Toward a Typology of Learning Invitations

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Abstract

Learning invitations are strategies that encourage learners to engage with education. Learning invitations take many different forms but the aim is to create these invitations intentionally and systematically. This might be easier if there were some guidance to different styles of learning invitations. The Dharmic typology proposed builds upon ideas from Sāṃkhya—Yoga, particularly the notion of the three qualities of life (Triguṇa), which together are thought to construct everything much as pixels of three primary (RGB) colors create every photograph. Sattva is light, peace, harmony; it evokes a reflective, ethical, and holistic approach and learning invitations based on emulation and spiritual self-realization. Tamas is heavy, veiled and obstructive; it evokes feelings of inertia, lethargy and fearfulness and learning invitations based on disgust, repulsion and the wish for reform. Sattva and Tamas are static but the third quality, Rajas, burns with the fire of action. Rajas is desire, movement, change and energy; it evokes personal passions, material desires, emotion, excitement, ambition, anger and greed and its learning invitations invite change, often using personal gain as their lure. Three Rajasic invitational styles are discussed; those where action (Rajas) itself is the goal, where goodness (Sattva) is the goal, and where the domination of others is the goal (Tamas).

Introduction

Learning invitations are positive interventions that instructors provide to encourage learners to overcome the inhibitions that prevent them engaging with education. Ideally, a learning invitation is "an intentional and caring act of communication, by which the sender seeks to enrol the receiver" in a learning process (Shaw and Siegel, 2010, p. 109). Where it succeeds, it does so because of the learner's belief that the benefits they might gain outweigh both the dis-benefit of investing their effort in engagement and their inertial and emotional inhibitions, including fear of failure and worries about consequence. Much of Invitation Education concerns setting in place the ('Five Powerful Ps') processes, programs, policies, places and, above all, people that provide positive learning environments and the positive psychological influences that enthuse, encourage and, ultimately, empower learners with self-belief (Purkey, 1992; Haigh, 2011). The "purpose is to create total learning environments … where people want to be and where they want to learn" (Paxton, 2003, p. 23). However, Novak, Armstrong, and Browne (2014) remind us that learners should be "participants in the exploration of ideas and skills … not … competing but co-operating in self-correcting ways; [and that] Knowledge

is …. an active and thoughtful relationship to possibilities" (p.9). There seems to be room for some additional thinking about different styles of learning invitation.

Learning comes in many forms and by several routes: formal learning (that occurs in the classroom and curriculum), non-formal learning (that occurs outside the curriculum and in less structured learning situations such as sports, clubs, etc.) and informal learning (that occurs through daily experience both within and outside the educational establishment but mainly through social interactions in the outside world). Invitational Education, excludes unintentional incidental learning, which happens pretty much at random, but its emphasis on the '5 Ps' of people, places, processes, programs and policies means that its approach is more holistic approach than most educational thought. However, while Formal and Non-formal learning are affected by the '5Ps', most Informal and Incidental learning occurs because of casual interactions with people, the media and the environment (Task Force on Adult Education, 2005). Invitational Theory considers four behavioral styles – appropriate, which invites learning and inappropriate, which disinvites learning, both of which can be overt or invisible or covert (Shaw, Siegel, & Schoenlein, 2013). Together with the unconscious, unintended, impacts of the 5Ps, these invisible or covert interactions create the Hidden Curriculum, which inheres in every learning experience, and help define the boundaries of the Null Curriculum of that which shall not be taught (Kumar, 1992). All too often, this includes both ethical reflection and anything not firmly embedded especially in Western culture (MacPherson, 2012; Cotton, Winter, & Bailey, 2013; Haigh, 2009a).

The intention of this article is to suggest some theory and a way of expanding, refining and perhaps slightly redirecting the concept of the 'Learning Invitation' as it might be applied in the classroom. It also aspires to push the boundaries of Invitational Education a little wider by emphasizing non-formal educational practices and exposing aspects of the Null and Hidden Curricula. The theoretical basis of its core idea has already been introduced to readers of the JITP in the context of a classroom exercise; this was oriented to encouraging learners to think about the emotional impacts of their learning environments and the role of the 'Powerful P' of place (Haigh, 2008). Almost simultaneously, Satish Kumar, disciple of Acharya Vinoba Bhave and spiritual leader of the Deep Ecology Movement in the UK, published Spiritual Compass: The Three Qualities of Life (Kumar, 2007), using those same ideas from the Sāṃkhya-Yoga tradition, as a guide to a sustainable life. Kumar's (2007) justification was that "we need a spiritual compass to find our direction in life [and to] help us navigate our path through confusion and crises, through the suffocating allure of materialism, and through delusion and despair" (p.7). For many years, the ideas of Invitational Education have provided a spiritual compass for those hoping to make their schools, colleges, curricula and

classrooms better, more uplifting, places for learners. This contribution aspires to bring these two traditions together and, in the process, offer more support to the classroom teacher.

