 'Abdu'l-Bahá, #95, p. 125)

Sections 7, 8, 9, 10, 11, 12, 13 & 14 – No Quotations

Note: All excerpts were retrieved using the Ocean Baha'i Library (www.bahai-education.org/ocean)

9   ABOUT THE AUTHOR

Jean-Marie NAU est gestionnaire de l'organisme de formation professionnelle continue No 109024, MINISTERE DES CLASSES MOYENNES, DU TOURISME ET DU LOGEMENT.

Il a un parcours professionnel riche en expériences linguistiques et multiculturelles. Il a travaillé et enseigné à Haïfa en ISRAEL, à Belfast en Irlande DU NORD, à Saarbrücken en Allemagne et à Longwy en France. Depuis 1998 il enseigne au Luxembourg où il s'est spécialisé dans l'apprentissage de la langue luxembourgeoise.

Dans le cadre du Projet MOIEN, (projet de formation, élaboré en 1996 à la suite d'une demande du Conseil National pour Etrangers qui vise à favoriser l'apprentissage de la langue luxembourgeoise par les étrangers ayant accès au marché du travail luxembourgeois) Mr Nau a participé aux formations de formateurs et a contribué en tant que formateur au succès de ce projet. Parmi les nombreuses formations, on retrouve :

- L'approche communicative basée sur la méthode structuro-globale audio-visuelle
- L'approche simulation globale
- L'audit linguistique
- L'évaluation des compétences
- L'ingénierie pédagogique
- La nouvelle orthographe luxembourgeoise
- La suggestopédie
- Les compétences de communication à l'oral
- L'évaluation des compétences
- La gestion de groupes hétérogènes
- Les compétences de communications (compréhension écrite et expression orale)
- Lëtzebuergesch Phonetik

Il a également participé aux formations en didactique de la langue luxembourgeoise pour adultes, organisées par le Ministère de l'éducation nationale, de la formation professionnelle et des sports, ainsi que la formation : Le cadre européen commun de référence pour les langues et portfolio des langues.

Mr Nau utilise dans ses cours de langues des méthodes innovatrices comme l'apprentissage à travers les jeux et les chansons. L'accent est mis sur la compréhension et l'expression orale, ainsi que l'histoire et la culture du Luxembourg à travers des visites de musées et d'institutions culturelles et publiques. Mr Nau est également guide touristique officiel de la Ville de Luxembourg.

Au cours de ces onze dernières années, Mr Nau a pu former plus que 1800 apprenants de langue luxembourgeoise, dans diverses structures et centres de formation. (Centre de Langues, Luxembourg www.cll.lu ; Communes de Walferdange www.walfer.lu, Steinsel www.steinsel.lu , Koerich www.koerich.lu, Luxembourg-Ville www.vdl.lu, Kopstal www.kopstal, et Capellen www.mamer ; Centres de Gériatrie à Hamm et Pfaffenthal ; Commission de Surveillance du Secteur Financier www.cssf.lu ; Centres d'accueil et Crèches dans le cadre du Projet MOIEN ; Institut National d'Administration Publique www.inap.public.lu/ ; Centre National de Formation Professionnelle Continue à Esch www.cnfpc.lu) ; Objectif Plein Emploi www.ope.lu, et Zarabina www.zarabina.lu .

12 à 15 participants, venant de différents pays, ayant des origines, des cultures, des croyances variées, forment le noyau d'une classe typique. C'est cette richesse culturelle que Mr Nau utilise et qu'il met au service de l'apprentissage de la langue luxembourgeoise. Une pédagogie qui est basée sur la curiosité naturelle et spontanée de tout être humain, son désir et sa volonté de communiquer.

Une partie du cours vise à responsabiliser l'apprenant en lui offrant une large de gamme de stratégies à sa disposition afin de lui permettre d'atteindre son but : comprendre et parler le luxembourgeois. A cette fin sont mis à sa disposition tous les outils pédagogiques existants, comme l'utilisation des nouvelles technologies et des médias sociaux. (www.elearning.lu , site d'introduction à l'apprentissage du luxembourgeois ; www.eurotalk.com , logiciel interactif d'apprentissage du luxembourgeois, avec une interface d'une centaine de langues; www.transparent.com , languages of the world, logiciel d'apprentissage du luxembourgeois à télécharger directement du site.)

Nouveaux horizons

Depuis 2009, Mr Nau s'est engagé dans une nouvelle expérience, en commençant avec l'étude du *Master multi-LEARN, Learning & development in multilingual and multicultural contexts*, à l'université du Luxembourg. Ce programme innovateur et interdisciplinaire lui a permis d'explorer des processus d'apprentissage divers. Mr Nau souhaite poursuivre ses recherches en explorant davantage les processus d'apprentissage qui promeuvent la cohésion sociale et d'équité en matière d'éducation.

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Declaration of confidentiality and authorship of the work

I thereby declare that this is my own work and that to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted to the qualification of any other degree or diploma of a university or other institution of higher learning. All quotations and paraphrases from other sources have been duly acknowledged both in the body of the text and in the references.

Figure 6: Word cloud of the Master Thesis (wordle.net)

Since different identities and activities are enacted in and through language, the study of language is integrally connected to matters of equity and justice (Gee, 2005, p. 22)

True learning is that which is conducive to the well-being of the world (Bahá'u'lláh, 1991)