

EDUCATION IS NOT SIMPLY CONDITIONING HUMAN BEING INTO SOCIAL BEING THE REAL EDUCATION IS THE JOURNEY WITHIN, STIRRING THE SPIRITUAL BEING

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ABSTRACT

Much has happened over last half a century. People across the globe, in different ways, through different modes, in different languages and expressions are turning to inner sources of knowledge and wisdom and are converging to the truth that education is not simply conditioning, cultivating or training the human beings to become refined and more elegant human beings superficially. Education is determined to probe deeper. It is not simply soothing the skin but it is stirring of the spirit. It seeks to touch the deeper more profound insights and inner recesses of human existence. It strives to unfold the human existence from within; eventually awakening of spiritual being. The foundation of ancient Indian education system is holistic, integral and fundamental; it aims at essential development of being. It endeavors for better existence of individual as well as all beings on this planet. There is growing separation, conditioning and disintegration in all human activity. We are in quantity driven neo- hi-tech era. We are all forerunners of our future, so to create a new quality oriented potential we need to create new consciousness of our young ones. This means education for next generation must be 'consciousness education'. The paper focuses on an education structure organized at nurturing and fostering the inner being. Real education is the journey within in all aspects.

Keywords: Spirituality, Being, Education.

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INTRODUCTION

He, who is possessed of supreme knowledge by concentration of mind, must have his senses under control, like spirited steeds controlled by a charioteer.

(Katha Upanishad iii,6)

In the whole world there has been clash and contradiction between spiritual and physical life. There has been denial of Matter by those with the

acceptance of spiritual life and there has been denial of the Spirit by those with the acceptance of conviction in perfect physical life. Now we are at such turning point in the history of human civilization that we need to rethink that Spirit and Matter are irreconcilable realities. Our question is about the Matter as well as Spirit and the possible answer is that the reality is neither the one nor the other, but something in which both truly come together. Indian

culture and ancient Indian education were inseparable for ages. Indians believed that knowledge or Vedas are not merely for preservation of tradition but they are the sources internal ardor of psychological and spiritual practice.

The concept of awakening the spirit refers to the idea that all the properties of a given system in any field of study cannot be determined or explained by the sum of its sections. Instead, the system in its entirety reflects how its elements function. A spiritual integral approach in education tries to include and assimilate manifold levels of implications and understanding rather than narrowing and conditioning human possibilities just up to a social being.

The ideal of education has been very grand, noble and high in ancient India. Its aim was the 'training for completeness of life' and the molding of character of men and women for the battle of life. The history of the educational institutions in ancient India shows how old is her cultural history. Some hundreds of years must have been needed for all that is found in her culture. The aim of education was at the manifestation of the divinity in men, it touches the highest point of knowledge. In order to attain the goal the whole educational method is based on plain living and high thinking pursued through eternity (Macdonal, 1990).

DISCUSSION

I Conception of education in ancient India

From the Vedic age downwards the central conception of education of the Indians has been that it is a source of illumination giving us a correct lead

in the various spheres of life. Knowledge is the third eye of man, which guides the individual's journey within. As per classical Indian tradition "Sa vidya ya vimuktaye", (that which liberates us is education). From the very beginning the pupils conceive the idea of their country as less a geographical and material than a cultural or a spiritual possession, and to identify, broadly speaking, the country with their culture. The country was their culture and the culture their country, the true spirit of the country, the 'invisible shrine of culture' not confined within physical bounds. India thus was the first country to rise to the conception of an extra-territorial nationality and naturally became the happy home of different races, each with its own ethno-psychic endowment, and each carrying its social reality for Hindus is not geographical, not ethnic, but a culture-pattern. Devotion for the country and patriotism expanded as ideals and ways of life and it received acceptance. Thus, from the very dawn of its history has this Country of the Spirit ever expanded in extending circles, Brahmarshidesa, Brahmavarta, Aryavarta, Bharatvarsha, or Jambudvipa, Suvarnabhumi and even a Greater India beyond its geographical boundaries.

Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. (It was sought as the means of self-realization, as the means to the highest end of life. viz. Mukti or Emancipation. Ancient Indian education is also to be understood as being ultimately the outcome of

the Indian theory of knowledge as part of the corresponding scheme of life and values. The scheme takes full account of the fact that Life includes Death and the two forms the whole truth. This gives a particular angle of vision, a sense of perspective and proportion in which the material and the moral, the physical and spiritual, the perishable and permanent interests and values of life are clearly defined and strictly differentiated. The individual's supreme duty is thus to achieve his expansion into the Absolute, his self-fulfillment, for he is a potential God, a spark of the Divine. Education must aid in this self-fulfillment, and not in the acquisition of mere objective knowledge (Education in Ancient India, 2014).

The Hindus were conscious about their ideal. Though spirituality is their goal they never neglected the material affairs. In the words of Wordsworth, they were true to the kindred points of heaven and home and knew fully that matter and spirit are interrelated; one cannot be conceived without the other.

Louis Revel (1946) has observed that India, in her glorious past, has understood that the greatness of a nation, its virility, its moral value, depend entirely on the system of education that is given to it. Ancient India furnished us examples of schools, universities, Brahmanic or Buddhist, which brought to this nation most glorious harvests – harvests fallen, alas! Today in to oblivion. Let us take such centers of culture as Takshashila, Ujjain, and Nalanda. These universities where thousands of students came from all parts of

Asia to drink at the source of learning – based their system of education on individual contacts between master and pupil, but the masters themselves were pupils in the great University of Life. What they gave to their students was the honey of their moral and intellectual experiences received through masters still more experienced in spiritual science, in the true knowledge of the laws of life. Do we not see the famous Chinese pilgrim, Hiuen-Tsang, coming to perfect himself at Nalanda in the study of Yoga-sastra, the knowledge of the laws of being? Did he not have, at Nalanda, the celebrated vision of the vicissitudes through which India would have to go? Thus, there passed through these universities great winds of free Spirit and free Intelligence which swept away the false conceptions, which formed real men, noble men, in whom joy sparkled.

II 'Man Making' was the Actual Aim of Education in Ancient Indian Education

The making of man was regarded as the creative and actual aim of education in ancient India. It was thought of as the means of journey within, self-realization, as the means to the highest end of life. They call it 'Mukti' or Emancipation. Ancient Education System in India is also to be understood as being eventually the result of the Indian theory of knowledge as part of the related design of life and values. The system takes full account of the fact that Life includes Death and this form the eternal truth. This gives a specific viewpoint and vision, a sense of perception and proportion in which the material and the moral, the physical and spiritual, the perish-

able and permanent wellbeing and values of life are evidently characterized and exactly separated.

Education must aid in this self-fulfillment, and not in the achievement of mere objective knowledge. According to the ancient Indian theory of education, the training of the mind and the process of thinking, are essential for the acquisition of knowledge. The pupil had to focus on mental and external growth and development of internal attributes. There was a great emphasis and importance on inner strength of being.

III Distinctive Aspects of Ancient Indian Education

From time immemorial, India has explicitly recognized that the supreme goal of life is self-realization and hence the aim of education has always been the attainment of such a fullness of being. But at the same time it was also recognized that different individuals have naturally different inclinations and capacities. Hence not only the highest philosophy but also ordinary subjects like literature and science as vocational training find a place in ancient Indian education system. The education system of ancient India may claim to be distinct in the world due to following reasons.

1. The State and the society did not in any way interfere with the curriculum, fees or time.
2. Fully and compulsorily residential. The student lived in the house of his teacher for the whole duration of his studies.
3. During the stay the pupil observed how his

teacher responded to different situation arising in daily life and the pupil learnt from it.

4. Stress was laid on interpersonal relation between the teacher and the taught.
5. Each student used to meet the teacher separately and received separate guidance.
6. Education was absolute free and the teachers put up with the primary needs of the pupil including food and clothing.
7. Supported the dignity of labor. Hence even a student aiming at the highest philosophical knowledge was duty bound to do some physical labor daily such as collecting fuel, tending cattle, etc.
8. Pupils used to learn through discussions and debates.

Thus the contributory purpose of education was to provide excellent training to young men and women in the performance of their social, economic and religious duties. Also preservation and enrichment of culture, character and personality development and cultivation of noble ideals were the other aims of education in ancient India.

The main subjects of study in the Vedic system of education were the four Vedas, six Vedangas (phonetics, ritualistic knowledge, grammar, exegetics, metrics and astronomy), the Upanishads, the six darshanas (nyaya, vaiseshika, samkya, yoga, mimamsa and vedanta), puranas (history), tarka shastra (logic), etc. A majority of people earned their livelihood by following various professions. Ancient Indian literature refers to sixty-four arts

which include weaving, dyeing, spinning, art of tanning leather, manufacture of boats, chariots, the art of training elephants and horses, art of making jewels, implements and equipment, art of dance, music, agriculture, building houses, sculpture, medical science, veterinary science, the profession of a chemist, manufacture of perfumes and a host of other professions. In the vocational system of education young men used to work as apprentices under a master for a number of years and gained expertise in their respective professions. The apprentices were taught free of cost and provided with boarding and lodging by the master.

IV Methods of Learning

In ancient India there was close affinity between the pupil and the teacher. The teacher used to pay individual attention on his students and used to teach the pupils as per their ability, aptitude and competence. Oral tradition was followed. Memorization, critical analysis, introspection, story - telling, question and answer method, For professional courses including medical science, students/apprentices used to learn by observation and through practical method. In Sameelans (seminars). The pupils acquired knowledge through debates and discussions which were held at frequent intervals.

V Centers of Education in ancient India

The *Gurukul* was the house of the teacher who was a settled house-holder. After the initiation ceremony a child would leave his natural parents and reside in the house of his preceptor or Guru till

the end of his studies. Then there were *Parishads* centers of advanced learning. Pupils gathered and enriched themselves through discussions and discourses. The purpose of these gathering of scholars was to adjudge the literary excellence of works submitted for criticism and to set the standard and style. These gathering were patronized by kings. *Goshti* or Conferences was a national gathering summoned by a great king in which representatives of various schools were invited to meet and exchange their views. *Ashramas* or hermitages were another center where pupils from distant and different parts of the country congregate for learning around famous sages. *Vidyapeeta* was an institution for spiritual learning founded by the great acharya, Sri Shankara. *Ghathikas* was an institution of highest learning where both the teachers and the taught met and discussed religious literature. *Agraharas* were settlements of Brahmins in villages where they used to teach. *Mathas* was a place where pupils used to live and receive instructions both religious and secular. *Brahmapuri* was a settlement of learned Brahmins in parts of towns and cities or in any selected area where education was imparted. *Vihara* was a Buddhist monastery where all subjects concerned with Buddhism and its philosophy was taught.

VI Knowledge Centers of Ancient India

Takshashila was a chief center of learning in 6th century B.C. There were schools of painting, sculpture, image making and handicrafts and many more. But this university was reputed for its medical

school. Nalanda was famous for its faculty of Logic. Vallabhi was the center for the advanced learning in Hinayana Buddhism. Secular subjects like Arthasastra (economics), Niti Shastra (law) and Chikitsa Sastra (medicine) were also taught here and like Nalanda students from all parts of India used to come here to study. Students who studied from this university used to be employed in the royal courts as administrators with huge responsibilities. Just like Nalanda University was destroyed by Muslim invaders, Vallabhi also met the same fate. Vikramasila was well-known for Tantric Buddhism. Ujjain was famous for its secular learning including mathematics and astronomy. Benaras was well-known for teaching theology. Salotgi in Karnataka was an important Centre of learning. Ennayiram in Tamilnadu and other important centers of learning in South India were Sringeri and Kanchi. With the invasion of Muslim conquerors nearly all the centers of higher learning of the Hindus and Buddhists were destroyed. Nalanda was burnt to the ground in 1197 A.D. and all its monks were slaughtered. Kanauj and Kashi were looted and plundered. Temples and educational institutions and libraries were put to destruction and they were replaced by mosques. In spite of such merciless and extensive destruction, Hindu educational institutions remained a living reality. They sustained strength from its inherent strength and exuberance. Even during the reigns of terror and turmoil, ruthless persecution

and motiveless destruction, the Hindu culture and scholarship continued to survive in fragments, though it had to migrate to more safe regions within the country (Luniya, 1978).

VII Creating Conditions in Education for Stirring up the Spiritual Existence

In Ancient Bhartiya (Indian) tradition Guru (teacher) focused on an approach to make the pupil more concerned, compassionate, liberal, all-encompassing, ethical, inclusive and humane by imparting value education. It is time to reinvent our ancient ways and system in education and add to it something that may never have been attempted before on the planet- to create conditions for the emergence of a new way of spiritual existence ‘being’ on this earth. The main purpose of such an education would not be to repeat what others have practiced or are practicing. The reinvention of the ancient concept of education with a makeover is not something that will lend itself too readily to our understanding for most of us are too attached to old thought patterns and old knowledge systems too seriously. We believe very staunchly that things cannot change radically or universally this might actually prevent any serious and sustained attempt to impart the real education, the journey within, stirring of the spiritual being, the inward approach.

VIII A Few Attributes of Ancient Indian Vedic Education

Pursuit of Knowledge was Pursuit of Spiritual Values

The primary aim of ancient education was instilling into the minds, of pupils a spirit of being pious and purpose of life was delivering glory of divine. The pursuit of knowledge was a pursuit of spiritual values. The life of the pupil was full of ritual acts. Prayers were inseparable part of existence for the seeker of knowledge. Education without discovery of being was not education at all. It was believed that a keener appreciation of spiritual values could be fostered only through a strict observance of spiritual values.

Character Development

Only an integrated character was considered to be a well developed character. Character must have four dimensions, dimension of wisdom, dimension of heroic will, dimension of compassion and universal love, and dimension of competence, chiseled skill and untiring labour. A developed character was that personality which harmonizes physical education, emotional education, rational, aesthetic, ethical and spiritual education.

The inculcation of civic virtues and social values

The pupil after his education in the Gurukul returned to the serve the society. He was required to be hospitable to the guests and charitable to the needy and make the society better place to live in. After a certain period of studies he was required to become a householder and to perpetuate his race and transmit his culture to his children and next gen-

eration.

Personality Development

The Guru in the ancient times realized that the development of personality is the sole aim of education. Human personality was regarded as the supreme work of God. The qualities of self-esteem, self confidence, self restraint and self respect were the personality traits that the gurus nurtured in his pupils through illustration, practice and theory.

Preserving and spreading National Culture

Every individual was required to follow the oral tradition. Everyone propagated the acquired knowledge through oral tradition and thus the knowledge was transmitted. The element of cultural unity that exists even today is the result of feature of mouth to mouth promotion of ancient education System.

IX Quoting few features of Vedic Education for Modern Education

There is a vast difference between Ancient Indian Education and modern Indian Education. Still there are several elements of ancient education which can be reintroduced in modern education both in theory and practice.

Optimism

We are living in modern age but we feel proud of the civilization and culture inherited from our ancestors. We give more preference to character, spiritualism, philosophy rather than wealth, materialism and science. The present world gives reverence to wealth, power violence and diplomacy whereas we rely in truth, non-violence and mortifi-

cation. We still believe in optimism and wish to lead an ideal life, life of internal fulfillment.

Guru - Sishya Parampara (Tradition)

The sense of discipline and the cordial relation between teacher and pupil of ancient India is well known to the world. In contemporary times indiscipline has probed in the educational environment which results in to problems. The sense of discipline can be developed by inculcating bonding in guru and sishya.

Variation and Choice in Subjects

The study of Sanskrit language and Sanskrit literature in neglected to a greater extent. It is this literature which is enriched by the sense of peace, humanity, universal brotherhood which should be the part of our curriculum.

Teaching Learning Process

In Ancient India there was affinity between education and life. Education was looked upon as a preparation for life and life was considered to be a process of continuing education. The pupil was educated to study life in all its aspects. The pupil attempted to apply psychological principles and truths of life to education. The objective of our education system is summarized in the inner voice of the pupil saying, 'Lead me from falsehood to truth, Lead me from darkness to light, Lead me from death to immortality'. These words are so potently loaded in spirit that it guided and governed Indian education system for ages. Even in the contemporary times, distant as we are from that ethos still we turn to it for divine inspiration.

In our Vedic culture the ideals of truth, light and immortality represented a threefold unity where one substituted the other. Truth meant vast unity in which multiple facts and phenomenon were fundamentally one. Light was symbolic of a state of consciousness with cosmic, undivided, unified and integral concentration. In this condition the reality of unity and oneness that was comprehended was found by them to be a peaceful and perpetual, a state in which one can permanently dwell and through which one can realize miraculous transformations of the process of mind, life and body. The objective fact of journey within of being self-luminous and comprehending multiplicity in oneness was known variously in ancient Indian perception of knowledge. The Vedas describe it as *Ekam Sad, vipra bahudha Vadanti Rigveda (64)*. (One Existent which the wise call by various names.) The highest positive description for one Existent given by the Upanishads is that which is something else. That is known to us as Sachchidananda- the conscious and the delightful Existent.

In ancient period Shravan or Listening, Manan or meditation and Nididhyaana or realization and experience, question and answers, discourse, lecture discussion and debate methods were prevalent. These methods can be reintroduced in its right spirit.

Simple Living

In Vedic period pupils adopted simple living. In present times students have given up idea of simple living and high thinking they have adopted reverse

idea. We must organize a system which leads to the sense of balance in student's life.

Holistic development

The main aim of ancient Indian education was holistic development (Panchkoshatmak Vikas). The same aim is kept in view in modern education but it has become superficial it has lost its real essence. The ancient education never neglected physical development although the main emphasis was given the intellectual and spiritual development. For this a quiet, tranquil, hygienic, beautiful, peaceful and natural environment was provided to pupils on the outskirts of the kingdom. Although, we profess to look after physical, moral spiritual emotional and intellectual development of pupil in modern schools yet it is only informative knowledge which gets the most of the attention.