One model for this task is Keith Taber's (2006; 2012) 'Science Doctor' guide for Science teachers, which offers a typology of the learning impediments experienced by science learners and offers remedies for how to overcome them. This scheme is not 'Invitational Education', nor is it Sāṃkhya-Yoga; it is negative, allopathic and remedial rather than positive, homeopathic and developmental in its approach to learners. Its approach to 'learning blocks' is more mechanical rather than spiritual (Figure 1); in other words, it deals more with the learning process problems and their symptoms rather than the consciousness and self-concept of the learner as a whole person. However, it is a nice, practical, easy to use, diagnostic tool and the aim, here, is to produce something similar for the construction of Learning Invitations.
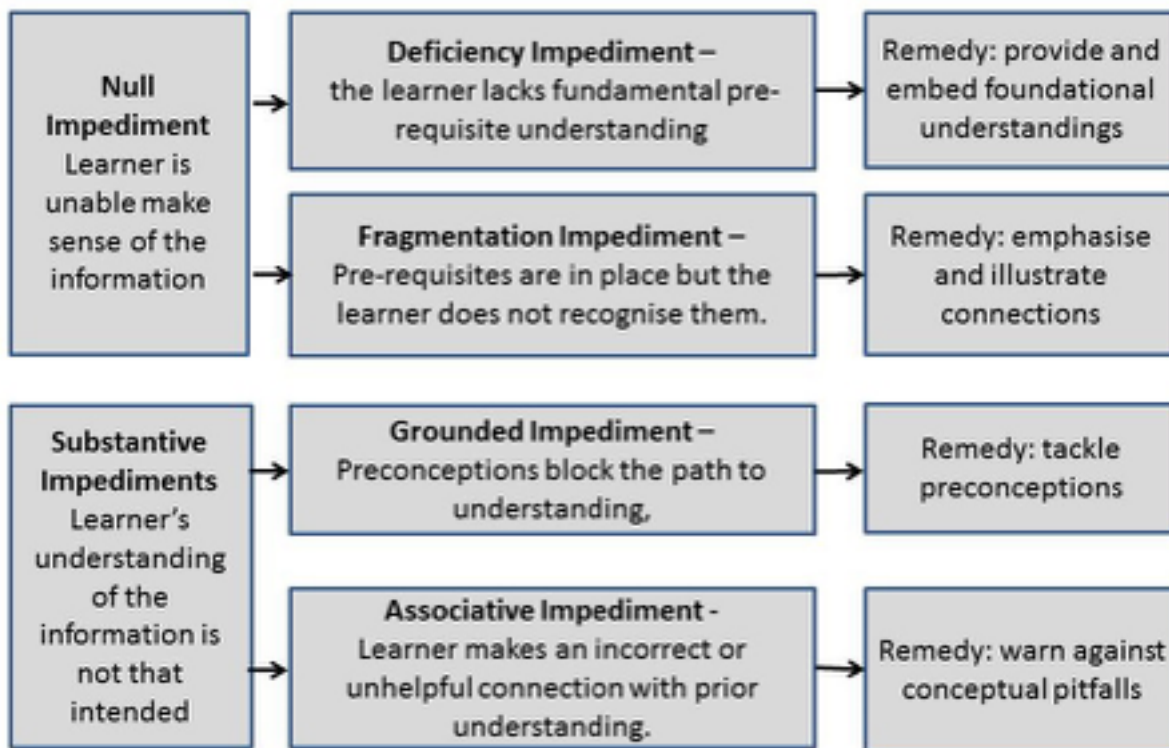

Figure 1. Typology of Learning Impediments (modified from Taber, 2006; 2014)

The Three Modes of Nature – Some Sāṃkhya – Yoga Theory
The typology of learning invitations proposed here emerges from Dharmic rather than Western thought and, in particular, from the foundational philosophies of Sāṃkhya – Yoga and their concept of the three modes of Nature (triguṇa, guṇa) (Kumar, 2007; Haigh, 2008, Jacobsen, 1999). In Sāṃkhya – Yoga reality has two components: first is the witness, pure, changeless, consciousness (Puruṣa) and second is everything else,

material Nature (Prakṛti). Prakṛti contains three strands, modes or qualities (guṇa) (Figure 2). In Sāṃkhya cosmology, originally, these three are in balance and un-manifest but when puruṣa 'glances' upon them, they become disturbed and begin a 'dance' of combination and recombination creating a myriad of material forms in the process (Davies, 1881; Larson, 2001). As the 'dance' proceeds, the whole diversity of creation evolves and manifests. Everything in nature, every human being, thought or action is an outcome of the interplay of these three modes of nature, which are the primary colors for the whole material universe. In fact, these three qualities (guṇa-s) create and control everything in the material universe in much the same way that pixels of three primary colors 'RGB', in different proportions, construct every color photographic image. This scheme both massively antedates and reverses Darwin's evolutionary vision; so, while Darwinian evolution builds upwards from the material world towards consciousness, here, consciousness, cognition, constructs everything in the natural world, much as it does in most human-created habitats.
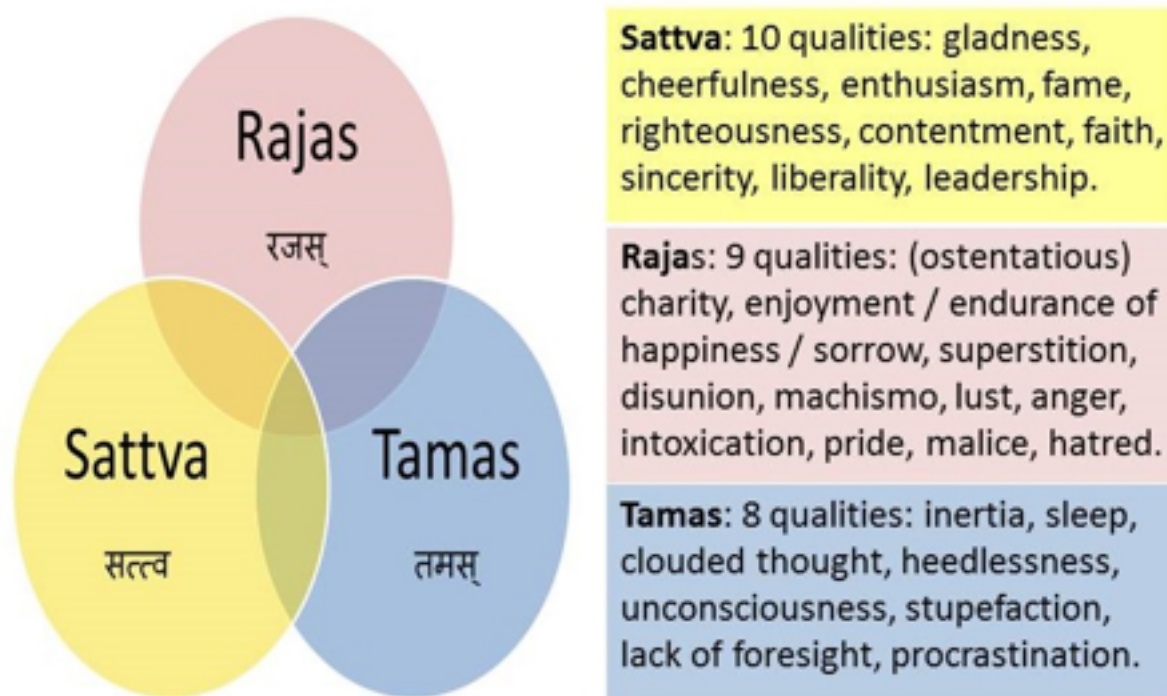

Sattva: 10 qualities: gladness, cheerfulness, enthusiasm, fame, righteousness, contentment, faith, sincerity, liberality, leadership.

Rajas: 9 qualities: (ostentatious) charity, enjoyment / endurance of happiness / sorrow, superstition, disunion, machismo, lust, anger, intoxication, pride, malice, hatred.

Tamas: 8 qualities: inertia, sleep, clouded thought, heedlessness, unconsciousness, stupefaction, lack of foresight, procrastination.

Figure 2. The Three Modes of Nature (Guṇa-s) and their qualities according to the venerable Bhishma in the Mahabharata's Shanti Parva (Ganguli, 1883-1896).

The concept of the three modes of Nature, Triguṇa theory, stands slightly apart from Sāṃkhya – Yoga and has a larger existence that is independent of its roots (Kumar, 2007). The three guṇa-s are Sattva, Rajas and Tamas; they form a ladder where Sattva is the closest to pure consciousness and Tamas is the furthest way. Golden Sattva embodies all that is light, bright, harmonious, sentient and serene; it concerns mindfulness, or now, the present moment. Fiery, red Rajas creates everything active and dynamic and that moves because of desire or passion; it is the stuff of dreams, plans, ambitions and it concerns

the future. Grey, heavy, Tamas restrains everything through inertia, immobility, dullness or banality; it smothers all beneath fearful helplessness and nostalgia for the past (Harzer, 2005). Every situation is colored by these three working in different proportions (Haigh, 2008; 2009b). However, Sattva illuminates when Rajas rests and is Tamas exposed; Rajas dominates when Sattva and Tamas are overwhelmed by the desire for action; Tamas obscures when Sattva is ignored and Rajas stifled by indolence. For example, in human communication, Sattva is dialogue, where truth is brought from within by shared understanding and trust; Rajas is about diplomacy - it promotes self-interest while offering a smooth and agreeable exterior; while Tamas is about Law and laziness. It is trapped in monologue, unquestioned, and fearful of argument. Guided by Sattva, the 'beneficial presence' (Shaw et al., 2013), Rajasic energy can become creative, the power needed to make something new and good but, guided by Tamas, it becomes negative and destructive. However, Sattva alone is merely an enlightened vision while Rajas alone is just undirected energy and Tamas only insensate immobility; the three guṇa-s always work together (Prabhavananda and Isherwood, 1953, p. 17-19).

Styles of Teaching
The three modes affect everything; this includes teaching. So, in education, Tamasic teaching is oppressive, prescriptive, shallow, and oriented to unquestioning memorization; it is the 'lethal presence' of Invitational Education (Shaw et al., 2013). The Tamasic teacher is someone who, demanding obedience and discipline, lays down the law of what must be known, what must be done, what is right and what wrong, whether this be true or not. For the Tamasic teacher, learners are empty vessels to be filled with information and skills, which are final, static, and uncontestable; their progress is assessed by parrot-like recitations of memorized facts, lore and law as in much multiple-choice testing. Sometimes, Tamasic teaching happens simply because a teacher is out of their depth and fearful of their subject matter. Ram Dass (1973) memorably described some 'math-averse' school teachers as 'plague carriers' because of their tendency to spread negative attitudes towards mathematics among learners. Of course, Tamasic teaching corrupts any source material and deflates learner enthusiasm.

However, Tamasic teaching is more than 'bad teaching'; sometimes, it is constructed deliberately for the purposes of social control, disempowerment and repression (Kali Ma, 2013). Bay notes: "…much of what is going on in our schools and universities … I would rather refer to … as training, molding, socialization, mystification, memorizing of facts, obfuscation of meaning … to produce intelligent citizens … to execute jobs faithfully and not ask any questions about their meaning or purpose or value.." (Bay, 1981, p.77). Philip Riner (2010) adds: "At large, great effort is exerted for individuals to conform in all types of social organizations…from family units, to schools, to the workplace, and even nations to have the "right" view where "right" is provided pre-packaged and not subject

to inquiry" (pp 103-104).

Different styles of Tamasic teaching appear with admixed with more Rajas. Some teaching, as in old-fashioned Technical Education, is designed to produce tools, automata, unthinking human robots with 'correct' skills and attitudes. Learning is enforced by coercion, through fear of failure in tests or by other species of 'name and shame'. Teaching is conducted by a teacher who is already proficient; the role of the learner is to become a 'mini-me' replica of that teacher. Driven by the micro-managerial enforcement of performance standards, teachers are also becoming encouraged to act as robots. For both teacher and learner, standards are enforced by performative examinations, while innovation, originality, and autonomy are discouraged and often punished. The aim is to produce someone who performs, reliably, according to predesigned specifications, e.g., a robot.

Rajasic teaching emphasizes performance. It aims to inspire learners to target success, recognition, 'progress' and 'profit'. Rajas bathes in reflected glory, it is less about being a good, ethical person with a secure ethical and spiritual compass than about winning admiration, wealth, power, spectacle and performance. In education, "Success is defined as doing well academically, behaviorally and socially. Therefore, students who choose to behave in ways which provide rewards, success, and acceptance by others are said to have a positive self-concept or success identity" (Zeeman, 2006, p.15).