There is active discourse and experimentation in holistic models of education that has much to offer in international education. In international development, holistic generally refers to the integration of various facets of life such as economics, livelihood skills, health education and nutrition into education. Holistic education also attempts to nurture the development of the whole person - this includes the intellectual, emotional, physical, social, aesthetic and spiritual (Miller,2006).

Education for Self sufficiency

The ancient schools followed the principle of education for self sufficiency. The school was small integrated community self sufficient in every way. The students used to grow their food products, tended

cows, collected firewood's and erected cottages themselves under the guidance of teacher. Modern education also lays stress upon preparing students to prepare themselves for their future life but at times certain things remain in theory and the practical aspect remains unfocussed.

CONCLUSION

If India still stands as a distinct spiritual civilization and if we are able to keep the spark of spirituality alive within us, in the most brutal and darkest periods of history; it is because of the strong foun-

Heart

In it benevolence, beneficence, love, compassion, altruism, liberty, kindness, altruism and patience.

Character

In it courage, heroism, energy, loyalty, truth, honour, justice, faith, obedience and reverence.

Mind

In it wisdom and intellegence and love of learning, openness of poetry, art and aesthetics. Capicity and skill in work.

Inner Being

Filled with kindness compassion, love for God, seeking after the highest, the spiritual turn in all thoughts and actions, strict obsevence of all social obligations.

dations that were laid by our ancestors. Our spiritual inheritance prevented our fall during the most overcast, gloomy era in our history.

The vital central principle governing the Indian education system was that of perfection for developing mind and spirit of man. Education helped the individuals to nurture in supremacy and spirit to contribute to certain large universal qualities which in their harmony build a higher type of manhood. The code was not moral or ethical conception, though these elements were foremost; it was also intellectual, social; aesthetic, the emergence of whole being, the accomplishment of whole human nature.

In ancient Indian conception of education we find the unsurpassed the most varied qualities.

The figure shows how the ancient Indian education system was fine combination which created an ideal and rational mind both spiritually and according to the worldly ways. It nurtured the inner being of the individuals deeply spiritual, nobly ethical, determinedly yet supplely, intellectual, scientific and aesthetic, logical and artistic patient and tolerant to face the complexities in life but arduous in self-discipline. Education was thus the part of general system of Indian culture. This system nurtured, involved and regulated man's nature. It prepared him suitably for the social life; it induced in his mind the ideal for betterment of human race, it made the men harmonious in all ways. Besides this it placed before the individuals the practice of Yoga to seek the higher self for higher change of body, mind and spirit. It gifted the men with unique concept of spiritual

existence and aroused in him the longing thirst for divine and the infinite

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SUSTAINABLE DEVELOPMENT : A CONTEXT FOR EDUCATION REFORM

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ABSTRACT

Education for sustainable development is a dynamic & expansive undertaking that envisions a world where every person has the chance to benefit from educational opportunities and to learn the lifestyles, behaviours & values necessary to create a sustainable future and for positive societal transformation. Education for sustainable development can be understood using a tree as a metaphor; it grows its roots deep into the soil and its branches extend wide and high toward the sky. It is a concept, which is attached to an enlarging sphere with some of its branches withering. Education for sustainable development is a vision of education that seeks to balance human and economic well being with cultural traditions and respect for the earth's natural resources. Education has a critical role to play in both raising awareness among young people of sustainable development, giving them the skills they need to put sustainable development into practice in later life, but also in framing good habits at an early age. There is a two way benefit from embedding sustainable development in the education system. By linking teaching to issues of direct concern to young people their personal quality of life and well being of the communities and environment around them- their learning becomes more relevant and compelling, with positive impacts on standards of achievement & behaviour. Education for sustainable development is an approach to the whole curriculum & management of an institution. ESD is also about helping pupils to develop knowledge, understanding values & skills. As such, the curriculum approaches to teaching and the learning experiences that students have are all key elements of effective education for sustainable development.

Keywords: Sustainable Development,

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INTRODUCTION

Education for sustainable development (ESD) is a recent innovation in educational reform that has evolved from the better known environmental education (EE) movement. Sustainable development has become an important issue on internal, regional & national agendas concerning education policy over the past few years. ESD is a lifewide and life long

endeavour which challenges individuals, institutions and societies to view tomorrow a day that belongs to all of us.

Education for sustainable development is not just a new feature of education, but a completely new type of education. Its implementation into all programmes at all levels places considerable demands on education system.

The national policy on education 1986, is formulated on the fundamental principle that “Education is a unique investment in the present & future”.

This implies that education is for all & it must promote the goals of socialism, secularism & democracy enshrined in our constitution and that education develops manpower for different levels of economy. Accordingly curriculum is to be formulated.

This paper deals with the concept of education for sustainable development, characteristics of ESD, why curriculum reforms in India & structuring & placing curriculum in ESD, conclusion etc.

Concept of ESD

Sustainable development was discussed for the first time on a global level at the UN conference on the human environment, held in Stockholm in 1972. Now ESD is recognized as important and central to the success of sustainable development around the world.

“The goal of sustainable development is to enable all people through out the world to satisfy their basic needs and enjoy a better quality of life, without compromising the quality of life of future generations”.

Education for sustainable development implies a quality and practice that is not simple to capture in a single definition. The following is the overarching definition for education for sustainable development.

“ESD is about the learning needed to maintain and improve our quality of life of generations to

come. It is about equipping individuals, communities, groups, business and government to live and act sustainably; as well as giving them an understanding of the environmental, social & economic issues involved.” It is about preparing for the world in which we will live in the next century and making sure that we are not found wanting.

“ESD enables people to develop the knowledge, values and skills to participate in decisions about the way we do things individually and collectively, both locally and globally, that improve the quality of life now without damaging the planet for the future.” In a nut shell, Sustainable development means “Living well within the means of Nature.” The decade of education for Sustainable Development pursues a global vision.

According to UNESCO “The vision of education for sustainable development is a world to benefit from quality education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation.”

“Sustainable development is an approach to daily decisions that integrates probable consequences to the environment, the economy and human health and well being. It is a way of making decisions that balances the needs of today without sacrificing the ability of future generations to meet their own needs.”

“Sustainable development is development that meet the needs of the present without compromising the ability of future generations to meet their own need.”

- World Commission on Environment and

Development 1997

Characteristics of ESD

Sustainable development should be at the heart of all learning and education is an excellent vehicle to achieve sustainability. There are certain features that are generally agreed to be important to successful education for sustainable development:

- Interdisciplinary working methods.
- Addressing conflicting objectives & synergies between different needs & interests.
- Content which has a long term perspective: past to future; local to global;
- Democratic and student- participatory working methods which give students the opportunity to influence the design & the content of educational programmes.
- Reality based learning, with close and frequent contact with nature & society.
- Learning which focuses on problem-solving & which stimulates critical thinking & readiness to act.
- Both the process & product of education being important.

The above mentioned characteristics of education for sustainable development must take its starting point from the cultural & social situation in a country. However, much must be left to the educator & the learners to make decisions concerning the content & methods to be used in the classroom or other educational system.

Why curriculum reforms in India?

The term “Curriculum” is generally understood as the course or programmes of study offered by an educational institution. Curriculum is more than just a body of knowledge, a list of subjects to be studied. It is all the planned experiences which learners may be exposed to in order to achieve the learning goals.

Education for sustainable development has a distinct contribution to make to the curriculum & pedagogy. But the school curriculum in India found very narrowly conceived and largely out of date (Alberty & Alberty, 1962). Education is a three fold process of imparting knowledge, developing skills and inculcating proper interests, attitudes and values. Our schools are mostly concerned with the first part of the process – the imparting the knowledge and carry out even this in an unsatisfactory way. The curriculum places a premium on bookish knowledge and rote learning makes inadequate provision for practical activities and experience and is dominated by examinations, external & internal. Moreover, as the development of useful skills and inculcation of the right kind of interests, attitudes and values are not given sufficient emphasis, the curriculum becomes not only out of step with modern knowledge, but also out of tune, with the life of people.

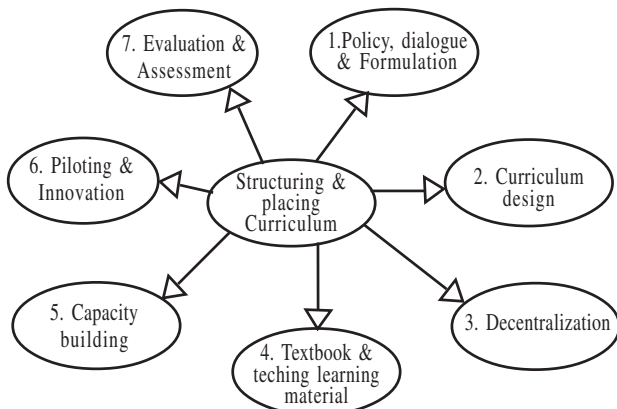
Curriculum is not a fixed product but a dynamic process-it is an ongoing process that responds to changes in society and to changes in the educational institution itself (Das et al.,1984). There is thus, urgent need to raise, upgrade & improve the school curriculum.

Structuring & Placing Curriculum in ESD

It is surely through the education system that we have the best possible opportunity to educate today's children & future generations, about the need for sustainable development and more importantly how to achieve it. It is difficult to envision large scale changes in educational practice & content at the classroom level without first seeing those changes in place in curriculum policy. It is important that educators not view ESD as another subject to add to a crowded curriculum plate, but one of several initiatives acknowledging deficiencies in current practice and supporting broad based educational reform leading to youth being active & effective members of their communities.

Education related to sustainable development will be implemented in a wide range in both depth & breadth (Prakash, 2001).

Curriculum is taken as the totality of the experiences students acquire under the guidance of the school, such experiences could be distilled into three: (1) Program of studies, (2) Program of guidance & (3) Program of activities. The program of studies essentially focuses on the basic academic



learning (involving school subject contents packaged as social sciences, humanities, science etc). The program of guidance involves things like remedial support for weak students and counseling in career choice (e.g. choice of school subjects). Activities involved in the third component are projects, games & sports & such other events that were traditionally termed "extra-curricular". Curriculum, therefore transcends the conventional compartmentalized school subjects listed on the school time table & calls for the integration of theoretical & practical experience of learners all through school life (Robinson, 1980).

The main issues about curriculum building revolve around four basic elements. These are (1) Statement of objectives. (2) Selection & organization of content. (3) Identification of materials and method and (4) Evaluation of effectiveness. Applying these elements to curriculum there are a number of strategies & activities which include the following.

(1) Revising the Objectives & Policies of Education

Two aspects of education are often cited in various documents. First is: primary schooling should be for all children everywhere boy & girl alike. The second aspect is, education for sustainable development should be strengthened & included directly & indirectly in school curricula & at all levels of formal, non formal & in-formal education.

(2) Selection & organization of content

Introducing ESD issues into school programs as "new" content materials presupposes at least three

activities: Analysis of existing subject contents, decision on mode of integration & active involvement of stakeholders to guarantee acceptability & continuity, moreover a lot of inspiration could be drawn from examples of informal approaches like story telling & religious or cultural festivals to motivate people, connect with them & share ideas. This could be followed by content analysis of existing school subjects to identify needs and gaps for plugging in the issues they think are practical relevance within a synergy of global, regional, national and local perspectives.

(3) Methods & Materials

The peculiar requirements of ESD call for innovative methods in view of our emerging information society. For that the sourcing of information on environmental problems through local newspapers, magazines, field trips, video taps, radio programmes & action research is likely to drive home the messages faster & deeper than the traditional teacher dominated classroom teaching. Approaches like value clarification & problem solving that present learners with options & critical thinking for action are also likely to be more successful in promoting sustainable living. Such strategies help teachers to construct knowledge collaboratively to solve problems including environmental problems.

(4) Evaluation of Effectiveness

Sustainability principles emphasize immediate application of knowledge to demonstrate gains rather than the traditional pencil & paper achievement tests.

Even where test of information acquisition is involved, the weight allotted to the recall domain would certainly be less than that of students demonstrated ability to solve practical problems within their local. How many issues of population, environmental sanitation, use of water resource, etc. has a student addressed in the last one week, month, term or year within & outside the school? How often do students draw correlations between certain school activities like sports, agriculture & sustainable development? Students anecdotal records, direct observation & responses to questionnaires are some of the techniques which could produce clear indicators of effectiveness of an ESD strategy in school curricula. Initial problems associated with these & other innovative evaluation techniques could be minimized with a wellthought collaborative curriculum framework within & outside the school system.

In short, structuring and placing curriculum for ESD will not just be a subject in the classroom, it will be in its bricks and mortar and way the school uses & even generates its own power (Zais, 1976).

CONCLUSION

Education for sustainable development is the use of education as a tool to achieve sustainability. Giving students knowledge & skills for lifelong learning to help them find new solutions to their environmental economic & social issues. It is through the education system that we have the best possible opportunity to educate today's children and future generations about the need for sustainable development & more importantly how to achieve it. Because education is our great hope for a sustainable future.

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TEACHING OF THE BHAGAVAD GITA - WAY FOR PEACE IN THE 21st CENTURY

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ABSTRACT

We are living in technology based society so we have lots of facilities but from within we are much restless. We cannot leave our routine life and go to Himalaya in searching for peace. We have to understand basic concept of living pattern. The Bhagavad Gita teaches us how to live life with peaceful mind. In present paper researcher discusses about Mahabharata war which is continue in human being. Kurukshetra is within and we have to win this battle with teaching of the Bhagavad Gita. We should introduce teaching of the Bhagavad Gita from primary to higher education.

Keywords : *Peace, Bhagavad Gita, Yoga, Conciousness.*

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INTRODUCTION

The Bhagavad Gita means songs of the spirit, it is the most beloved scripture of India, a scripture of the scriptures. It is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma-Parva of the Mahabharata. It comprises eighteen chapters of a total of 701 Sanskrit verses. On the battle-field of Kurukshetra, Lord Krishna talked with Arjuna, revealed the profound, sublime and soul-stirring spiritual truths and expounded to him the rare secrets of Yoga, Vedanta, Bhakti and Karma. All the teachings of Lord Krishna were subsequently recorded as the Bhagavad Gita by Sri Bhagavan Vyasa.

According to Radhakrishnan (1948), The *Bhagavad-Gita*, a sacred Hindu text, is a popular source of knowledge and wisdom for the global community since much has been written about it,

and translation of this text is available in 47 languages of the world.

The instructions that are inculcated by Lord Krishna are for the whole world. It is a standard book on Yoga for all. It deals with the four Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. The Gita is the cream of the Vedas. It is the essence of the Upanishads. It is the universal scripture for all people of all temperaments and for all times. It suggests way for inner peace.

Krishna's message in the Bhagavad Gita is the perfect answer for the modern age. To work without the inner peace is Hades; and to work with joy ever bubbling is to carry a portable paradise within, whenever one goes. According to Iyengar (1997), the path advocated by Krishna in the Bhagavad Gita is the moderate, medium, golden path for peace.

The Gita's wisdom is not for dry intellectualist of dogmatists but rather to show a man. It shows us how to live a balanced life to gain inner peace.

Adi Shankaracharya, Sri Ramanujacharya, Sri Madhvacharya, Lokamanya Tilak, Maharshi Mahesh Yogi, Sri Prabhupada and many eminent scholars wrote commentaries on *The Gita*. Mahatma Gandhi, Albert Einstein, Sri Ramakrishna, Swami Vivekananda, Emerson, Aldous Huxley, Carl Jung, Sri Aurobindo, Henry David Thoreau, JawaharLal Nehru etc., have derived inspiration from *The Gita*.

In the Bhagwat Gita our attention is focused on the role of Lord Krishna as the guru and counselor of Arjuna. His life demonstrates the ideal not of renunciation of action but, rather the renunciation of earth-binding desires for the fruit of action. We know that material civilization is full of imperfections and misery, then how should we live? The problem can be solved by bringing inner peace here, where nature has placed us. A gasping ever more money, craving for the position is producing misery. Peace in the world cannot be possible by agreement or by power but, only by inner peace of all human being. If we think about present scenario everybody is fighting with himself & with others. So by peace in within of a person global peace can be possible.

Kurukshetra within Man

Paramahansa yogananda (2002) had written in his book "God Talks With Arjuna", the Gita-gospel was given over five thousand years ago on the battle-field of Kurukshetra, by Lord Krishna to Arjuna.

The real Kurukshetra is within us. The battle of Mahabharata is still raging within us. Our Ignorance is Dhritarashtra. Our individual soul is Arjuna. The Indweller Who dwells in our heart is Lord Krishna, the charioteer. The body is our chariot. The senses (*Indriyas*) are the horses. The mind, egoism, senses, mental impressions, latent tendencies, cravings, likes and dislikes, lust, jealousy, greed, pride and hypocrisy are our dire enemies.

The Gita gives us practical lessons to regulate our daily life. It tells us how to overcome our enemies, how to develop the divine virtues which will help us to attain inner peace. The message of the Gita is the message of sacrifice, love and duty. Love all human beings, share what we have with others, rise above petty likes- dislikes and do duty well. These are the lessons of the Gita which give inner peace to us.

Descending of Man's soul Consciousness to Body Consciousness

Man's soul consciousness has descended through various gradations into mortal body consciousness. The senses-blind mind and power of pure discrimination both reign in the bodily kingdom. There is constant conflict between the forces of the materialistic senses and pure discriminative power that then tries to return man's consciousness to its native state of peace (soul realization). In day to day life man's consciousness devolves from spirit to matter, from soul consciousness to bondage to the body. Originally, in childhood, man's senses and life force are governed by the soul's intelligent power

which is pure discrimination. But with the onset of youth, strong sense desires are roused by temptations. After a man goes through many years of evil experiences and takes many painful 'hard knocks' under the sense regime of greed, anger, discrimination and its noble offspring seek to regain their lost bodily kingdom.