In the modern world, Rajas may dominate the entire educational process. Its mantra of change, action at all costs, reduces ultimately to action for the sake of action. For the Rajasic, new is always better, change is always good, hence it encourages the development of skills, projects and the endless fixing (or disposal of) that which is not broken. Rajasic teaching is always goal driven; it emphasizes optimism about future benefits, and the ways of achieving those benefits. This involves analysis of the task, operations research, logistics, focusing on what is 'important' and working, efficiently, step by step. However, inevitably, this focus leads learners to see things in isolation and separation; Rajas encourages a reductionist understanding.

The Indian epic, the Mahabharata, contains the story of the Pandava brothers' archery examination; their teacher offers them a target and asks what they can see? The saintly, Sattvic, Yudhishthira, sees the target, the tree where it stands, his brothers and himself. He does not pass the test. His brother, the heroic, Rajasic, Arjuna sees nothing but the eye of the target; he passes (Ganguli, 1883-1896, Mahabharata, Adi Parva, Sambhava Parva, Section 124-125). Later, Arjuna preserves his being 'the best' by having a rival of superior skill disabled. Rajas breeds pride, discrimination, and a host of other destructive attitudes and it pervades our modern world. Rajasic teaching may develop leadership qualities and the ability to inspire trust in others but its intentionality is self-serving and, ultimately, amoral (Purkey, 1991). Always, it appeals to ambition and serves

some distant, usually selfish, goal, perhaps defined by the ephemera of shifting fashion. Hence, it causes restlessness, dissatisfaction, envy, greed, stress and sorrow. To escape the destructive consequences of Rajas, it is necessary to move beyond pride, desire, thoughts of possession, and the eternal enthusiasm for action. It is necessary to see the world as more than an exterior of individual objects.

Sattvic teaching evokes Puruṣa, the silent witness, and peace; in Invitational Theory, it is the 'beneficial presence' (Shaw et al., 2013). It encourages learners to see things as a whole; it evokes synthesis and holistic learning, it values the eternal and not the ephemeral. It works by setting a good example for learners to emulate. For example, Eknath Easwaran describes how he followed the example of his role model, Mahatma Gandhi, emulating his method of 'experimentation with Truth' (Easwaran, 1989). Elsewhere, Western Buddhist teachers promote 'Contemplative Education', which employs meditation to enhance calm and self-awareness (Hart, 2004, Bush, 2010; Bai, Scott, & Donald, 1999). Sattvic teaching, then, promotes mindfulness, compassion, reflection, ethical awareness and the holistic perspective, and an appreciation of both unity and interdependence in the world (Hanh, 2013).

Learning Invitations

So, everything in the material universe is created by a particular combination of three primary qualities or 'Guṇa-s'. Two are static opposites, Sattva, which is light, and Tamas, which is dark and heavy (Harzer, 1995). The third is an active agency, Rajas, which can pull towards either Sattva or Tamas. The task of most Learning Invitations is to encourage the learner to use Rajas, their own volition, to rise above Tamas and move in the direction of Sattva (Haigh, 2010a), albeit sometimes no further than Rajas itself.

Table 1.
Five types of Learning Invitation.

Invitation Type	Applied Motivation (Rajas)	Example
Sattvic	Attraction by good example.	The role model (Acharya; Bodhisattva, saint, Gandhian-style leader) inspires the learner who resolves to follow their path.
Rajo-sattvic	The will to do good.	Compassion, empathy and the desire to make situations better.
Rajasic	Action for the sake of activity.	The joy of accomplishment, the 'adrenalin rush', thrill, the self-assertion that gains the admiration and respect of others.
Rajo-tamasic	The will to win and to defeat.	The lure of 'victory', the learner is encouraged to be the best, to compete, to win, to defeat and destroy rivals and so, ultimately, 'beggar their neighbor'.
Tamasic	Repulsion from bad example.	Darpana Guru – the teacher acts as a mirror

that shows learners unpleasant aspects of themselves or their life and so invites them to change for the better.

Five types of Learning Invitation are suggested (Table 1). Two, dominated by the qualities of Sattva or Tamas, are mainly static. Three, dominated by Rajas, engage action for its own sake, through repulsion from Tamas, or, through attraction, to get closer to Sattva. Hence, Sattvic learning invitations involve the display of a good example to be emulated, while Tamasic learning invitations display a bad example, often in the form of a mirror, to be rejected. Of course, the typical learning invitations of Invitational Theory and Practice are Rajasic; they invite conscious action as in the similes of the dance or model of the '5P' starfish (Novak et al., 2014, Haigh, 2011). Rajasic learning invitations motivate, energize and sustain action and change through inspiring developing enthusiasm and, usually, personal ambition. Learning Invitations wholly dominated by Rajas, invite action for the sake of activity or for Rajasic values such as competition, thrill seeking, or the construction of personal self-esteem and pride.

Tamasic Learning Invitations
Tamasic Learning Invitations are the most perverse and dangerous. Their aim is to play 'Devil's Advocate' by providing an intentional display of bad practice with the intention of provoking positive learning as a reaction. These kinds of Learning Invitations are central to much case-study analysis in the applied disciplines: engineering, medicine, business, etc. Here, the case describes some kind of problem, failure or disaster. The question addressed in class becomes what went wrong, what can be done to prevent a recurrence and what, in general and theoretical terms, can be learnt from the experience? Learning from past mistakes is a fundamental part of education and central to the theories of preventative, reactive and aspirational ethics (Harris, Pritchard, & Rabins 2005).