Towards Inner Peace

The *Bhagavad-Gita* offers a solution to personal disharmony. Sargeant (1984) had written in the 71st verse of the second canto it presents a way to attain personal peace. *Vihaya kaman yah sarvan pumanscharati nispriha ,Nirmamo nirhankara sa shantim adhigachhati*. This verse posits that the person who gives up all desires and leads a life without greed, attachment and egotism is the one who attains peace, giving up these four leads to an absence of *krodh* or anger, thus, leading the person to peace. Thus, *kam, krodh, lobha, moha, and ahamkara* are the five destabilizing forces that lead to personal disharmony and absence of peace is succinctly captured in this verse. Inner peace can be attained through control of desires, greed, attachment, and egotism. A person should effort to direct his attention away from the outside world and to focus on within the self, is called *pratyahara*, it is a yogic method or approach used to sublimate desires, which was proposed by Maharishi Patanjali in 500 B.C.

Three Yogas for Man

There are people with three kinds of temperaments, such as the active temperament, the

emotional temperament and the rational temperament (Paranjape, 1998). In the Gita there are the three Yogas, viz., Jnana Yoga for the man of rational temperament, Bhakti Yoga for the man of emotional temperament, and Karma Yoga for the man of active temperament. According to the teaching of the Gita, there is no conflict among the three. It harmonises the philosophy of action, devotion and knowledge. The three horses of this body-chariot—action, emotion and intellect—should work in perfect harmony. Only then this body-chariot will move smoothly and we can reach the destination safely and quickly, we can rejoice in the Self within and enjoy the sweet internal music of the Self.

Attachment to Detachment

The central teaching of the Gita is the attainment of the final beatitude of life or perfection or Freedom (*Moksha*) by doing the duties of life or one's *Svadharm*a. The Lord says to Arjuna: "Therefore, without attachment, do thou always perform action which should be done; for by performing action without attachment man reaches the Supreme" (Pandey, 1988).

The Gita emphasizes again and again that one should cultivate an attitude of non-attachment or detachment. It urges repeatedly that one should live in the world like the lotus-leaf, which is unaffected by water. He who acts placing all actions in the Eternal, abandoning attachment, is as unaffected by sin as a lotus-leaf by water *Padmapatramivambhasa*.

Attachment is due to Moha. Non-attachment is born of Sattva. Attachment is an *Asuri-Sampat*

(Prasad, 1995). Non-attachment is a *Daivi-Sampat*. Attachment is born of ignorance, selfishness and passion. Non-attachment is wisdom. Non-attachment brings freedom. Practice of detachment is a rigorous discipline indeed. Therefore, without attachment, constantly perform action which is duty, for, by performing actions without attachment, man verily reaches the Supreme.

How to be Peaceful?

The Sanskrit word *Shanti* means peace. What is the meaning of peace in the Bhagavad Gita when Krishna uses this word *Shanti*? Are there not many wars going on within us? Are there not wars raging in our own hearts and minds? These inner wars cloud our thoughts, consume our energies and make us restless. Krishna says that no man can know happiness without peace. Infact, we start thinking about a particular thing than we want it, crave for it. If our desire for the thing is not fulfill, we become angry. Once we are angry, our ability to reason and think clearly is skewed. Delusion arises from our anger, then we tell ourselves absurd things. We tell that we deserve that thing and we have right to get it at any cost, no matter what the consequences. We forget that perhaps the thing is not ours to have, or that we don't deserve it; or that it may not be the right time for us to have it.

Thus, from anger arises delusion, from delusion loss of memory and from loss of memory we begin to lose conscious awareness of and contact with our own spirit. This is the death of the inner peace.

Krishna points out the wiser way. Instead of al-

lowing our desires to devour our peace of mind, we should develop evenness, a subtle, intelligent detachment and disinterest in the objects of the senses. Lasting happiness is not to be found in the external world. Temporal experiences of joy and suffering are in abundance, but real lasting peace and understanding are only found within. This is the *Shanti* that Krishna speaks of in the Bhagavad Gita.

Without Knowledge of this eternal, immutable, imperishable Real - we are lost, floating on a sea of delusion and ignorance that tosses us around at whim and fools us into thinking that possessions and pleasure can give us meaning.

CONCLUSION

The teaching of Bhagavad Gita should be introduced in the education system.

- ❖ The basic concept of Bhagavad Gita should be introduced in education from primary to higher education. We can arrange lectures as well as practical sessions according to students' age and learning capacity.
- ❖ We should begin to teach how our unruly desires have run us, controlled us, made us act compulsively, and left us even emptier than before. We should teach students to observe this process so they can see how their five senses have drawn them into this delusion and they can consider the idea of practicing an enlightened control.

- ❖ We should explain to students that the continued practice of observing the reactions of the senses and controlling their own thoughts in the mind will inevitably lead them to inner peace. This peace is their own Home, the Source of Real Self and the entire universe.
- ❖ We should teach how to act wisely and give them the knowledge they need to understand their place in the universe. We should say that whoever has purified his mind in the fires of Knowledge and mastered his senses will obtain inner peace.
- ❖ We should motivate our students for searching for the meaning of life; which is not based on the approval or disapproval of others.
- ❖ We should say that we are told we can only be happy when we have this car, or that cell phone and the latest techno-gadgets. We must be thin and young, we must endlessly consume products that will make us happy winners, but this belief is wrong. Everyone of us should study very carefully the Gita, a sublime and soul-stirring book that can bestow on us supreme peace, immortality and eternal bliss.

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EMOTIONAL INTELLIGENCE IN CHILDREN : A STEP TOWARDS DEVELOPING SENSIBLE PROFESSIONALS

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ABSTRACT

This paper attempts to examine the importance of cultivating various traits of emotional intelligence in children from an early age and thereby adopting an approach towards developing future emotionally intelligent professionals in various walks of life. This paper studies the various stages of development of a child and the traits of emotional intelligence which can be inculcated at each stage for the ultimate evolution of an emotionally intelligent professional.

Keywords : Emotional Intelligence, Ancient learning method, personality development.

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INTRODUCTION

The concept of emotional intelligence (EI) has recently acquired immense significance in the discipline of psychology, organizational behavior and various aspects of human resource management. With the increasing supply of qualified and trained professionals in various fields viz. engineering, medicine, management, it has become important to understand the attributes of a completely qualified professional. Apart from all the mandatory technical qualifications, one attribute which is missing or difficult to identify in most of the qualified professionals is emotional intelligence. During the last two decades interpersonal skills have become more significant as a criteria of effective leadership (Goleman, 1998). There was a time when leaders were seen to control, plan and inspect the overall

functioning of an organization. Today leadership role also involve providing motivation and inspiration to others, cultivating positive attitudes at work, and to create a sense of contribution and importance with and among employees (Hogan et al., 1994). An emotional and socially sensitive professional is an asset to the society. It is really important these days to consider the human angle of any organization while managing various aspects. These contemporary leadership requirements have placed new demands on leadership training programs to develop these skills in evolving professionals and on organizations involved in identifying future leaders (Fulmer, 1997). As a result research has been exploring the underlying attributes and behaviors of leaders who successfully perform these contemporary leadership roles in order to

identify leadership selection and training criteria for the recruitment and development of effective leaders (Church and Waclawski , 1998; Pratch and Jacobowitz, 1998 ; Ross and Offerman , 1997 ; Sternberg, 1997). One variable that has acquired significance as a key attribute of effective and balanced professional leadership is the construct of emotional intelligence (Sosik and Megerian , 1999). The credit of initiating the study of EI can be given to Gardner (1983). EI is described as a set of abilities that refer in part to how effectively one deals with emotions both within oneself and others (Salovey and Mayer. 1990). Salovey and Mayer , were the first to propose a systematic theoretical account of the construct (Mayer, DiPaolo and Salovey, 1990 ; Salovey and Mayer, 1990). Mayer and Salovey (1997) proposed a model that redefined EI in cognitive – emotional terms. This model comprised of abilities to perceive, appraise and express emotions as the requisites of EI. Daniel Goleman (1995) had extended the domains of EI and included personality variables such as impulsiveness, assertiveness and optimism. The

study of EI has been largely confined to understanding its importance in leadership roles, dealing effectively with emotions, contributing towards handling the needs of individuals and facilitating their effective performance and making them feel comfortable at work (Goleman, 1998). But the scope of EI can be extended to all the professionals who are even working in singular capacities in their respective work environments. The need is therefore to develop emotionally intelligent professionals in order to improve the overall scenario. The question therefore arises as to how to inculcate the various traits of emotional intelligence from an early age so as to develop an emotionally intelligent professional. Let us understand the development of child in various stages and what sort changes take place during those stages.

Child development refers to the biological , psychological and emotional changes that occur in human beings between birth and the end of adolescence. As per a study of UNICEF the development of a child can be understood from the following table :

Age	What Children do at this stage
Birth To 3 months	<ul style="list-style-type: none"> ● Being to smile, track people and objects with their eyes ● Prefer Faces and bright colors. ● Turn towards sound ● Discover feet and hands
4 To 6 months	<ul style="list-style-type: none"> ● Smile ● Develop preferences generally to parents and older siblings ● Repeat actions with interesting results ● Listen intently

Age	What Children do at this stage
	<ul style="list-style-type: none"> ● Respond when spoken to ● Laugh and gurgle ● Imitate sounds ● Explore hands and feet ● Put objects in mouth ● Sit when propped ● Roll over ● Grasp objects without using thumb
7 To 12 months	<ul style="list-style-type: none"> ● Remember simple events ● Identify themselves and body parts and familiar voices ● Understand their own name and other common words ● Say first meaningful words ● Explore objects and find hidden objects ● Put objects in containers ● Sit alone ● Pull themselves up to stand and walk
1 To 2 years	<ul style="list-style-type: none"> ● Imitate adult actions ● Speak and understand words and ideas ● Experiment with objects ● Walk steadily, climb stairs and run ● Recognize ownership of objects ● Develop friendships ● Solve problems ● Show pride in accomplishments ● Begin pretend play
2 To 3.5 years	<ul style="list-style-type: none"> ● Enjoy learning new skills ● Learn language rapidly ● Gain increased control of hands and fingers ● Act more independently

Age	What Children do at this stage
3.5 To 5 years	<ul style="list-style-type: none"> ● Develop a longer attention span ● Talk a lot, ask many questions ● Test physical skills and courage with caution ● Reveal feeling in dramatic play ● Like to play with friends, do not like to loose, share and take turns sometimes
5 To 8 years	<ul style="list-style-type: none"> ● Gain curiosity about people & how the world works ● Show more interest in numbers, letters, reading and writing ● Gain more confidence and use words to express feelings and cope ● Play cooperatively ● Develop interest in final products

It has also been established by several studies that 85% of the knowledge is acquired up to the age of 8 years.

Now having understood the various stages and behavior of children during those stages we can work towards exploring the ways of cultivating the various traits of EI in children during the above mentioned stages.

Daniel Goleman, an American psychologist, has developed a framework of five elements that define emotional intelligence:

1. Self awareness

People with high EI understand their emotions and they don't let their feelings rule them. They know their strengths and weaknesses, and they work on these areas so they can perform better.

2. Self regulation

This is the ability to control emotions and impulses. People who self regulate typically don't al-

low themselves to become too angry or jealous, and they don't make impulsive, careless decisions. They think before they act.

3. Motivation

People with a high EI are willing to defer immediate results for long-term success. They are highly productive, love a challenge, and are effective in whatever they do.

4. Empathy

This is the ability to identify with and understand the wants, needs, and viewpoints of those around you. Empathetic people avoid stereotyping and judging too quickly, and they live their lives in an open, honest way.

5. Social skills

People with strong social skills are typically team players. Rather than focus on their own success, they help others to develop and shine. They can manage disputes, are excellent communicators, and

are masters at building and maintaining relationships.

In the Indian context it is even more important to develop EI since ours is an emotional society and lack of EI in our professional manpower is very harmful for the overall functioning of an organization in sync with the requirements of the society.

There are various approaches which can be adopted towards developing the above mentioned attributes of EI in children. Now we would try to examine the traditional and ancient approaches which were adopted for teaching students and developing their personality. A study of these conventional approaches will help us in devising a model of inculcating EI among children from an early age, thereby developing them into successful emotionally intelligent professionals. The following are some systems and approaches based on our ancient traditions of learning and thoughts of some prominent thinkers and philosophers :

The Ancient Gurukul system of learning

In our ancient days we had the model of gurukul system of learning where the students were supposed to live in an ashrama far from their homes , perform all the daily activities and study at the same time. Gurukul have existed since the Vedic age. Upanishads mention many gurukul, including that of Yajnavalkya, Varuni. Bhrigu Valli, the famous discourse on Brahman, is mentioned to have taken place in Guru Varuni's gurukul. Guru is the teacher and head of the kul which comprised of the area under the complete authority of the guru. This system was very effective in shaping the personality of

children in a balanced manner. In the gurukul the children of all economic and social backgrounds studied and lived together . They had to perform the daily chores of life, bring water and fuel for cooking, learn how to share and get educated from the guru who used to treat them on an equal footing. All these simple things would result in students becoming self-aware and self-regulated. We have the example of Lord Ram, Shrikrishna, Arjuna and many more from our ancient history whose personality has transformed during the course of their stay in the gurukul.

The overall personality of Shriram underwent a drastic change during the course of his stay in the ashrama of his guru Vashistha . Similar thing happened with shrikrishna in the ashrama of sandipni. Many of the modern team building exercises can be traced to the day to day functioning of ashrams. The students were made to perform group tasks , play games together requiring lot of coordination and team effort and in the process developed emotional and social skills in them. We have the example of aruni protecting the fields of his ashrama by lying down overnight to protect the inflow of water in the fields thus displaying a lot of organizational commitment. It can be safely assumed that the traits of EI viz. self-awareness, self –regulation, empathy , motivation and social skills are inculcated to great extent and imbibed in the personality of students in a very natural and organic manner. This is far better than the efforts which are made to develop such traits in them at a later age.

In modern day's schooling, the schools have become a place to give information and a bit of knowledge. But the main fiber is missing and that is "Sanskara". Schools can teach children how to read or write, but it is becoming more and more difficult to teach them how to feel or how to emote. The gurukul system of learning should therefore be adopted in the schools and students should be taught to learn from their natural environment with frequent informal interactions among themselves and completion of group tasks.

The Concept of Brahmacharya

The concept of brahmacharya has been defined in the "Chhandogya Upanishad". The human life span of 100 years has been divided into four ashramas viz.

- Brahmacharya - upto 25 years of age
- Grihastha - 25-50 years of age
- Vanprastha - 50-75 years of age
- Sanyas - 75-100 years of age

Of the above mentioned ashrama the disciple of the brahmacharya ashrama is supposed to lead a life of utmost restraint, self-regulation and celibacy. He is expected to devote all his time and energy towards his studies and development of his personality. He is expected to stay in a gurukul under the strict supervision and guidance of his guru and learn lessons from him.

The great Indian Saint Patanjali in his famous book "Yoga Sutra" has said "Brahmacharya pratishtayam viaryalabhaha" (II Sutra 38)

Brahmacharya = celibacy; **Pratishtayam** = established; **Viarya** = vigour; **Iabhaha** = gained.

"On being established in celibacy vigour is gained." **Brahma means infinity, charya means moving in infinity.** Knowing your vast nature.

Now when we analyze this kind of life and we go back to the concept given by Daniel Goleman, we can very conveniently conclude that the traits of EI viz. self-awareness, self-regulation, motivation can be learnt during this stage of brahmacharya by the student. When the student strictly follows the rules of brahmacharya ashrama he is able to release his true self which leads to a very high degree of self-awareness. He is supposed to lead a very restrained and simple life, suppress all kinds of unwanted desires related to material pleasures of life. When this happens the student develops the virtue of self-regulation as prescribed by Daniel Goleman as one of the traits of EI. The concept of brahmacharya should therefore be implemented in schools and children should be enlightened by explaining its importance and the difference it will make to their lives.

It is a pity that more thrust is being given to sex education these days, whereas the concept of purity and cultural serenity is forgotten. Brahmacharya is often mistaken as bachelorhood in our modern teaching whereas it is not a physical state, it is a mental and emotional state. Sadly enough it has been grossly neglected in our society. As a result we are experiencing heavy increase in sex related crimes.

The Ancient And Religious Scriptures Like Shri Ramcharit Manas And Shrimad Bhagwad Gita

Although the study of ancient scriptures and religious books is a part of Indian culture, but there is an inherent importance in them so far as the construct of EI is concerned. There are various instances in Shriramcharitmanas and Shrimadbhagwadgita which can serve as examples of situations which require a considerable display of emotional intelligence.

Bhagwan Shri Ramchandra, has been called MARYADA PURUSHOTTAM (The best among men). The various aspects of Shriram's character in Shriramcharitmanas reflect the traits of EI which are desperately sought by modern day professionals. When we go through the entire story of Shriram, we witness several situations in which Shriram is displaying traits of EI like self-awareness, self-regulation, motivation, maturity and compassion for others.

*Bhaye Kumar Jabhin Sab Bhraata,
Dinha Janeu Guru Pitu Mata,
Gurugraha gaye padhan raghurayi,
Alp Kaal sab vidya aayi.*

When Shriram and his brothers reached the age of attaining education, they were sent to the Ashram of Guru Vashistha for obtain education and in a short period of time they could complete their education.

*Jaaki sahej swas shruti chari,
so hari padh yeh koutuk bhari
Vidya Binay Nipun Gun seela,*

Khelanhi khel sakal nripa leela.