Another class of Tamasic Learning Invitations is that associated with the 'Crazy Wisdom' style of teaching (Feuerstein, 1990). Here, the role of the teacher is to hold a mirror to the learner that demonstrates their own failings and signals a path to self-improvement and development. For example, the Puranas tell a story about King Ayu's quest for a son, which leads him to approach the Sage Dattātreya (Haigh, 2012). When he appears, Sri Dattātreya assumes the form of a dissolute oriental potentate, King Ayu in other words: "Dattātreya, his eyes red due to spirituous liquor, was sporting with women... sang, danced, and heavily drank liquor. The best of the meditating saints, without a sacred thread..." (Padma Purana 2.103.110-113 in: Shastri, Bhatt, & Deshpande, 1989). Thus, Dattātreya set the learner the challenge of rejecting their own behavior and to aid this holds up a mirror (Markandeya Purana 17.17-24 in: Pargiter, 1904). Of course, the King recognizes Lord Visnu beneath the theatrical mask, created from his own personal

failings, and so reforms his way of life and obtains his desire (Padma Purana 2.103.124-138 in: Shastri et al., 1989). In modern America, the Guru Adi Da taught for 16 years using 'Crazy Wisdom' "theatrically dramatizing his [learners] habits, predilections, and destinies" (Bonder, 1990, pp 449-451). Again, my Department's guidance to student project teams on the arts of interviewing includes some amateur dramatics in which teachers role-play under-prepared or uninterested student interviewers and uncooperative or distracted interviewees. The aim is to highlight the pitfalls and problems of the interview technique. However, while this interlude has been much enjoyed by all involved, clearly, some learners only see the problems of the interviewee, ignore the mirror held up to their own behavior, and make precisely the same errors in their own research practice. Of course, the danger of using such Tamasic learning invitations is that they may not be recognized and all kinds of damage can be the consequence. As, Sage Bhishma cautions that Tamas has three outcomes: incomprehension, partial comprehension, and miscomprehension (Ganguli, 1883-1896, Mahabharata, Santi Parva, Section 302). By contrast, a Tamasic invitation to learning relies on combining Rajas with the Sattvic power of reflection and the ability to recognize and learn from mistakes—especially one's own.

The problems inherent in using Tamasic Learning Invitations are compounded by the fact that so much in education is already, genuinely, Tamasic. If it is not actively dis-invitational, then it aims to pulls the learner toward Tamas, guided action by promoting distinctions between 'us and them'. As such, it may invite a whole array of negative attitudes: not only Tamasic qualities such as hedonism, laziness, callousness, but also Tamasic Rajas expressed through xenophobia, chauvinism, egotism, dogmatism, sexism, racism, in fact, a whole array of 'beggar-thy-neighbor' attitudes. Tamas alone may be inert, sullen and negative; it attracts learners through laziness, carelessness, as well as fear and despondency. However, mixed with a little Rajas, it can provide the base for action motivated by negative desires such as anger, greed, envy, lust, and hatred that can transform disgust, envy, and feelings of superiority/inferiority into denegation or destruction. Rosandic (2000) describes how Serbian schoolbooks and schooling helped construct the roots for the 1990s war, beginning with teaching that functioned as the transmission of directives that reinforced paternalism, that emphasized the over-arching need for preservation of the community against all outsiders and that contained the presumption, indeed glorification, of conflict. Of course, the whole field of Peace Education exists to transform the similar Tamasic qualities that exist in the educational system of all nations; "the classroom is a microcosm of the world; it is the chance we have to practice whatever ideals we may cherish. The kind of class-room situation one creates is the acid test of what it is one really stands for" (Tompkins, 1990, p. 656).

Rajasic Learning Invitations

Some purely Rajasic Learning Invitations invite action for the sake of action itself; the paybacks are adrenalin and dopamine hormonal releases. However, most Rajasic Learning Invitations motivate learners by offering the glittering prizes and possibilities of self-improvement, often competitive self-improvement; the invitation is that they will become wealthier, more respected, more attractive sexually, and gain a better situation in the material world. Rajasic Learning Invitations inspire the learner to be a success, a winner; they evoke the desire to triumph, to achieve, to solve and to create. Of course, they permeate the ideology of teachers and teaching that aims to inspire, to enthuse, to instill passion and the will to succeed. Hence, Rajas includes all forms of active 'learning by doing': Constructivist problem solving, experimentation, analysis, classification, action to engage with experience, as well as any form of competition.

Inevitably, Rajas dominates Sports, Leadership, Management, Enterprise and Business education, where the aim really is to produce 'winners'. However, "for all too many of the pundits, politicians, corporate leaders and others, education is a business and should be treated no differently from any other business" rants Apple (2006, p.1). Of course, on a certain level, Rajas works. The Rajasic qualities of achievement motivation and conscientiousness proved the strongest associates of academic success in a major study of European Psychology undergraduates (Busato, Prins, Elshout, & Hamken, 2000). However, the associate of Rajas is also selfishness and egotism (e.g. Grayling, 2015).

Today, education is trapped in a culture of performativity where, Rajas, current and future performance is everything. "Performativity is a technology, a culture and a mode of regulation that employs judgements, comparisons and displays as means of incentive, control, attrition and change based on rewards and sanctions (both material and symbolic)… performances ... serve as measures of productivity or output, or displays of 'quality' [and] represent the worth, quality or value of an individual or organization" (Ball, 2006, p.144). For many years, teachers applied these measures to learners and today, they are beaten with the same stick and offered the same carrot of success. "Last year's efforts are a benchmark for improvement – more publications, more research grants and more students. We must keep up; meet the new and ever more diverse targets…" (Ball, 2012, p.30).

Rajasic learning invitations appeal to the self-serving and animal instincts within every human, as in animal behavior, action is geared to the reward offered and reinforced by conditioning (Powell, Symbaluk, & Honey,, 2008). Positive and negative reinforcements defined the transformative pivot points in the experience of 640 undergraduates, where a tutor-learner interaction had a major impact affect, either positive or negative, on learning (Dorcan-Morgan, 2009). Often the interaction involved discussion of grades,

assignments or course content and, sometimes, punishment, perhaps expressed as ridicule/discipline or a shame reaction to bad grades, which, commonly, had Tamasic effect leading to reduced learning (Turner et al, 2013).

By contrast, a study of Hispanic undergraduates in the USA, found academic achievement valued as a way of honoring the struggle and sacrifice of parents, a more Sattvic motivation (Easley et al. (2012).   As sage Bhishma reminds: Rajas has two outcomes the will to act and, ultimately, to sorrow, when that action is no longer possible, goes wrong or otherwise is unsatisfying, while Sattva's only outcome is enlightenment (Ganguli, 1883-1896, Mahabharata, Santi Parva, Section 302).

Sattvic Learning Invitations

"Don't just do something, stand there," advise Business Gurus Weisbord and Janoff (2007, p.1) attempting to overcome unproductive reactivity in meetings. In the Sattvic state, the learner just looks and learns; here, they are closest to Puruṣa, the inactive, detached, conscious witness. Purely Sattvic learning invitations are static and calm. Typically, they involve peace of mind, conscious reflection and detachment from the Rajasic froth of material existence. The key is reminding the Self that it is not the doer—only the witness—and developing the detachment to see the dance of Prakṛti for what it is— simply a spectacle (e.g. DeBord, 1967).

Rajas strives for the future, while Tamas lounges in the past, but Sattva rests in this moment now. Being in the present moment is not easy. However, the mind can be steered away from fidgeting about what may happen in the future, what might have happened in the past or what might be 'if only', and if it can, it can be freed from a great deal of unhelpful stress and distraction and better able to deal with the current situation (Bays, 2011). The purpose of Yoga, of course, is to still the fluctuations of the mind (Patañjali's Yoga Sutras 1.2-1.4; Prabhavananda and Isherwood, 1953). Only then does it become possible to be fully alive as your true self rather than some fantasy concocted from desires, dreams, angsts and worries. To escape these, it is necessary to construct some dispassionate detachment from the tumult of everyday life. One exercise employed by a course on 'Stress Management and Forgiveness' at the College of Vedic Studies (UK), involved learning how to stop 'drinking the poison' of brooding and resentment. We all brood about the injustices meted out to us, real and imagined, but brooding and angst do nothing about the injustice—they only damage the one who broods. So our teacher, Mahatma Das, invited us to write a list of all those things than cause us to brood, all those things that raise anger- adrenaline levels or prevent sleep. When the list was written, the next task was to screw the paper up into a ball and hold it, tightly, in the clenched fist of one hand. The final task, when ready, was to relax and throw the ball, and its problems with it, far away. The same activity, repeated every time the self-destructive tides of

Rajasic anger and Tamasic resentment begin to flow, gradually solves the problem. Finally, an awareness dawns that the sources of the problems are less the issue than the mind's craving for a rush of adrenalin. In Sanskrit, the object of each sentence is called its 'karma' and defined as that which the actor most desires, good or bad. As Sri Dattātreya asks: "O Mind, why are you wandering about like a restless ghost? Realize that you are Puruṣa, consciousness, alone. Give up all craving and be happy" (Avadhūta Gītā 1.18 in: Chetanananda, 1994, p.9). Goleman (2003) agrees that the mind can be "trained to dwell in a constructive range: contentment instead of craving, calm rather than agitation, compassion in place of hatred" (p.4), i.e. Sattva rather than Tamas and Rajas.
Never have Sattvic Learning Invitations been more necessary than in the present Rajasic caffeine-fueled, electronically-connected age. Increasingly, today's learners arrive in class with distracted, restless minds, short attention spans and an inability to focus. Often, they carry further distractions into class with them mobile phones, computers, and instead of thinking, questioning, and possibly learning, they trying to listen with one ear while worrying about their social media interactions. Not coincidentally, Paul, Baker, and Cochran (2012) report "a statistically significant negative relationship between time spent by students on online social networks and their academic performance" (p.2117) because learners in class, who are not in the present moment and who are not paying full attention are incapable of learning.

Many teachers face the problem of how to settle a class of distracted, stressed, and jittery learners in preparation for learning. One told me she placed lavender oil on the classroom radiators and let 'aroma therapy' soothe and still her otherwise boisterous high school class. Here in Oxford, my Sanskrit teacher begins each class by inviting a brief meditation on the mantra: 'Om Paramatmane Namah', a bow to the supreme Puruṣa.

Meditation is a transformative practice that produces measureable changes in the brain, boosting the immune system and may enhance problem solving capabilities (Davidson et al., 2003; Fergusson, Bonshek, & Masson,1995). Repetti (2010, p.11) agrees that "classes that meditate together and engage in other contemplative exercises create safe spaces for opening up that are normally unavailable to the highly stressed, multiply challenged, and generally alienated … student." Haight (2010) talks of transforming each class into a community of friends (Sangha) who practice the Sattvic principle of 'Ahimsa', mean non-harming, which is also the first part of the first arm of Astanga Yoga. The aim is to detach from the Rajasic, self-serving, Ego and so foster empathy, compassion, emotional intelligence as well as creative thoughts born of the Sattvic vision. As in Invitational Education's approach to making schools safe, the goal is to create, intentionally, an atmosphere of respect and trust, and if not Rajasic optimism, then calm and clarity (Purkey, 1999).