Verse 203 Baalkanda part 2

Shriram is believed to be the avatar of Bhagwan Vishnu and so he had all the knowledge of the world. But then also he completed his education like a true disciple and excelled in Knowledge, Humanity, composure and decision making.

*Praatkaal uti ke raghunatha,
matu pita guru naaviye maatha.*

Verse 204 Baalkanda, part 4

Shriram would start his day with paying his respects to his father, mother and the teacher. He would seek permission for all his tasks and decisions from his elders.

A unique aspect of Shriram's personality is reflected during the swayamvar of Sita daughter of King Janak. When all other kings could not break the Shiv Dhanusha, Shriram who is well aware of his capabilities to perform the task displays restraint and composure. It is only after the permission of his guru that he performs the task with ease. After this incident, Parsurama arrives and is displeased with the breaking of Shiv Dhanusha. Shriram then took the initiative to pacify him and this is how he does that:

*Humahi Tumahi Saribari Kaisi Natha,
Kahahu Na Kahan Charan Kahan Matha
Raam Matra Laghu Naam Humara,
Parsu sahit Badh Naam Tumhara
Dev Eku Gun Dhanush Humare,
Nav Guna Param Punit tumhare
Sab prakar hum tumh san Hare,*

Chamahu Bipra Apraadh Humare.

There are various verses in Shriramcharitmanas which can be explored as a source of motivation and commitment like :

Jehike Jehi Par Satya Sanehu

So Tehi Milaye, Na Kachhu Sandehu

If you have true and pure love for someone or something you will get him or that thing ultimately, there is no doubt and confusion about it.

Raghukul Riti Sada Chali Aayi

Praan Jaii Par Vachchan Na Jaii

The glorious tradition of Raghukul emphasizes that commitment should be fulfilled even at the cost of life. Shriramcharitmanas and the entire persona of Shriram requires a lot of description and is a reflection of the fundamental aspects of EI. Shriram is a great source of inspiration for leading an emotionally balanced life.

Another important Indian scripture is Bhagwad Gita which is a part of the great epic Mahabharata written by Maharishi Ved Vyas. It is the summary of Upanishads and its messages are a source of guidance to leading a practical and emotionally balanced life. The following are some verses of Bhagwad Gita and the messages imbibed in them :

1. Chapter 4, Verse 8

*paritraanaaya sadhuunaam
vinaashaaya chadushkritaam |
dharma samsthaapanarthaya
sambhavaami yuge yuge ||*

For the protection of the good, for the destruc-

tion of the evil and for the establishment of dharma (righteousness), I (the Lord) am born from age to age.

2. Chapter 2, Verse 62

*dhyaayato vishayaanh pumsah
sangasteshhupajaayate |
sangaath samjaayate kaamah
kaamaath krodho abhijaayate ||*

When a person dwells longingly on sense objects, an inclination towards them is generated.

This inclination develops into desire and desire gives rise to anger.

3. Chapter 2, Verse 63

*krodhaadbhavati sammohah
sammohaatsmritivibhramah |
smritibhramshaadbuddhinaasho
buddhinaashaatpranashyati ||*

From anger comes delusion; from delusion, confused memory; from confused memory the ruin of reason; from ruin of reason, man finally perishes.

4. Chapter 6, Verse 5

*uddharedaatmanaatmaanam
naatmaanamavasaadayeth |
aatmaiva hyaatmano bandhuraatmaiva
ripuraatmanah ||*

Let a man raise himself by his own efforts. Let him not degrade himself. Because a person's best friend or his worst enemy is none other than his own self.

5. Chapter 6, Verse 6

*bandhuraatmaatmanastasya
yenaatmaivaatmanaa jitah |*

anaatmanastu shatrutve
vartetaatmaiva shatruvath ||

For a person who has conquered his lower self by the divine self, his own self acts as his best friend. But for that person who has not conquered his lower self, his own self acts as his worst enemy.

6. Chapter 4, Verse 7

yadaa yadaa hi dharmasya
glaanirbhavati bhaarata |
abhyuktaanamadarmasya
tadaatmaanam srijaamyahamh ||

When there is decay of dharma (righteousness) and rise of adharma (unrighteousness), then I (the Lord) am born in this world.

7. Chapter 2, Verse 47

karmanyevaadhikaaraste maa phaleshu
kadaachana |
maa karmaphalaheturbhuh
maatesangotsvakarmani ||

A person has the right towards action alone and not towards the fruit of action. Let not the fruit of action be the motive for acting. Also, Let there not be any attachment to inaction.

8. Chapter 2, Verse 22

vaasaamsi jiirnaani yathaa vihaaya,
navaani grihnaati nara aparaani |
tathaa shariiraani vihaaya jiirnaanyanyaani
samyaaati navaani dehii ||

Just as a person casts off worn out garments and puts on others that are new, even so, the embodied soul casts off worn out bodies and takes on others that are new.

9. Chapter 9, Verse 27

yatkaroshhi yadashnaasi
yajjuhoshhi dadaasi yath |
yattapasyasi kaunteya
tatkurushhva madarpanamh ||

Arjuna, whatever you do, whatever you eat, whatever you offer (in sacrifice), whatever you give away, whatever you do by way of penance, offer it all to me.

10. Chapter 4, Verse 9

janma karma cha me divyamevam
yo vetti tattvatah |
tyaktvaa deham punarjanma
naiti maameti so arjuna ||

Arjuna, My birth and activities are divine. He who knows this in reality is not reborn on leaving his body, but comes to Me.

11. Chapter 9, Verse 26

patram pushhpam phalam toyam yo
me bhaktyaa prayachchati |
tadaham bhaktyupahritamashnaami
prayataatmanah ||

I accept the offering of even a leaf, a flower, fruit or water, when it is offered with loving devotion.

12. Chapter 3, Verse 19

tasmaadasaktah satatam kaaryam
karma samachara |
asakto hyaacharakarma
paramaapnoti puurushah ||

(Therefore) You must always fulfill all your obligatory duties without attachment. By performing actions without attachment, one attains the Highest.

13. Chapter 3, Verse 37

kaama esha krodha
 esha rajogunasamudbhava |
 mahaashano mahaapaapma
 viddhyenamiha vairinamh ||

Desire and anger which are born out of passion are insatiable and prompt man to great sin and should be recognized as enemies.

14. Chapter 6, Verse 26

yato yato nishcharati
 manashcha.nchalamasthiramh |
 tatastato niyamyaitadaatmanyeva
 vasham nayeth ||

By whatever cause the mind, which is restless and fidgeting, wanders away, the yogi should bring it back from that and concentrate only on the Self.

15. Chapter 5, Verse 10

brahmanyaadhaaya karmaani sangam
 tyaktvaa karoti yah |
 lipyate na sa paapena
 padmapatramivaambhasaa ||

He who offers all actions to God, without attachment, remains untouched by sin, just as a lotus leaf by water.

16. Chapter 12, Verse 15

yasmaannodvijate loko
 lokaannodvijate cha yah |
 harshhamarshhabhayodvegairmukto
 yah sa cha me priyah ||

He, by whom the world is not agitated and whom the world cannot agitate, he who remains calm in

times of joy, anger, fear and anxiety, is dear to me.

17. Chapter 1, Verse 40

kulakshaye pranashyanti
 kuladharmaaah sanaatanaah |
 dharme nashhte kulam kritsnamh
 adharmo abhibhavatyuta ||

In the decline of a clan, its ancient traditions perish. When traditions perish, the entire family is indeed overcome by lawlessness.

18. Chapter 2, Verse 27

jaatasya hi dhruvo mrityuh
 dhruvam janma mritasya cha |
 tasmaadaparihaarye arthe na
 tvam shochitumarhasi ||

Death is certain of that which is born. Birth is certain of that which is dead. Therefore, you should not lament over the inevitable.

19. Chapter 2, Verse 67

indriyaanaam hi charataam
 yanmano anuvidhiiyate |
 tadasya harati pragyaam
 vaayarnaavamivaambhasi ||

The mind, which follows in the wake of the wandering senses, carries away a man's discrimination just as a gale tosses a ship on the high seas.

In Shrimadbhagwadgita the entire dialogue between shrikrishna and arjuna in the battlefield of kurukshetra is an example of how a person can become self-aware and recognize his true self. Shrikrishna clearly explain the concept of nishkama karma yoga, relationship of the body and the soul and the control of the ultimate authority over all kinds

of happenings taking place in the materialistic world. Although it can be argued that in order to understand the teachings of these scriptures a considerable degree of maturity is required, but if children are exposed to the knowledge of these scriptures, they will be able to develop the traits of EI which have been mentioned in these scriptures at various places. It is therefore prudent to inculcate the teachings of these scriptures to children from an early age which would develop their personality in a very balanced and thoughtful manner.

Teachings of Swami Vivekananda

The teachings of Swami Vivekananda have been a source of tremendous inspiration and guidance to innumerable persons. The following is a compilation of some selected teachings of Swami Vivekananda :-

Education is the manifestation of the perfection already in man.

We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.

So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them.

Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be.

If you have faith in all the three hundred and thirty millions of your mythological gods, ...and

still have no faith in yourselves, there is no salvation for you.

Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Strength, strength it is that we want so much in this life, for what we call sin and sorrow have all one cause, and that is our weakness. With weakness comes ignorance, and with ignorance comes misery.

The older I grow, the more everything seems to me to lie in manliness. This is my new Gospel. Purity, patience, and perseverance are the three essentials to success, and above all, love.

Religion is realization; not talk, not doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes.

Religion is the manifestation of the Divinity already in man.

Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.

They alone live who live for others, the rest are more dead than alive.

This is the gist of all worship – to be pure and to do good to others.

A study of the above mentioned teachings clearly reflects the various traits of EI like self-aware-

ness, self-regulation, empathy and motivation which are imbibed in these teachings. Children should therefore be exposed to these teachings of Swami Vivekananda which would enable them to develop considerable degree of self-awareness in them, making them self-regulated, empathetic and motivated to achieve the maximum in their lives.

Teachings of Shri Aurobindo

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the

evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection. All these teachings are directed towards true self-realization of one's inner self and the achievement of ultimate heights of human competency. These teachings also reflect a sense of empathy towards our surroundings and the supreme power which is unknown, but which is definitely there. These teachings can therefore be adopted for the sake of cultivating the various traits of EI in children.

Based upon the above mentioned teachings and concepts taken from ancient Indian culture and traditions, the following methodology can be adopted for cultivating the traits of EI among children right from the time the fetus starts taking the shape of a child in the mother's womb :

It can be said that developing emotional intelli-

1. Pre birth stage: We have the example of "Abhimanyu" learning how to break the chakrayuh in his mother's womb. The mother should be kept in a very pleasant environment exposing her to the things of her liking and ensuring that she is never upset or under any kind of strain. This would impact the growth of the child in a very positive manner and the traits of self-awareness and motivation will start taking roots from the beginning itself.
2. The child should be brought up in a gentle

- manner. The people around him should be cheerful and responsive.
3. More and more family members should make the child aware of their presence and seek response from his facial expressions and smile.
 4. The child should be made to respond to various kinds of sounds like ringing of bell to increase his level of consciousness.
 5. The child should be exposed to the reciting of religious scriptures thereby making him familiar with their teachings.
 6. A substantial change is required in the methodology adopted for teaching in the schools. The gurukul system of learning should be adopted in schools with more and more emphasis on learning from the environment.
 7. The students should be exposed to the teachings of Swami Vivekananda, Sri Aurobindo and many such prominent thinkers and philosophers which will create a basis for the formation of their personality on the solid foundations of self belief and knowledge of true self.
 8. The students should be taught the virtue of team work , participation , sharing , empathy by providing them group tasks which require substantial amount of sharing of physical strength. They should be encouraged to take up more and more physical responsibility which is essential for their physical growth as well.
 9. The traits of self-awareness and self-regulation can be taught by teaching students the importance of discipline, punctuality, time management , dedication towards the tasks assigned to them.
 10. Special courses should be designed taking into consideration the teachings of Shriramcharitmanas, Bhagwad Gita, Swami Vivekananda, Sri Aurobindo at the school level. The students should be taught by giving examples of EI from scriptures, enacting role plays, group tasks and assignments. Such courses should be made compulsory for students aspiring to take up professional courses.
- gence in children requires long term efforts and there can be no unanimity regarding the methodology which can be adopted for this purpose. There are foreign experts who have devised their own models of EI and the methodology of cultivating various traits of EI. But efforts for cultivating EI among children have not gained the attention of academicians and management thinkers alike. The efforts of developing EI are undertaken after a person has completed his education and his personality has evolved to great extent. The need of the hour is to initiate this process of cultivating EI from an early stage which would result in developing sensible professionals who are an asset towards their profession and society as a whole.

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CONSTRUCTION AND STANDARDIZATION OF THE TEST OF PROFESSIONAL COMPETENCE OF SCHOOL SUPERVISORS WITH TEACHING EXPERIENCE AND SIZE OF SCHOOL

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ABSTRACT

The professional competence implies a minimum level of expertise in performance. The term professional competence can be conceptualized as the process of obtaining the capabilities and skills which allow the supervisor's to realize their professional duties and responsibilities more effectively and efficiently. In teaching profession different competencies are needed. The quality of education depends on competence of supervisor's. Supervision is an important part of the teaching-learning process. Without a strong, effective supervision, an effective school is not likely to result. The present study focuses on "Construction and Standardization of the test of Professional Competence of School Supervisors with teaching experience and size of school" The research was of survey type, which consists of a multistage random sample of 252 supervisors of the GSEB English medium schools of Gujarat state. An opinionaire was constructed and standardized by the researcher and administered on the sample subject. The interpretation of data was done with the statistical methods mean, standard deviation and t-test and ANOVA. It was found that no significant difference found between the professional competence of school supervisors with teaching experience and size of the school.

Keywords: Professional Competence, Supervisors

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INTRODUCTION

Perception of professional competence developed over the last four decades from a basic creation representing specific knowledge to a more universal one which includes an application of particular knowledge. The familiar meaning of the professional competence used nowadays as routine and sensible use of values, clinical reasoning, knowledge, technological skills, reflections, emotions and communication in routine practice for the advantage of

a commune and individual (Kwang, 2007). The professional competence implies a minimum level of expertise in performance. The term professional competence can be conceptualized as the process of obtaining the capabilities and skills which allow the supervisor's to release their professional duties and responsibilities more effectively and efficiently. In teaching profession the competencies needed are instructional competence, motivational competence, evaluative competence, thinking competence etc

(Epstein & Hundert, 2002). The quality of education depends on competence of supervisor's. Supervision takes place at the school level to solve the problems of teachers, to fulfil the needs of learners for the quality improvement of education. School supervision is useful for increasing the efficacy of schools. Supervision is an important part of the teaching-learning process. Without a strong, effective supervision, an effective school is not likely to result. It is like an adhesive of a successful school. Supervision is an integral part and process in the operation of schools. Supervision should increase teacher's readiness and ability to supervise themselves and their colleagues (Kayakanni, 2012). Supervision can be seen as equivalent to teaching in that teachers wish to improve student's attitudes, achievements and behaviour while supervisors wish to improve teacher's attitudes, achievements and behaviour (Glickman et al., 1998).

Duties of School Supervisors

Proficient supervisors generate helpful supports for the school, teachers and principals. They are active in their profession. They can assess and plan their professional learning needs. The educational matters which affect the professional practice they advice about that and work as team members and collaboratively with the colleagues. For the improvement of professional practice these supervisors are known as skilled and efficient practitioners and they work separately. They are active and well-informed. For the betterment of educational results in schools they take initiative and take on in discussions about

efficient teaching. They support and generate a helpful learning environment and support teachers (Good, 1945).

STATEMENT OF A PROBLEM

Construction and Standardization of the test of Professional Competence of School Supervisors with teaching experience and size of school

OBJECTIVES OF THE STUDY

1. To study whether there is any difference between the professional competence of school supervisors with teaching experience.
2. To study whether there is any difference between the professional competence of the school supervisors with size of school.

HYPOTHESIS OF THE STUDY

H_{01} : There will be no significant difference between the mean scores of the professional competence of school supervisors with teaching experience.

H_{05} : There will be no significant difference between the mean scores of the professional competence of school supervisors with size of the school.

Limitations of the study

- ◆ The study is limited to the components of professional competence only.
- ◆ The study is limited to supervisors of schools only.
- ◆ The study is limited to the GSEB (English medium) schools only.

Population of the study

The population of the present study comprises of supervisors of English medium schools of Gujarat.

Sample of the Study

In the present study, the probability sampling technique, of which the multistage sampling will be used to select 252 supervisors as the sample subject from the given population.

RESEARCH METHODOLOGY

Here researcher selected 'Survey Method' to collect the information regarding the Professional Competence of school supervisors.

Tool

For the present study, researcher decided to construct and standardized an opinionaire on the Professional Competence of school supervisors, for which the researcher adopted Likert's method (Siddhu, 1990).

Analysis and Interpretation of the data

Analysis of the data means studying the organized material in order to discover the inherent facts. The researcher collected the data representing the teaching experience (more or less than 10 years) and size of the school (large, medium and small).

H₀₄: There will be no significant difference between the mean scores of the professional competence of school supervisors with teaching experience.

It is observed from the table 1 the calculated absolute value of t-test is 0.149 which is less than the table 't' value 1.96, at 0.05 level of significance. Therefore, the null hypothesis, "There will be no significant difference between the mean scores of

Table 1: Mean, S.D., t-value and p-value of school supervisors with teaching experience

Statistical Parameters	Score of school supervisors with teaching experience	
	< 10 Years	> 10 Years
N (No. of supervisor)	134	134
Mean	184.6866	134
Std. Deviation	10.24102	7.32549
t-value	-0.149	-
p-value	0.882	-

the professional competence of school supervisors with teaching experience" is accepted. So, it is concluded that there is no significant difference found between the mean scores of the professional competence of school supervisors with teaching experience (Patel, 2011).