Today, meditation is one key aspect of 'Contemplative Education', a movement inspired by John Dewey as well as Lord Buddha (Bush, 2011). Contemplative Education develops two key skills needed for success in life: attentiveness and concentration (Haight 2010). Its practices include meditation, reflection on information and practice, creative writing and thinking, and 'mindfulness' (Orr, 2012). Kabat-Zinn (1994,) defines 'mindfulness' as paying attention "on purpose, in the present moment, non-judgmentally" (p.4). Of course, learners' attention levels rise and fall through every class but attention lapses occur more frequently as time goes on (Bunce, Flens, & Neiles, 2010). Mindfulness training helps sustain attention and reduce mind-wandering (Morrison, Goolsaran, Rogers, & Jha, 2013). Riner and Tanase (2014) have already shown how, combined with Invitational Education, this approach can help combat even severe Attention Deficit Disorder. However, almost any classroom experience may achieve the same effect by slowing the activity down enough to allow the class think deeply and reflect upon what is being considered – whether that be that an image, verse, short text equation or argument (Kroll, 2010).

The classic Sattvic Learning Invitation is that of the good example that inspires the onlooker towards emulation and self-improvement. In India, the word Acharya is used to describe a Sattvic role model. One such is Acharya Vinoba Bhave, Gandhi's disciple, for whom "Education is a well spring within, overflowing naturally into the outer world…" (Bhave, 1986, p. 12). Subhash Mehta (2001,) comments, "Perhaps none of Gandhi's followers, have created so many worshippers of Truth and Non-violence, so many genuine workers as has Vinoba Bhave. In Vinoba, as in very few others, thought, speech & action work in harmony, so that Vinoba's life is like a melodious song" (p.1). From 1951, the Acharya walked the length of India to persuade villagers to give land (Bhoodan) or labor (Gramdan) to help their less well-off neighbors (Sen, 1964). Satish Kumar (1987) notes that Vinoba:

> walked with the message that … air, sunshine, and water are nature's gifts which you cannot own or possess… However, since he …could not change the law … he went to the landlords and said, "If you have five children, consider me, the representative of the poor, as the sixth child, and give me one-sixth of your land to distribute among the landless"…. And it was quite a miracle. He collected five million acres of land in gifts. That was quite impressive…. So I … joined Vinoba and walked with him for three years. (p.12)

In sum, a Sattvic invitation represented by the Acharya inspired Rajas with Sattvic direction.

Mixed with more Rajas, Experiential Learning involves reflection upon past experience (Kolb and Kolb, 2005). It is about creating a creative system that combines

abstract conceptualization and reflective observation, which are Sattvic, with active experimentation and concrete experience, which are mainly Rajas. Kolb and Kolb (2005) explain the process as their famous learning spiral that involves, sequentially, experiencing, reflecting, thinking and acting. For example, the author's 'Mirrors in the Trees' exercise (Haigh, 2016; 2013) invites learners to engage with (Rajas) and then reflect upon (Sattva) some tree-planting that they perform themselves with the intention of showing how, "meaningful actions are created by careful thinking and careful observation" (Roka, 2006, p. 144). The exercise encourages learners to act locally but think globally, and consider what it means to be a Global Citizen. Education for Global Citizenship is about persuading learners that they have agency in, ownership of, and a real responsibility for the world that those yet unborn will inherit (Annan, 2001). It challenges teachers to find ways of teaching about the world that are both affective and foster critical self-reflection.

Analysis of 283 questionnaires completed by volunteers, over a seven-year period, found that several themes dominated these messages, in rank order: 'Environmental Sustainability', 'Peace on Earth', the welfare of 'Future Generations', and then wishes for 'Personal Wellbeing', 'Economic Prosperity' and 'Family Well-beingeing'. Participants found personal meaning in the larger exercise at two levels. For some, it was Rajas, the creation of a practical outcome variously expressed in terms of trees, Carbon Neutrality or course credit. For others, it was Sattva, it concerned their personal development and intended to encourage them to reflect on their lifestyle choices with respect to the Future World (Haigh, 2015/6). Similarly, a survey of teacher perceptions of active learning practices at two new universities in the UK identified three main concept clusters. Forty percent of those surveyed emphasized Rajas: 'doing' the task in hand, practice and communication, while 14% emphasized Sattvic elements such as reflection and ethical responsibility. Finally, around 26% engaged with all three Guṇa-s by discussing the whole process from conception to conclusion (Wright &Romer, 2008; CeAL, 2010).

Discussion

Commonalities between Eastern, Dharmic, thought and Invitational Education have already been noted by Riner (2010, p.91), who also notes the role of the individual and divides knowledge from action. "Knowing what, knowing how, and choosing to do are three distinct phases of education… Buddhist psychology and Invitational Learning …. both recognize others may invite, but only the individual can accept". While, the Sāṃkhya-Yoga tradition is different to Buddhism, a Sāṃkhya curriculum would share these three key stages and the idea that education is a project of the learner's self (Haigh, 2009a).

This paper has used the concept of the three Guṇa-s to evaluate different styles of learning invitation. Among the Guṇa-s, Sattva is about being good, serene and compassionate and about seeing things together as an interdependent whole in the

present moment. Rajas is about is about doing and aspiring, it is task oriented and considers only what is important to a particular future goal (c.f. Shamasastry, 1915). Tamas is about inertia, ignorance, fearfulness and the Law; it looks only to the past. The Guṇa-s are also conceived as ropes that bind Puruṣa to the material and ephemeral rather than spiritual and eternal, so seekers try to detach themselves from all three after first gaining the platform of Sattva.

Sattva and Tamas are static qualities, Rajas is the active ingredient and may pull in three ways – towards Sattva through creativity, towards Tamas through negativity, or to itself through attachment to movement and change. So, the three Guṇa-s suggest five classes of learning invitation (Table 1). The first is the Sattvic vision, where Sattvic enlightenment, goodness provide, in teaching terms, an inspirational example of peace and serenity. This inspires the learner to purify and improve their own lives, to self-realize their own Sattvic qualities, to emulate the good example, and learn to live in Sattvic harmony through contemplation, reflection and meditation. In Honey and Mumford's (1992) typology of learners, Sattvic Learners are theorists and those who engage in reflective observation.