H₀₅: There will be no significant difference between the mean scores of the professional competence of school supervisors with size of the school

It is observed from the ANOVA table that the obtained F values are less than F-critical value 3.032. Hence, the hypothesis, "There will be no significant difference between the mean scores of the professional competence of school supervisors with size of school" is accepted and there is no significant difference found between the mean scores of the professional competence of school supervisors with size of school (Mood et al., 1974).

Table 2 : Number of respondents, Mean, S.D. of subheads of professional competence of school supervisors with size of school

Professional competence with subheads of school supervisors with size of school		N	Mean	Std. Deviation
Total Professional competence (Including all below stated sub heads)	Large	57	184.1404	9.04836
	Medium	166	184.9940	7.92197
	Small	29	184.6897	13.70376
	Total	252	184.7659	8.97744
Proficient Competence	Large	57	12.8772	1.21111
	Medium	166	12.8855	1.53510
	Small	29	12.6897	1.25651
	Total	252	12.8611	1.43399
Methodological Competence	Large	57	30.3333	2.53076
	Medium	166	30.6506	2.15426
	Small	29	30.9655	2.77080
	Total	252	30.6151	2.31715
Motivational Competence	Large	57	30.8070	1.79721
	Medium	166	30.8795	1.61731
	Small	29	30.8621	2.83756
	Total	252	30.8611	1.82735
Knowledge Competence	Large	57	26.2456	1.77564
	Medium	166	26.2169	1.80604
	Small	29	26.0345	2.30656
	Total	252	26.2024	1.85605
Instructional Competence	Large	57	12.7719	1.18046
	Medium	166	12.9880	0.87378
	Small	29	12.7586	1.55046
	Total	252	12.9127	1.04496
Teaching Evaluation Competence	Large	57	27.9825	2.19163
	Medium	166	27.8253	2.12907
	Small	29	27.9655	2.93358
	Total	252	27.8770	2.23979

Professional competence with subheads of school supervisors with size of school		N	Mean	Std. Deviation
Thinking Competence	Large	57	35.0877	1.99357
	Medium	166	35.4458	1.85376
	Small	29	35.1034	3.13215
	Total	252	35.3254	2.06596
General Competence	Large	57	8.0351	1.14899
	Medium	166	8.1024	0.79108
	Small	29	8.3103	0.84951
	Total	252	8.1111	0.89016

Table 3 : Sum of squares, Degree of freedom, Mean square, F and p-value of subheads of professional competence of school supervisors with size of school

Professional competence with subheads of school supervisors with size of school		Sum of Squares	Df	Mean Square	F	p-value
Total Professional competence (Including all below stated sub heads)	Between Groups	31.108	2	15.554	0.192	0.826
	Within Groups	20198.078	249	81.117		
	Total	20229.187	251	-		
Proficient Competence	Between Groups	0.966	2	0.483	0.234	0.792
	Within Groups	515.173	249	2.069		
	Total	516.139	251	-		
Methodological Competence	Between Groups	8.296	2	4.148	0.771	0.464
	Within Groups	1339.367	249	5.379		
	Total	1347.663	251	-		
Motivational Competence	Between Groups	.223	2	0.112	0.033	0.967
	Within Groups	837.916	249	3.365		
	Total	838.139	251	-		
Knowledge Competence	Between Groups	0.959	2	0.479	0.138	0.871
	Within Groups	863.720	249	3.469		
	Total	864.679	251	-		

Professional competence with subheads of school supervisors with size of school		Sum of Squares	Df	Mean Square	F	p-value
Instructional Competence	Between Groups	2.758	2	1.379	1.266	0.284
	Within Groups	271.321	249	1.090		
	Total	274.079	251	-		
Teaching Evaluation Competence	Between Groups	1.305	2	0.652	0.129	0.879
	Within Groups	1257.882	249	5.052		
	Total	1259.187	251	-		
Thinking Competence	Between Groups	7.054	2	3.527	0.825	0.439
	Within Groups	1064.263	249	4.274		
	Total	1071.317	251	-		
General Competence	Between Groups	1.493	2	0.747	0.942	0.391
	Within Groups	197.396	249	0.793		
	Total	198.889	251	-		

FINDINGS OF THE STUDY

- ◆ There is no significant difference between the mean scores of the professional competence of supervisors of Gujarat belonging to teaching experience of schools will be accepted at 0.05 levels. The teaching experience of the supervisors does not differ in their professional competence. This may be due to similar workload, job efficiency and updated skilled knowledge in Gujarat.
- ◆ There is no significant difference between the mean scores of the professional competence of supervisors of Gujarat belonging to the size of the school. The size of the school i.e. large, medium and small schools does not differ in their professional

competence. As mean scores of the size of schools is almost similar.

SUGGESTIONS

- ◆ The difference does not exist between the teaching experiences of school supervisors of Gujarat with respect to their professional competence. Hence, similar in-service training and time should be given to attain workshops, seminars to improve skills in professional competences.
- ◆ The difference does not exist between the professional competencies of school supervisors with size of the school. The standard deviation / variation in the scores of small size school was higher compared to medium and large size schools. Hence, medium or large size schools are preferred

compared to small size school with respect to professional competence.

CONCLUSION

The researcher collected the data by using self constructed tool, analysed and interpreted by applying relevant statistical methods. On the basis of interpretation, researcher presented the findings and suggestions.

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HOLISTIC EDUCATION IN PARENT'S VIEW: A STUDY

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ABSTRACT

The educational process is a very complex process which includes various philosophical as well as practical issues. The process influences an individual and the society. If an individual is to be produce for a complex society, there is a need to have holistic education. The holistic education is an approach having an inclusive pedagogy. It is also very necessary that the stakeholders should have an awareness of the need of such educational approach. This paper aims at knowing parents'-one of the very important stakeholders- belief about the need of holistic education as well as their views about today's educational scenario. The research work will add a new dimension to the vision of teachers, policy framers and the

Keywords: *Holistic, Humanism, Spiritual, Education, Pedagogy, curriculum, Integrated, inclusive*

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INTRODUCTION

The educational process is basically a holy endeavor. We have many objectives of education, but the moral excellence should be the prime goal of this education. Character building and humanity development should be the mark of scholarship. Education should deal with the material world, but it also should develop or enlighten the Atmic core of an individual. The individual worth should have a far greater importance than that of material wealth and social standing. Thus, education has multi damnations but at the center of it is a being- a human. On the other hand the field of education has a vital role to play in the life of an individual as well as the society at large. To plan education for such multiple

roles, to need have a very compound approach. The holistic education is the only approach to education which provides a wide range of opportunity to a being-The Whole.

Holistic education is the has key words says Miller (2005), "holism, holistic, inclusion, spiritual, interconnected, humanism and connection." The above terms clears the concept and the working pattern of the holistic education. UNESCO (1996) elaborates, "a holistic, integrated and a humanistic education retains the essential meaning of quality: the discovery and development of the talents of every individual, the full flowering of the human potential, learning to be a complete human person. After all, educare, the root word of education means the

bringing forth wholeness within each one of us (1996).”

This conceptions shows that the holistic education treats a human being with an integrated way as the being is also has a set of complex quality. The Mother says, “Education to be complete must have five principal aspects relating to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education succeed each other in a chronological order following the growth of the individual ; this, however, does not mean that one should in replace the other but, that all must continue, completing each other, till the end of life” (NCTE, 2004).

Ideally, the holistic education is the only approach which envisions the development of the complete human qualities. The field of education in its journey has passed many new concepts, approaches and pedagogical issues. It has become the most spread field in present era. When any field, becomes such wide, it needs to be reflected in terms of its general conceptions. This conception encompasses the meaning, purpose and functions of the field, as well as its place and status in the ongoing life of the individual and the society. It is also mandatory that the philosophical foundations –social, affective, spiritual, material- are to be revised and rethought with a maintained universalized impact. The issues related to the education are to be analyzed time to time. The stakeholders’ need and feedbacks are to be analyzed. This will make the process more qualitative and fruitful.

This paper is an attempt to investigate the one of the very important stakeholder’s –parent’s beliefs and views on the holistic education in today’s educational scenario.

OBJECTIVES

1. To know the perspective of parents about education.
2. To know the parental views about the need of the holistic education.
3. To know the satisfaction and threats about today’s education.
4. To know parents’ views on holistic education availability and quality.

RESEARCH DESIGN

The study aims at knowing the parent’s beliefs about the holistic education and about the ongoing system of education, the instrument employed for the study was a semi structured interview. The sample was carried out keeping in view the objectives to be investigated. The study was about the parents of government schools of Jamnagar city. Fifty parents were the sample for the study that was selected by the random stratified method of sampling in a purposive selection method.

The data for the study was collected by the investigator with the help of school information department. The data were analyzed by the qualitative method of analysis. The interpretation was done with a meticulous content analysis of the data to make findings and suggestions.

RESULT AND INTERPRETATION

The present study deals with the investigation of parental views and beliefs about the holistic education and the present education system of government schools of Jamnagar city. The parents of various socio-economic status were interviewed and the findings of the study are interpreted and put here in the form of points which are drawn out with the qualitative method of analysis.

- The parents have great faith in holistic education.
- They want to inculcate values among their children.
- The parents do want their children to become a true human being.
- They also have a strong belief in multi skilled education.
- There is a great dilemma found between holistic education and the traditional education system.
- The parents also have confusion about the merit based entry levels in higher studies and in job recruitment.
- There is a clear contradiction found between the holistic education v/s today's education pattern.
- They find no place of the spiritual aspect in the evaluation process.
- The parents of the upper socio economic class have a strong belief of not having schools providing such facilities.
- The parents are also not satisfied with the teacher quality for holistic education.

- There is a very less space for holistic approach in school curriculum and co curricular activities.

DISCUSSION

The very important stakeholder of the education is the parent. Having great faith in holistic education, they are not getting schools for such education. The outcome of the study clearly shows the dilemma of parents. Quantity of marks in formal evaluation is more important than that of the quality of education. There is no space to provide an inclusive education. The philosophy of holistic education is not implemented. The major reasons for it is the need for holistic education has not risen in the so called market. The job availability and entries in the job look for good human being. For getting the admission in higher studies, formal evaluation marks in quantity is the only scale through which the education is measured. The faith in holistic education and the need for it has emerged.

Miller J. (2005), synthesizes holistic education as an approach that encompasses three main principles, "connection", "inclusion", "balance". Thus, holistic education has a very important role of formal evaluation and curriculum, but it has equal importance of human quality inculcation. It is the need to develop an integrated education process where the humanism should be at the center of all process and philosophy.

The holistic education deals with wholeness. It never allows any fragmented approach to education. The wholeness here interpreted in words

of Rone Miller (1991) , “ The whole person, wholeness in community, wholeness in society, a whole planet, a holistic cosmos”. Thus, the term has a very wide meaning. It is time to have reflection on it. The parental views show their clear dissatisfaction and confusion. The educationalists and visionaries have framed the curriculum and the objectives in this reference. But the question arises is of its implementation.

Education policy, mark of scholarship, measuring educational outcomes and the blending of concept and practice is to be drastically needed to be rethought. As holistic approach to education deals with the whole, it is time to make parents and other stakeholders to be free from the dilemma and confusion. If the holistic education can revive the human worth and has a potential of cosmic wholeness it is time to create *ATIMANAS* as Shri Orobindo Ghosh suggests.

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DISPARITIES AND INEQUALITIES - ASSESSING INDIAN CHILDREN AND WOMEN'S POSITION WITH RESPECT TO SOME OF MDGS

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ABSTRACT

The present paper is the analysis of the situation of children and women in India in terms the disparities that persist among states and different sub-groups of the population. This is important and essential for better targeting in terms of improved and pragmatic programme focus. It deals with three key indicators - Child Mortality, especially Girl Child Mortality, Maternal Mortality and Girl Child Education as many of the other indicators links to these in the cause and effect chain to assess inequalities. Given India's entrenched social hierarchy and complex cultural diversity, it is important to evaluate group-specific performance in assessing the achievements in the MDGs. The analysis would be incomplete without paying attention to the disparities that exist between and within states, and the inequalities that persist among different subgroups of the population, especially women and girls, Scheduled Castes and Tribes. The MDGs rest on education as the major tool to bring about gender equality. The widespread donor assumption that gender disparities would diminish as enrolments increased has had to be revisited (Action aid, 2007).

Keywords: Children, Women, Millennium Development Goals, Disparities, Inequalities

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INTRODUCTION

The United Nation's Millennium Development Goals (MDGs) outline a set of eight development goals, 18 targets and 48 measurable indicators to combat poverty, hunger, illiteracy, gender inequality, diseases and environmental degradation. With the deadline set at 2015, the MDGs seek to ensure a time-bound accelerated pace of development in identified areas of immediate attention. In India, as we draw closer to 2015, an assessment of progress in meeting the stated objectives and targets is called

for. Given India's entrenched social hierarchy and complex cultural diversity, it is important to evaluate group-specific performance in assessing the framework's achievements and relevance.

With as many as 189 countries, India is one of them, pledging to adopt the goals and their targets in their respective national planning frameworks, the MDGs were set to form the core of the international development agenda and benchmark to measure a country's progress in terms of eradicating poverty and ensuring an equitable human development.

Women's and Children's rights are a central component of all the goals. However, these efforts will be hindered unless those gatherings in New York recognize a key reason for limited progress towards the goals: the systematic and persistent discrimination against women and girls that disfigures societies and denies millions of people their most basic rights. Women and girls are fundamentally disadvantaged in terms of access to education, healthcare and other basic services that are critical to reaching the goals. Where progress towards the MDGs is inadequate, entrenched inequality between women and men is a major cause.

The analysis of the situation of women and children in India would be incomplete without paying attention to the disparities that exist between and within states, and the inequalities that persist among different subgroups of the population, notably women and girls, Scheduled Castes, Scheduled Tribes. Disparities can be identified across several vectors: geography (between and within states, districts, and sub district level), social identity, and gender being the most notable.

The world food crisis followed by the global financial meltdown and subsequent economic recession during 2008-2010 impacted India's economy like many other developing countries. Notwithstanding the upheavals, India's economic progress remained resilient enough to register a growth rate of 6.7 per cent in 2008-2009 and 7.4

percent in 2009-2010 (Press information bureau, Government of India, 2010 May 31).

According to the latest estimates 37 percent (Planning Commission, Government of India, 2009) of the population in India lives below the poverty line, signifying the inequity in the distribution of wealth and household income. Despite the difficult fiscal situation, the Government of India has continued to increase the allocation in social sector programs including health and education, in line with its commitment to "Inclusive Growth." The paper contains introduction, discussion on Child mortality and health issues, Maternal Health, Disparities and Inequalities with respect to Child and Maternal Mortality and Child Education following conclusion at last.

CHILD MORTALITY AND HEALTH

India contributes to more than 20 per cent of the child deaths in the world. Therefore, the centrality of the discourse on child survival in the larger discussion on well being of children in a country like India cannot be emphasized enough. In India about 1.83 million children die annually before completing their fifth birthday – most of them due to preventable causes. Fig. 1 highlights the progress of different components of child mortality in India viz. Under-five Mortality Rate (U5MR), Infant Mortality Rate (IMR) and Neonatal Mortality Rate (NNMR) since 1990. It is clear that with the current rate of progress.

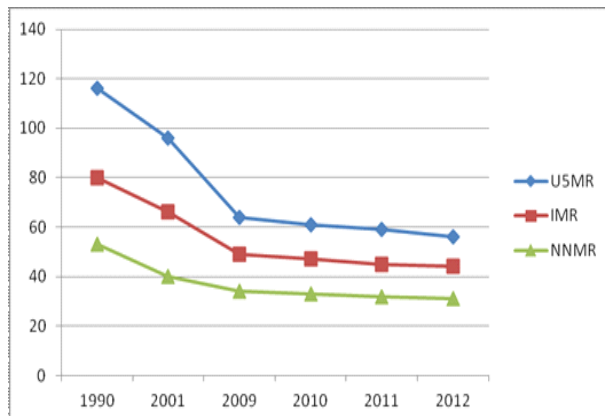


Fig. 1. Child Mortality in India

India is likely to miss the MDG 4 (Goal 4) on child mortality. While the U5MR fell by about 48 per cent between 1990 and 2012, the IMR declined by 55 percent during the corresponding period. This was mainly due to the fact that the NNMR, which contributes to two thirds of infant deaths, did not fall appreciably. The early neonatal mortality (within a week) which contributes to about 50 percent of total infant deaths has declined by only 58 percent during the corresponding period (Sample Registration System Statistical Report, IMHR, 2010).

Reducing neonatal deaths requires improving women’s health during pregnancy, providing appropriate care for both mother and newborn during and immediately after birth and caring for the baby during the first week of life. Cost-effective, feasible interventions include initiating breastfeeding within one hour of birth, ensuring proper cord care, keeping the baby warm and dry, recognizing danger signs and seeking help and giving special care to infants with low birth weight (NFHS-3, IIPS, 2007).

While India has made significant gains in child survival in the age-group 1-4 years since 1990 (56 percent decline) the overall decline in child mortality was largely hindered by subdued progress in the area of neonatal deaths, especially within the first week of birth. This certainly raises concerns on issues around reproductive health of mothers and early childhood care in terms of access, use and quality of the service delivery systems. About 56 percent of currently married women have a hemoglobin level below 12 g/dl and the prevalence of anemia among girls in the age-group 15-19 years is also the same. About one third of the currently married women in the age-group 15-49 years have a Body Mass Index (BMI) less than 18.5 kg/m² and about 47 percent girls in the age-group 15-19, have a BMI less than 18.5 kg/m². Both factors are strongly correlated with low birth weight and thus with unfavourable outcomes for the mother (increased risk of maternal deaths) and the neonate. This highlights the need to have focused interventions for improving maternal nutrition and adolescent anemia.

It is clear from above that the coverage levels of key interventions remain sub-optimal and require increased efforts to secure improved survival chances for children in their early stages of life. This will also contribute to improving maternal health and reduce maternal mortality. The level of contraceptive use has been low and terminal methods of sterilization, which are not very effective in space between the deliveries, had the major share among

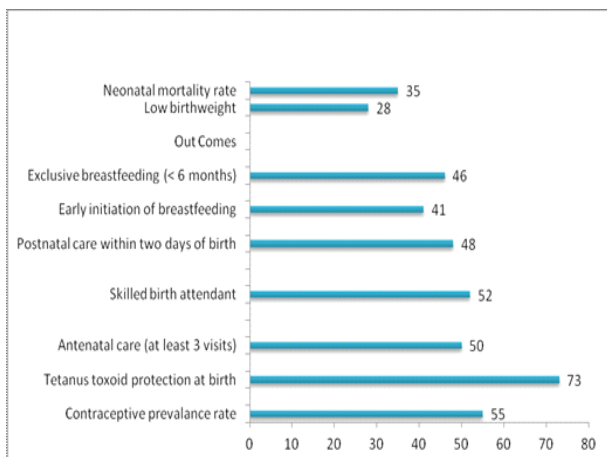


Fig. 2. Neonatal survival interventions in India (in percentage)

the different methods used. Fig. 2 shows the key neonatal survival interventions in India.

MATERNAL HEALTH

The factors that cause pre-term birth and neonatal deaths are also largely responsible for maternal deaths. The poor status of women’s health, nutrition and care during pregnancy has been adequately highlighted in the discussion above. The Maternal Mortality Ratio (MMR) for India for the period 2004-2006 was 254 per 100,000 live births, which declined from 301 estimated during 2001-2003 which has further declined to 200 for 2009-2013 (Sample Registration System Statistical Report, Indian Ministry of Human Resource, 2010). The availability of data on MMR in India in the past was sporadic. If one considers the MMR obtained from the first National Family Health Survey conducted in 1992-1993 as the starting point of MDG 5, India has to reach 108 in 2015, a target, which seems to be a challenge at the current rate of progress. The MMR estimated in India by UN

Inter-agency group for the year 1990 is 570, re-setting the MDG target for 2015 as 143 and thus, acknowledging that India is ‘making progress’ so far as the MDG Goal is concerned.

The Fig. 3 shows that hemorrhage and sepsis which are predisposed to a great extent care (UNICEF, 2008). It is known that the antenatal care services and skilled delivery care remain low and about 59 percent of women have had no postnatal check up at all. In 2005, India introduced the cash

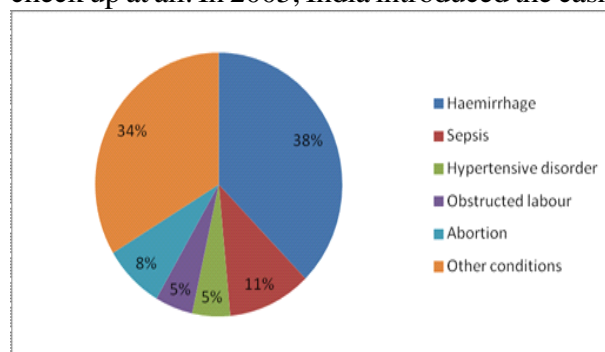


Fig. 3. Causes of Maternal Deaths in India-2009-2013

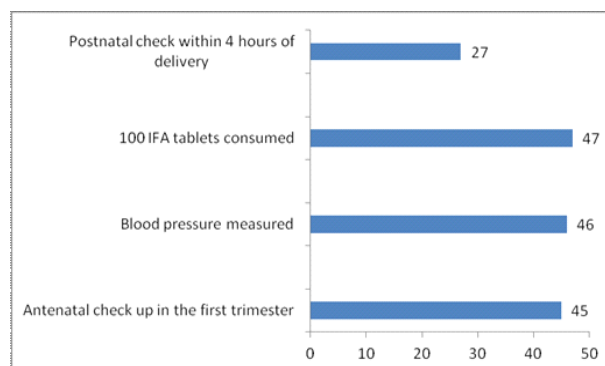


Fig.4. Quality of maternal care in India (in percentage)

from 41 percent in 2005-2006 to 47 percent in 2007-2008. However, the quality of maternal care is lacking as is seen from the Fig. 4 on some of relevant indicators.

Reducing the number of unwanted pregnancies reduces the risk of maternal deaths. The contraceptive prevalence rate is only about 55 percent leaving the rest of the women exposed to the risk of pregnancy, in many cases unwanted. Unmet need for contraception (limiting and spacing) is 21 percent (DLHS-3, 2007-2008, IIPS, 2010). About 16 percent of girls in the age-group 15-19 have begun childbearing (either have had a live birth or pregnant with the first child). The poor status of health of child-bearing adolescents, coupled with physiological immaturity elevates the risk of maternal and perinatal deaths. The adolescent fertility in India is a consequence of early marriage. About 43 percent of currently married women in the age-group 20-24 married before age 18 years, a marginal decline from the level of 50 percent in 1998-1999.

DISPARITIES AND INEQUALITIES

The analysis of the situation of children and women in India in terms of the levels and progress of related indicators remains incomplete and irrelevant if it does not highlight the disparities that exist among states and the inequalities that persist among different subgroups of the population. This is not only important, but also essential for better targeting in terms of improved and pragmatic programme focus. The discussion in the paper with regard to disparity and inequality will be limited to only three key indicators, namely Child Mortality, Maternal Mortality and Child Education as many of the other indicators link to these in the cause and effect chain.

CHILD MORTALITY

Table-1 highlights the three worst and three best performing states in terms of Under-five mortality rates (U5MR). The Infant mortality rates (IMR) and Neonatal mortality rates (NNMR) for these states are also provided (Sample Registration System Statistical Report, Indian Ministry of Human Resource, 2008). The disparities in estimates of child mortality between the worst and best categories of states are evocatively high. The states with high child mortality also have relatively higher burdens in terms of the number of child deaths in the country. This is explained clearly by Fig. 5 which uses the worst eight states (with highest U5MR) to illustrate the point. The eight states are Madhya Pradesh, Uttar

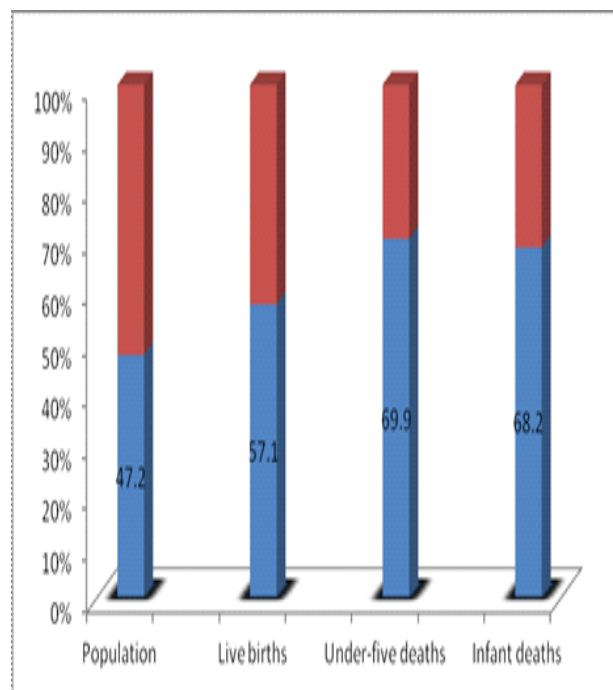


Fig. 5. Burden of child mortality of eight worst performing states as a percentage to India - 2008

Table -1: Best performing and worst performing states in child mortality- 2010

States	U5MR	IMR	NNMR
Worst Performaing			
Assam	83	58	33
Madhya Pradesh	82	62	44
Uttar Pradesh	79	61	42
Best performing			
Kerala	15	13	07
Tamil Nadu	27	24	16
Maharashtra	33	28	22

Table -2: Progress of a few major states in achievement of MDG and Government of India targets on Infant Mortality Rates for selected states.

States	IMR 1990	IMR 2011	Percentage Decline 1990-2011	MDG 4 Target 2015	Government of India Target 2015
Orissa	122	57	53.28	41	37
Uttar Pradesh	99	57	42.42	33	35
Rajasthan	84	52	38.09	28	32
Assam	76	55	27.63	25	32
Tamil Nadu	59	22	62.71	20	20
Maharashtra	58	25	56.89	19	17

Pradesh, Orissa, Assam, Rajasthan, Bihar, Chhattisgarh and Jharkhand.

The Fig. 5 indicates that while these eight states together contribute to 47 percent of the population and 57 percent of the live births in the country, they

have burden of almost 70 percent of under-five and infant deaths. It would be interesting to note that these eight states contribute to about 15 percent of child deaths in the world.

Table-2 provides the progress made by a few selected states in terms of IMR, the MDG 4 and

Government of India IMR targets for the year 2015 and 2012. Among the worst performing states only Orissa had shown a remarkable decline in IMR since 1990, mirroring the progress made by the two best performing states namely, Maharashtra and Tamil Nadu. Assam has been the most disappointing story; Uttar Pradesh and Rajasthan too have progressed slowly. At the current rate of progress among the above six, Tamil Nadu and Maharashtra are the only states likely to achieve the MDG targets, although

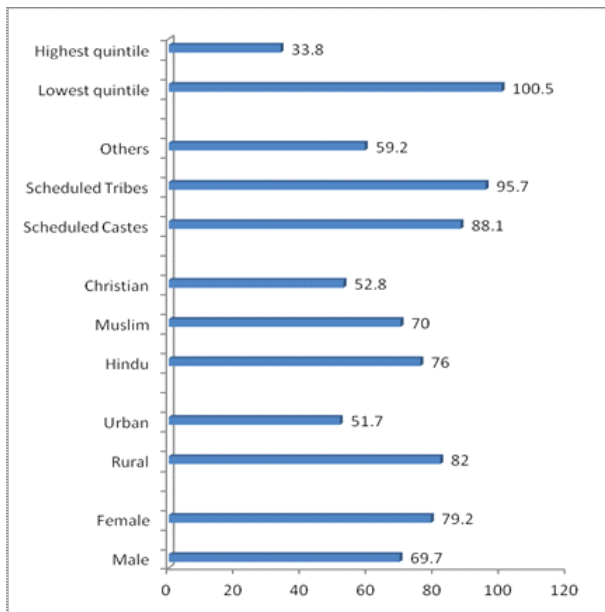


Fig.6. Disparity in levels of under-five mortality by various characteristics (Indian Average 74)

the Government of India targets appears to be a tall order.

Fig. 6 highlights the inequalities and disparities in the levels of child mortality (U5MR). It can be seen that a child who is born in the Scheduled Tribes household is one and half times as likely to die before reaching his/her fifth birthday as compared to a child born in the ‘Others’ household. A child born in the

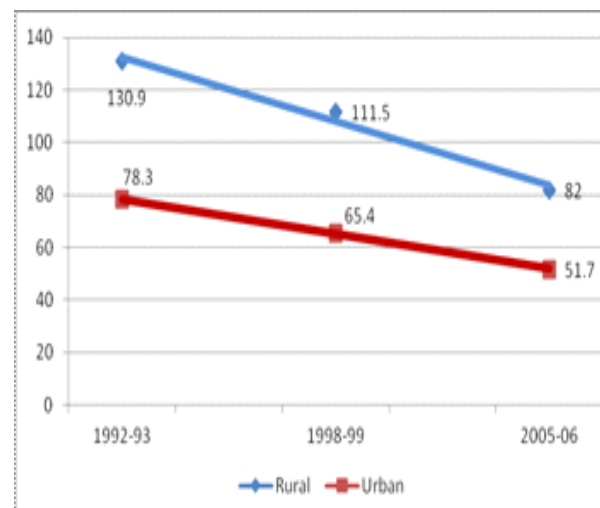
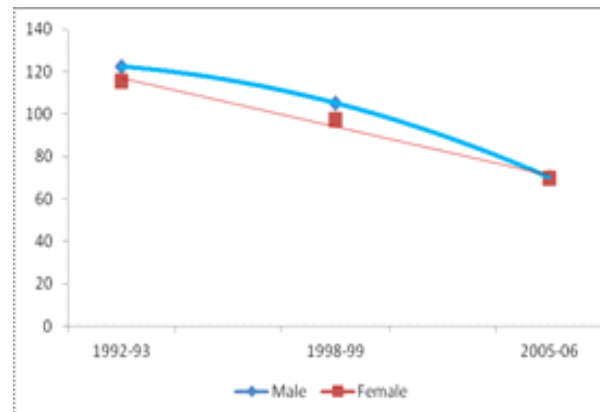
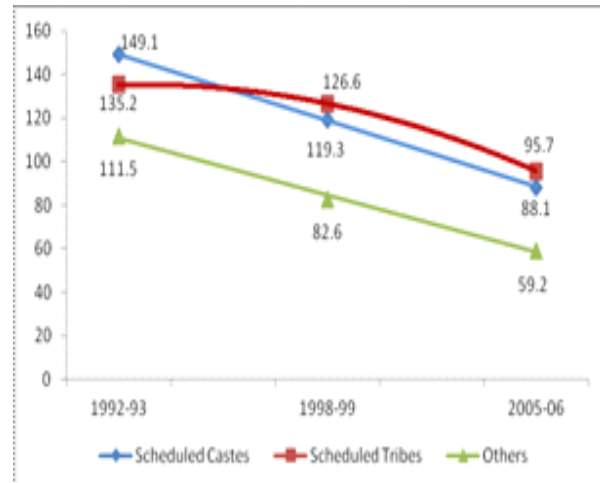


Fig. 7. Trends in U5MR in India by different population characteristics: residence, Sex and Scheduled Castes and Scheduled Tribes – 1992-93 to 2005- 2006

poorest household is three times as likely to die before its fifth birthday as compared to a child born in the richest household. The trends in U5MR for different sub-populations since 1992-1993 are shown in Fig. 7.

Although there has been significant progress in all categories of populations, the gaps have remained more or less same and in some cases widened (for example between Scheduled Tribes and Others).

As stated earlier, under-nutrition contributes to more than one-third of under-five deaths. Trends in children underweight by wealth quintile between 1992-1993 and 2005-2006 are depicted in Fig. 8

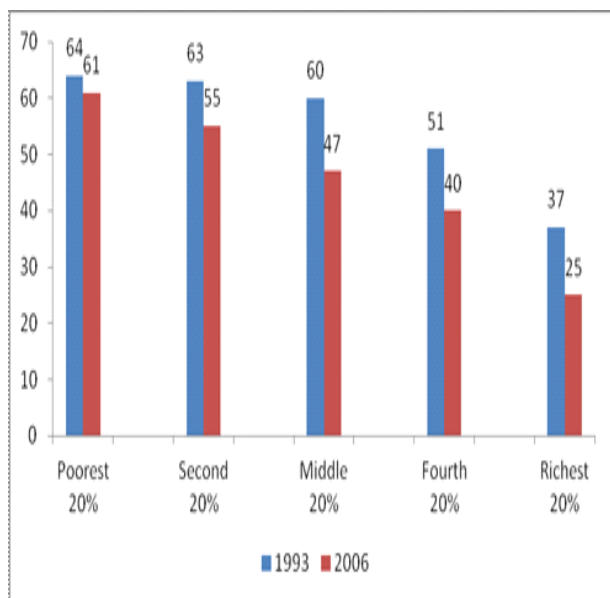


Fig.8. Trend in percentage of children age 0-59 months who were underweight by wealth quintiles India – 1993, 2006

clearly highlight the fact that there has not been a significant decline in underweight prevalence among under-five children in the lowest quintile.

The Supreme Court has given special directives on Universalization of all Integrated Child Development Services (ICDS) services to all children below six years, pregnant and lactating mothers, adolescent girls in all rural habitations and urban slums in a progressive manner. Universalization of ICDS with quality, accelerated implementation of these directives and monitoring delivery of these entitlements are essential for accelerating progress in reducing malnutrition.

MATERNAL MORTALITY

The level and progress of Maternal Mortality Ratio (MMR) are shown in Fig. 9 the state with highest MMR of 390 per 100,000 live births is Assam followed by Uttar Pradesh (359) and the best performing state inevitably happen to be Kerala with an MMR of 81 with the next best being Tamil Nadu (97). While 58 percent of live births occur in

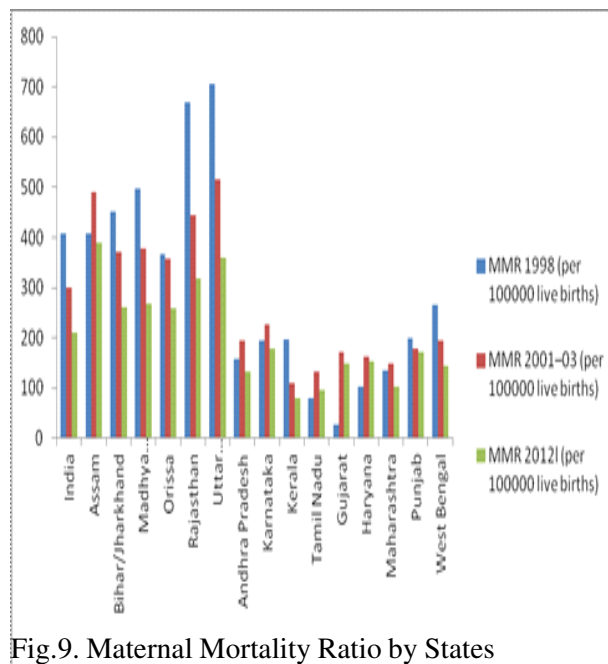


Fig.9. Maternal Mortality Ratio by States

the worst eight states (of MMR), together they contribute to 86 per cent of the total maternal deaths in India.