The second is where the Sattvic vision of a better situation inspires the Rajasic energy to do good works. For Kumar (2007), the Sattvic virtues are trust, gratitude and Rajasic participation because Sattva is the spirit of the collective 'we'-self (Coward, 2000).

The third is one dominated by Rajas, the will to act. A Rajasic learning invitation encourages learners to act, investigate and explore, to live life, have fun, keep busy and be productive. Usually, it is attached to some form of material reward such as wealth, power, status or recognition for the individual. In Honey and Mumford's (1992) typology of learners, Rajasic Learners are activists and pragmatists, those who want to enact or experiment.

The fourth is where Rajas is colored by negative Tamasic ambitions, the urge to win, to defeat, to overpower to dominate, overturn or destroy. These invitations are all too common in the real world where political processes and elites use them to preserve their position at the expense of excluding or eliminating outsiders or, sometimes, simply to disempower and demotivate those they would control. India is still struggling to shake off the legacies of a Colonial education system that sought to exalt Western ways of thinking and dismiss local culture (Kumar, 1992).

Finally, there are truly Tamasic Learning Invitations that work by inspiring repugnance and repudiation. Many involve learning from the mistakes of others or oneself. By displaying failure, or by holding a mirror to the learner's own failings, they invite the learner to remove themselves from and reject the observed situation and to be different.

As in 'Crazy Wisdom' teaching, the invitation invites revolutionary and transformative change in the learner sought, initially, by inward reflection and latterly by external action.

This Triguṇa approach somewhat resembles other learning typologies (e.g. Honey & Mumford, 1992). For example, Jarvis (1992) has a three level typology of learning that begins with Tamasic 'non-learning' through non-consideration, presumption or rejection. The second is 'non-reflective learning' involving the Rajasic development of skills along with, Tamas-tinged, preconscious conditioning and memorization. The third, highest, level involves Rajasic experimental learning and the more Sattvic arts of reflective learning and building of cognitive skills. Of course, none of these modern learning typologies have the deep cultural roots of Sāṃkhya-Yoga and the Guṇa-s; at best, they are reinventions of a very ancient wheel and in, each case, lack the important spiritual and self-developmental associations of the Triguṇa model. The idea that 'newer' is, necessarily, preferable is itself a Rajasic social artefact, Rajas mixed with Tamas, because its consequence is very liable to become the flat spin described by Post-Modern theorists. As Hari Krishna (2013,) points out "leaders in the mode of 'Rajas' only think passionately of winning the self-created rat race where leaders only start focusing on achieving the ends without any concern about the righteousness" (p.97). Instead, as even Kautilya's Arthaśāstra (Shamasastry, 1915) argues, a wise leader must mix wisdom with both passion and compassion. By contrast, existing, always in the present moment, the Sattvic perspective accepts what already exists, new or old. This paper evokes Sattva, which involves serenity, harmony, interdependence and stillness, the peace of cognitive deep thought, ethical reflection and introspection. These are spiritual and personal values that are deficient in many Western teaching models (Hari Krishna, 2012). From the Sattvic platform, the dance of the material world may be observed and comprehended. This seems to be a suitable culmination for an educational curriculum.

Conclusion
Learning invitations may take many different forms but all are intentional strategies that encourage learners to engage with education and learning. The art of invitational education is to create appropriate learning invitations systematically. The argument here is that this might be aided by the creation of a practical typology to guide the positive and intentional creation of learning invitations. The typology proposed is based on Dharmic rather than conventional Western thought patterns but such ideas have already a footprint in Invitational Education, thanks largely to the work of Philip Riner (Riner, 2010; Riner and Tanase, 2014). This typology, however, builds upon ideas described in Satish Kumar's (2007) 'Spiritual Compass' (or, more formally, from the Dharmic root philosophies of Sāṃkhya—Yoga), and particularly, on the three qualities of life (Kumar, 2007) or Guṇa-s (Jacobsen, 1999), which were introduced to the JITP by Haigh (2008).

The Guṇa-s, or three qualities of the material world, are Sattva, Rajas and Tamas. Together, they combine in different proportions to construct and control everything in the material universe, much as the pixels of three primary colors create and control every photographic image. Sattva, as light, peace, harmony and interdependence, fosters a reflective, thoughtful, ethical, syncretic and holistic approach. From Sattva are constructed learning invitations based on emulation and consciousness transformation for self-improvement. Tamas is heavy, veiled, obstructive, unyielding and fosters feelings of inertia, lethargy and fearfulness. However, from Tamas are created, not merely learning dis-invitations but also positive learning invitations based on disgust, rejection and repulsion and a transformed consciousness. The third Guṇa, Rajas, is desire, movement, change and energy and fosters all kinds of desire and passionate emotions including excitement, ambition, anger and greed.

Since Sattva and Tamas are static qualities; Rajas is the key to all learning invitations. Sattvic invitations demonstrate a positive example, their message is that this is good; you should strive to emulate this. The better Tamasic learning invitations work by repulsion, their message is that you do not want this – you can do or be something better. Most Rajasic invitations use the material world as their lure, their message is you can be better off, more admired, and more successful. The Guṇa-s always work in combination. So Rajas combined with Sattva invites good works such as peace-building or with Tamas then destruction or oppression as in war.

Thus far, Invitational Education, indeed Western Education in general, has emphasized Rajas. It has been oriented to creating thirst for active learning and offers as an incentive the advancement and individual benefits that learning can bring. Its call to action has sought to overcome the, largely socially-repressive and negative, Tamasic, elements that emerge from Education's Hidden and Null Curricula but, until recently, Rajas was key. By recognizing Sattvic learning invitations, it is hoped also that the Sattvic goals of peace, harmony, holism, compassion, ethics, reflective practice and the appreciation of interdependence, may become more widely and intentionally adopted as learning objectives.

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