Since disaggregated data for MMR by social/religious groups, rural-urban and household poverty

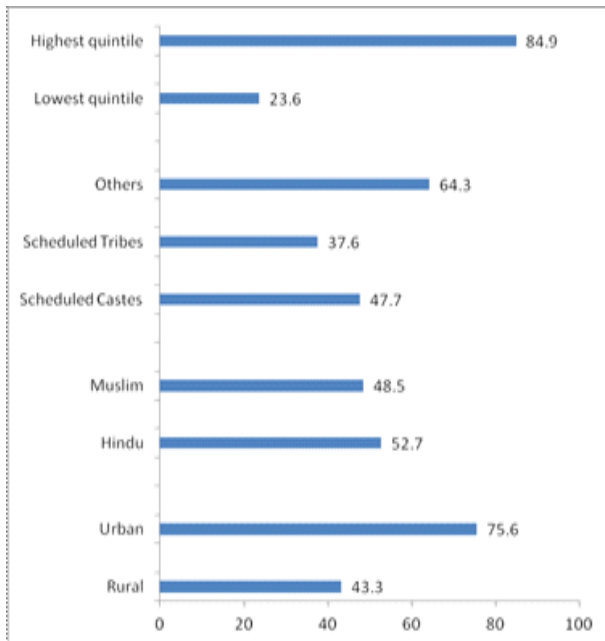


Fig.10. Disparity in coverage (in percent) of safe deliveries by various population characteristics in India – 2007-08 (India 52.3 %)

Wide disparities exist between different sections of the population in terms of their obtaining skilled delivery care. A woman living in an urban area is about twice as likely to get skilled delivery care as compared to a woman living in a rural area. Similarly, a woman living in the poorest household is more than four times less likely to receive skilled delivery care than a woman living in the richest household.

Child Education

The MDG 2 – Achieving universal primary education and the MDG 3 on promoting gender equality and empowering women are vital for

achieving almost all the other MDGs. The inverse relationship that exists between education of girls and infant and child mortality is well established in all regions in the developing world. Education of children has an inter-generational impact on poverty. India has made rapid strides in universalizing primary education largely as the outcome of sustained interventions under Sarva Siksha Abhiyan (SSA) and the Mid Day Meal Scheme (MDM). Fig. 11 gives the Net Enrollment Ratio in primary education between 2001 and 2007. The significant improvement in enrollment ratios in primary education across the country is very evident and at this rate of progress India is likely to achieve the target on universal primary education under MDG 2. Enrolment of girls in primary school has been particularly good and seems to be catching up with that of boys. The primary completion rate also improved significantly as will be seen from Table 3.



Fig. 11. Trends in Net Enrolment Ratios (in %) in India by sex 2001-07 & 2010

Table 3 : Trends in Primary completion rates in India by sex - 1991-2009
Primary completion rate (percent)

	1991	2001	2006	2009
Both sexes	63.8	72.4	85.6	97.2
Boys	75.1	78.7	88.0	97.3
Girls	51.5	65.6	83.1	97
Gender parity	0.69	0.83	0.94	0.99

The improvement in gender parity in completion of primary education, especially after 2001 is noteworthy. According to the recent independent study by the Ministry of Human Resource Development, an estimated 3.7 percent of children in the age-group 6-10 and 5.2 percent in the age-group 11-13 were out of school in 2008. In terms of numbers, about eight million children in the age-

group 6-13 are out of school, about 6.7 million in rural and 1.3 million in urban areas (ASER,2009).

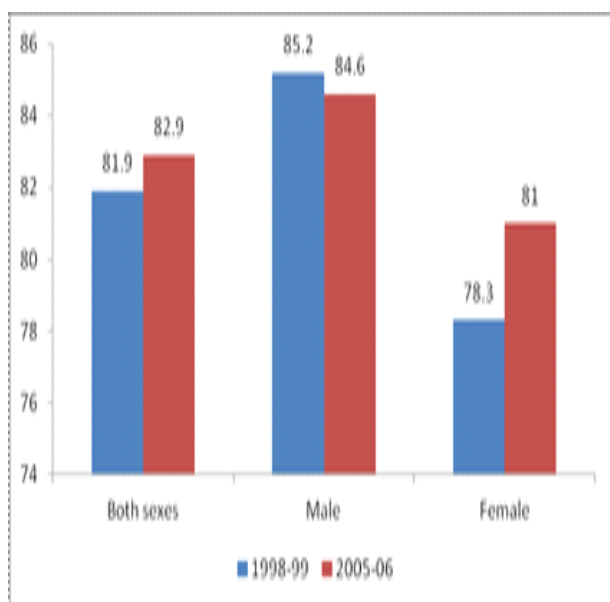


Fig.12. Trends in School attendance rates (in %) by sex- 1998-99 and 2005-06

It is important to note that generally enrollment rates are higher than attendance rates. There are a large number of students who enroll at school in the beginning of the year, but do not attend classes and even drop out at a later stage during the course of the year. The Annual Status of Education Report (ASER, 2009) reports that only about 75 percent of the children who were enrolled in schools at primary level were found to be attending on a random day surprisingly this has declined to 70.7 % in ASER (2013) report. Fig. 13 depicts the school attendance rate for children in the age group 6-10 years for the years 1998-1999 and 2005-2006. If attendance rate, instead of enrollment ratio, is used as the indicator to measure progress against the MDG 2, the progress in achievement of universal

Table -4: Learning achievements (in percent) among students of Class V in India – 2002-2003 and 2006-2007

Year of survey	Mathematics	Language	Environmental Studies
2002-2003 (Round I)	46.5	58.6	50.3
2006-2007 (Round II)	48.5	60.3	52.2

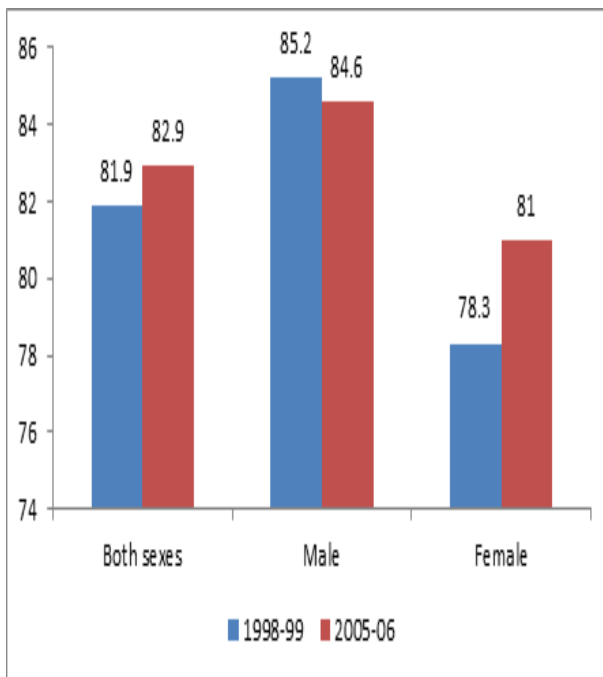


Fig.13. Trends in School attendance rates (in %) by sex- 1998-99 and 2005-06

education will not be as swift. With this attendance rate, the estimated number of children out of school in the age group 6-13 would be higher.

One of the World Fit for Children (WFFC) goals of education is the progressive provision of secondary education. Secondary education not only helps an individual to achieve his/her full potential, but also helps a country to advance social and economic development. Fig. 14 depicts the primary and secondary Net Attendance Rates (NAR) for India.

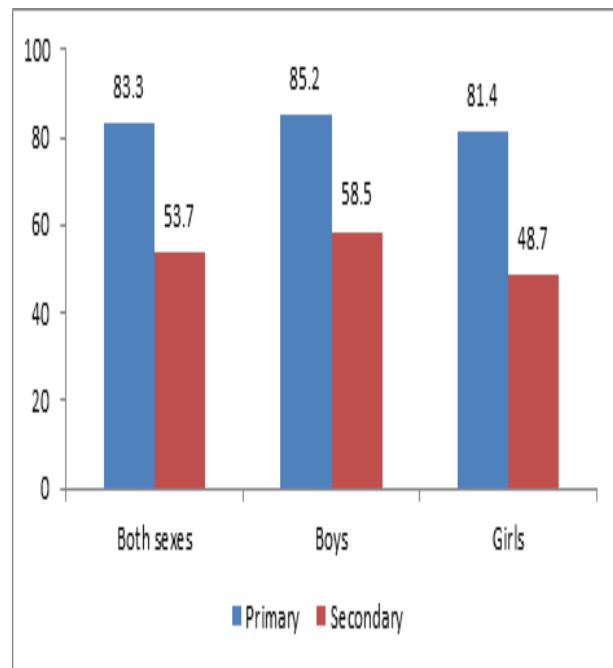


Fig.14. Primary and Secondary net attendance rates (in%) by sex in India- 2005-06

The sharp drop in secondary school attendance, particularly among girls poses a big challenge and requires immediate attention. There are several reasons why children drop out of school and they are not necessarily the same or even if same, are of varying degrees for girls and boys. Early marriage, distance to schools and lack of transport, attending to household chores, lack of separate toilet for girls, no female teacher, lack of safety and taking care of siblings are some of the important reasons why girls drop out of school. About one third of girls drops

out for all the above reasons taken together. The average number of upper primary schools per 10 square km is 1.45 while that for primary school is 3.30 (Elementary Education in India, DISE, 2011; DISE, 2013). About 74 percent of all schools have at least one female teacher. According to the ASER survey of 2013, four out of 10 government primary schools in rural India do not have separate toilets for girls. The number is lower in upper primary school (26 percent). Out of this, 12-15 percent is locked and 30-40 percent is usable. To 'ensure that, by 2015, all children have access to and complete primary education that is free, compulsory and of good quality' is one of the important educational goals of the WFFC. This WFFC goal specifically addresses the issue of quality primary education, which is apt not only because India is reaching the goal of universal primary education, but the learning achievements are sub-optimal, as will be borne out by Table-4 (National Surveys on learning achievements in two rounds, 2002-03 and 2006-07, NCERT, 2012). It indicates that the learning levels among the children in Class V have been consistently low, although there seems to be a small improvement between the two rounds. Now that India is almost on track in achieving the MDG 2 on universal primary education, the improvement in learning achievements should be brought into focus.

Early childhood care and education are the first among six 'Education for All' goals the world is committed to achieving by 2015. While the current focus in India is on elementary education, starting at

age six years may be too late to lay the foundations for a school. Investing in preschool or early childhood education is a key strategy for reaching out to the most marginalized children in a country which has relatively low pre-school coverage and high over-age entry. Hence, it will require focused efforts in order to provide appropriate school readiness initiatives in rural and urban India.

DISPARITIES AND INEQUALITIES IN EDUCATION

The wide variation in the levels of education across states has been found in a literacy rate of persons in the age-group 15-24 (Census, 2011). Among the major states, Bihar had the worst youth literacy rate of 62 percent followed by Arunachal Pradesh (65 percent), Jarkhand (66 percent) and Uttar Pradesh (68 percent). The best three states were Kerala (94), Himachal Pradesh (83 percent) and Maharashtra (82 percent).

Table-5 provides the worst three and best three states in terms of the school attendance rate using data from three different sources at different points of time. The age-groups used for these sources are also different. It can be seen from the table that in all the surveys consistently Bihar, followed by Jharkhand, Uttar Pradesh (and Orissa in one of the surveys) are the worst performing states and Kerala, Tamil Nadu and Himachal Pradesh are the best. The wide gap in school attendance rates between these states is very evident. Fig. 15 gives the literacy rates (7+ years) for the years 1991, 2001 and 2011 for the Scheduled Castes, the Scheduled Tribes and 'Others' as obtained from the Census.

Table- 5: Worst performing and best performing states in attendance rates from different sources (percent)

Worst performing states			Best performing states		
Census	NSSO	NFHS	Census	NSSO	NFHS
2001	2004-05	2005-06	2001	2004-05	2005-06
6-10 years	5-14 years	6-17 years	6-10 years	5-14 years	6-17 years
Bihar (43)	Bihar (77)	Bihar (56)	Kerala (93)	Kerala (98)	Kerala (90)
Jharkhand (54)	Jharkhand (77)	Jharkhand (64)	TN (89)	TN (96)	TN (89)
UP (60)	Up, MP (78)	Orissa (65)	HP (89)	HP (95)	HP (85)

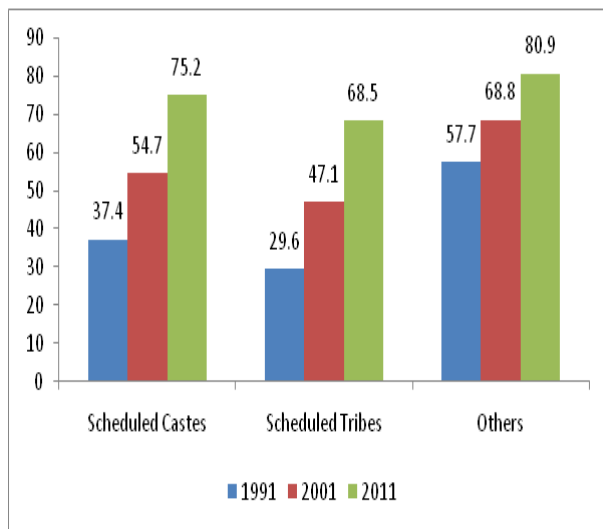


Fig.15. Literacy rate (7+ years) among Scheduled Castes and Scheduled Tribes in India - 1991,2001,2011

The levels of literacy among the Scheduled Castes and Tribes in 2011 were lower than that for ‘Others’. The fastest growth in literacy rate between 1991 and 2001 has been registered in the Scheduled Tribes category (60 percent), although this should be read on the backdrop that it started from a very

low base. The gap between ‘Others’ and Scheduled Casts and Tribes have been lowered during 2001 and 2011. The gender-wise literacy rate for Scheduled Castes and Scheduled Tribes for the years 1991, 2001 and 2011 based on the Census is given in Table-6. The gender parity has been improved over these decades and can be seen in the table.

Under the literacy rate of the Scheduled Tribes, the female is the lowest among all the categories, being 49.4 percent only. Although there has been a marked improvement in the literacy levels of both males and females, these two social groups still remain depressed. The gender parities are also dismal, in spite of some improvements between 2001 and 2011. This inequality in school attendance is also apparent from the Fig. 16 with the Scheduled Tribes been the worst of all in terms of achievement in school attendance. Table-7 gives the literacy rate

Table-6: Literacy rate (7+ years) among Scheduled Castes and Scheduled Tribes by sex – 1991, 2001 and 2011

	Scheduled Castes			Scheduled Tribes		
	1991	2001	2011	1991	2001	2011
Male	49.9	66.6	75.2	40.6	59.2	68.5
Female	23.8	42.9	56.5	18.2	34.8	49.4
Gender parity	0.48	0.63	0.75	0.45	0.59	0.72

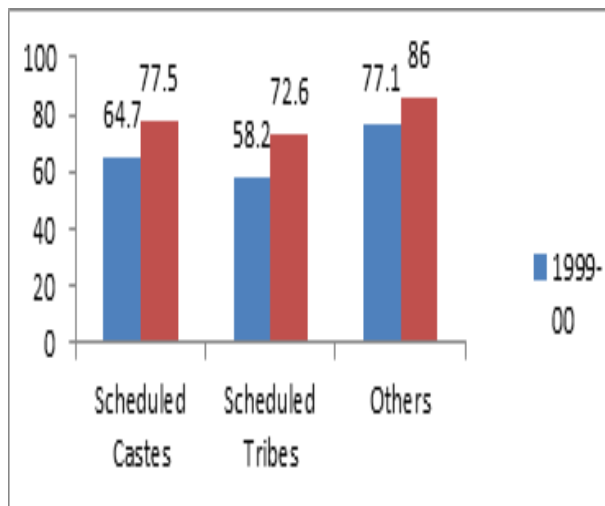


Fig.16. School attendance rates among Scheduled Castes and Scheduled Tribes children age 5-14 years in India - 1999-00 and 2004-05

Table-7: Literacy rate for population age 15-24 by sex among various major religious group in India - 2001

Religious community	Total	Male	Female
Hindu	77.1	85.5	67.6
Muslim	69.0	75.0	62.3
Christian	87.5	89.7	85.4

of the population age 15-24 for three major religions in the country.

It can be seen that the Muslims are worst off among the three major religions in terms of general literacy achievements. In spite of the fact that a large majority of the Scheduled Castes with low literacy levels are included in Hindu category, the Muslims have lower levels of literacy than Hindus. According to the latest survey on Out of School Children, conducted by the Ministry of Human Resource Development (MHRD), about eight percent of children belonging to the Muslim community are still out-of-school.

The rural-urban disparity in achievement in education in India is also very wide. While 87 percent of the population in the age-group 15-24 in urban India is literate, the literacy rate in the same age-group in rural areas is 72 percent (Census, 2001). It is interesting to compare the Net Attendance Rate (NAR) for Primary School and Secondary School in rural and urban areas. The high rural-urban disparity in Secondary school NAR as

measured by rural-urban ratios suggests a high proportion of post primary dropouts in rural areas.

It is well established that at a micro-level, children of poor households receive less education. Table-9 gives the male and female literacy rates by monthly per capita expenditure class in rural India (NSS0,2010). It is evident from Table-9 that the poorer the household, the lower the levels of literacy. Gender Parity worsens as we go lower in the expenditure class.

Fig. 17 shows the Primary and Secondary NARs for children living in households belonging to the

Table -8: Primary and Secondary School Net Attendance Rate by residence in India 2005-06

	Rural	Urban	Rural-Urban Ratio
Primary School NAR	81.5	88.5	0.92
Secondary School NAR	49.1	64.2	0.76

richest and the poorest quintile. It not only depicts the gap between the richest and poorest households in terms of the school attendance of children in the households, but also highlights the considerable drop in attendance levels in secondary schools for children belonging to the poorest households.

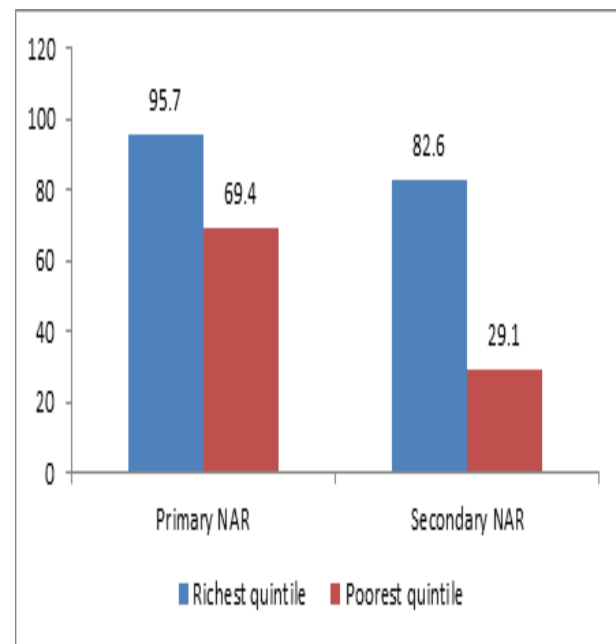


Fig.16. Primary and Secondary Net Attendance Rate (in per cent) for children living in households belonging to richest and poorest households in India –2005-06

Table- 9: Literacy rate by per capita monthly expenditure class in India – 2007-08

Monthly per capital Expenditure (percentiles)	Male literacy rate	Female literacy rate	Gender parity
Bottom 20%	59.4	42.8	0.72
-Next 30%	66.5	49.5	0.74
-Next 30%	74.8	58.5	0.78
Top 20%	88.2	78.1	0.89

According to the Census 2001, only about 61 percent of children with special needs were attending school. The Out of School Survey of the MHRD estimated that about 35 percent of such children were not in school in 2009. The education of children in difficult circumstances, such as those internally displaced, affected by natural disaster, civil strife and other types of violence would also need special attention.

The Right of Children to Free and Compulsory Education Act, 2009 (RTE) has been notified on 1 April, 2010. This effectively translates the constitutional provision under Article 21- A into a justifiable right for the children of India. The Act provides for the right of children to free and compulsory admission, attendance and completion of elementary education with removal of all barriers. It seeks to ensure good quality elementary education conforming to the standards and norms spelt out in the schedule and strengthening the training of teachers for improving teaching and learning, and specifically prohibits corporal punishment — physical punishment and mental harassment can now result in disciplinary action against teachers. RTE provides a platform to reach the unreached, with specific provisions for disadvantaged groups, such as child labourers, migrant children, children with special needs, or those who have a “disadvantage owing to social, cultural, economical, geographical, linguistic, gender or such other factors.”

CONCLUSION

The MDGs rests on education as the major tool to bring about gender equality. It therefore emphasizes on eliminating gender disparity in primary and secondary education, and at all subsequent levels of education. The MDG 2 pre-supposes universality in primary education and therefore it is imperative that if India has to achieve this MDG, special focus would be required to ensure that all children in the ‘last mile’ who majorly belong to the marginalized groups are provided with quality primary education and then further beyond (UNISEF, 2011).

The widespread donor assumption that gender disparities would diminish as enrollments increased has had to be revisited. It is increasingly clear that unless the specific reasons why girls often fail to go to (or stay in) school are addressed, progress towards universal education will be slowed. Tackling discrimination against women and girls is central to achieving the MDG on child mortality. The use of sex-selective abortion, neglect and discriminatory access to food and medicine all play a significant role. For example, research shows that girls in India are five times less likely to be fully immunized and to have a nutritious diet than boys (Borooah, 2004).

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TOWARDS SEAMLESS EDUCATION : PEERING BEYOND CONSTRUCTIVISM

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ABSTRACT

Since eons socio-politico-religions as well as knowledge systems have been straining to box and stamp education for their convenience. Most of the times they also wish to harness the latest power of education for their propagation. This paper purports to bring out and plead for the unfathomable and seamless energy of genuine education. The first part of the paper takes up an endoscopy for education leading to unchain it from the reputed paradigm called constructivism. The second part, after breaking the myth of framework, visualises education as a seamless activity - a worthy enterprise for an evolving, boundless, ever ineffable 'man'. The philosophical propositions, ultimately, lead to pragmatic ideas in part three. Thus, the paper has its roots in infinitude of being, its branches in educational thinking and hovers in the praxis of education.

Keywords: *Seamless education, Beyond constructivism, rejoicing unpredictability, non-paradigmatic space, mutual inclusion.*

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INTRODUCTION

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

(Hamlet 1:5)

Education has empowered us with an emancipatory courage to proclaim that genuine education is a matrix-free, process-free, ismless, no-goal-seeking engagement like love and life. Even the softest walls of free-size paradigms smother is infinite variety. The wisdom of post post-positivist era offers a pair of a pristine eyes to covet our beloved muse : education. Submission to the hegemony of any paradigm is a perceptual impairment. Driving in a labyrinth with such a malady is not less than fatal for the driver, co-travelers and

pedestrians. The emergent realities compel us to disregard theoretical compulsions. Faithfulness to a seemingly near-perfect principle/therapy gets transformed, after a long practice, into slavery. Paradigmatic blinkers may enhance safety but blinds us to the ever-changing flow, the kaleidoscopic novelties, offered by the flux. Hence, hark the warning siren : Constructivism Ahead. Dead Slow!

1.0 AN ENDOSCOPY OF CONSTRUCTIVIST PARADIGM

A paradigm, like a prism, has a three-dimensional structure which lets in the colourless reality to create a spectrum of appearance. Constructivism as a three-facaded schema primarily gives the following view:

1. Relativist Ontology : realities exist in the form of multiple mental constructions, socially and experientially based, local and specific, dependent for their form and content on the persons who hold them.

2. Subjectivist Epistemology : inquirer and inquired are fused into a single (monistic) entity. Findings are literally the creation of the process of interaction between the two.

3. Hermeneutic, Dialectic Methodology : individual constructions are elicited and refined hermeneutically and compared and contrasted dialectically, with the aim of generating one (or a few) construction on which there is substantial consensus (Smith, 1990:27).

This is an impressive delineation worthy for a sophisticated paradigm. It has apparently convincing tenets to baptize a cognitivist into a new clan. Educators and instructors have rejoiced in declaring themselves as constructivists. The new branding allegedly increases their longevity. From instruction to construction has become an invigorating slogan. That's all. A practicing constructivist, fortunately, is just like a mermaid - heard of but never seen!

1.1 A view from within - a critique of constructivism

1.1.1: Construction by definition is a deliberate and conscious act. It suggests an onus on the person's intention and pre-plan for the contrivance of something. buildings, and likewise, anthills are constructed. The constructors have a sort of blueprint before they start working. The concept

of construction does refute the spontaneity of an act. The a priori orientation of a perceiver vitiates the nature of unfolding-emerging reality. The constructivist paradigm, thus, seems to uphold theory-driven interpretations, and falls back to fallacy inherent in inductivism and empiricism.

1.1.2: The relativist ontology and subjectivist epistemology of this paradigm are wonderfully argued against by Schuon Frithjof (1995). His objection is that relativism sets out to reduce every kind of absoluteness to relativity while making an illogical exception for its own case. Relativism holds that one can ever escape human subjectivity. If that were true, the statement itself would have no objective value; it would fall by its own verdict. Moreover, if we could not break out of subjectivity we would never be able to know what subjectivity is.

1.1.3: The problem of relationship between the constructed knowledge and the constructor (person) is oversighted. The paradigm categorically mentions that the inquirer and the inquired are fused into a single (monistic) entity in the process of knowing. It is understood that the construction is used by the constructor for taking further cognitive and behavioural decisions. This gives rise to the problem of alienation between self and knowledge, which is emphatically voiced by Gellner Ernest (1975 :206): The dehumanizing price (of this outlook) is that our identities, freedom, norms, are no longer underwritten by our vision and comprehension of things. On the contrary we are doomed to suffer from

a tension between cognition (what we believe to be true) and identity (who we sense ourselves to be).

1.1.4: Construction proceeds through the methodology of hermeneutics – wherein interpretations are made by the conscious of the known self. This point was put forth by a pioneering constructivist Paiget Jean (1926). It was Vygotsky (1962:90-91) who smashed down this assumption by this experimentation. He submitted that, “consciousness and control appear only at a late stage in the development of a function, after it has been used and practiced unconsciously and spontaneously”. This is also true about some acquisitions at any stage of life. A person engaged in an intimate or an absorbing situation does not try to learn something out of it. He is just present with his whole being. After the situation is over he finds something added to his being—this addition is not a construction, it is only a happening. Constructed knowledge is a ‘doing’ whereas many value-acquisitions are ‘happenings’. Geertz’s (1973 : 20) axiomatic quote can well be tagged here, “It is not necessary to know everything in order to understand something”.

1.1.5: Constructivism takes a discreet, fragmentary and diminutive view of knowledge and therefore of reality. This objection comes from Smith John K. (1990 : 179), he directly attacks constructivism saying: The problem is that...constructivism reduces knowledge to the level of merely beliefs, opinions and tastes... constructivism is inherently conservative in that it is unable to utilize theoretical knowledge

for emancipation and empowerment. The philosophical hermeneutics of constructivism is unable to advance an objective understanding of distorted communication and ideological distortions”. The second objection is from Smith Huston (1992 : 234-35) : “Multiple views, yes; multiple realities, no. Constructivists who speak of many realities or ‘many worlds’ speak either figuratively or misleadingly. Tinted or ground glasses affect our vision, but no one thinks they create what we see”. Both these objections put constructivism on defense and solicit its followers to revise their beliefs and tastes, to see the whole room and not the fragments.

1.1.6: Not constructiong but choosing a construction is crucial to acting. Even if we concede the process of constructing realities, it does not help us in explaining or understanding human life in its actuality. The basic mismatch is that the constructed reality is cubical in nature; it is an ossified reality, whereas the evolving or emerging reality is a flow of events and their reflections. In real-life situations we do not go by the latest constructions we have performed, but we choose from the multiple constructions available to us and act accordingly. This choice is an existential move which is beyond theories and therefore, obviously, eludes all the paradigms. Existential choice is not a national act which can be explained through so called ultimate and sophisticated models. Hence, it is better to go beyond paradigmatic speculations and start an authentic life. It was Bernstein Richard (1988) who

pleaded for understanding the incommensurability of paradigms with life and reality : This subscribes to what Karl Popper calls the ‘Myth of the Framework’ where we are presumably ‘prisoners caught in the framework of our theories, our expectations, our past experiences, our language’ and are so locked into these frameworks that we cannot communicate with those encased in ‘radically’ different frameworks or paradigms.

2.0 TOWARDS A SEAMLESS EDUCATION

2.1 De-processing Education

‘Education is a process’ has become an archeological truth. Hardly anyone thinks to reflect upon this sacramental assumption. Now it is time to dismantle this myth persisting on teleological pedestal. A process by definition presupposes a purpose. It is the purpose which guides and regulates the architecture of components. In absence of pre-determined purpose, inputs and throughputs cannot be defined or designed. Education per se is tantamount to evolution of a person. Education is merely one of the factors that create a landscape wherein a person learns. It is the person who makes educative efforts meaningful or meaningless. Therefore, assuming some a-priori goals or aims of education is preposterous. Yes, fascists do require specific aims to be fulfilled by the subjects and hence, they utilize education as a process.

Chance is the logos, not design. Evolution is not a clockwork, Unpredictability reins the organic world which in turn rejoices unpredictability. A move to reduce the unpredictable into predictable is a

destructive move, it annihilates the mystery of being. Processed education is detrimental to human unfoldment.

2.2 The Fluid dynamics of Learning

Learning is not a block-building activity (a ‘block-head’ is one who defies learning). Learners create volatile and fluid ideas which have tremendous power to flow across and unify myriad information. The transfer of training becomes impossible if we try to substantiate learning as construction or as some paradigm-specific process. Teachers and teacher-educators need to accept and understand the fluid dynamic of learning as a human activity. Packing concepts and principles into sharply outlined units is relegating learning to the level of storing. Temporal moods, present needs, here and now purposes and motivation integrate themselves in a curious configuration which induces and persists continuous learning events. In fluid dynamics the temporal overpowers the long term.

2.3 Affect : The Mighty Engine of Learning

A learner is in some affective state at any given moment. Affect, sitting on the top of being, guides and controls cognitive currents. Instincts, feelings and emotions rein over intellectual movements. A thought, that emerges at any point of time, is coloured by the affective spray. Most of our decisions are ignited by affective strokes. In these moments we put aside our logical-rational-cognitive back-up and venture for a new/different behaviour. Computers cannot break down their logical circuits and take a ‘risky’ decision. A person learns better in an affect-

positive state rather than in cognition-positive state. The affect operates faster than cognition. Therefore, cognitive objectives are easier to attain, but objectives related to values, attitudes and dispositions are rarely attained through low-powered cognitive learning practice. Emotions, feelings, and the like can neither be constructed nor be show-cased into paradigmatic display.

2.4 Unchaining Learning from Tyranny of ‘ the Common’

Any theory of learning is a set of generalized statements based on common factors derived from common experiences of common people. It is unethical to apply such a theory commonly over all learners. By this argument I am not making a case for individual differences but condemning the mediocratizing motives of a theory which is appropriated for a wider coverage. Learning is a personalized endeavour evolving through the being of a person which is an ever changing affective kaleidoscope. Applying a common theory or explanation of learning is tyrannous to creative souls. Creative people are those who take more risk and learn more.

3.0 TEACHING - LEARNING IN A NON-PARADIGMATIC SPACE

The amorphous idea of seamless education tells us to opt for a de-systemized perspective on education. It has a potential to cop up with undesigned, spontaneous, emergent, mysterious reality we live in. The determinists may sense here an epistemological anarchy of ‘anything goes’, but a

life-lover would readily accept the primacy of psychological over logical; and therefore, feel chary of accepting a sewn and shaped horoscope for pursuing teaching-learning in human situations. From this vantage point a few hints for teachers and teacher-educators can be ventured.

3.1: A teacher should enter into a personal relationship with her students so that both have a proximal and inner view of each other. In such a congenial state genuine interaction becomes possible.

A two-way educative act starts happening when a boundariless human space is throbbing with immense readiness. In this environment, of mutual inclusion, person-oriented education sprouts and unfolds. The learning that has happened at the inner level would guide and give meaning to the learning at the outer/formal level.

3.2: An atmosphere of friendliness, enthusiasm and psychological security should permeate the classroom transactions. Within the ambience of role-free togetherness a pupil is engendered into a person. A person in turn takes a risk to inquire, review or turn down the set patterns of classroom chores. It also possibilitates a freedom to express one’s thoughts and feelings on the topic in the syllabus, and outside it. The unbound capabilities of teacher and students, now, can encompass the clear and the ambiguous; the rational and the irrational; the tangible and the abstract; the perennial and the ephemeral, the historical and the fantastic.

3.3: A teacher is expected to understand the value of affective mode of actions on the learners’ as well

as on her part. Affect toggle the cognitive connections. Use of poetry, stories, anecdotes, movie-clips, pictures etc. awake a 'welcome' mood in the learners. These also carry a thin but strong message which goes home unobstructed. Such hidden bits strengthen the affective operators of the learners to further intensity. The cognitive content, subsequently, could be facilitated by discussion, arguments, opinions and presentations. Teacher and the students navigating with sails bulged by affective winds take a risky voyage leading to undetermined directions but also to undiscovered lands.

Learning should accommodate creative flashes, fantasies, reveries and impulses as knowledge-generating sources. A disregard for such events in education is a fatal methodological error. The pied pipers of constructivism would transform creative children into mentally hypnotized rats, if not shown the magic of fantastic moments.

3.4: The learner should be instigated to formulate and come up with imaginative responses and bold conjectures. Eliciting expected responses is a circular route, it merely reinforces the past and blinds the learners to the present and the future. A teacher must strive to create innumerable waves in the classroom by boosting the learners' impulses to trespass the theoretical-logical interpretations and solutions. In human learning mis-interpretation is a misnomer. Remember the ugly duckling ?

CONCLUSION

A teacher should discourage her students to jump derive formulas, generalizations and final

conclusions. All the practitioners in the field of human development must understand that everything is semi-final. Certainty, convictions, confidence, ultimate truth, goal setting and habit formation are anti educational elements conspiring against fuzzy, hazy and maybe natural life-like learning. To build a bulwark of defense against paradigm and ism-driven education is the Herculean task of present day teachers and teacher educators. At least, let's not fall to the temptation of finalizing, fixing and framing the human reality which is evolving, inexact, uncertain and purposeless. Life and learning are integrated by a way of being called love. Waiving of waves and deparadigm of education can also be supported by J. Krishnamuti's (2000) succinct explanation :

To do something without a motive is love of what one is doing, and in that process thinking is not mechanical; then the brain is in the state of constant learning, not opinionated, not moving from knowledge to knowledge. It is a mind that moves from fact to fact (that is, emerging reality). Therefore, such a mind is capable of ending, and coming to something it does not know, which is freedom from the known.

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